

1689 Baptist Confession of Faith

CHP.29 OF BAPTISM – Msg#1

Blue Hymn Books – Pg. # 685

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.

- We know from last week we do not exist in a vacuum.
- Each person must search the Scriptures themselves and decide which society of Christians are most faithful to the God's revealed will as contained in them.

GRADUAL PROGRESSION of the our Confession of Faith.

Chps. 1 - The Doctrine of the Word of God

Chps. 2-3 - The Doctrine of God

Chps. 4-6 - The Doctrine of Creation & The Fall

Chps. 7 - The Framework of Salavation from the Fall (God's Covenant of Grace)

Chp. 8 - The Accomplishment of Salvation

Chps. 9-21 - The Application of Salvation

Chps. 22-30 - The Divine Institutions (State & Church)

Chps. 31-32 - Consummation of Salvation

V. CONFESSIONAL CONTEXT

Chp.26 – The structure of Local & Universal Church.

Chp. 27 – The fellowship of the Church.

Chps. 28-30 The Sacraments (that which is religiously sacred) of the Church. **HELPFUL – Definition for Sacrament** “a religious ceremony or ritual that carries with it spiritual significance”.

So, we understand that in the historic, classic/orthodox, expression of reformed, biblical Christianity there are only two ceremonies/rituals that are to be conducted by the Christian church: Chp.29 – Baptism and Chp.30- The Lord’s Supper.

There is then no other expressed warrant or commandment from the Scriptures for the addition of any other sacramental form to be accepted by the Church of Jesus Christ.

VI. THE PROGRESSIVE NATURE

There is a progressive building of each Chapter/Biblical Doctrine upon the previous one. And so, it is important for us to pause and consider that as we come to the Biblical truth of Baptism that we consider the previous truths which serve as its foundation.

- Let’s start with **Chp. 28:1** and from it fully appreciate the biblical progression that is displayed.
28:1 “Baptism and the Lord’s Supper are *ordinances* (legislation enacted by a municipal authority) of positive and sovereign institution, appointed by the Lord Jesus, *the only lawgiver*, to be continued in His Church to the end of the world.”
- **Chp.29:1** “Baptism is an *ordinance* of the *New Testament* ordained by Jesus Christ...” “New Testament/Covenant” is first used in this context (part of the framework of salvation) back in **Chp.7:3 Of God’s Covenant PG#674** (Framework of Salvation) “This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by further steps,

until the full discovery thereof was completed in the New Testament;”

- **Chp.8:1 Of Christ the Mediator #674** (Accomplishment of Salvation) “It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, *according to the covenant made between them both, to be the mediator between God and man;...*”

- **Chp.8:3** “it pleased the Father that all fullness should dwell, to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a mediator and surety; which office He took not upon Himself, but was thereunto called by His Father; *who also put all power and judgment in His hand, and gave Him commandment to execute the same.*”

- **Chp.22:1 (Divine Institution – Worship) PG#682** “But the acceptable way of worshipping the true God, is *instituted* (set in place) by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.”
22:5 (That which is instituted) “The reading of the Scriptures, preaching, and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord; as also the administration of *baptism, and the Lord's supper*, (only previous mention was in Chp.14:1 regarding the means used to strengthen existing faith)

VII. THE CHAPTER'S OUTLINE

1. **Significance of Baptism** – what's signified – The application of salvation to the person baptized.

Rom. 6:3 “Know 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:”

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.”

Gal.3:27-29 “For as many of you as have been baptized into Christ have put on Christ. 28There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.”

Mark 1:4 “John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins”

Compare Paragraph 1 of LBC & WCF.

- 1) Regulative Principle of Religious Worship consistently applied.
- 2) Consistent application of agreed upon Biblical Hermeneutics as articulated and preserved in the Augustinian principle “the New is in the Old concealed; and the Old is in the New revealed”.

2. **Subjects of Baptism** – Who is to be Baptized?

How do you know...**1 Thes. 1:4-6** “Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord,

having received the word in much affliction, with joy of the Holy Ghost:”

3. Element Used & Formula

4. Mode

LBC 29

WCF 28:

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

2. Those who do actually 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

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.

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

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.

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.

3. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.

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.

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.