

(Matthew 28:16-20)

Go preach, make disciples from all nations, and baptize those who confess faith, bring them into a church and continue to teach them. Baptizing and teaching go together. We do not make disciples by baptizing them?

1. Term Baptist is not monolithic
2. Paedobaptism = infant Baptist, Credobaptism = believers baptism. Sacramentalists- Catholics, Lutherans, Anglicans. Anti-Sacramentalists- Reformed tradition, Baptists, Anabaptists.
3. Covenant of redemption: This Covenant of Redemption refers to the covenant within the Trinity which established the plan of salvation, the agreement within the Godhead that the Father would appoint the Son to give up his life for mankind and that Jesus would do so (Titus 1:1-3).
4. Covenant of Works: A covenant that if retained by Adam, he would not have fallen under the curse, and neither would we have been under condemnation. In this Covenant eternal life had to be earned, and wasn't freely given. This Covenant now only brings death. (Hosea 6:7). In this way we are all Covenant breakers in Adam. (Romans 5:12) Yet the reality of the fall anticipated the need for grace, and right away the Gospel begins to be revealed. (Genesis 3:15) (Romans 16:20).
5. Covenant of Grace: (See page on Chapter 7 of 1689 LBCF)
6. Noahic Covenant: the covenant that God made with Noah after he left the ark, sealed with a rainbow, that He would never again destroy the earth with a flood (Genesis 8:1 - 9:17). (1 Peter 3:20-22)
7. Abrahamic Covenant: (Genesis 15) National identity and spiritual identity. (John 8:31-41). Circumcision was a sign of God's people, the physical heirs of Abraham and the Abrahamic Covenant. Israel was set apart, but there is also a spiritual identity. (Romans 4:9-12) (Galatians 3)
8. Mosaic Covenant: (Exodus 19-24) In this covenant, God promises to make Israel His special possession among the people of the land, and to make Israel a kingdom of priests and a holy nation. God followed this up with requirements and laws. Sinners could not keep the law, animal sacrifices were an instrument of grace. (Romans 9:30-10:13). Christ was the goal of the law, the law led to Him.
9. Davidic Covenant: (2 Samuel 7) (Psalm 89) Establishing David and his lineage as the rightful kings of Israel and Judah and extends the covenant of Abraham to David's lineage. Promise of a royal seed (Jesus). (Acts 2:22-31)
10. Old Covenant: Initiated with Adam, established with Abraham, determined with Moses (Mediator). These were cumulative covenants, all covered by the Old Covenant. The Old Covenant preserved the messianic lineage and the Covenant of Grace, pointed typologically towards Christ, and imprisoned everything under sin so the only means of obtaining the promised inheritance was through faith in Christ.
11. New Covenant: Radically new, as it is unconditional and unbreakable. Jesus (mediator) accomplished the Covenant of Works. "But whatsoever we receive by virtue of this Covenant, it is wholly in a way of Free Grace and Favor, through his Merits, or through that Redemption we

have by his Blood: But take it either ways, 'tis of Grace." Benjamin Keach, The Display of Glorious Grace. "Christ completely fulfilled the conditions of the New Covenant, not the believer, but Christ, guarantees the success of this covenant and ensures its blessings to its members". John Bunyan, The Doctrine of the Law and Grace Unfolded. The blessings of the New Covenant were guaranteed by Christ, thus the New Covenant is not transgressible, as the Old Covenant was. ([Jeremiah 31:31-40](#)). ([Hebrews 8:6-13](#)) This final covenant is divinely established by the sacrifice of the Mediator, and the elect are granted eternal salvation. It is the culmination of everything that precedes it. ([Hebrews 9:15](#)). Concept is throughout the Bible, from the anticipation to the fulfillment. ([Hebrews 13:20](#))

12. Proper subjects of baptism: Why are these things important? Christ told us. Professing disciples only. ([Mark 16:15-16](#)) ([John 4:1-2](#)) ([Acts 2:37-41](#)) ([Acts 8:12-13](#)) ([Acts 10:47-48](#)) ([Acts 16:31-34](#)) ([Acts 18:8](#)) ([Romans 6:3-4](#)) ([Galatians 3:27](#))
13. Mode: Water is to be used ([Acts 8:36-38](#)). Water symbolizes cleansing. ([Acts 22:16](#)). In the name of the Trinity. Some say must be immersed 3 times, no reason to believe this. ([Matthew 28:19](#)). By immersion. The Greek word literally means to immerse, figuratively means to overwhelm. ([Mark 1:5](#)) ([Mark 1:9](#)) ([John 3:23](#)) ([Acts 8:38](#)) ([Romans 6:4](#)) ([Colossians 2:12](#)). Other modes argued for are pouring or sprinkling. Jesus was immersed by John in the Jordan River, this is important because Scripture makes it clear.
14. Spiritual Significance: To the world, to the church, most significant to the individual. A covenantal ceremony between God and individual. While the Lord's Supper is a corporate ordinance, baptism is an individual ordinance. You now belong to Christ, not the world. Sacraments had been perverted and added to during medieval times. One consequence of the Protestant Reformation is the recovering of 2 positive sacraments or ordinances. Overreaction to Roman Catholicism can tend to only emphasizing it as a sign to the world and Church, and not also a Covenantal ceremony. Baptism expresses the verbal content of the gospel in a non-verbal form. Union with Christ ([Romans 6:3-5](#)) ([Galatians 3:27](#)). Remission of sins. ([Acts 22:16](#)). ([Acts 2:38](#)). Symbolizes a saving response. ([1 Peter 3:21](#)) Baptism symbolizes compliance to the demands of the gospel. It is a symbol of the blessings of the Gospel as well. Death, burial, resurrection, new life.
15. Conclusions and loose ends: We believe children are born rebels, and the faith of their parent/s does not gain them membership into the New Covenant. God's covenant people are no longer a physical nation, but a spiritual nation. ([Philippians 3:3](#)) ([John 1:12-13](#)). So what is the connection between circumcision and baptism? They are both covenant signs, but the parallel to circumcision in the New Covenant is regeneration. A Physical bloodlines no longer gains membership as one of God's covenant people. ([Matthew 21:33-43](#)) ([Romans 2:28-29](#)). Baptism symbolizes what circumcision demanded and regeneration accomplishes, a new heart. The New Covenant cannot be broken, thus its members are only made up of true believers, God's elect. The application of an ordinance of the New Covenant cannot be wider than the Covenant itself, and the New Covenant is entered by regeneration, not baptism. So this New Covenant sign should only be administered to those who are regenerate. ([Colossians 2:11-12](#)). But we know not all who are baptized are true believers, members of the New Covenant, we are not infallible in the administration of this ordinance. ([1 John 2:19](#)). Baptism looks back to what Christ accomplished, circumcision could only look forward. Old covenant mixed, David/Ahab. New Covenant is only made up of true believers.

## 1689 2<sup>nd</sup> London Baptist Confession of Faith

### Chapter 7: Of God's Covenant

1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant. ( Luke 17:10; Job 35:7,8 )

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved; and promising to give unto all those that are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe. ( Genesis 2:17; Galatians 3:10; Romans 3:20, 21; Romans 8:3; Mark 16:15, 16; John 3:16; Ezekiel 36:26, 27; John 6:44, 45; Psalms 110:3 )

3. 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 farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency. ( Genesis 3:15; Hebrews 1:1; 2 Timothy 1:9; Titus 1:2; Hebrews 11:6, 13; Romans 4:1, 2, &c.; Acts 4:12; John 8:56 )

### Chapter 29: Of Baptism

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; of remission of sins; and of giving up into God, through Jesus Christ, to live and walk in newness of life. ( Romans 6:3-5; Colossians 2:12; Galatians 3:27; Mark 1:4; Acts 22:16; Romans 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. ( Mark 16:16; Acts 8:36, 37; Acts 2:41; Acts 8:12; Acts 18:8 )

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. ( Matthew 28:19, 20; Acts 8:38 )

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance. ( Matthew 3:16; John 3:23 )