Thursday Morning

BAPTISM AND THE BODY OF CHRIST

Baptism Is A Sign, Not A Sacrament

Introduction. -- At the heart of ecclesiology is the worship of the church and the divinely ordained ordinances which pertain to the proclamation and remembrance of the Gospel. In Christendom there has been much controversy over the subject of baptism. Baptism -- and our beliefs on the proper administration of it -- is where we get our name, Baptists.

I. Negative Considerations

1. Baptism is not a Sacrament, with saving efficacy.
2. Based on false reasoning, depending on 2 Greek prepositions: en, eis – ἐν, εἰς.
   a. en X (in Christ) equals salvation (2 Cor 5:17).
   b. Baptism into Christ (eis X) produces in X (en X).
   c. Therefore, baptism produces salvation (RC and CC?).
3. BUT THIS IS CONTRARY TO NT TEACHING ON JUSTIFICATION, etc.
4. Evangelical Protestantism teaches a spirit baptism -- spirit baptizes us into X -- it is not a baptism in water at all and/or water baptism is a picture of spirit baptism (i.e., "pouring out of the spirit").
5. BUT THIS IS A WRONG WAY TO INTERPRET THESE PREPOSITIONS.

II. Positive Considerations

1. Baptism is a sign (completely).
2. En is used to show element in which one is immersed; eis is used to indicate something else.
3. OT usage of en in baptismal passages.
   a. LXX has en in only example of baptize with prep. in OT 2 Kgs 5:14.
   b. MT tabhal always uses the same prep: be – ב. Baptizo with en, bapto with eis and en.
4. NT usage of en in baptismal passages.
   a. Mk 1, Matt 3, Lk 3.
   b. What about Mk 1:9, etc.? Cf. Mat. 3:5, 13 and Lk. 4:4 -- The region of the Jordan.
   c. 1 Cor 10, 1 Cor 12, Gal 3, Rom 13, Rom 6. All of these verses have the same idiom.
5. OT usage of le / eis – ל / εἰς – in symbolic acts.
   a. 1 Kgs 19
   b. Ez. 37

Conclusion.– le / eis – ל / εἰς each used as a "pointer" to indicate the relationship between an
act and what is symbolized (cf. BDB). Baptism is a sign referring to something else -- it is not sacramental or magical.

**Baptism Is Confession and Profession**

**Introduction** -- As a sign, baptism points to something else. It is a confession and profession of faith in Christ.

**I. Baptism Is A Confession**
1. A sign (symbol) of the death, burial, and resurrection of Jesus (not a pouring out of the spirit) -- DBR are in Rom 6 and Col 2.
2. OT examples of dramatic portrayals--
   b. John the Baptist and Elijah.
   c. Sabbath observance.
   d. Circumcision, scape-goat.
3. Baptism, therefore, is a dramatic portrayal of the DBR of Jesus.
4. A dramatic testimony of belief in these events.
5. Confession is defined as "a formal statement of religious beliefs."
6. Baptism is a dramatic statement of one's belief that Christ died, was buried, and rose again.

**II. Baptism Is A Profession**
1. It identifies w/X -- we play out the role -- like Sabbath observance and scapegoat.
2. A common act produces unity -- cf. Gal 3 -- "putting on X" equals "one" as in Sabbath observance and circumcision.
3. A profession of death and burial (Rom 6).
5. Profession is defined as "an act of taking vows [i.e., promises] of a religious community.
6. Therefore, baptism is a dramatic profession of a new life to be lived with Christ.
7. In 1 Cor 12:13, the same spirit leads people to make the same testimony in baptism; they also have the same spirit living in them. Therefore, they can have unity.

**Conclusion.** -- (1) A Christian's life is to be different from the world (see Rom 6:1-2). (2) The initiatory Christian rite of baptism testifies to this; it signifies death and resurrection of self. (3) A wonderful sign of confession and profession.

1. Ro 6 – Roma 6:3 (GNT) η εγνοιετε δι, δου έβαπτίσθημεν είς Χριστόν ήσοιν, έίς τον θάνατον αύτον εβαπτίσθημεν: Roma 6:3 (KJS) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? {were: or, are}
2. Gal 3 – Gala 3:26 (GNT) Πάντες γάρ υιοθεο έστε δια τής πίστεως έν Χριστώ ήσοιο: 27 όσοι γάρ έις Χριστόν έβαπτίσθητε, Χριστόν ένεδύσασθε. 28 ούκ ένι ίουδαίων ουδέ Έλλην, ούκ ένι δουλεία ουδέ χλειοθηρός, ούκ ένι άρσεν και θήλε: έντες γάρ άμεις έίς έστε έν Χριστώ ήσοιο. Gala 3:26 (KJS) For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond
nor free, there is neither male nor female: for ye are all one in Christ Jesus.

3. 1 Cor 12 – 1Cor 12:12 (GNT)  καθὼς ἦσαν οἱ πολλαὶ ἑστιν, καὶ μέλη ἁπάντων, ἐχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλαὶ ἑστιν σώμα, οὕτως καὶ ὁ Χριστὸς: 13 καὶ γὰρ ἐν ἑνὶ πνεύματι ὡς ἡμεῖς πάντες εἶσθε ἑνὶ σώμα ἐβαπτίσθημεν, εἶτε Ἰουδαίοι εἶτε Ἑλληνες εἶτε δοῦλοι εἶτε ἀνέρες, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν. 1Cor 12:12 (KJS) For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also [is] Christ. 13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. {Gentiles: Gr. Greeks}

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BAPTIST ALTERNATIVES TO CONTEMPORARY ECCLESIOLOGY
2005 Paschal Bible Lectures, October 4 & 6
BMA Seminary -- Jacksonville, Texas

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Thursday Afternoon

COMMUNION AND THE BODY OF CHRIST

The Supper Is For Communion, Not For Salvation

Introduction. -- Paul's discussion of the Lord's Supper is especially crucial to the present study. (1) The Lord's Supper is one of the two ordinances given to the church. (2) Paul uses both of the expressions "koinonia" and "body of Christ" in his discussion of the Supper.

I. The General Context of Paul's Discussion
1. Paul's discussion of the Supper is limited to 1 Corinthians 10 and 11; perhaps a reference also in 1 Corinthians 5.
2. The larger problem with which Paul is dealing in 1 Cor 8-13 is the responsibility of members one toward another (cf. 8:9-13; 10:23f.; 11:22; 12:12-26; 13).
3. As it has been said, "indeed to eat and drink not discerning the Lord's body is to comport oneself in the Gathering oblivious of the needs of one's brother, that is, one's fellow member in the one body" (Stuart Currie).

II. A Warning Against Sacramentalism
1. In 1 Cor 10:1-13, Paul warns that the fact that one has been baptized and has eaten the Lord's Supper is no guarantee of salvation.
2. Probably he is combating a form of sacramentalism at Corinth.

III. A Warning Against Idolatry
1. Closely related and probably stemming from the warning in w. 1-13 is a warning against idolatry, vv. 14-22.
2. Paul uses the Lord's Supper as an example of why idolatry is wrong.