

# Marked by God



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This is a Bible study on what it means to be marked by God. More specifically, the mark received in Baptism that proclaims who you are and whose you are. First, we consider a variety of terms associated with being marked and their usage in Scripture to gain a deeper understanding of ‘what does this mean – being marked.’ We will also reference some familiar Bible stories that provide Christocentric context to the visible marks identifying God’s people and the signs pointing toward their promised Savior. Next, we will explore the Sacrament of Baptism and the Scriptural meaning of individual acts in the Rite of Baptism that signifies someone as belonging to the Lord. A brief look at sections of Revelation will illuminate the comfort we have in being marked by God when Christ comes again to fulfill His promises. Until then, we live in a fallen world, and we benefit from knowing we are not of this world. Therefore, our Bible study will conclude with various ways we may continually remember what God did for you in Baptism.

Blessed Lord, grant that I may hear, read, mark, learn, and inwardly digest Your Holy Word. In Jesus name. Amen.

## **(Handout 1)**

*Let's begin by looking at different terms related to being marked. We may all know these words and use them in our everyday language, but we often apply somewhat different meanings to them.*

*Therefore, it is important to take the time to review the definitions and the use of these terms in Scripture. A common understanding will aid our discussion as we explore what it means to be marked by God in Baptism.*

### **I. Marked – What does this mean?** (Definitions from lexico.com)

#### A. Marked (Sign, Indication, Position)

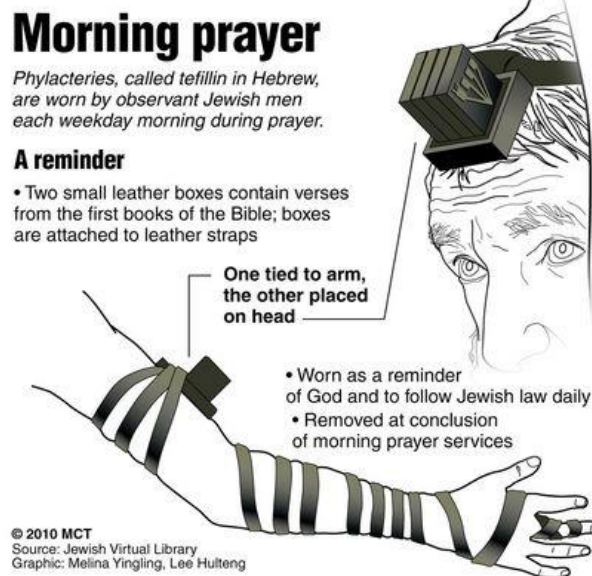
- A visible impression or stain on.
- Write a word or symbol on (an object), typically for identification.
- Show the position of:
  - To separate or distinguish from other people or things.
  - To acknowledge, honor, or celebrate (a person, time, place, or event) with a particular action.
  - To be an indication of significance; be a noteworthy quality or feature.

#### 1) *Based on the following Scriptures, what additional information does a mark convey?*

- a) (Exodus 21:5-6 *Laws about Slaves*) 5 But if the slave plainly says, 'I love my master, my wife, and my children; I will not go out free,' 6 then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his shall bore his ear through with an awl, and he shall be his slave forever.
  - i. (Footnote 21:6) pierced ears marked ownership of a slave in Israel.
- b) (Leviticus 21:5) They shall not make bald patches on their heads, nor shave off the edges of their beards, nor make any cuts on their body.
  - i. (Footnote 21:5) Priests we're devoted to God and were not to mark their bodies as a sign of devotion to the deceased person.
- c) (Exodus 13:15-16) 15 For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.' It [dedication of firstborn] shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the LORD brought us out of Egypt.
  - i. (Footnote 13:16) figure of speech tells Israelites to keep object lessons on hand and remember God's salvation.
  - ii. Frontlets between your eyes (Refer to Image)
    - (1) (Footnote) Passages of scripture in small boxes, called phylacteries discovered at Qumran. Devout Jews strapped them to forehead as an act of prayer. Overtime became an empty practice and aspects were criticized by Jesus in Matthew 23:5
    - (2) (Luther, LC I 331-32) "It is so we might have our eyes constantly fixed on them. We should have them always in our memory. Then we might do them in all our actions

and ways. Then everyone may make them his daily exercise in all cases, in every business and transaction, as though they were written in every place wherever he would look, indeed, wherever he walks or stands.”

A mark shows ownership (by whom) or devotion (to what). It can also indicate the memorial or remembrance of what God has already done for us.



## B. Seal (Close, Validate, Guarantee)

- A device or substance used to join two things together so as to prevent them from coming apart or to prevent anything from passing between them.
- A piece of wax, lead, or other material with an individual design stamped into it, attached to a document to show that it has come from the person who claims to have issued it.
- A thing regarded as a confirmation or guarantee of something.

### 2) After reading the following Scriptures, note what additional meanings a seal carries with it?

- (Jeremiah 32:10-11) **10** I signed the deed, sealed it, got witnesses, and weighed the money on scales. **11** Then I took the sealed deed of purchase, containing the terms and conditions and the open copy.
  - (Footnote 32:10) Seals were placed over the strings that bound a folded document, which kept it closed.
  - Seal.* In biblical times, lumps of clay or wax were stamped with a signet ring or cylinder on a cord that when pressed formed a mark in the clay or wax with a person’s official insignia (name or symbol).
- (Daniel 6:16) **16** Then the king commanded, and Daniel was brought and cast into the den of lions. The king declared to Daniel, “May your God, whom you serve continually, deliver you!” **17** And a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet and with the signet of his lords, that nothing might be changed concerning Daniel.

- c) (Footnote 6:16) King Darius' seal on the stone in front of the den sealed Daniels fate to the lions with his royal authority.

**A seal also means something has been secured with a legal mark of authentication or by decree of authority.**

Sign (Indication, Signal, Notice)

- An object, quality, or event whose presence or occurrence indicates the probable presence or occurrence of something else.
- A gesture or action used to convey information or an instruction.
- A notice on public display that gives information or instructions in a written or symbolic form.
- (archaic) Mark or consecrate with the sign of the cross.

3) *Read the following Scriptures. What additional purpose or intended outcome is in the giving of a sign?*

- a) (Isaiah 7:14-16 The Sign of Immanuel) **14** Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. **15** He shall eat curds and honey when he knows how to refuse the evil and choose the good. **16** For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted.
- i. (Footnote 7:14-16) During the nine months and weaning process of a typical childbirth to maturity – God would deliver Judah from the two kings threatening them (Ephraim and Syria-Aram destroyed by Assyrians). The Lord has eternal salvation in view, not simply Judah's temporal deliverance.
- b) (John 20:30-31) **30** Now Jesus did many other signs in the presence of the disciples, which are not written in this book; **31** but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

**A sign does not have to exist for itself but points or directs attention to something greater. It also offers proof or evidence of truth to increase faith in the fulfillment in that which is indicated will follow.**

Anoint (Apply oil to, Consecrate, Ordain)

- To smear or rub with oil (or any other substance).
- Ceremonially confer divine or holy office upon (a priest or monarch).
- Nominate or choose (someone) as successor to or leading candidate for a position.

4) *Based on the following Scriptures, what might you conclude about a person or object that has been anointed?*

- a) (Genesis 35:14-15) **14** And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. **15** So Jacob called the name of the place where God had spoken with him Bethel.
- i. (Footnote) oil. In biblical times oil was used for food preparation, as fuel for lamps, for medicinal purposes, and as a perfume when spices were added. Pressed from olives and

used medicinally to eliminate or prevent lice and soothe the skin (as we would use lotion). Applying oil was probably associated with mutual care and a kindness extended to visitors at one's home. Oil was also used as a cleansing agent, particularly associated with the tabernacle and priesthood (Ex 30:22–33).

- ii. **Luther: “It was the rite for initiating and anointing and was also taken up later by Moses, for he anoints the priests and their clothing, etc., just as Jacob anoints the stone that the place may be consecrated and dedicated to God and that the church might come together in this place to hear the Word of God, to pray, and to give thanks” (AE 6:266).**
- b) (Exodus 29:4-9 Consecration of the Priests) 4 You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. 5 Then you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod. 6 And you shall set the turban on his head and put the holy crown on the turban. 7 You shall take the anointing oil and pour it on his head and anoint him. 8 Then you shall bring his sons and put coats on them, 9 and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever. Thus you shall ordain Aaron and his sons.
  - i. (Footnote 29:4–9, 31–33) Note the pattern of consecration: wash, dress, anoint, and eat from the sacrifices. Such elements were adopted by the early Christians for services of Baptism, confirmation, and first Communion during the Easter Vigil.
- c) (1 Samuel 10:1 Saul Anointed King) Then Samuel took a flask of oil and poured it on his [Saul] head and kissed him and said, “Has not the LORD anointed you to be prince over his people Israel? And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince<sup>1</sup> over his heritage.
  - i. (Footnote 10:1) *poured it on his head*. Anointing with oil was also used to identify prophets (1Ki 19:16), priests (Ex 29:7; 40:12–15; Lv 4:3; 8:12), and especially kings (12:3; 16:1, 13; 24:6; 26:9, 16; 2Sm 1:14, 16; 19:21; 22:51; 23:1; 1Ki 19:16; Ps 2:2, 6) as divinely equipped for their particular task. *anointed*. In this case, the chosen leader of God's people, chosen by God.
  - ii. **Hipp: “All the kings and priests were styled Christs, because they were anointed with the holy oil, which Moses of old prepared. These, then, bore the name of the Lord in their persons, showing aforesaid the type, and presenting the image until the perfect King and Priest appeared from heaven, who alone did the will of the Father” (ANF 5:180). See also Cypr, ANF 5:512.**
  - iii. (Footnote Old Testament Names for God) Hebrew *mashiach*, a chosen person, distinguished by anointing with oil.
  - iv. Christos in Greek originally meant anointed.
    - (1) (Footnote) In some theological traditions today, people seek out leaders who have “the anointing,” i.e., special charisma provided by God. By contrast, in Scripture, the Anointed One is Christ, as head of the Church, who appoints faithful servants for His people. Beware of leaders who claim a special “anointing.”

**Anointing was to distinguish someone chosen by God. It was also to cleanse, consecrate, and set apart something to be used for God's holy purpose.**

### Name (Label, Authority, Reputation)

- A word or set of words by which a person, animal, place, or thing is known, addressed, or referred to.
- A famous person.
- (Footnote: Old Testament Names for God) Two Hebrew words are typically translated as “name”:
  - i) (1) *shem*, which may come from a root meaning “mark” or “brand,” and
  - ii) (2) *zeker*, “remembrance,” “memorial.”

### 5) *Considering the following Scriptures, what more does a name offer us other than just how to address someone?*

- a) (1 Samuel 25:25) Let not my lord regard this worthless fellow, Nabal, for as his name is, so is he. Nabal is his name, and folly is with him.
- b) (Exodus 3:15) 15 God also said to Moses, “Say this to the people of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations.
  - i. (Footnote 3:15) The LORD . . . has sent me. God revealed the special name that Israel was to use in worship and teaching. This name was likely pronounced “Yahweh” (YAH-way). My name forever . . . remembered throughout all generations. “I AM WHO I AM,” pronounced Yahweh, and known as “LORD” was God’s special name, which Israel was to keep holy by calling on it in prayer and in praise.
- c) (Exodus 20:7) “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.
  - i. for Your name’s sake. That is, “for the sake of the Lord’s good reputation.” The preciousness of God’s name is illustrated by the way He guards it and by the delight He takes when people use His name well. Everything God does for His people reveals Himself and demonstrates His character. It brings glory to His name.
- d) (Deuteronomy 5:20) And you shall not bear false witness against your neighbor.
  - i. (Small Catechism) THE EIGHTH COMMANDMENT You shall not give false testimony against your neighbor. What does this mean? We should fear and love God so that we do not tell lies about our neighbor, betray him, slander him, or hurt his reputation, but defend him, speak well of him, and explain everything in the kindest way.
- e) (Mark 10:46 Jesus Heals Blind Bartimaeus) 46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.
  - i. (Footnote 10:46) Aram *bar* means “son of.” The translation was included to benefit Gentile readers.
- f) (Job 31:35) my signature!
  - i. (Footnote 31:35) Lit, “my tav.” Hbr letter tav was shaped like a plus mark or cross and could stand as a signature. Signature – to make one’s mark, a visible name.

*A name held who or what a person was (1 Samuel 25:25). A name invokes a remembrance of the history or memories associated with the one named (Exodus 3:15). As such, a name equaled one’s reputation. Naming also expresses ownership or relationship (Mark 10:46)*

### **Summary of Part I: Marked – What does it mean?**

- 1) God marks His people:
  - To identify them as His own,
  - To distinguish them from nonbelievers,
  - To show His devotion to them, and
  - As a remembrance for all He has done for them.
- 2) God seals His people:
  - To join them to Him by His Son,
  - To decree them as justified,
  - As a guarantee His promises will be fulfilled.
- 3) God gives His people signs:
  - To reveal His presence,
  - To guide in His way according to His will,
  - As gestures to convey His love,
  - To increase faith.
- 4) God anoints His people:
  - To demonstrate He chose them,
  - To cleanse and make holy,
  - To set apart for His work.
- 5) God names His people:
  - To claim them as His own,
  - To remind them who they are.

## (Handout 2)

*After reviewing the meaning of terms, notice what they have in common. Marks, seals, signs, anointing, and names can be seen or known (signature is name written). What is truly important is that which comes before and after what is made known.*

### **II. Visible Marks and Signs of God's Promises**

#### **A. Review: What it means to be marked**

- 1) God marks His people:
  - To identify them as His own,
  - To distinguish them from nonbelievers,
  - To show His devotion to them, and
  - As a remembrance for all He has done for them.
- 2) God seals His people:
  - To join them to Him by His Son,
  - To decree them as justified,
  - As a guarantee His promises will be fulfilled.
- 3) God gives His people signs:
  - To reveal His presence,
  - To guide in His way according to His will,
  - As gestures to convey His love,
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- 4) God anoints His people:
  - To demonstrate He chose them,
  - To cleanse and make holy,
  - To set apart for His work.
- 5) God names His people:
  - To claim them as His own,
  - To remind them who they are.

#### **B. Marks and signs in the Bible stories**

Let's review some Bible stories and look for God's Word before and the Faith in His promises after the marks or signs.

##### **1) The Flood (Genesis 9:8-15) Rainbow**

8 Then God said to Noah and to his sons with him, 9 "Behold, I establish my covenant with you and your offspring after you, 10 and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. 11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth." 12 And God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: 13 I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. 14 When I bring clouds over the earth and the bow is seen in



the clouds, **15** I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh.

- ii. (Footnote 9:9) *I establish My covenant*. God's covenants are unilateral; He obligates Himself to observe the terms of His own contract (here, a reassurance to the flood's survivors after their fearsome experience).
- iii. (Footnote 9:12) A rainbow is a visible seal and reminder of God's covenant commitments
- iv. (Footnote 9:13) My bow in the cloud. When the marvelous rainbow appears, believers will recall with joy its God-given significance. Rainbows may not have existed until this time (AE 2:148).

a) *What is made known and it is a (mark, seal, sign, anointing, and/or name)?*

*Rainbow. The rainbow is a sign of the covenant; a visible seal, and a mark reminding God of His promise.*

*Flood. Flood was an anointing with water of mankind.*

b) *What is God's Word that preceded it?*

**11** *"I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth."*

c) *What follows as a result of seeing a rainbow?*

*Even when large areas are flooded or large populations unfortunately drown, we can be secure in knowing that God will remember His promise and He will not destroy the whole earth or all flesh on it by a flood. Why? Because He made a promise to send a Messiah to save mankind (Genesis 3:15). God's used the flood water to exorcise evil from mankind and to set apart those eight (8) people through which he would fulfill the promise of a Messiah.*

2) Abraham and the Covenant of Circumcision (Genesis 17:1-14)

**4** "Behold, my covenant is with you, and you shall be the father of a multitude of nations. **5** No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. **6** I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. **7** And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. **8** And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." **9** And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. **10** This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. **11** You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.

- i. (Footnote 17:2) covenant. God's blessings and promises are always new. He had already made His covenant with Abram. He added a name (v 5) and a sign (vv 10–11) by which Abram is to be sure that the original promise has not been forgotten.

- ii. (Footnote 17:5) Abraham. “Abram” means “exalted father,” but “Abraham” means “father of many nations.” God added a new name to the patriarch, that by it he might be ever mindful of the promise.
  - iii. (Footnote 17:10) By removal of the foreskin, males received a visible sign (v 11) of God’s promise to send a Savior, born of the woman (Gal 4:4–5). No Hebrew male could live a day without being reminded of the promise God had made long before, and every conjugal act between a husband and wife would illustrate the hope that God was working to restore creation and redeem all people. Finally, the shedding of blood pointed to our final redemption by the shedding of Christ’s blood. See note, Ex 4:25.
  - iv. (Abraham’s Travels) God promised Abraham numerous offspring and the land of Canaan (Genesis 15), sealing that with the covenant of circumcision (Genesis 17).
  - v. (The Book of the Covenant) Sacrifices. A covenant was “cut” (usually translated “made”) between two parties. This involved sacrifice, cutting animals as representatives of the parties involved. This seems to have symbolized that if the covenant was not kept by the people, they could end up like the sacrificed animals (cf Gn 15:9–18, where Abram divides animals in half and God passes between the halves of the animals to show His commitment to the covenant). God demonstrates His commitment to this covenant through the death of His Son in the NT (Heb 9:19–28).
- d) **Deuteronomy 30:6** 6 And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live.

a) *What is made known and it is a (mark, seal, sign, anointing, and/or name)?*

*Abram’s name (exalted father) changed to Abraham (father of many nations). Name not only reminded him of who he is and whose he is, but also of God’s promise.*

*Circumcision. A visible sign and mark. Distinguished Israelites from many others neighboring nations. The shedding of blood is a sacrifice that also sealed the covenant promise, guaranteeing the fulfillment.*

b) *What is God’s Word that preceded it?*

*6 I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. 7 And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. 8 And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”*

c) *What follows as a result of changing one’s name? And of being circumcised?*

*The name change identifies us as God’s people and highlights our relationship with Him. As God’s people, we live under His protection and daily provision. Although circumcision is no longer a mark needed to distinguish us as people of God, God circumcises the heart to love Him and reminds us of the blood Christ shed to reconcile us to God.*

### 3) The Passover (Exodus 12:5-13)

7 “Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. 8 They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. 9 Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. 10 And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. 11 In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD’s Passover. 12 For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. 13 The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

- i. (Foot note) 12:7 *blood*. A sign for the Lord to spare the Israelite households and not permit the destroyer to enter them (vv 13, 23). doorposts . . . lintel. Blood surrounded the entry, marking the home as under the Lord’s protection (cf Heb 9:22; 1Jn 1:7). By marking across from post to post and then from the lintel downward, a cross pattern is formed in the entryway. Jesus Christ is “the propitiation for our sins” (1Jn 2:2; 4:10) He is “our Passover lamb” (1Co 5:7).
- ii. 12:23 pass over the door. See note, v 7. destroyer. Refers to an angel that administers God’s judgment through pestilence (2Sm 24:15–16; 2Ki 19:35; Ps 78:49; 1Co 10:10).
- iii. Ter: “Even Moses prophesied . . . and added that ‘it was the passover of the Lord,’ that is, the passion of Christ” (ANF 3:167).
- iv. (A. W. Pink, *Gleanings In Exodus*) bason in the original Hebrew was the word “sap”. Sap is actually an old Egyptian word meaning threshold. Most thresholds of that time had a trough, or shallow ditch dug before the threshold to carry away rainwater.
- v. Some homes did not have a door, only a doorway. Many churches during Medieval Times painted the doors red to represent the blood of Christ that protected all who entered.

a) *What is made known and it is a (mark, seal, sign, anointing, and/or name)?*

*Blood on the threshold, doorposts, and lintel. Marked the homes of God’s people and sealed around the doorway to prevent death from entering. The blood was also a sign revealing the way to salvation and God’s love for His people.*

b) *What is God’s Word that accompanies it?*

*13b I will pass over you, and no plague will befall you to destroy you.*

c) *What follows as a result of seeing a blood red door or doorway?*

*A red door or doorway ought to invoke the memory of Christ’s blood that was shed to redeem you, decree you as justified, and keep you secure from damnation. Likewise, we are reminded of the depth of God’s love and strengthen our faith in the promise of eternal life with Him.*

4) Idolaters Killed for Abominations in the Temple (Ezekiel 8-9:1-6)

Examples of abominations

- i. 8:10 So I went in and saw. And there, engraved on the wall all around, was every form of creeping things and loathsome beasts, and all the idols of the house of Israel.
- ii. 8:14 Then he brought me to the entrance of the north gate of the house of the LORD, and behold, there sat women weeping for Tammuz.
- iii. 8:16 And he brought me into the inner court of the house of the LORD. And behold, at the entrance of the temple of the LORD, between the porch and the altar, were about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshipping the sun toward the east.

**9:1** Then he cried in my ears with a loud voice, saying, "Bring near the executioners of the city, each with his destroying weapon in his hand." **2** And behold, six men came from the direction of the upper gate, which faces north, each with his weapon for slaughter in his hand, and with them was a man clothed in linen, with a writing case at his waist. And they went in and stood beside the bronze altar. **3** Now the glory of the God of Israel had gone up from the cherub on which it rested to the threshold of the house. And he called to the man clothed in linen, who had the writing case at his waist. **4** And the LORD said to him, "Pass through the city, through Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations that are committed in it." **5** And to the others he said in my hearing, "Pass through the city after him, and strike. Your eye shall not spare, and you shall show no pity. **6** Kill old men outright, young men and maidens, little children and women, but touch no one on whom is the mark. And begin at my sanctuary." So they began with the elders who were before the house.

- iv. (Foot note) Mark = make a tav (last letter in Hebrew alphabet); English X or a cross
  - a. **(Cypr/ANF 5:464) "The sign pertains to the passion and blood of Christ, and that whoever is found in this sign is kept safe and unharmed...When Egypt was smitten, the Jewish people could not escape except by the blood and the sign of the Lamb; so also, when the world shall begin to be desolated and smitten, whoever is found in the blood and the sign of Christ alone shall escape."**
- v. (Footnote) Lord commands men to pass through Jerusalem and put a mark on foreheads. Subsequently, those not bearing this mark were struck without mercy, while those who had it were spared.
- vi. (Footnote) Already by first century making the sign of the cross upon the forehead reminded the baptized person that Christ redeemed him. Paul also refers to Baptism as a seal in his writings.
  - a. **2 Cor 1:22; Eph 1:13, 4:30, 7:4-8**
- vii. (Footnote) God is not indifferent, even if it seems so to the human eye (Book of Job) God knows those who are His, as the rest of verse indicates. The faithful have received the saving mark on their foreheads.
  - a. **RV 7:3**
  - b. **(Small Catechism, Daily Prayers) Christians still make the sign of the cross upon those being baptized and may cross themselves.**

a) *What is made known and it is a (mark, seal, sign, anointing, and/or name)?*

**Make a mark on the forehead; a tav or X.**

b) *What is God's Word that accompanies it?*

6 Kill old men outright, young men and maidens, little children and women, but touch no one on whom is the mark.

c) What follows as a result of being marked on the forehead?

God distinguishes us from unbelievers and identifies us as His own. He remembers all His promises and He is devoted to fulfilling them. As such, the mark also reminds us who we are and whose we are, which brings Hope even in the midst of suffering.

5) Jesus appearing to Thomas (John 14:18-21; 20:24-28)

18 I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. 20 In that day you will know that I am in my Father, and you in me, and I in you. 21 Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”

24 Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. 25 So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.” 26 Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” 27 Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” 28 Thomas answered him, “My Lord and my God!”

- i. (Footnote 14:18) *come to you*. After His resurrection they would see Him again.
- ii. (Footnote 14:19) *Because I live, you also will live*. Christ’s resurrection is the basis for the new life that Christians begin to experience now and will receive fully on the Last Day. Cf 5:24; 11:25–26.
- iii. 14:20 In that day. Hbr expression meaning “then.” you in Me, and I in you. Christ dwells in His people so that they have intimate communion with Him and His Father.
- iv. 14:21 God loves and reveals Himself to those who love and believe Christ—a love shown by obedience to the Word. Bern: “Make yourself known then and seen beforehand, lest you be unknown for glory and known only for punishment.
- v. **If Christ recognizes you in the [present] strife, He will recognize you in heaven” (SLSB, p 191).**
- vi. 20:25 I will never believe. Instead of accepting the testimony of fellow disciples (cf v 8), Thomas remained deeply skeptical and demanded tactile proof of Jesus’ physical resurrection.
- vii. 20:27 Jesus graciously accommodated Thomas’s request, to his astonishment and perhaps even his shame. believe. Lit, “become believing.”
- viii. 20:29 Blessed. See note, 13:17. have not seen and yet have believed. After Jesus’ ascension, people would come to faith without seeing Jesus, on the sole basis of the apostles’ witness (cf 17:18, 20; Rm 10:17).
- ix. John 19:34
- x. Ps 22:16

a) What is made known and it is a (mark, seal, sign, anointing, and/or name)?

*Nail holes in hand and spear wound in his side. Mark identifying Jesus as the one crucified on the cross for all our sins.*

*Jesus appearing – resurrected after being crucified and buried. Sign that He is the true Son of God and death cannot hold Him.*

b) *What is God's Word that accompanies it?*

*18 I will not leave you as orphans; I will come to you. 19 Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.*

c) *What follows as a result of seeing the nail and spear marks on his body or the resurrected Jesus?*

*The nail and spear marks identify Jesus and show His devotion to us. The mark also reminds us of the shedding of His blood, the seal that joins us to Him, His righteousness, and His promises. Jesus Christ's resurrection is the basis for the new life that Christians begin to experience now, and a sign pointing to His second coming and our resurrection we will receive fully on the Last Day.*

## **6) Summary of Part II: The Visible Marks and Signs of God's Promises**

God gives "gives certain signs as a mark or memorial of His promise, so that we may thereby the more faithfully hold to His promise and be more forcibly admonished by it." Summarize how these marks and signs relate to the promises given in Baptism.

- 1) Rainbow (anointing by water): *Like the evil people who died in the flood, our sinful flesh is drowned in the waters of Baptism – an exorcism. We rise out of the water as a holy saint with the promise of new life that is joined with the resurrected life of our promised Messiah, Jesus Christ.*
- 2) Renamed (name): *During Baptism, our personal name is written in the Lamb's Book of Life, promising us eternal life. God also marks each of us with His name, "The Father, the Son, and the Holy Spirit" to identify us as His own.*
- 3) Circumcision (seal): *The circumcision of our heart is the sacrifice of our sinful desires replaced by the desire to follow the Lord's Way.*
- 4) Red door (anointing by blood): *Reminds us of the shedding of Christ's blood, covering us to assuage God's wrath against our sins. Jesus' sacrificial flesh also seals us to the covenant promises (forgiveness of sins, reconciled relationship with God, a perfect - holy and sinless - resurrected body, and life eternal).*
- 5) Mark on the forehead (mark of the cross): *In Baptism, the mark upon our head and over the heart is an invisible mark to us, but God sees it and knows we are His own children named after Him. When we trace the mark of the cross, we too, remember who we are and whose we are, along with all the promises of being a child of God.*

- 6) Jesus nail and spear marked body (sign): *When we see Jesus' nail and spear marked body, we remember we are joined with him in the covenant promise. We were crucified with Him in Baptism, we watch for His awaited return, and trust we will be resurrected like Him to eternal life.*

## (Handout 3)

### III. The Rite of Baptism

#### A. Review: Visible Marks and Signs of God's Promises

##### 1) The Flood (Genesis 9:8-15)

- **Marks and Signs:**
  - Rainbow: Sign, mark, and seal of God's promise
  - Flood waters: Anointing (by water)
- **Related to Baptism:** Like the evil people who died in the flood, our sinful flesh is drowned in the waters of Baptism – an exorcism. We rise out of the water marked as forgiven, redeemed, and holy saints, with the promise of new life that is sealed with the resurrected life of our promised Messiah, Jesus Christ.

##### 2) Abraham and the Covenant of Circumcision (Genesis 17:1-14)

- **Marks and Signs:**
  - Renamed: Name
  - Circumcision: Sign, mark, and seal of God's promise
- **Related to Baptism:** During Baptism, our personal name is written in the Lamb's Book of Life, promising us eternal life. God also marks each of us with His name, "The Father, the Son, and the Holy Spirit" to identify us as His own. The mark, sign, and seal of circumcision is in our heart. It is the sacrifice of our sinful desires replaced by the desire to follow the Lord's Way.

##### 3) The Passover (Exodus 12:5-13)

- **Marks and Signs:**
  - Red door: Anointing (by blood), sign and seal to God's promise
- **Related to Baptism:** A red covered door is a sign of sanctuary. It reminds us of the shedding of Christ's blood, covering us to assuage God's wrath against our sins. Jesus' sacrificial flesh also seals us to the covenant promises (forgiveness of sins, reconciled relationship with God, a perfect - holy and sinless - resurrected body, and life eternal).

##### 4) Idolaters Killed for Abominations in the Temple (Ezekiel 8 - 9:1-6)

- **Marks and Signs:**
  - Mark on the forehead: mark of the cross
- **Related to Baptism:** In Baptism, the mark upon our head and over the heart is an invisible mark to us, but God sees it and knows we are His own children named after Him. When we trace the mark of the cross, we too, remember who we are and whose we are, along with all the promises of being a child of God.

##### 5) Jesus Appearing to Thomas (John 14:18-21; 20:23-28)

- **Marks and Signs:**
  - Nail holes and spear wound: Mark on Jesus's body
  - Jesus appearing: Sign of the resurrection



- **Related to Baptism:** When we see Jesus' nail and spear marked body, we remember we are joined with him in the covenant promise. We were crucified with Him in Baptism, we watch for His awaited return, and trust in God's promise that we will be resurrected like Him to eternal life.

## B. The Rite of Holy Baptism

*Holy Baptism is the combination of Word (God's promise or testimony) and physical elements (sacraments) mark with God's Word, which are accompanied by visible signs so that you may believe and remember. As we review the Rite of Holy Baptism in the LSB, we will look for God's promises, physical elements marked with God's word, and signs visible to us.*

*Baptisms started with John the Baptist in the Jordan River. Disciples witnessed Jesus' Baptism. Although Jesus did not Baptize anyone, the disciples were baptizing sinners. New Testament Scriptures did not provide instruction on how to baptize, who performed the baptism, or any ceremonial instruction on a way to baptize. Authors of the New Testament writings were not concerned about what people do, but on what God does for people in Baptism. However, The Jewish people were already accustomed to ceremonies and even ceremonial washings. Therefore, it did not take long for the Rite of Baptism to develop. Even as early as 200 A.D., literature described early Christian baptism in Rome (Logia, pp. 12). Earliest descriptions of an actual Baptismal Rite are the Did'ache and Justin Martyr [executed 165 A.D.].*

### **Didache description of Baptism**

Now about baptism: this is how to baptize. Give public instruction on all these points, and then baptize in running water, "In the name of the Father and of the Son and of the Holy Spirit" If you do not have running water, baptize in some other. If you cannot in cold, then in warm. If you have neither, then pour water on the head three times "in the name of the Father of the Son and of the Holy Spirit." Before the baptism, moreover, the one who baptizes and the one being baptized must fast, and any others who can. And you must tell the one being baptized to fast for one or two days beforehand." (Didache vi I, 1-4)

### **Justin Martyr description of Baptism**

Those who are persuaded and believe that the things we teach and say are true. And promise that they can live accordingly, are instructed to pray and beseech God with fasting for the remission of their past sins, while we pray and fast along with them. Then they are brought by us where there is water, and are reborn by the same manner of rebirth by which we ourselves were reborn; for they are then washed in the water in the name of God the Father and Master of all, and of our Savior Jesus Christ, and of the Holy Spirit...This washing is called illumination, since those who learn these things are illuminated from within. We, however, after thus washing the one who has been convinced and signified his assent lead him to those who are called brethren, where they are assembled. Then bread and a cup of water and mixed wine are brought.

### **Three foundational features:**

- Preparation for baptism is formally organized, fasting.
- Trinitarian formula for baptism.

- Baptism followed by Eucharist.

### **Third Century Baptism:**

- Prebaptismal Ritual:
  - Naked – leaving the old life behind
  - Anointing with oil and immersion – cross on forehead and over body
  - Rejection of Satan – facing west
  - Commitment to Christ – facing east
- Baptism:
  - Profession of faith – creed
  - Washing with water – immersion or affusion
- Postbaptismal Ritual:
  - Anointing with oil
  - Ceremonial dressing
  - Laying on of hands
  - Signing of cross
  - Prayer
  - Kiss of Peace
  - Eucharist

Infant Baptism as a tradition “received from the apostles” but in 3<sup>rd</sup> Century there was controversy because of the expectation that children born or raised within the church, but others were not. In 4<sup>th</sup> century there was rising concern about the postbaptismal life that led to criticism of infant baptism and the expectation of one to make profession of faith. However, infant baptism continued due to Scripture’s emphasis of holy Baptism as ‘not by one’s own reason or strength’ but by God’s grace and will.

Lutheran Reformation led to a renewed understanding and appreciation of the sacraments as true means of God’s grace by virtue of their divine institution and promise. Luther – baptism as God’s mercy and work – promise and gift; word of promise connected to it emphasized in place of form and order of the initiation rite. (Cortright, Charles L., Ego Te Baptizo, The Church’s Liturgy as Instrument of the Baptizing God: Part 2, pp. 29)

### **1526 Revised Order**

Prebaptismal ritual

Lessor exorcism – prayer of exorcism and anointing

Signation – sign of the cross upon head and heart

Sintflutgebet - This prayer by Luther, references OT references foreshadowing baptism in the Flood, the ark, crossing the Red Sea.

Greater exorcism – prayer of exorcism and anointing

Gospel

Our Father

Apotaxis – renunciation of Satan

Syntaxis – allegiance to Christ (Creed)

Baptism  
Postbaptismal ritual  
Vesting in white

### **Holy Baptism (LSB 268-271)**

*An appropriate baptismal hymn may be sung. The candidate(s), sponsors, and family gather with the pastor at the entrance of the nave or at the font.*

#### **Hymns: Baptismal Life (LSB 594-605)**

- 594 God's Own Child, I Gladly Say It
- 595 O Blessed Spring
- 596 All Christians Who Have Been Baptized
- 597 Water, Blood, and Spirit Crying
- 598 Once in the Blest Baptismal Waters
- 599 O Gracious Lord, with Love Draw Near
- 600 Mark How the Lamb of God's Self-Offering
- 601 All Who Believe and Are Baptized
- 602 The Gifts Christ Freely Gives
- 603 We Know That Christ Is Raised
- 604 I Bind unto Myself Today
- 605 Father Welcomes

*When candidates are unable to speak for themselves, the sponsors answer the questions on their behalf.*

#### *Stand*

**P:** In the name of the Father and of the ✠ Son and of the Holy Spirit. (Matthew 28:19b)

- Visible sign: Words of Invocation with mark of the cross.

**C: Amen.**

**P:** Dearly beloved, Christ our Lord says in the last chapter of Matthew, "All authority in heaven and on earth has been given to Me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." In the last chapter of Mark our Lord promises, "Whoever believes and is baptized will be saved." And the apostle Peter has written, "Baptism now saves you." (Matthew 28:18b-19; Mark 16:16a; 1 Peter 3:21)

The Word of God also teaches that we are all conceived and born sinful and are under the power of the devil until Christ claims us as His own. We would be lost forever unless delivered from sin, death, and everlasting condemnation. But the Father of all mercy and grace has sent His Son Jesus Christ, who atoned for the sin of the whole world, that whoever believes in Him should not perish but have eternal life.

- **PROMISE**

- **John 3:16-17** 16 “For God so loved the world, 9 that he gave his only Son, that whoever believes in him should not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.
- **Romans 6:3-5** 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

*The pastor addresses each candidate:*

**P:** How are you named?

**R:** Name

- **Physical element marked with God’s Word**

- **Hebrew 12:22-23** 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
- **Rev 21:27** 27 But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb’s book of life.

*The pastor makes the sign of the holy cross upon the forehead and heart of each candidate while saying:*

**P:** Name, receive the sign of the holy cross both upon your ✝ forehead and upon your ✝ heart to mark you as one redeemed by Christ the crucified.

- **Visible sign** – previously physical element when using oil it was an element marked with God’s word

- **Psalm 37:37** Mark the blameless and behold the upright, for there is a future for the man of peace.

- **2 Timothy 2:19** But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity."

**P:** Let us pray.

Almighty and eternal God,

according to Your strict judgment You condemned the unbelieving world through the flood, yet according to Your great mercy You preserved believing Noah and his family, eight souls in all.

You drowned hard-hearted Pharaoh and all his host in the Red Sea, yet led Your people Israel through the water on dry ground, foreshadowing this washing of Your Holy Baptism.

Through the Baptism in the Jordan of Your beloved Son, our Lord Jesus Christ, You sanctified and instituted all waters to be a blessed flood and a lavish washing away of sin.

We pray that You would behold name(s) according to Your boundless mercy and bless him/her/them with true faith by the Holy Spirit, that through this saving flood all sin in him/her/them, which has been inherited from Adam and which he himself / she herself / they themselves has/have committed since, would be drowned and die.

Grant that he/she/they be kept safe and secure in the holy ark of the Christian Church, being separated from the multitude of unbelievers and serving Your name at all times with a fervent spirit and a joyful hope, so that, with all believers in Your promise, he/she/they would be declared worthy of eternal life; through Jesus Christ, our Lord. (501)

- **Physical element marked with God's Word**

- Anointing by water = exorcism
  - Genesis – The Flood
  - Exodus – Parting of the Red Sea
  - Gospels – Jesus Baptism

**C:** Amen.

*If the sponsors were previously enrolled, the service continues below with the Holy Gospel.*

**P:** From ancient times the Church has observed the custom of appointing sponsors for baptismal candidates and catechumens. In the Evangelical Lutheran Church sponsors are to confess the faith expressed in the Apostles' Creed and taught in the Small Catechism. They are, whenever possible, to witness the Baptism of those they sponsor. They are to pray for them, support them in their ongoing instruction and nurture in the Christian faith, and encourage them toward the faithful reception of

the Lord's Supper. They are at all times to be examples to them of the holy life of faith in Christ and love for the neighbor.

*The pastor addresses the sponsors.*

**P:** Is it your intention to serve name of candidate(s) as sponsors in the Christian faith?

**R:** Yes, with the help of God.

**P:** God enable you both to will and to do this faithful and loving work and with His grace fulfill what we are unable to do.

**C: Amen.**

**P:** Hear the Holy Gospel according to St. Mark.

They brought young children to [Jesus] that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." And He took them up in His arms, put His hands on them, and blessed them. (Mark 10:13-16 NKJV)

**P:** This is the Word of the Lord.

**C: Thanks be to God.**

*The pastor places his hands on the head(s) of the candidate(s), and the congregation joins in praying:*

**C: Our Father who art in heaven,  
hallowed be Thy name,  
Thy kingdom come,  
Thy will be done on earth as it is in heaven;  
give us this day our daily bread;  
and forgive us our trespasses as we forgive  
those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.  
For Thine is the kingdom and the power and  
the glory forever and ever. Amen.**

Matthew 6:9-13

*If the baptismal party has stood at the entrance of the nave to this point, they now move to the font. A hymn may be sung during the procession. Then the pastor says:*

**P:** The Lord preserve your coming in and your going out from this time forth and even  $\text{✠}$  forevermore.  
(Psalm 121:8)

- **Visible sign:** mark of the cross
- **Promise**
  - **2 Corinthians 1:21-22** 21 And it is God who establishes us with you in Christ, and has anointed us, 22 and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.

**C: Amen.**

*Sit*

*The pastor addresses the candidate(s) and asks the following questions:*

**P:** Name(s), do you renounce the devil?

**R:** Yes, I renounce him.

**P:** Do you renounce all his works?

**R:** Yes, I renounce them.

**P:** Do you renounce all his ways?

**R:** Yes, I renounce them.

**P:** Do you believe in God, the Father Almighty, maker of heaven and earth?

**R:** Yes, I believe.

**P:** Do you believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

**R:** Yes, I believe.

**P:** Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

**R:** Yes, I believe.

- **Visible sign:** Public Renunciation of Satan and Confession of allegiance to Christ
- **Promise**
  - **John 3:33** Whoever receives his testimony sets his seal to this, that God is true.

- (Footnote 3:33) Whoever has faith in Christ “seals,” or certifies, that God is truthful. See note, Jer 32:10. God is true. See note, Ti 1:2.
- **Titus 1:2** in hope of eternal life, which God, who never lies, promised before the ages began

**P:** Name, do you desire to be baptized?

**R:** Yes, I do.

*The pastor pours water three times on the head of each candidate while saying:*

**P:** Name, I baptize you in the name of the Father and of the Son and of the Holy Spirit.

**C:** Amen.

- **Visible sign:**

- **Revelation 3:12** 12 The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name.

- **Physical elements marked with Word of God**

- **Ezekiel 36:24-25** 24 I will take you from the nations and gather you from all the countries and bring you into your own land. 25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.

*The pastor places his hands on the head of the newly baptized while saying:*

**P:** The almighty God and Father of our Lord Jesus Christ, who has given you the new birth of “water and of the Spirit and has forgiven you all your sins, strengthen you with His grace to life † everlasting.

- **Physical element marked with God’s Word:**

- **John 3:5** 5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

- **Promise:**

- **Col 3:3-4** 3 For you have died, and your life is hidden with Christ in God. 4 When Christ who is your life appears, then you also will appear with him in glory.

**C:** Amen.



*The pastor may place a white garment on the newly baptized while saying:*

**P:** Receive this white garment to show that you have been clothed with the robe of Christ's righteousness that covers all your sin. So shall you stand without fear before the judgment seat of Christ to receive the inheritance prepared for you from the foundation of the world.

- **Physical element marked with God's Word:**

- **Isaiah 61:10** 10 I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

- **Promise:**

- **Revelation 22:14** 14 Blessed are those who wash their robes, 5 so that they may have the right to the tree of life and that they may enter the city by the gates.

*The pastor may light a baptismal candle from the paschal candle and give it to the newly baptized while saying:*

**P:** Receive this burning light to show that you have received Christ who is the Light of the world. Live always in the light of Christ, and be ever watchful for His coming, that you may meet Him with joy and enter with Him into the marriage feast of the Lamb in His kingdom, which shall have no end.

- **Physical element marked with God's Word & Promise:**

- **John 8:12** Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

- **1 John 1:7** 7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

*The newly baptized may be welcomed with the following:*

**A:** In Holy Baptism God the Father has made you a member / members of His Son, our Lord Jesus Christ, and an heir / heirs with us of all the treasures of heaven in the one holy Christian and apostolic Church. We receive you in Jesus' name as our brother(s)/sister(s) in Christ, that together we might hear His Word, receive His gifts, and proclaim the praises of Him who called us out of darkness into His marvelous light.

- **Promise:**

- **Galatians 3:29** 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

- **Ephesians 1:13-14** In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, 14 who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

**C: Amen. We welcome you in the name of the Lord.**

*Stand*

**P:** Let us pray.

Almighty and most merciful God and Father, we thank and praise You that You graciously preserve and enlarge Your family and have granted name(s) the new birth in Holy Baptism and made him/her/them a member / members of Your Son, our Lord Jesus Christ, and an heir / heirs of Your heavenly kingdom. We humbly implore You that, as he/she/they has/have now become Your child/children, You would keep him/her/them in his/her/their baptismal grace, that according to Your good pleasure he/she/they may faithfully grow to lead a godly life to the praise and honor of Your holy name and finally, with all Your saints, obtain the promised inheritance in heaven; through Jesus Christ, our Lord. (503)

**C: Amen.**

- **Promises:**

- **Ezekiel 36:26** 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.
- **Titus 3:5** 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior, 7 so that being justified by his grace we might become theirs according to the hope of eternal life.

**P:** Peace ☩ be with you.

**C: Amen.**

- **Promise**

- **John 14:27** 27 Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.
- **Philippians 4:7** 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

*All return to their places.*

**C. Summarizing the Rite of Holy Baptism:**

Reflect on the discussion about the Rite of Baptism and respond to the following:

- **What is promised to you in Baptism?**

- **List 3 physical elements or visible signs that will remind you of the promise you received in Baptism.**

○ 1) \_\_\_\_\_

○ 2) \_\_\_\_\_

○ 3) \_\_\_\_\_

## (Handout 4)

### IV. Remembering Your Baptismal Identity

#### A. Review: Marks and Signs of God's Promises in the Baptismal Rite

- 1) Marks and signs:
  - Mark: identify, distinguish, show devotion, remembrance
  - Seal: join, authority, authenticity, guarantee
  - Signs: point to something greater, guide, convey information, provide hope
  - Anoint: chosen by God, cleansed, set apart for divine work
  - Name: claim ownership, define relationship, reputation
- 2) God's promises:
  - To provide a Savior
  - Forgiveness and reconciled relationship
  - Adopt you as His own children
  - Always to listen
  - To provide for you and protect you
  - Never forsake you
  - Give you a promised land, a sanctuary
  - Resurrection
  - To make you holy
  - Eternal life
  - To remember all the promises He made to you
- 3) In the Baptismal Rite:
  - Sign of the Cross and presence of God
  - Sealed with Jesus' death and resurrection
  - Named in the Book of Life
  - Marked and anointed to distinguish from unbelievers
  - Sealed by testimony of faith and hope
  - Anoint with water to cleanse, forgive sins, make holy, and be born in the Spirit
  - Anoint by Christ's blood and clothed in His righteousness
  - Named as adopted children and heirs with Christ
  - Marked by circumcision of the heart with renewed Spirit
  - Sign of Cross and Peace with reconciled relationship with God

#### B. Marked as belonging to the enemy of God

1). *While reading the following Scripture verses, consider what marks or signs are on the enemies of God and what promises do they indicate?*

- a) (Revelations 17:5) And on her forehead was written a name of mystery: "Babylon the great, mother of prostitutes and of earth's abominations."
  - a. **(Footnote) The great harlot does not merely oblige her subjects to get a mark on their foreheads; she herself bears one.**

*Mark on forehead. Name. Relationship as mother to prostitutes (spiritually tempted the bride of Christ) and abominations (idolatry).*

- b) (Revelations 13:16-18) Also, it causes all, both small and great, both rich and poor, both free and slave (Greek bondservant), to be marked on the right hand or forehead, so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name. This calls for wisdom: let the one who has understanding calculate the number of the beast, for it is the number of a man, and his number is 666.
- a. **(Footnote) Identifying marks sometimes served to signify ownership (Dt 15:17). These marks thus function as the demonic counterpart to the productive seal God places upon His people (9:4) Economic activity is restricted to those bearing the mark of the beast.**
- i. **(Footnote) 666 may indicate the threefold falling short of seven, the number of perfection. That would be a fitting number for the anti-trinity.**

*Mark 666 on the right hand or forehead permits economic trade (false promise of wealth, prosperity, security). Name indicates ownership.*

- c) (Revelations 14:9-11) And another angel, a third, followed them, saying with a loud voice, “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, 10 he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.”
- a. **(Footnote 14:9) At this point, the actual fate of those worshipping the beast in Rev 13:15 is revealed.**

*Mark on forehead and hand. Name of the beast and therefore belongs to the beast. Will drink God’s wrath at full strength, tormented with fire and sulfur, forever and ever.*

- d) (Revelations 16:2) 2 So the first angel went and poured out his bowl on the earth, and harmful and painful sores came upon the people who bore the mark of the beast and worshiped its image.
- a. **16:2 Christians are spared from this first plague, since it only falls upon those bearing the mark of the beast (cf 13:16–17).**

*Mark of the beast. Harmful and painful sores.*

- e) (Revelations 19:19-20) 20 And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.

*Those with the beast will be deceived. Their idol will be in the lake of fire that burns with sulfur.*

*The beast is marked with the number 666, which is also her name. She claims ownership of those who worship her. She is the mother of those who are tempted to leave the marital relationship with the Lord and look to idols for prosperity, security, and wealth...but they are deceived. They will receive the full wrath of God. Their bodies will be covered with painful sores and they will burn in fire and sulfur forever, along with the beast and the false prophet; the antichrist.*

### C. Remembering your Baptismal Identity

#### 1) Why?

- a) (John 15:19) If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

*Because we are [located] in the world but [the source of our identity is] not of the world.*

- b) (2 Corinthians 4:16-17) 16 So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. 17 For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,

*As such, we will experience the things of this world; we will suffer.*

- c) (1 Peter 5:10) 10 And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you.

*But that suffering is brief compared to the suffering of unbelievers and the eternal glory we receive in Christ.*

#### 2) What do we do?

- a) (Romans 12:2) Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

*We do not follow the world but renew our minds, focusing on who we are and whose we are.*

#### 3) How?

- a) Action
  - a. Worship
  - b. Sacrament
  - c. Sign of or adorning the cross
  - d. Prayer
- b) Hearing
  - a. The Word
  - b. Name
  - c. Testimony/Creed

- d. Education/Catechesis
- c) Visual
  - a. Water
  - b. Light
  - c. Symbols (shell, blood, white robes)
  - d. Banner/photos from baptism
- d) Celebration
  - a. Baptismal Birthday
  - b. Baptisms
  - c. Confirmation
  - d. Hymns

### 590 Baptized into Your Name Most Holy



1 Bap-tized in - to Your name most ho - ly, O Fa - ther, Son, and  
 2 My lov - ing Fa - ther, here You take me To be hence-forth Your  
 3 My faith - ful God, You fail me nev - er; Your prom - ise sure - ly  
 4 All that I am and love most dear-ly— Re - ceive it all, O



Ho - ly Ghost, I claim a place, though weak and low - ly,  
 child and heir. My faith - ful Sav - ior, here You make me  
 will en - dure. O cast me not a - way for - ev - er  
 Lord, from me. Let me con - fess my faith sin - cere - ly;



A - mong Your saints, Your cho - sen host. Bur - ied with Christ and  
 The fruit of all Your sor - rows share. O Ho - ly Spir - it,  
 If words and deeds be - come im - pure. Have mer - cy when I  
 Help me Your faith - ful child to be! Let noth - ing that I



dead to sin, Your Spir - it now shall live with - in.  
 com - fort me When threat - ning clouds a - round I see.  
 come de - filed; For - give, lift up, re - store Your child.  
 am or own Serve an - y will but Yours a - lone.

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The symbolism of this icon is deep and rich. There is one particular part I want to focus on for this blog entry.

*Jesus is naked, or nearly so.*

Christ is purposely depicted with little or no clothing. But why is that significant?

All throughout the creation narrative in Genesis we see God creating and then saying it is “good.” Man and woman were created together in God’s image. They were both beautiful, and while they lacked physical garments, they were clothed in the glory of the “image” and “likeness” of God. However, when they fell into sin, they hid in shame until God brought them garments of skin to wear (which symbolizes the sinful tendency that now obscures our true nature). Their natural beauty was transformed into an object of shame. Adam and Eve fell, and with them fell creation.

Now, enter Jesus Christ: he represents the second Adam (1 Cor 15). In shame and nakedness, Adam hid. Yet Christ comes in his majesty, both as God and man, both in glory and nakedness completely unashamed, representing the beauty of the undefiled human made possible through Him (and in the subsequent centuries,



Christians were often baptized without any clothing, shedding the garments of the "old man" to die in Christ and be resurrected in Him). But why was Christ baptized if He had no sin?

While Christ was baptized in the Jordan River, it was really the Jordan and all of creation that was baptized in Christ. As Canticle Four of Compline of Theophany states, *At Thine appearing in the body, the earth was sanctified, the waters blessed, the heaven enlightened, and mankind was set loose from the bitter tyranny of the enemy.*

We see the beginning of a new creation in Theophany. Things are being set right. Christ has come not only to cleanse and restore mankind, but to adopt us as heirs into his Kingdom. And when we receive His glory, not only are we redeemed, but we draw all of creation with us into the final restoration. That is why "creation groans" in eager expectation, awaiting the glorification of the children of God. (Rom 8)

### A few other notes about the Icon:

- At the top the Holy Spirit is descending upon Jesus as a dove, the Holy Spirit is depicted in a Mandorla. In this manner, *The Father, using His own pre-eternal and consubstantial and subracestial Spirit as His finger, crying out and point from heaven, openly declared and proclaimed to all that the one then being baptized by John in the Jordan was His beloved Son, while at the same time manifesting His unity with Him.*" (St. Gregory Palamas, Homily 60.15). St. John Chrysostom also emphasizes that the Gospels state *the Heavens were opened*, the Spirit descends upon us so that we can ascend with Christ and the Spirit to the Father in Heaven. For the first time since the fall of mankind, the Heavens were opened to us.
- The angels on the right side are waiting to attend and dress him after the baptism is over.
- John the Baptist, while baptizing Jesus is usually turned away or looking at the Spirit descending upon Christ. This signifies that Theophany is about elevating Jesus Christ. If this were an Olympic race, it would be as if the Old Testament (John the Baptist and all before him) were passing the baton to the New Testament (Jesus Christ and all of the saints).
- There is an axe near John the Baptist, which reflects his warning that our lives must bear the fruit of the Spirit or else we will be removed. We cannot get comfortable or spiritually lazy.
- Jesus is not submerged in the water, for creation was baptized in Him, not vice versa.

- Lastly, the strange little creatures riding fish at the bottom represent the Jordan River and the Sea, both fleeing at the sight of something much bigger and greater than themselves entering the water. As the Psalms say:
  - **Psalm 73:14** – *Thou did establish the sea by Thy might, Thou did break the heads of the dragons in the water.*
  - **Psalm 76:15** – *The waters saw Thee, O God, the waters saw Thee and were afraid; the abysses were troubled.*
  - **Psalm 113:3** – *The sea beheld and fled, [the River] Jordan turned back.*

Athethia 24/7 call addiction, emotional, abuse support  
Calling to see if Word of Hope could give hotline to  
NARCON Marathon meetings n