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## Baptism | Entry-Rite of the New Covenant

- Circumcision in the OT
  - Sign given to Abraham
    - Administered only to infant males (Gen. 17:9-14)
  - *Likely* a dual-sign (Deut. 10:12-16) in light of a mixed covenant people
    - The language of making a covenant is literally to “cut” (Hb. karat) a covenant with a sign of cutting accompanying it and holding out two possibilities—covenant faithfulness and a “cut”/circumcised heart or unfaithfulness and being “cut off” from the promise.

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- New Covenant (Jer. 31:31-34; Ez. 26:24-27)—A Baptist Theology
  - Circumcision of the heart, *not baptism*, is the *fulfillment* of circumcision (cf. Deut. 10:12-16; Rom. 2:28-29)
  - Baptism both outwardly expressed and is closely linked to, circumcision of heart (Col. 2:11-12)
  - Like circumcision, baptism is also administered to infants, but infants understood in the context of the inaugurated Kingdom of God—infants in Christ (1 Cor. 3:1), newly born from above (Jn. 3:4; 1 Pet. 1:3), by the Spirit (Jn. 3:6), who, like all infants, require spiritual milk (1 Cor. 3:2) and nursing (1 Thess. 2:7-8).
    - Baptists baptize spiritual infants on the basis of their spiritual circumcision, as the public, physical entry-rite of the New Covenant.

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Stein's Hypothesis:

- Stein: "In the New Testament, **conversion** involves five integrally related components or aspects, all of which took place at the same time, usually on the same day. These five components are **repentance, faith, and confession by the individual, regeneration, or the giving of the Holy Spirit by God, and baptism** by representatives of the Christian community."
  - Different components are used interchangeably to describe the same result/state of affairs.
  - Therefore, when we see one of the elements, we should understand it as a synecdoche implying the presence of the others.
    - "All hands on deck"
    - "Check out my new wheels"

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## Combinations of the Five Elements

- Faith and Baptism (Gal. 3:26-27)
  - Stein: “No temporal gap was assumed between these two components of the conversion experience. The possibility that one could have faith but not be baptized was not even perceived by Paul as an option.”
- Repentance and Baptism (Mk. 1:4; Acts 19:4)
- Faith and Regeneration (Gal. 3:2, 14; Eph 1:13)
- Regeneration and Baptism (Rom. 6:3-4; 1 Cor. 12:13; Tit. 3:4-5?, cf. “baptism of the Spirit” instances)
  - Six times in the Gospels and Acts the baptism of John is contrasted with the baptism to be provided by Jesus (Matt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33, Acts 1:5; 11:16). While John baptizes with water, Jesus will baptize with the Holy Spirit while commanding water baptism in conjunction with it (Matt. 28:19-20).

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## Combinations Cont.

- Faith and Confession (Rom. 10:9)
  - Apart from synecdoche, how does one explain why Paul leaves out an element such as “repentance” in telling one how to be saved?
- Confession and Baptism (Acts 22:16)
- Faith and Repentance (Mk. 1:14-15; Acts 20:21)
- Repentance, Regeneration and Baptism (Acts 2:37-38; 11:15-18)
- Faith, Regeneration, Repentance and Baptism (19:1-6)

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