

## Baptism

### 1. What is it? The M\_\_\_\_\_ of Baptism

LBC 1689 Chapter 29: 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. 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. 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. 4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

### 2. Why get Baptized? The M\_\_\_\_\_ of Baptism

Acts 2:37-38

Matthew 28:18-20

### 3. How to Baptize? The M\_\_\_\_\_ of Baptism

Calvin said, “Whether the person baptised is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence: churches should be at liberty to adopt either, according to the diversity of climates, although it is evident that the term *baptise* means to immerse, and that this was the form used by the primitive Church.<sup>1</sup>

Acts 8:26-38

Romans 6:1-7

### 4. Who should be Baptized? The Recipient of Baptism

WCF 28:4-5 “IV. 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.

V. Although it be a great sin to contemn or neglect this ordinance...”

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<sup>1</sup> Calvin, Jean ; Beveridge, Henry: *Institutes of the Christian Religion*. Oak Harbor, WA : Logos Research Systems, Inc., 1997, S. IV, xv, 19

Hodge (3:588) “Those parents sin grievously against the souls of their children who neglect to consecrate them to God in the ordinance of baptism.”

Romans 4:9-12

a. The H\_\_\_\_\_ Flaw

B.B. Warfield said, "It is true that there is no express command to baptize infants in the New Testament, no express record of the baptism of infants and no passage so stringently implying it that we must infer from them that infants were baptized. If such warrant as this were necessary to justify the usage, we would have to leave it completely unjustified. But the lack of this express warrant is something far short of forbidding the rite; and if the continuity of the church through all ages can be made good, the warrant for infant baptism is not to be sought in the New Testament, but in the Old Testament where the church was instituted and nothing short of an actual forbidding of it in the New Testament would warrant our omitting it now."

Chantry says, “How can a distinctively New Testament ordinance have its fullest--nay, its only foundation--in Old Testament Scripture? This is contrary to any just sense of Biblical Theology and against all sound rules of interpretation. To quote Patrick Fairbairn in *The Interpretation of Prophecy*, "There cannot be a surer canon of interpretation, than that everything which affects the constitution and destiny of the New Testament church has its clearest determination in New Testament Scripture. This canon strikes at the root of many false conclusions and on the principle which has its grand embodiment in popery, which would send the world back to the age of comparative darkness and imperfection for the type of its normal and perfected condition." If you allow Old Testament examples to alter New Testament principles regarding the church, you have hermeneutically opened the door to Rome's atrocities. It is upon such rules of interpretation that the priest and the mass have been justified. We find the clearest expression, of that which is normative for the New Covenant's ordinances, in the New Covenant relation.

b. The Absence of a Direct C\_\_\_\_\_ to Baptize Infants

Fred Malone says, “If infant baptism is biblical, then parents should be able to see this for themselves in Scripture in order to obey God by having their infants baptized.”

Walter Chantry says “In every clear New Testament example, the person baptized made a credible confession of faith in Jesus Christ prior to receiving the sacrament. This has been called the Baptist's argument from silence. But that is an unfair charge. To refrain from a practice on which the Bible is silent is not wrong. But to build a positive practice on supposed but unwritten premises is to build on silence.”<sup>2</sup>

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<sup>2</sup> <http://www.reformedreader.org/rbb/chantry/bc.htm>

c. The Absence of a Biblical E\_\_\_\_\_

John Murray (Christian Baptism, 86) says, “We do not have an over and proven instance of infant baptism recorded in the New Testament.”

Hodge (3:541) says “In every case on record the apostles administering the rite, it was on condition of a profession of faith on the part of the recipient.”

Objection—they say there are household baptisms in the NT, which would have included children.

Acts 16:33-34

1 Corinthians 1:16

1 Corinthians 16:15

d. There is No O\_\_\_\_\_ Correspondence with the Circumcision and Baptism

Genesis 17:9-14

Colossians 2:12

e. The N\_\_\_\_\_ of the New Covenant

Jeremiah 31:33-34

Jeremiah 32:40

Grudem says “But how does one become a member of the church? The means of entrance into the church is voluntary, spiritual, and internal. One becomes a member of the true church by being born again and by having saving faith, not physical birth.”

Murray (56) writes infants who are baptized “are to be received as the children of God and treated accordingly.”

John 1:11-13

f. S\_\_\_\_\_ Verses

1 Corinthians 7:12-14

Mark 10:13-16