

## Holy Baptism (Fourth Part)

*What does such baptizing with water signify?* It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and, again, a new man daily come forth and arise; who shall live before God in righteousness and purity forever.

*Where is this written?* St. Paul says Romans, chapter 6: "We are buried with Christ by Baptism into death, that, like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." [Rom. 6:4]

1. That God uses water *signifies* what our baptism should mean for us each day. How has God used water in the past to cleave man from sin? (See the Baptism rite, *LSB*, bottom of p. 268, or 1 Peter 3:21–22).
2. Read the context of the Romans passage (Romans 6:1–11). What God does for us in Baptism shows us how we must "reckon" or "consider" ourselves. How is that? Do we see this, looking at our flesh? Where can we "see" this and believe it? Why?

## From Luther's *Large Catechism* (IV: Baptism)

<sup>65</sup> [T]he act or ceremony is this, that we are sunk under the water, which passes over us, and afterwards are drawn out again. These two parts, to be sunk under the water and drawn out again, signify the power and operation of Baptism, which is nothing else than putting to death the old Adam, and after that the resurrection of the new man, both of which must take place in us all our lives, so that a truly Christian life is nothing else than a daily baptism, once begun and ever to be continued. For this must be practised without ceasing, that we ever keep purging away whatever is of the old Adam, and that that which belongs to the new man come forth.

<sup>66</sup> But what is the old man? It is that which is born in us from Adam, angry, hateful, envious, unchaste, stingy, lazy, haughty, yea, unbelieving, infected with all vices, and having by nature nothing good in it.

<sup>67–68</sup> Now, when we are come into the kingdom of Christ, these things must daily decrease, that the longer we live we become more gentle, more patient, more meek, and ever withdraw more and more from unbelief, avarice, hatred, envy, haughtiness. This is the true use of Baptism among Christians, as signified by baptizing with water. Where this, therefore, is not practised, but the old man is left unbridled, so as to continually become stronger, that is not using Baptism, but striving against Baptism...

<sup>72</sup> Therefore the external sign is appointed not only for a powerful effect, but also for a signification.

<sup>73</sup> Where, therefore, faith flourishes with its fruits, there it has no empty signification, but the work (of mortifying the flesh) accompanies it; but where faith is wanting, it remains a mere unfruitful sign.

<sup>74</sup> And here you see that Baptism, both in its power and signification, comprehends also the third Sacrament, which has been called repentance, (*that is, Confession and Absolution*), <sup>75</sup> as it is really nothing else than Baptism.