

1689 Baptist Confession of Faith

CHP.29 OF BAPTISM – Msg.2

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I. BAPTISM – A REFORMED CONTEXT

- Introduction to the 1689 29:1-4 reformed, confessional context leading up to Christian Sacraments.

II. THE SIGNIFICANCE OF BAPTISM

Para. #1 (Unit 1 in 4 Parts)

- Part 1 = Biblical Witness
- Part 2 = Variant in Baptism’s significance = Sacramentalism / Infant Baptism.
- Part 3 = Variant in Baptism’s significance = Anti-Sacramentalism/ Infant Baptism.
- Part 4 = Circumcision / Baptism Analogy¹

III. THE SUBJECTS OF BAPTISM

Para. #2 – (Unit 2 in 4 Parts)

- Part 1 = Biblical Witness.
- Part 2 = Biblical Covenants & Infant Baptism.
- Part 3 = Why is Infant Baptism widely practiced?
- Part 4 = Children of the Church. (A)
- Part 5 = Children of the Church. (B)

IV. THE ELEMENTS & MODE OF BAPTISM

Para. #3 & #4 (Unit 3 in 2 Parts)

- The Elements Identified & Considered
- The Mode Identified & Considered

¹ Analogy - A comparison between two things, typically for the purpose of explanation or clarification.

THE SIGNIFICANCE OF BAPTISM

Part #1 – Baptist witness.

John 4:1-3

“When therefore the Lord knew how the Pharisees had heard that Jesus **made** and **baptized** more disciples than John,
(Though Jesus himself baptized not, but his disciples.)
He left Judaea and departed again into Galilee.”

(made) poieō =

- a. to produce, construct, form, fashion, etc.
 - b. to be the authors of, the cause
 - c. to make a thing out of something
 - d. to put one forth, to lead him out
 - e. to make ready, to prepare
- **Initiating ceremony / rite**

Mth. 28:19-20

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”

(teach) mā-thā-tyü'-ō =

- a. to be a disciple of one (to follow his precepts and instructions)
 - b. to make a disciple (to teach, instruct)
- The governing theme of the passage is clearly the commission given to Christ’s Apostles to make disciples throughout the world, through the Gospel and then baptize them into the Church.

Acts 2:38-41

“38 Then Peter said unto them, Repent, and be baptized every one of you **in the name of Jesus Christ for the remission of sins**, and ye shall receive the gift of the Holy Ghost.39For the promise is unto you, and to your children, and to all that are afar off, **even as**

many as the Lord our God shall call.⁴⁰And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.⁴¹**Then they that gladly received his word were baptized:** and the same day **there were added** unto them about three thousand souls.”

- V.38 Baptism, repentance and remission of sin. It is NOT baptism which confers grace upon the recipient – but rather baptism is a powerful symbol of the grace which has been conferred.
- Baptism can from this text be clearly seen (with regard to its significance) as being intimately related to the “economy” of the blessings which God bestows to those whom He calls unto himself.
- **(added) pros-tē'-thā-mē** = i.e. to join to, gather with any company, the number of one's followers or companions.

Acts 8:12-13

“But **when they believed** Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, **they were baptized**, both men and women. 13 Then **Simon himself believed also: and when he was baptized**, he continued with Philip, and wondered, beholding the miracles and signs which were done.”

Simon’s empty belief - the problem with an empty confession.

- All credible confessions are NOT true conversions. All expressed faith is NOT saving faith. Everyone that is Baptized is not automatically converted/saved.

Acts 9:17-18

“And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. V18 And immediately there fell from his eyes as it had

been scales: and he received sight forthwith, and arose, and was baptized.”

Acts 22:12-16

“And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15For thou shalt be his witness unto all men of what thou hast seen and heard.

16And now why tarriest thou? arise, and be baptized, and wash away thy sins, **calling on** the name of the Lord.”

(calling on) e-pē-kä-le'-ō =

- a. to permit one's self to be surnamed
- b. to be named after someone

Acts 10:44-48

“44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord.”

Acts 16:30-34

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, **Believe on the Lord Jesus Christ**, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Acts 19:1-3

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5When they heard this, they were baptized in the name of the Lord Jesus.”

- John’s baptism – repentance (DETACHMENT from sin and self and toward the promised Messiah)
- Paul’s baptism – (continued detachment from sin and self and ATTACHMENT to the Holy Ghost revealed Messiah – Jesus Christ and His eminent promised return).
- Whatever demarcation that one wishes to construct between John’s and Paul’s (Jesus’) baptism, for our purposes today we see that repentance of sin and self is intimately connected to the ceremonial act of baptism. For, me it is clearly a case of “transitional, progressive” revelation regarding the early acts of the church with Paul demonstrating a fuller more informed understanding of the rite/ceremony of baptism.

HELPFUL INSIGHT TO JOHN’S BAPTISM and the significance connected to it.

Matt. 3:6

“In those days came John the Baptist, preaching in the wilderness of Judaea,²And saying, Repent ye: for the kingdom of heaven is at hand.³For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.⁴And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.⁵Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,⁶And were baptized of him in Jordan, **confessing their sins.**

- Public, open, confession of THEIR sins.

- Thus, it has a confessional, proclamation element/significance to it.

Rom. 6:1-3 – Emphasizing the significance of true conversion does not produce lasciviousness or laxity in relation to sin, but rather a life desiring to please God in holy living and conduct.

“1What shall we say then? Shall we continue in sin, that grace may abound?

2God forbid. How shall we, that are dead to sin, live any longer therein?

3Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7For he that is dead is freed from sin.

8Now if we be dead with Christ, we believe that we shall also live with him:

9Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Col.2:12 “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

1 Pet. 3:20-21

“Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 **The like figure** (adverbial accusative manner) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

(the like figure) än-tē'-tü-pos (anti-type, copy, symbol) = something in the Messianic times which answers to the type...

Part #02 – Various Pedo-Baptist witnesses.

Historical context / situation

Infant Baptism / Sacramentalist witness

Infant Baptism / Anti-sacramentalist witness

Why do so many practice Pedo-baptism (infant baptism)

Part #03 – Circumcision Considered .

Exegetical OT Survey

Exegetical NT Survey

Relationship Between Circumcision and Infant Baptism

1. **PAR.2 / UNIT 2 - Subjects of Baptism** – Who is to be Baptized?

Part#01 – Reformed Baptist witness

Part#02 – Covenants and Infant Baptism

Historical context / situation (?)

A scriptural demonstration required

Part#03 – Children of the Church Considered

Children in the OT

Children in the NT
Children and regeneration
Children and Baptism

2. **PAR.3&4 – Element & Mode of Baptism**

<u>LBC 29</u>	<u>WCF 28:</u>
<p>1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him;(1) of remission of sins;(2) and of giving up into God, through Jesus Christ, to live and walk in newness of life.(3) (1) Rom. 6:3-5; Col. 2:12; Gal. 3:27 (2) Mark 1:4; Acts 22:16 (3) Rom. 6:4</p> <p>2. Those who do profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance. (4) (4) Mark 16:16; Acts 8:36,37, 2:41, 8:12, 18</p> <p>3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.(5) (5) Matt. 28:19, 20; Acts 8:38.</p> <p>4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.(6) (6) Matt. 3:16; John 3:23</p>	<p>1. Baptism is a sacrament of the new testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also, to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.</p> <p>2. The outward element to be used in this sacrament is water, wherewith the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.</p> <p>3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.</p> <p>4. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized.</p>

5. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it; or, that all that are baptized are undoubtedly regenerated.

6. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

7. The sacrament of baptism is but once to be administered unto any person.