

Baptism: Two Views

Sermon outline by Phil Kayser
(DCC Foundations Series #29)

Intro: Why do godly, sincere, brilliant people read the same bible texts on baptism and come to such different conclusions? This sermon will attempt to analyze in a small way other doctrines that influence how we read a Biblical text.

- I. Two views of the weight of **extra-biblical evidence**
- II. Two views of **Old Testament infant baptism**
 - A. Old Testament baptisms are irrelevant to the discussion and have no authority for us.
 - B. Old Testament passages on baptism are foundational to our understanding of Christian baptism (Heb. 6; 9; 10; Matt. 5:17-19; Acts 26:22)
- III. Two views of the **relationship of baptism to circumcision**
 - A. Circumcision signed and sealed spiritual and physical things to Jews whereas baptism only signs and seals spiritual things to spiritual people (Col. 2:11-12). Also, faith was not required in the Old Testament for circumcision.
 - B. All the promises are “Yea and Amen in Christ” (2 Cor. 1:20) and require faith in Christ. (Rom. 2:25-29; Is. 1:9,10; Jer. 23:14; Rom. 9:6; Rev. 2:9; 3:9; Rom. 4:10-12; Josh 5). Both circumcision and baptism sign and seal spiritual and physical blessings to God’s people. (Luke 18:15; 1 Cor. 7:14; Acts 3:25; Rev. 15:4; Matt 5:5; 3 John 2; Is. 42:4; 1 Cor. 3:21-22; etc.) Indeed, baptism and circumcision are identical in their meaning.

Circumcision	◀ Meaning ▶	Baptism
Rom. 4:11; Col. 2:11-12; Rom. 2:25-29; Phil 3:3	Justification by faith	Acts 8:37; 2:38
Jer. 4:4; Lev. 26:14	Cleansing from defilement	1 Pet. 3:21; Acts 22:16; 1 Cor. 7:14
Ezra 9:2; Is. 6:13; Mal. 2:15	For those who are holy or “set apart” by a parent's relationship to God	1 Cor. 7:14
Josh 5:9 with verses 2-9	Death to world (“Egypt”) and entrance into new life	Romans 6:3-4
Deut. 30:6; Jer. 4:4; Gal. 3:16,29; Gen. 17:7,8; Col. 2:11	Union with God	Gal. 3:27; Rom. 6:1-8
Rom. 2:28-29; Jer. 4:4	Necessity of an inner ex-perience, namely spiritual circumcision and spiritual baptism	1 Pet. 3:21
Gen. 17:10,23-27	Placed on whole households	Acts 16:15,33; 1 Cor. 1:16

- IV. Two views of **John the Baptist’s baptism**
 - A. It was a new, unprecedented baptism unrelated to Old Testament proselyte baptism.
 - B. It was Old Testament proselyte baptism (the “baptism from the dead” = “the baptism of Nida”) (cf. 1 Cor. 15:19). The only thing new was that John was treating the nation of Israel as Gentile and cut off from the covenant.
- V. Two views of **what is symbolized by baptism**
 - A. The view that water baptism symbolizes our death, burial and resurrection (Romans 6)
 - B. The view that water baptism symbolizes the baptism of the Spirit (Mark 1:8; Acts 1:5,8; 2:3,17,33; 10:44; Col. 2:11-12; Rom. 6; Gal. 3:27; 1 Cor. 12:13; etc.)
- VI. Two views of **our role in salvation**
 - A. Man contributes faith
 - B. Man contributes nothing (Rom. 3:10-12; John 6:29,35-39,44,45,64,65; Acts 3:16; 5:31; 18:27; etc.)
- VII. Two views of **the Old Testament as a whole**
 - A. “We are New Testament Christians”
 - B. While the New Testament does away with circumcision (since it is a bloody rite), it

continues the Old Testament practice of infant baptism.

- VIII. Two views of the **place of children in the church**
- A. Though dedicated to God, children are in a “no-man’s land” with respect to the church
 - B. Children are dedicated to God and are members of the church.
- IX. Two views of **who can be heirs of the Abrahamic covenant**
- A. No one is an heir unless he has faith (Gal. 3:26-29)
 - B. The children of believers are heirs before they come to faith (Gal. 4:1)
- X. Two views of the **relationship of the Abrahamic covenant to baptism**
- A. Many believe that (if there even is a relationship of baptism to the Abrahamic covenant) the relationship is circumstantial at best – that faith is the issue, and that baptism is a sign of that faith.
 - B. We believe that since baptism replaces circumcision, you cannot understand baptism apart from the Abrahamic covenant. (Gal. 3; Matt. 3:9; Luke 3:8; Acts 2:33,38-39; 3:25; etc.)
- XI. Two views of **what is promised in baptism**
- A. Our promise to God
 - B. God’s promise to us
- I need to skip over some of these, even though they are relevant.
- XII. Two views of the **possession of the Holy Spirit**
- A. A claim to the possession of the Spirit.
 - B. A claim to the *promise* of the Spirit (Acts 2:38-39; Is. 44:2-5)
- XIII. Two views of the **household baptisms**
- A. Household baptisms were the exception, not the rule. No young children were present in the households that were baptized, or all the household believed, or only the believers in the household were baptized.
 - B. Household baptisms were the norm, not the exception, and followed the Old Testament model. The only recorded baptisms that we can be absolutely certain did not include a household were the baptisms of Jesus (unmarried), the Ethiopian Eunuch (Acts 8:36 He couldn’t have children!), of Paul (Acts 9:18; 22:16 Paul didn’t have children!) and of the “twelve men” who came without wives or children (Acts 19:3-5,7 unmarried?). That means that the only baptisms which we know were “non-household” baptisms, were non-household baptisms because there were no households to baptize!
- XIV. Two views of **the abilities of infants**
- A. Age of accountability shows that infants don’t need it and lack of ability to believe shows that they ought not to have it.
 - B. Infants are accountable for sin right from the womb (Psalm 58:3) and can have faith (Psalm 22:9-10) and frequently are saved from the womb or infancy (Luke 1:41,44; Jer. 1:4; Isa., 22:9,10; 2 Sam. 12:15-23; 1 Kings 14:13; 2 Tim. 3:15). However, it is primarily the parent’s faith that is at issue (Gen. 17)
- XV. Two views of the **blessings infants can experience** (1 Cor. 7:14; Gal. 4:1; Acts 3:25; Acts 3:39; Luke 18:15-16; Matt. 18:10; Is. 44:3; 40:11; Eph. 6:4; Matt. 18:5; 2 Sam. 12:23; etc.)
- XVI. Two views of **holiness**
- A. 2 Corinthians 7:14 is neither talking about inward holiness nor outward setting apart, but simply legitimacy of offspring (as opposed to illegitimate)
 - B. God sets the child apart and also outwardly cleanses the child
- XVII. Two views of individualism, dispensationalism, etc.