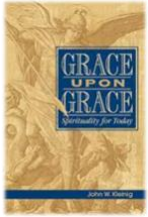


The Five Pictures of Baptism Page 1



Holy Baptism Lesson 1



Grace Upon Grace

(John Kleinig)

The Gospels depict the entire ministry of Jesus as a journey from Baptism at the river Jordan to His death on the cross outside the city of Jerusalem. He calls His disciples to follow Him on that way, the way of the cross. Just as He has passed through the whole course of human life, from conception to death, in order to purify and sanctify the whole of it, so we are called to travel with Him on His holy pilgrimage to His Father's heavenly presence; the way of Baptism takes us through death with Him to eternal life with Him. As we follow Christ as He takes us through our life on earth, we have constant access to the Father's presence. Thus our journey is earthly and yet heavenly, temporal and yet eternal, visible and yet invisible. By faith in Christ we lead heavenly lives on earth as citizens of earth and of heaven. We therefore "walk" in a new life (Romans 6:4) in the light of God's presence (1 John 1:7) as children of the light (Ephesians 5:8); we "walk" in Christ (Colossians 2:6) and in the Holy Spirit (Galatians 5:16) by faith

Introduction:

"But sir, I am simply saying that I am a believer. Yes, I hear that, my boy. But what is it that you believe in? But don't you know sir, what it means to be a believer? That is a word which can stand for things that differ greatly, my boy. I ask only what it is that you believe in. In Jesus, of course. I mean – I mean that I have given him my heart. The older man's face became suddenly as solemn as the grave. Do you consider that something to give him? But sir, if you do not give your heart to Jesus, you cannot be saved. "You are right my boy. And it is just as true that, if you think you are saved because you give Jesus your heart, you will not be saved. You see, my boy, it is one thing to choose Jesus as one's Lord and Savior, to give him one's heart and commit oneself to him, and that he now accepts one into his little flock; it is a very different thing to believe on him as a Redeemer of sinners, of whom one is chief. One does not choose a Redeemer for oneself, you understand, nor give one's heart to him. The heart is a rusty old can on a junk heap. A fine birthday gift, indeed! But a wonderful Lord passes by, and has mercy on the wretched tin can, sticks his walking cane through it, and rescues it from the junk pile and takes it home with him. That's how it is (The Hammer of God, Bo Giertz).

⑥ **Why is the theology of the boy wrong?**

⑥ *If you can confess that Jesus is God and believe this man was raised from the dead, why then is it so hard to believe that God could actually do what He says in baptism?*

<https://cornerstonelife.com/baptism/?sapurl=Lyttcnp3L2xiL21zLys2eXRneXq3P2VtYmVkpXRYdWUmcmVjZW50Um91dGU9YXBlwLndiYi1hcHAubGlicmFyeS5tZWRpYS1zZXJpZXMmcmVjZW50Um91dGVtYmVnPSUyQjZ5dGd5eDc=>

Five Pictures of Baptism

1. **Forgiven and Filled**
2. **Buried and Raised**
3. **Surgically Removed**
4. **Saved**
5. **Washed, Renewed and Born Again**

<https://justandsinner.libsyn.com/size/5/?search=the+theology+of+holy+baptism>

1. Forgiven and Filled

⑥ **Acts 2:38-39**

⑥ **Acts 22:16**

⑥ **Luke 3:16**

➤ Q: Who is the "doer?"

⑥ Complete forgiveness – eternally – not based on anything we do to earn it or merit it. A free gift because of God's mercy and Christ's sacrifice. We are passive recipients – the arrow goes from God to us. We are declared holy and righteous – it changes us, so we are no longer slaves to sin – we are given a desire to be God's own child and not sin's slave.

⑥ How is this change possible?

➤ Peter declares – God comes to inhabit us – The Holy Spirit is God – not an impersonal force but one of the Persons of the Holy Trinity – fully God – He makes His home inside of us – every one of us who've been baptized.

➤ The forgiveness of our sins, released from the power of sin, filled with the Holy Spirit – **these are not things we can obtain for ourselves** – these are gifts.

⑥ Peter makes it clear baptism is a means of God's grace that is designed and promised for you and your Children.

⑥ Baptism is God's work from start to finish – and God gives exactly what He says He gives.



2. Buried and Raised

- ⑥ **Romans 6**
- ⑥ Through baptism God identifies you with Jesus – You don't identify with Christ – the direction of the arrow matters. We are born dead in sin; we cannot choose Christ in anyway.
 - We are passive recipients of the benefits of baptism.
 - God is the actor – God does the action – the hero bridegroom the lifeguard savior.
- ⑥ **Through baptism God identifies us with the death and resurrection of Christ** – the act of baptism isn't some representation – it's action – it's change – it's putting to death and raising to life.
- ⑥ God has ways of giving us Jesus – don't cast aside God's means for a rule we must follow only as a representation.
- ⑥ What Jesus accomplished in His death and resurrection on the cross – in baptism God accomplishes those things in and for us – God **IMPUTES** those things to us.
- ⑥ They aren't symbolized gifts in baptism – they are “actualized” in baptism.
- ⑥ **IMPORTANT: It's not symbolic language but MYSTICAL language.**
 - Baptism is not less meaningful than the words used but more meaningful than any human words can fully express.
- ⑥ **In baptism God DID CHRIST TO YOU – God CHRISTED you (verb – He acted on you) – Christified. He did Himself to you.**
- ⑥ **Born of promise and gift – the water and the Word of God – identified with Jesus – He threw us into the watery grave of baptism to kill our old sinful self and pulled us to new life breathing His Spirit into us – Jesus resurrected life is now ours.**
- ⑥ **IMPORTANT: If you aren't going to die there is no reason to be baptized. You are baptized because you are going to die. Baptism takes you into a death that comes back to life.**

3. Surgically Removed

- ⑥ St. Paul brings to mind the covenant God established with Abraham in the Old Testament. This covenant – circumcision involved cutting away a piece of flesh as a seal of the justification by faith Abraham had received.
- ⑥ The physical circumcision that Abraham received was an anticipation of the baptism of Jesus.
- ⑥ **Paul teaches of about a supremely better circumcision (without denigrating circumcision)**
 - The circumcision of baptism is not made with human hands but a “surgical procedure conducted by God Himself.
 - It doesn't cut away a small piece of flesh but cuts off and removes the entire body of flesh – the physical body isn't removed – but the flesh of those baptized no longer belongs to or is under the dominion of sin.
 - For the baptized the human body is an instrument to the Holy Spirit (**1 Cor 6:19**)
 - By the time of Paul circumcision had become devoid of its original meaning – just a law to be kept (Cornerstone) – the circumcision of baptism is a heavenly gift that both empowers and commands mortification of the flesh and life in the Spirit.
 - God's Divine spiritual surgery in which God cuts away the entire body of the flesh removes sin from its place of authority and dominion and leaves the physical body to be a vessel of righteousness, obedient to the Holy Spirit.
- ⑥ **THROUGH FAITH:**
 - Paul is saying baptism is not a work that works automatically apart from – faith has to be present for the gift of baptism to be effective.
 - During Luther's time the Roman Catholic church that certain rights or sacraments conveyed God's blessings regardless of the faith of the recipient.
 - **EXAMPLE:** The priests words of absolution gave forgiveness even if the person didn't actually come with repentance – the act of the priest along was effective.
 - **IS THE ABOVE AN ARGUMENT AGAINST INFANT BAPTISM?:**
 - Luther made it clear that when one receives baptism as an infant they receive the entire Christ – faith is naturally included in the Divine transaction – faith is given with the entire Christ – with the forgiveness of sins and especially with the reception of the Holy Spirit (Small Catechism – Article III of the Creed – calls, gathers, enlightens, and sanctifies...)



4. Saved

⑥ **1 Peter 3:18-21**

- The Flood (a type of baptism) – one of the many images for baptism.
 - Water was used by God for His wrath and also His salvation.
 - Flood – Baptism – corresponds (antitype)
 - Straightforward – baptism saves you.
 - The new ark – the lifeboat that saves
 - It is not symbol, empty right or human act – it is the promise and command from God.
 - It provides a good conscience before God – we need that to stand before God.
 - On what basis – not guilty – based on the resurrection of Jesus (the fullness of His work – death and resurrection).

5. Washed, Renewed and Born Again

⑥ **Titus 3:4-7**

- The problem is sin – it depends on God alone – we can perform no deeds to fix our situation – it's God's work from start to finish.
- God acts not according to what we deserve but what He desires.
- Not according to what we are but according to He is out of His righteousness.
- In the Holy Bath dead are brought back to life.
- Baptism works - it makes new.
- It is finished.

⑥ **1 Corinthians 6:11**

⑥ **John 3:5**

⑥ **Ephesians 5:22-33 (vs. 33 profound mystery)**

Conclusion:

The Bridegroom saved us His children, but the Bridegroom is also wedded to us (the irony). The Church is the Bride of Christ. Ephesians 5 has marriage and baptismal imagery. The wedding gift of Christ is Himself. Luther stated that under the law of matrimony what belongs to the Husband belongs to the Wife, and vice versa. This means: All that is Christ's is ours and all that is ours is Christ's. The communion of attributes – Divine imputation of our sin, our guilt, our punishment to Jesus and His righteousness, holiness, his glorious life, suffering, death, and resurrection to us. Divine exchange established by Christ. What's His is yours what's yours is His.