

NBC Proposed Confession of Faith

Sunday School Class

February 6, 2011

Class Outline



Class #1: Introduction: *Why Do This Study?*

Class #2:

1. The Tri-une God
2. Revelation (Part 1)

Class #3:

2. Revelation (Part 2)

Class #4:

3. Creation of Humanity

Class #5:

4. The Fall
5. The Plan of God
6. The Gospel

Class #6:

7. The Redemption of Christ

Class #7:

8. The Justification of Sinners

Class #8:

9. The Power of the Holy Spirit

Class #9:

10. The Kingdom of God

Class #10:

11. God's New People

Class #11 & 12:

12. Baptism and the Lord's Supper
13. The Restoration of All Things

Baptism and the Lord's Supper

The Lord's Supper: (1 Cor. 11:23-34; 1 Cor. 10:14-22)

Baptism: (Matthew 28:18-20; Romans 6:1-8)

Paragraph 12A:

We believe that Christian baptism and the Lord's Supper are **ordained** by the Lord Jesus himself. The former is connected with *entrance into the new covenant community*, the latter with *ongoing covenant renewal*. Together they are simultaneously **God's pledge to us**, divinely ordained **means of grace**, our **public vows** of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

Baptism and the Restoration of All Things

Read Paragraph 13. **The Restoration of All Things**

"Credo-baptists and paedo-baptists alike, when passionately striving for the sake of the Name, have in common a gospel that far outweighs any legitimate differences in the accidents of the covenant signs. In other words, this particular issue does not affect the purity of the gospel of Christ, and should not affect the intensity of love and fellowship shared by those who belong to Christ." – Nathan Pitchford

Paragraph 12B:

We believe that proper Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is *ordinarily a prerequisite to the privileges of a church relation*; and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

- Clear command from Jesus (Matthew 28:18-20)
- All clear NT examples (Acts 2:37-39)

Paragraph 12C:

We believe that our gospel unity secures a unity with our pedobaptist brethren that transcends our disagreement on this important issue. The Elders at Nauset Baptist Church may recommend for membership to the church a brother who in good conscience disagrees with our understanding of Christian baptism as stated above in section 12-B with the following stipulations:

- 1) They can affirm section 12-A
- 2) Their views are sincerely held, clearly understood and **biblically defended.**

Nathan Pitchford

“The basic syllogism that I have taken some pains to establish may be summed up thus:

- God has commanded that covenant members be given the covenant sign (e.g. Genesis 17:7-10; Acts 10:47; Matthew 28:18-20);
- The infant children of believers are covenant members (e.g. Matthew 16:18-19);
- Today, baptism is the covenant sign (Colossians 2:11-12);
- **Conclusion:** God has commanded that infant children of believers be baptized.

Fred Malone

“What then are the pearls on the string? Since I am dealing with my own acceptance of paedobaptism, here are the pearls whose beauty caused me to add them to my string:

1. The covenant theology of the Old and New Testaments
2. The relationship between circumcision and baptism
3. The proof-texts concerning baptism
4. Jesus' attitude toward the children
5. The sanctification of believers' children
6. The disjunction of the baptism of John's and Christian baptism
7. The argument of silence
8. The argument of expanded blessings
9. The testimony of tradition”

Unacceptable Positions:

- Roman Catholic Baptism (Baptism, Gospel)
- If it's good enough for R.C. Sproul it's good enough for me
- I just do not want to make a public profession of faith
- What about those baptized in Main Line Denominations who are no longer true to their creeds?
- Other questions?

Paragraph 12C: (Continued)

- 3) They can in good conscience live under the authority of this local church leadership with a clear understanding that infant baptism would not be practiced here.
- 4) They would in word, attitude and practice, with God's gracious help, treat this matter as both important but secondary and could joyfully serve side by side with their brothers to promote the unity and glory of the gospel.
- 5) They would be willing to discuss the matter as it came up in different teaching settings with humility and a desire to build up the body of Christ.

*“Credo-baptists and paedobaptists alike, when passionately striving for the sake of the Name, have in common a gospel that far outweighs any legitimate differences in the accidents of the covenant signs. In other words, this particular issue does not affect the purity of the gospel of Christ, and should not affect the intensity of love and fellowship shared by those who belong to Christ.” – **Nathan Pitchford***