

I. Welcome back – Review

- A. Why look at four foundations?
- God works through a _____ community.
 - The _____ aspect from linguistics.
 - The _____ and _____ of the historical foundation.
 - Theologically speaking, salvation is _____ doing, not ours.

II. Communal Lens

- A. God had a _____ in the “Old Testament” – the people of Israel.
- B. The ministry of John the Baptist ushers in _____.
- It was an _____ ministry (Mal3:1; 4:5-6) which _____ that of Jesus (Mt3:3; Mk1:2-3; Lk3:4-6).
 - Jesus _____ the baptism of John (Mt21:23-27, cf. v32; Mk11:27-33; 20:1-8), which included:
 - _____, or changing sides (Mt3:2; Mk1:4; Lk3:3).
 - The _____ of sins (Mt3:6; Mk1:5)
 - The _____ of sins (Mk1:4; Lk3:3)
 - An expected change of _____ (Mt3:8; Lk3:8)
 - More, the _____ and the Messiah, is to come (Mt3:11; Mk1:8; Lk3:16)
 - In the baptism of John, the _____ community _____ (Mt3:9ff; Lk3:8ff).
- C. The coming of the _____ shifted the _____ community again.
- Jesus gives His _____ to His army (Mt28:18-20).
 - The day of _____ (Acts2, cf. v38).
 - John’s _____ is no longer _____ (Acts18:24-28; 19:1-7).

III. Linguistic Lens

- A. Mark and Luke _____ say John’s baptism is for the forgiveness of sins (Mk1:4; Lk3:3).
- Mk1:4; Lk3:3 – εἰς ἄφεσιν ἁμαρτιῶν.
- B. Parallels on the day of Pentecost.
- Repentance, or changing sides (Acts2:38).
 - The acknowledgment of sin (Acts2:37).
 - The forgiveness of sins (Acts2:38).
 - The Holy Spirit because the Messiah had come (Acts2:38).
 - The evidence of changed lives (Acts2:42-47).
- C. Some talk about a _____ use of εἰς (*eis*).
- The baptism in Acts 2:38 is _____ their sins are forgiven.
 - εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν
 - Jesus is not pouring out His _____ because our sins are forgiven (Mt26:28).
 - εἰς ἄφεσιν ἁμαρτιῶν.

D. Matthew 28:19-20

- a. The _____ is to make disciples.
- b. Baptizing and teaching are the _____ of making disciples.
- c. All things is comprehensive (obedience) and baptism is _____ from this phrase.
- d. The person being baptized passes into the _____ of the Triune God.
- e. Remember, the saved community has _____ (1Jn2:23).

IV. Historical Lens

- A. Immersion was the _____ in the Bible (Mt3:16; Mk1:10; Jn3:23; Acts8:36-39; Rom6:1ff).
 - a. He (Jesus) went up from the water (Mt3:16; Mk1:10)
 - b. John was also baptizing...because water was plentiful there (Jn3:23).
 - c. “preached Jesus”...down into the water...came up out of the water (Acts8:36-38).
 - d. baptized into His death...just as Christ was raised... (Rom6:1ff).
- B. Alternate modes to immersion began to arise:
 - a. The Didache ca. _____
 - b. Tertullian speaks of sprinkling ca. _____
 - c. Novatus was given a clinical baptism (225AD) but was not _____ after healed; the church _____ him to become a deacon.
 - d. Official Roman Catholic doctrine (in an official council) saying sprinkling/pouring as good as immersion in _____ at the Council of _____.
- C. The Stone-Campbell movement
 - a. There was a range of stances early in the movement.
 - b. Alexander Campbell – Christians in all the sects.
 - i. A Christian is “every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will” (411).

V. Theological Lens

- A. God is God – He is the _____ of grace, we are to _____ people about it.
- B. Baptism can be seen as the following:
 - a. Separation
 - i. We die to the world and are set apart for service to God.
 - b. Transition
 - i. We are regenerated (made new) and justified.
 - c. Incorporation
 - i. Baptism marks our being anointed and sealed as Jesus’ disciples; we are now heirs.

- C. Salvation has these two distinguishable components:
 - a. what God initially has done to save us
 - b. what humans subsequently do to receive that salvation
 - i. Baptism is how people in the New Testament Church said “yes” to Jesus (Tom Lawson).

VI. Wrap-up & Application

- A. Take home truths.
 - a. It is not the “end” of the Christian journey – in fact it is the beginning.
 - b. It is an anchor to which one can both look back to for strength and help to chart their course for the future.
- B. Based on all we have seen we will teach immersion is part of the biblical conversion process, but we will not exclude others from salvation.
- C. “...Baptism is the public rite of initiation into the church...it is a form of resocialization and enculturation into the standards of the kingdom of God rather than the world. In particular, the familial metaphors in the New Testament speak of baptism in a manner analogous to admission into a family... Romans 6; 8:15-17; and Galatians 3:26-4:6... Paul reminds believers that “they have a new identity because they have been baptized into Christ and adopted as brothers and sisters. When children are adopted they take on new parents, new siblings, new names, new inheritances – in short, a new culture.”... Not only are the baptized persons initiated into a new local community, they are brought into the communion of saints present and past. They are brought into an amazing extended family. Their new culture is the church. Understood this way, baptism is a political act that threatens the surrounding culture because Christians have publicly declared an allegiance to a God other than the biological family or the state... baptism can still be a form of subversive political action, particularly when the church is seen as alternative culture. In such a view, “when we recognize that ‘the people of God do not go to church; they are the church,’
 - i. Vincent Bacote, “Church as a Lifestyle: Distinctive or Typical?” in *This Side of Heaven: Race, Ethnicity, and Christian Faith*, ed. Robert J. Priest and Alvaro L. Nieves (New York: Oxford University Press, 2007), 202.
- b. Perhaps someday this can too be said of us and the churches in this area...