



GOD'S CHURCH

BAPTISM

Ecclesiology 4: Baptism

Sermon Slides



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Ecclesiology

The Study of the Church

Pillar of Truth

Temple of the Holy Spirit

Gospel Proclamation

Priesthood of All Believers

Spiritual Gifts

Body of Christ: Christ is the Head

Elders and Deacons

Baptism and the Lord's Supper

Discipline

Disciple-Making



18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

-Matthew 28:18-20

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

-1 Corinthians 11:26

ORDINANCES (SACRIMENTS)



BAPTISM

Presentations are communication tools that can be used as lectures.



THE LORD'S SUPPER

Presentations are communication tools that can be used as lectures.



London Baptist Confession 1689

CHAPTER 28, PARAGRAPH 1

Baptism and the Lord's Supper are ordinances 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. (Matt. 28:19–20; 1 Cor. 11:26)

CHAPTER 28, PARAGRAPH 2

These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ. (Matt. 28:19; 1 Cor. 4:1)



*“Symbols are powerful
because they are the visible signs
of invisible realities.”*

-St. Augustine



Sign

“For a sign is a thing which, over and above the impression it makes on the senses, causes something else to come into the mind as a consequence of itself: as when we see a footprint, we conclude that an animal whose footprint this is has passed by; and when we see smoke, we know that there is fire beneath...” (Augustine, On Christian Doctrine, Book II, Ch. 1)



Symbol

A symbol represents another reality, but you need more information to understand the connection between a Symbol and that to which it refers.



Significance of Baptism

Symbol of Faith



Identification with
Christ. (Acts 2:38-41,
Gal. 3:27)



Death to Sin and
Newness of Life
(Romans 6:1-4)



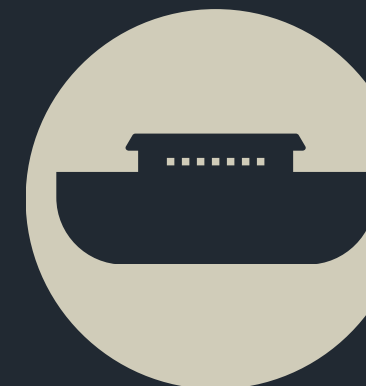
Identification with
Christ's Church (1 Cor.
12:12-13, Eph. 4:4-6)



Sign of the Covenant and
Hope of Resurrection
(Col. 2:8-19)



Our King's conquest
of the nations.
(Matthew 28:18-20)



Reminds us that we are
rescued through/from
Judgment
(1 Peter 3:18-22)



And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” So those who received his word were baptized, and there were added that day about three thousand souls

Acts 2:38-41

For as many of you as were baptized into Christ have put on Christ.

Galatians 3:27



Significance of Baptism

Symbol of Faith



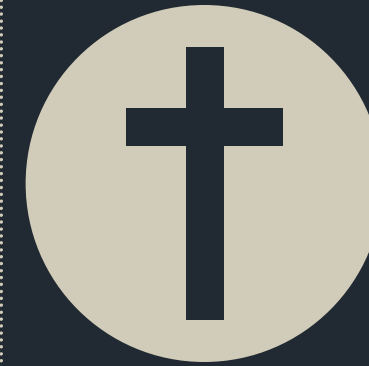
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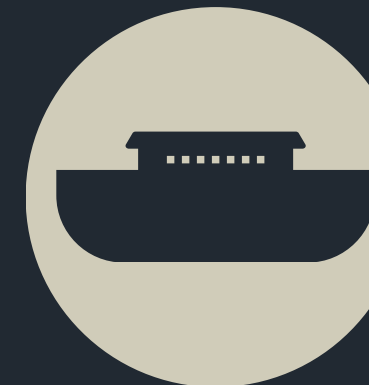
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Death to Sin and Newness of Life (Romans 6:1-4)



Sign of the Covenant and Hope of Resurrection (Col. 2:8-19)



Reminds us that we are rescued through/from Judgment (1 Peter 3:18-22)



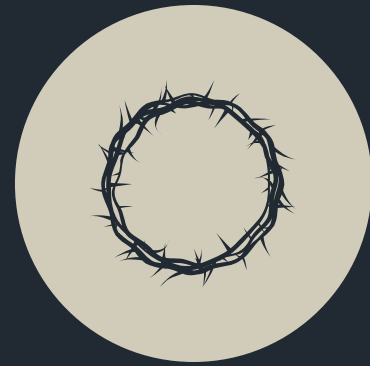
What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

-Romans 6:1-4



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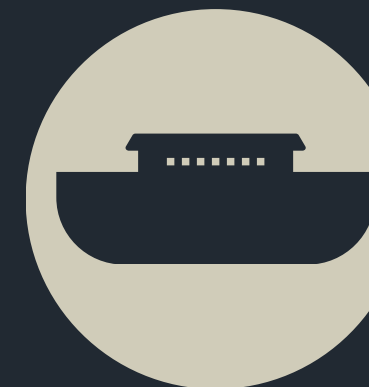
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For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body— Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

1 Cor. 12:12-13

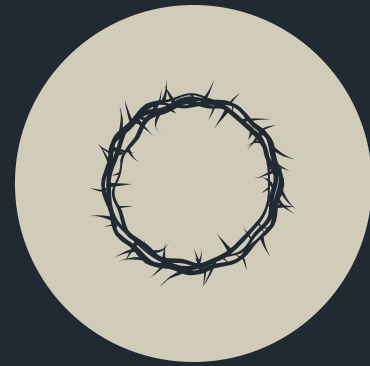
There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.

Ephesians 4:4-6



Significance of Baptism

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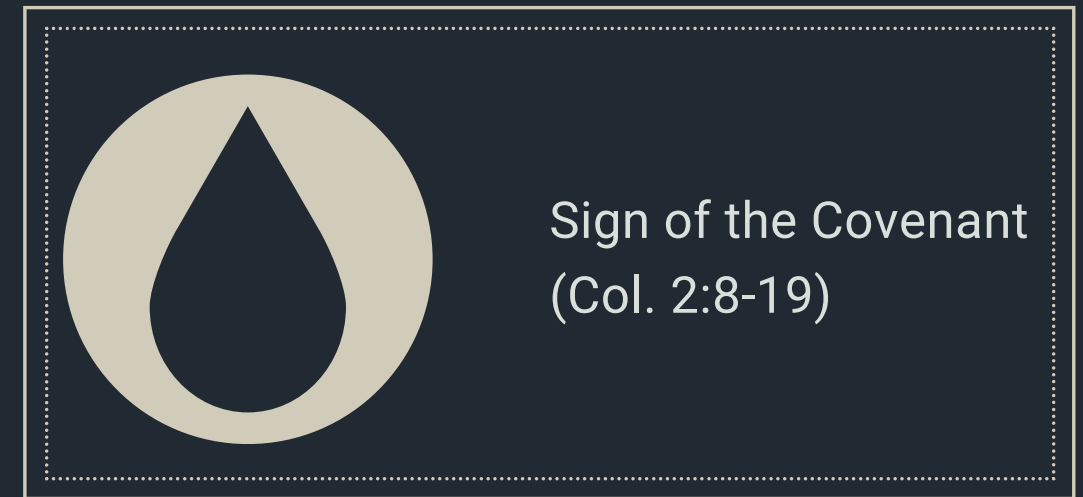
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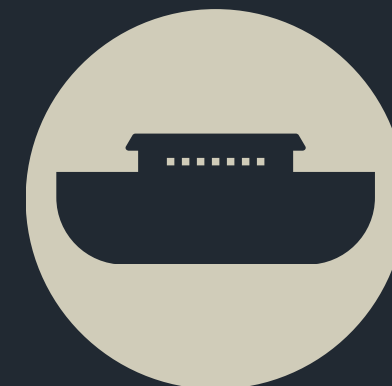
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Sign of the Covenant (Col. 2:8-19)



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8 See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. 9 For in him the whole fullness of deity dwells bodily, 10 and you have been filled in him, who is the head of all rule and authority. 11 In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, 12 having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. 13 And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, 14 by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. 15 He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

Colossians 2:8-15



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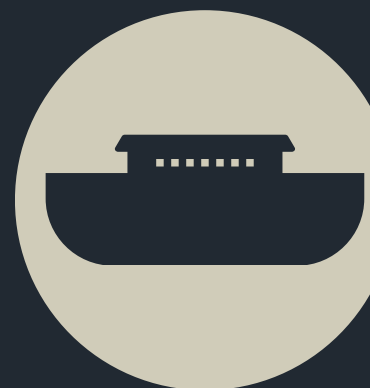
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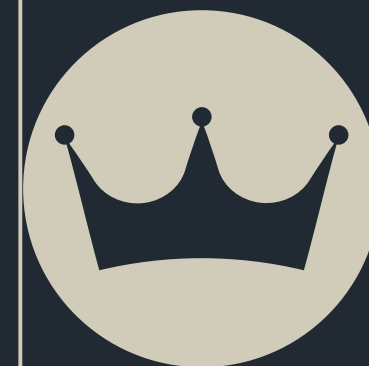
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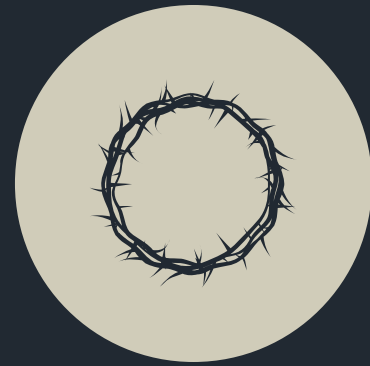
For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

1 Peter 3:18-22



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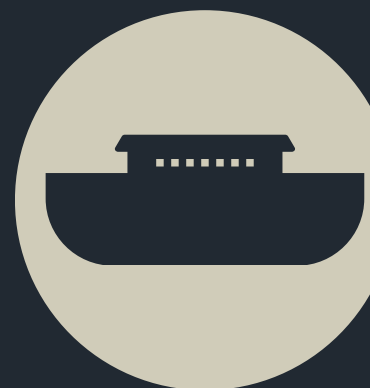
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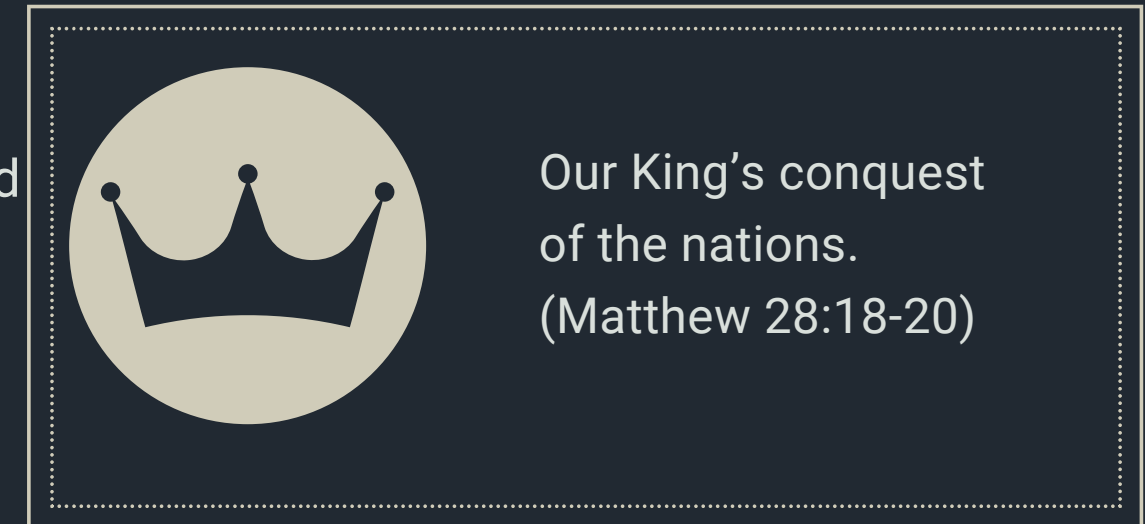
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-Matthew 28:18-20



London Baptist Confession 1689

CHAPTER 29, PARAGRAPH 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; (Rom. 6:3–5; Col. 2:12; Gal. 3:27) of remission of sins; (Mark 1:4; Acts 22:16) and of giving up into God, through Jesus Christ, to live and walk in newness of life. (Rom. 6:4)

CHAPTER 28, PARAGRAPH 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, 2:41, 8:12, 18:8)



VIEWS OF BAPTISM

Credobaptist (Baptist)

- Baptism is for believers only, citing Mark 16:16; Acts 8:36–37, 2:41, 8:12, 18:8
- Baptism is properly done by immersion (Matt. 3:16).
- Baptism is an outward sign of inward belief (Acts 2:38-41).
- Baptism is a sign of the covenant but as the Old Covenant was tied to physical birth, the New Covenant is tied to spiritual birth. As such, it should be applied to those who have been born again.
- See London Baptist Confession (1689), Chapter 30

Paedobaptist (Presbetyrian)

- Baptism is for both converts and children of believers, citing the generational clause of the covenant (Gen.17:7).
- Baptism is properly done by sprinkling or pouring.
- Baptism is the NT sign of the covenant (Col. 2:11-12) and as such should be applied to children in the same way that circumcision was applied to children in the OT.
- See Westminster Confession of Faith, Chapter 28



Household Baptisms

- 1 Corinthians 1:16: “I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.”
- Acts 16:15: “After she (Lydia) was baptized, and her household as well, she urged us, saying, ‘If you have judged me to be faithful to the Lord, come into my house and stay.’”
- Acts 16:33, “[Philippian Jailer] took [Paul and Silas] the same hour of the night and washed their wounds; and he was baptized at once, he and all his family.”



BAPTISM IN CHURCH HISTORY

Tertullian, *The Apostolic Tradition* 21:16 (3rd or 4th Century AD)

“Baptize first the children, and if they can speak for themselves let them do so. Otherwise, let their parents or other relatives speak for them.”

Origen, *Commentaries on Romans* 5:9 (248 AD)

“The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of [original] sin, which must be washed away through water and the Spirit.”

Cyprian of Carthage, *Letters* 64:2 (253 AD)

“As to what pertains to the case of infants: You [Fidus] said that they ought not to be baptized within the second or third day after their birth, that the old law of circumcision must be taken into consideration, and that you did not think that one should be baptized and sanctified within the eighth day after his birth. In our council it seemed to us far otherwise. No one agreed to the course which you thought should be taken. Rather, we all judge that the mercy and grace of God ought to be denied to no man born.”

(He goes on to argue that since a baby is condemned by inheriting Adam’s sin, so he should be baptized into Christ. Neither is received by the baby’s choice.)



BAPTISM IN CHURCH HISTORY

Gregory of Nazianz, *Oration on Holy Baptism* 40:7 (388 AD)

“Do you have an infant child? Allow sin no opportunity; rather, let the infant be sanctified from childhood. From his most tender age let him be consecrated by the Spirit. Do you fear the seal [of baptism] because of the weakness of nature? Oh, what a pusillanimous mother and of how little faith!” (40:7).

“Better that they be sanctified unaware, than that they depart unsealed and uninitiated” (40:28).

John Chrysostom, *Baptismal Catecheses in Augustine, Against Julian* 1:6:21 (A.D. 388)

Augustine

- *On Baptism, Against the Donatists* 4:24:31 (A.D. 400)
- *The Literal Interpretation of Genesis* 10:23:39 (A.D. 408),
- *Letters* 166:8:23 (A.D. 412)
- *Forgiveness and the Just Deserts of Sin, and the Baptism of Infants* 1:9:10; 1:24:34; 2:27:43 (A.D. 412)



“It is not the children of the flesh who are children of God, but the children of the promise are counted as offspring.”

-Romans 9:8



BAPTISM IN CHURCH HISTORY

Tertullian, *De baptismo* (Concerning Baptism), CHAPTER 18 (200 AD)

“According to everyone’s condition and disposition, and also his age, the delaying of baptism is more profitable, especially in the case of little children. For why is it necessary – if [baptism itself] is not necessary – that the sponsors should be thrust into danger? For they may either fail of their promise by death, or they may be mistaken by a child’s proving of wicked disposition.... They that understand the weight of baptism will rather dread the receiving of it, than the delaying of it. An entire faith is secure of salvation! (Chapter 18)

This is the first explicit mention of infant baptism in Church history, and it is a caution against infant baptism.



BAPTISM IN CHURCH HISTORY

THE DIDACHE 7:1-4 (1ST CENTURY)

“Concerning baptism, thus baptize: having first said these things [the Apostles’ Creed], baptize into the name of the Father and of the Son and of the Holy Spirit in running water. If you do not have running water, [then baptize] in other water. If you cannot [baptize] in cold water, [then baptize] in warm [water]. If you do not have either [running water or other water], [then] pour out water three times upon the head into the name of the Father and Son and Holy Spirit. Before the baptism, let the baptizer and any who are able fast, and you will order the baptized to fast one or two days before.”

EUSEBIUS OF CAESAREA (4TH CENTURY), *CHURCH HISTORY*, BOOK 7, CHAPTER 8, SECTION 1

“Besides all this, he [Novatian] rejects the holy baptism and overturns the faith and confession, which precede it.”

Believers' baptism was the norm for the first 200 years of Christianity.



βαπτίζω (“To Baptize”)

1) to dip repeatedly, to immerse, to submerge (of vessels sunk) 2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe 3) to overwhelm +++++ Not to be confused with βαπτο, bapto. The clearest example that shows the meaning of βαπτίζω is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptised' (βαπτίζω) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. Mr 16:16. 'He that believes and is baptised shall be saved'. Christ is saying that mere intellectual assent is not enough. There must be a union with him, a real change, like the vegetable to the pickle! (Bible Study Magazine, James Montgomery Boice, May 1989).



Conclusion:

THERE ARE FAITHFUL CHRISTIANS IN BOTH CAMPS (CREDOBAPTIST AND PAEDOBAPTIST). LOVE YOUR BROTHERS AND SISTERS IN CHRIST.

HOWEVER, THERE IS NO EVIDENCE THAT INFANT BAPTISM WAS PRACTICED BY THE APOSTLES OR THEIR DISCIPLES. ALSO, THERE IS NO DIRECT TEACHING ON INFANT BAPTISM IN SCRIPTURE.



Baptism FAQ

CAN A PERSON BE SAVED WITHOUT WATER BAPTISM?

Yes (see Luke 23:43). However, the person who carelessly neglects the command to be baptized is in disobedience to Christ and should soberly consider his/her faith.

DO I NEED TO BE RE-BAPTIZED IF I WAS BAPTIZED AS AN INFANT?

No (We aren't "ana-baptists")

SHOULD I TAKE A CLASS BEFORE GETTING BAPTIZED?

NO, the practice of the early church was immediate baptism (Acts 2, Acts 8, Acts 16, etc.)



DEUS VULT

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IX 9Marks

MARK DEVER

Foreword by H. B. Charles Jr.



NINE MARKS *of a*
HEALTHY CHURCH

Fourth Edition

THE
BAPTIST
CONFESSION
OF FAITH
1689

Foreword by Peyton Jones

FOLLOW



*A Handbook for
Making Disciples
of Jesus Christ*

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Daniel C. Sawma