

FBC 101 8 – The Providence of God (cont.)

The NT Ordinances – our covenantal response to what the Lord has done

BAPTISM:

Review:

- Covenant of faith with Abraham is something God does (takes vow & sign – no stipulations...it's guaranteed or He isn't the real God [dead carcass])
 - Abraham's faith is the only thing attributed to him as righteousness (faith not works leads to righteous)
 - This work of God through faith leads to a new life for Abraham (new name, new land, new relationship with God)
 - Note new name happens in Gen 17:1-8, which is a review of the Gen 15 covenant of faith (God says "I have made you into..." and "I will...")
 - The covenant God says that Abraham must keep, circumcision, is then introduced in v.9.
- Covenant of works is Abraham's response of obedience and begins the marking of a people from whom God will use and track all the way until the seed of Abraham is fulfilled in Christ.
 - Marking of a people is the first step for the child in the covenantal community
 - It begins a path of obedience
 - It is related to the covenant of faith in that it seeks to symbolize the new life in God as a people (cutting of the flesh, sinful nature, life before covenant of faith began with Abraham)

Baptism:

- Col 2:9-14 - Baptism (a new circumcision).
 - Is Baptism our "works response" to the new covenant of faith in Christ, as circumcision (Gen 17) was to Abraham's covenant of faith (Gen 15)?
 - If so, shouldn't we apply it to our children as a marker of the community of faith as Israel did with circumcision?
- Considerations:
 - Typologies in OT are physical/material in nature, and then find spiritual fulfillment in NT (remember class on Exodus parallels to NT)
 - A deeper meaning of circumcision is foreshadowed in Deut 30:6 – the circumcision of the heart
 - Paul confirms in Rom 2:29 – Spirit does the circumcision
 - OT - ethnic children of God marking Abraham's seed to Christ
 - NT - spiritual children of God (Jew & Gentile)
 - Important considerations in discussing the role of children being baptized as a replacement for circumcision in the OT.
 1. Col 2 – note that Christ baptizes us (v.11) through faith (v.12). The ultimate new covenantal marker of baptism is something 1) Spirit does (not human hands), though 2) faith in Christ, who is the seed that gives us this new life (not through ritual or rite).
 2. In Col 2 (& elsewhere), is Paul talking about the water baptism we perform as an ordinance of the church, or something else?
 - see John 1:33, 1 Cor 12:13, Eph 4:4-6 (note the unity of baptism into Christ – because He baptizes is in the Spirit)
 - Holy Spirit is seal - Eph 1:13 (also means marker in Greek)
 - From faith, Christ baptizes (immerses) us in the Spirit (John 1:12-13 -a work of God, not man).
 - Spirit is true baptism - John 4, 7:37-39). Thief on the cross was not baptized in water, but was baptized into Christ (Romans 8:9)
 - Spirit does true circumcision of the heart (cutting away of the flesh/sinful nature-Rom 2:29 above) as a work of Christ, not man (see again Col 2:11)

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- Circumcision and Baptism are compared in NT as acts of the Spirit, not works of man
- God marks His people of faith through the seal of the Holy Spirit
 - Whereas circumcision marked an ethnic people who were going to be used by God to fulfill the covenant of faith with Abraham, the Spirit is now the marker (identifier) of the spiritual people God is using in the New Covenant (the Church)
- What then does water baptism mean? What does it point to? How should it be applied?
 - Water baptism should always point to Spirit baptism! It is our response of obedience, as it points & symbolizes the greater work of the Spirit within us (an outward sign of an inward reality)
 - Like Gen 17:9ff was a covenant of works *response* to the covenant of faith in Gen 15.
 - It is *not* the washing away of sin...Jesus already did that when baptizing us in His blood through the Spirit (thief on the cross was not baptized in water, yet still baptized into Christ)
 - The “children” it is given to are those who are "given the right to become the children of God" (John 1) - reborn spiritually (not biologically). John 3 – you must be born of spirit and water. Baptism is applied to spiritual children of God who are in Christ – the fulfillment of God’s promises
 - Spiritual blood line (faith is key), not ethnic blood line
 - As the covenant of faith takes on spiritual meaning in the baptism Christ gives us into His Spirit, so our response of water baptism - as a covenantal sign that relates and points to the real baptism in Christ – takes on spiritual meaning for the children of God!
 - Baptidzo - to immerse (in Greek).
 - As circumcision represented being "cut" away from the flesh, baptism represents cutting away of old self completely. Full immersion in water like John the Baptist!
 - It was known as an initiation rite for the Jewish people
 - If people converted to Judaism they were baptized (immersed completely from head to toe)
 - Israel was viewed to have been baptized in the Red Sea as an initiation rite into the Mosaic covenant (1 Cor 10:1-2)
 - Like circumcision, water baptism is therefore the first step of obedience in discipleship. (Matt 28:18-20)
 - Baptized into a rabbi’s yoke (way)

Review:

1. Ordinance of water baptism is a symbolic response to the baptism Christ has already done in us (the true baptism into His Spirit – reborn of the Spirit)
2. Ordinance of water baptism is an initiation rite as the children of God
3. Ordinance of water baptism is the first step of obedience as a disciple of Christ