



1

- Heb. 10:29-30
  - Reformed Baptist Interpretation #1: The “he” of verse 29 refers to Christ, not to the profaning individual. This understanding is 1) equally grammatically viable 2) “the Son of God” is actually the closest antecedent in the sentence 3) Jesus said that he would be sanctified so that we could be sanctified (Jn. 17:19) 4) Heb. 9:12 explicitly mentions Jesus entering into the heavenly tent as high priest on the basis of his own blood and 5) this interpretation fits with an Old Testament understanding of high priests being consecrated/sanctified—set apart—for their position by blood (cf. Lev. 11:30).
  - Reformed Baptist Interpretation #2: If the “he” refers to the individual in question, we should remember that the verb “to sanctify” is consistently used in the book of Hebrews to describe a believer who has been set apart forever and forgiven in light of Christ’s sacrifice. Consider two such uses in the same chapter.

2

- “And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.” Heb. 10:10
- “For by a single offering he has perfected for all time those who are being sanctified.” Heb. 10:14
- Given their commitment to eternal security, a paedobaptist must confess on pain of exegetical inconsistency that such a person is depicted as a believer, implying that the person being considered here is someone who truly appeared to be a Christian and part of the covenant—and perhaps even believed in some sense—but was nevertheless unregenerate.
  - The phenomenological Christ-follower—an important NT category (e.g., Jn. 2:23-24; 6:63-66; 15:1-8; Judas, Acts 8:13, 18-24)

3

#### Responding to “Covenant Children” Proof-Texts

- Abrahamic genealogical principle (Gen. 17:9-14)
  - Paedobaptists frequently overlook the fact that Abraham’s “seed” takes on four distinct references as Scripture develops, each of which must be acknowledged: 1) All of Abraham’s offspring (including Ishmael and the sons of Keturah—Gen. 25) 2) Abraham’s special, physical offspring in the line of promise (Isaac, Jacob, the Twelve tribes) 3) those who are “in Christ” (Gal. 3:29) and 4) Christ himself (Gal. 3:16).
    - What the covenantal paedobaptist ends up with is a biblical theology stuck in transition whereby the *physical seed* of those who are Abraham’s *spiritual seed* (i.e., Christian parents) are said to receive the covenant sign on the basis of “continuity” with the Abrahamic genealogical principle.

4

- Acts 2:38-39 | “for you and for your children”
  - What, exactly, is the **content** of “the promise” here?
  - Who, exactly, are the **recipients** of the promise in vs. 39?
  - Who, exactly, was baptized as a result of the promise?
  
- “The Question No Baptist Can Answer” | A Dialogue