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Summary

- The primary elements associated with transitioning from the kingdom of darkness to the kingdom of light assume the presence of the others and, therefore, can be used to represent the others (synecdoche) as well as what they “accomplish” in the conversion process. It is the mistake of the hyper-proof-texter and overly zealous systematic theologian to view every verse mentioning these elements and/or their results as providing an ultra-specific formula for securing salvation as opposed to simply describing the fundamental elements that were inseparably associated with the process of turning from vain idols to the living God.

2

Summary Cont.

- Questions about the “bare minimum” necessary for salvation—questions no one was asking during Paul’s ministry—or the precise, causal relationship between the elements of the conversion process should instead be determined by 1) texts that speak directly to the nature of justification and salvation themselves 2) texts that speak directly to the nature and purpose of the elements involved in conversion 3) a robust understanding of God’s role in the salvation process 4) a consistent, biblical theology of sin and its remedy and 5) NT examples of those saved without certain elements or condemned despite having them.

3

Baptism—What is It?

- Origin?
- Meaning
 - βαπτίζω – “to dip, immerse”
 - Baptism by immersion—not to (necessarily) be confused with credobaptism—was the most common form of baptism for over a thousand years. Infants could be and were, immersed, with the Eastern Orthodox Church still baptizing infants by immersion.

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What is It?

- A Visible, Public* Profession of Faith and Repentance
 - Acts 2:38; 10:44-48
- A Sign of Forgiveness and Cleansing
 - The OT background of cleansing rites involving water
 - Ex. 30:17-21; Lev. 15; Num. 19:18; Ez. 36:24-27
 - Mk. 1:4; Acts 22:16
- A Sign of Union with Christ in a New Life
 - Rom. 6:3-4; Gal. 3:27; Col. 2:11-12; 1 Pet. 3:21
- A Visible Corollary to Baptism of the Holy Spirit
 - 1 Cor. 12:13; Tit. 3:4-5, "baptism of the Spirit" passages (contrasting the ministry of John and Jesus), Matt. 28:29-20

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What is It?

- The Sign and Entry-Rite of the New Covenant
 - The expectation of a covenant sign from biblical theology
 - Col. 2:11-12
- Who Are the Appropriate Objects of Baptism?
 - New Covenant Members
 - Baptist vs. Presbyterian Theology of the NC (Jer. 31:31-33)

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Baptist vs. Presbyterian Theology Cont.

- Based on the genealogical principle grounded fundamentally in the Abrahamic covenant and continued in the Mosaic, children born to believing parents (at least one being a Christian) are appropriate objects of baptism, having been born (physically) into the New Covenant.
 - While the New Testament presents eschatology—the ushering in of the Kingdom—in two stages, it never presents the New Covenant in the same way. Instead, the Kingdom of God is the two-part act played on the fully-present stage of the New Covenant, and without which, it could not “come” at all.
 - Giving the covenant sign to children physically born to spiritually alive parents on the basis of the genealogical principle indicates a theology that got stuck in biblical-theological transition
 - Abraham’s four “seeds”

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