## **Holy Baptism**



# **Adult Confirmation**

### **First Things:**

- Recite the books of the Bible.
- Recite the Six Chief Parts of the Catechism.
- Recite the Ten Commandments.
- Recite the Apostle's Creed.

#### Terms:

- Baptism/baptize plunging, dipping, washing wash, purify.
- Regeneration/new birth/born again We may speak of regeneration (Titus 3:5) or being "born again" (1 Peter 1:23). In John's Gospel (John 3:5–7), Jesus uses this image to convey baptismal rebirth "by water and the Spirit." This new spiritual life is implanted by the power of the Spirit and is also called the "second birth" or being "reborn."
- **means of grace** The term "means of grace" denotes the divinely instituted means by which God offers, bestows, and seals to men forgiveness of sins, life, and salvation. Properly speaking there is 1 means of grace: the Gospel of Christ (*Ro* 1:16–17); but since in the Sacraments the Gospel appears as visible Word; in distinction from the audible Word, it is rightly said that the means of grace are the Gospel and the Sacraments.
- Sacraments 1) sacred act that is (2) instituted by God, (3) has the promise of granting God's grace or forgiveness, and (4) is connected with a visible means or external element.
- Faith trust, confidence, belief a gift of the Holy Spirit.
- Law and Gospel Law tells us what we must do. Gospel tells us what Jesus did for us.
- Triune Name of God The Father, the Son, and the Holy Spirit. While consistently maintaining that there is only one God, the Bible repeatedly refers to the Father, Son, and Holy Spirit as that one true God. Each person of the Trinity is fully and completely God. Each does work that only God can do. Each person is eternal, and was not created or made by another person. Each person is rightly acknowledged as the almighty God, and as Lord of all. Each person of the Trinity is rightly worshipped and honored by his creation. If one wishes to be faithful to the entire revelation of Scripture, and therefore to summarize God's self-revelation accurately, these two paradoxical biblical truths must be acknowledged: there is only one God who is the Father, the Son, and the Holy Spirit. This is the mystery of the triune (or three-in-one) God that he has revealed in his word (Called to Believe, Teach, and Confess, Mueller, p. 83).

## Introduction:

Let us not doubt that Baptism is divine. It is not made up or invented by people. For as surely as I can say, "No one has spun the Ten Commandments, the Creed, and the Lord's Prayer out of his head; they are revealed and given by God Himself." So also I can boast that Baptism is no human plaything, but it is instituted by God Himself. Furthermore, Baptism is most solemnly and strictly commanded so that we must be baptized or we cannot be saved. I note this lest anyone regard Baptism as a silly matter, like putting on a new red coat. <sup>7</sup> For it is of the greatest importance that we value Baptism as excellent, glorious, and exalted. We contend and fight for Baptism chiefly because the world is now so full of sects arguing that Baptism is an outward thing and that outward things are of no benefit. <sup>8</sup> But let Baptism be a thoroughly outward thing. Here stand God's Word and command, which institute, establish, and confirm Baptism. What God institutes and commands cannot be an empty thing. It must be a most precious thing, even though it looked like it had less value than a straw. <sup>9</sup> Up to now people could consider something great when the pope with his letters and bulls gave away indulgences and confirmed altars and churches, solely because of the letters and seals. So we ought to value Baptism much more highly and more precious, because God has commanded it. Besides, it is done in His name. For these are the words, "Go, baptize." However, do not baptize in your name, but in God's name.

<sup>10</sup> To be baptized in God's name is to be baptized not by men, but by God Himself. Therefore, although it is performed by human hands, it is still truly God's own work. From this fact everyone may readily conclude that Baptism is a far higher work than any work performed by a man or a saint. For what work can we do that is greater than God's work? (Large Catechism, Martin Luther, p.423-424).

#### **READ:**

#### 2 Kings 5:1-14

- Why was Naaman angry with Elisha?
- How did his servants convince Naaman to go back and wash in the river?
- What river was he to wash in?
- What role did faith play in the healing of Naaman?
- How is this a picture of baptism?

#### • Acts 2

- Q: What does baptism give?
- o Q: What led to Peter's explanation of baptism?

#### **Small Catechism**

- Read pages 23-24.
- Work through pages 285-306.

## **Conclusion:**

<sup>32</sup> In the third place, since we have learned Baptism's great benefit and power, let us see further who is the person that receives what Baptism gives and profits. <sup>33</sup> This is again most beautifully and clearly expressed in the words "Whoever believes and is baptized will be saved" [Mark 16:16]. That is, faith alone makes the person worthy to receive profitably the saving, divine water. Since these blessings are presented here and promised through the words in and with the water, they cannot be received in any other way than by believing them with the heart [Romans 10:9]. <sup>34</sup> Without faith it profits nothing, even though Baptism is in itself a divine overwhelming treasure. Therefore, this single phrase, "Whoever believes," does so much. It excludes and repels all the works that we can do, when we suppose that we gain and merit salvation by our works. For it is determined that whatever is not faith does nothing or receives nothing [Hebrews 11:6].

<sup>41</sup> Therefore, every Christian has enough in Baptism to learn and to do all his life. For he has always enough to do by believing firmly what Baptism promises and brings: victory over death and the devil [Romans 6:3–6], forgiveness of sin [Acts 2:38], God's grace [Titus 3:5–6], the entire Christ, and the Holy Spirit with His gifts [1 Corinthians 6:11]. <sup>42</sup> In short, Baptism is so far beyond us that if timid nature could realize this, it might well doubt whether it could be true. <sup>43</sup> Think about it. Imagine there was a doctor somewhere who understood the art of saving people from death or, even though they died, could restore them quickly to life so that they would afterward live forever. Oh, how the world would pour in money like snow and rain. No one could find access to him because of the throng of the rich! But here in Baptism there is freely brought to everyone's door such a treasure and medicine that it utterly destroys death and preserves all people alive.

<sup>44</sup> We must think this way about Baptism and make it profitable for ourselves. So when our sins and conscience oppress us, we strengthen ourselves and take comfort and say, "Nevertheless, I am baptized. And if I am baptized, it is promised to me that I shall be saved and have eternal life, both in soul and body **(Large Catechism, Luther, p. 426-427).**