***CHRISTIAN BAPTISM***

#### Course materials presented to the OPC, Franklin Square and Greenville Presbyterian

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***Class 1:* *Introductory Matters***

 **A. Why Treat This Topic….and Spend So Much Time Doing It?**

 1. It is part of Holy Scripture, cf. cf. II Tim. 3:16f.

 a. Intimately connected with our view of the church and its members.

 b. Intimately connected with our view of salvation and how it is conveyed.

 c. Affects our view of preaching and teaching, e.g. how do you regard baptized people?

 d. Multitude of other practical implications and applications, esp. in child rearing.

 2. It’s good to periodically give in-depth attention to some branch of systematic theology.

 3. To present a model of “polemics”, i.e, Defending one position in opposition to others, and showing the error of the opposing viewpoint(s), cf. Act 18:26.

 4. The confusing diversity of viewpoints both historically and presently, e.g. *What does baptism signify? Is it proper to call it a sacrament? In what sense? How do the promises represented in baptism actually apply to the one baptized? Whom are to be baptized? The relation of baptism and faith?*

NOTE: Differences esp., but not exclusively, among “paedobaptists”, e.g. GKN, Article 31

 5. The persistent (and often very effective) challenges of “Reformed Baptists”

 a. Simple, generally easy-to-give responses to “traditional”, e.g. dispensational, Baptist arguments, e.g. “*Believe & be…” “Church distinct from Israel.” Follow the Lord in…”*

b. More complex, not-so-easy-to-give responses to more sophisticated Calvinistic Baptist arguments, e.g. P.K. Jewett, D, Kingdon, W. Chantry, G. Nicholls, F. Malone.
 NOTE: These men deserve a thoughtful response. We profit from giving one.

 (\*This is the genesis of this class and its material.)

 **B. A Word of Clarification:**

 1. Our commitment to making and keeping bonds of fellowship with Calvinistic Baptists. Our debate is *collegial* and not *adversarial.*

NOTE: Jealously guard our communion with all who hold to the biblical Gospel/ doctrines of grace. \*This was the pattern of our Puritan forbearers, e.g. J. Owen & J. Bunyan.

 2. Equal jealousy to guard, present, and defend our understanding of baptism, God’s covenantal dealings, and the church. \*We believe our confessional view to be correct and most biblical.

 NOTE: No rancor or hostility in this. We see different views helping us refine our own.

 **C. The Question of “Approach”:**

 NOTE: Incorrect to say “the biblical approach.” Presuppositions always enter in.

 eg. Acts 16:15: “Lydia and her household were baptized.” What presuppositions?

 1. Usual Baptist Approach: From explicit NT data (exegesis) > Understanding Gods covenant dealings with His people (redemptive history).

 2. Usual Paedobaptist Approach: From Gods covenant dealings with His people (redemptive history) > Understanding explicit NT data (exegesis).

 NOTE: While this preserves and displays the unity of God’s covenant dealings with His people in both the Old and the New Testaments, it is not as simple to explain. It can also be weak in dealing with some specific exegetical questions, e.g. Acts 8:12 (Samaria) *Why only mention men and women who believed and were baptized?*

**D. My Approach – and My Reasons.**

 1. Deal with NT passages comprising *all* of the “raw data” re. baptism., i.e. “Building out” to define our view of baptism and its objects, i.e. I will be using the “usual” Baptist approach as a Paedobaptist.

 2. Strengths of this approach:

 a. Hopefully (!): It will show the force of the Paedobaptist view, i.e. the historic Reformed confessional position on the subject.

 b. Give full-orbed view of the doctrine of Christian baptism, i.e. using all the biblical data.

 c. Provides best path to respond to specific “Reformed Baptist” arguments.

 d. Makes contribution that is different than (and complementary to) traditional defenses.

 e. Gives opportunity to respond to challenges made by our Baptist brothers and sisters.

 3. Weakness of this approach: Sometimes hard to follow.

 NOTE: Follow the class outline. Be patient. Oversimplification is not always (or usually) a virtue!

**E. Goals:**

 1. Clarify some issues that are or may be unclear in your minds.

 2. Lay out a view of baptism that permits us to be “comfortable” with every relevant biblical passage.

 NOTE: You cannot do justice to all the material on baptism and the relation of families to the people of God in both their Old and the New Testament forms, i.e. Israel/The Church, apart from a paedobatist perspective – a perspective I prefer to call “oikobaptism”, i.e. household baptism.

**F. Some Terms:**

 1. *Baptist*: One who believes that a person is only to be baptized *after* believing in Jesus Christ. (There are variations on this view among Baptists.)

 2. *Paedobaptist* (From the Greek word “paedos”, i.e. *infant)*: One who believes that the infant children of at least one Christian believing parent are to be baptized.

 3. *Oikobaptist* (From the Greek Word “oikos”, i.e *house*): One who believes in the baptism of the infants and children of a home in which at least one of the parents is a Christian believer.)

 4. *Reformed Baptist*: Baptists who agree with Presbyterians on the doctrines of grace. many aspects of covenant theology, and most of the substance of the Westminster Confession of Faith. NOTE: *Calvinistic* Baptist is a more accurate term than *Reformed* Baptist. Reformed Christians have always held to paedobaptism/oikobaptism.

 5. *Sovereign Grace Baptist:* Sometimes called *New Covenant Baptist*, these hold to the doctrines of grace, but reject most of traditional covenant theology, especially in its acceptance of the abiding validity of the 10 Commandments. *Sovereign Grace Baptists* often (usually?) hold to a view of the New Covenant that is very similar to that of Dispensationalalism

#### ***Class 2: BAPTISM: ITS ROOT MEANINGS & BASIC SIGNIFICANCE (pt. 1)***

1. **Root Meanings: “*Bapto*” “*Baptizo*”**
2. In Classical Greek:

a. Common Baptist View: “(Baptizo) not only signifies to dip or immerse, but *it never has any other meaning.”* (Alexander Carson, Baptism: Its Mode & Subjects) “This is immersion and immersion *only.*” (Augustus Strong, Systematic Theology)

b. Response: Classic Baptism, James W. Dale (1867)

1. “Bapto”: 1. To dip, e.g. “He *baptized* a vessel into water”.. 2. To dye by dipping. 3. To dye w.out regard to mode, e.g. Lake *baptized* with blood. Garment *baptized* by coloring matter paced on it. 4. To glaze. 5. To wet, moisten, wash. ‘*Baptized* w. frog coloured washes.” 6. To temper, e.g. “*Batpized* by oil it is softened.” 7. To imbue e.g. “Arrows *baptized* with the gall of serpents.”.
2. “Baptizo”: 1. To merse, immerse, submerge, e.g. Sinking ships. 2. To overflow or cover w. water, e.g. Seashore *baptized* by tide. 3. To wet thoroughly; moisten. 4. To pour upon, to drench. 5. To, in any way, become overwhelmed or overpowered by something, e.g. *Baptized* w. wine, opium.
3. Conclusion: “*Whatever is capable of thoroughly changing the character, state, or condition of any object is capable of baptizing that object; and by such change of character, state, or condition does, in fact, baptize it.”*

i.e. Emphasis in “Baptizo” is on the *effect* produced.

 NOTE: Final standard of interp. is Scripture. These are *helps*, but not final authority.

1. In the Greek Old Testament, i.e. Septuagint (LXX)
2. “Bapto” (18 x): Ex. 12:22, “*Dip* hyssop in blood”. Lev. 4:6,17; 9:9, cf. 14:6 16 51, “*Dip* finger in blood.” Lev. 11:32, “*Dip* vessels in water.”. Josh. 3:15, cf. Dt. 33:24, “*Dipped* feet in River Jordan.” Ruth 2:14, “*Dip* morsel in vinegar” I Sam. 14:27, “*Dipped* staff in honeycomb.” Job 9:31, “You would *plunge* me into a pit.” \*Dan. 5:21, “Nebuchadnezzar’s body was *bathed* with the dew of heaven.” cf. Ps. 68:23, “That your foot may *baptize* them in blood.”

cf. NT refs. (3): Lk. 16:24, “*dip* tip of his finger in water.” Jn. 13:26, “*dip* bread in bowl.” Rev. 19:13, “Garments dyed in/dipped in blood.”, cf. \*Is. 63:1-3

 i.e. Biblical usage lines up w. classical usage.

1. “Baptizo”: (2 x):
2. Is. 21:4, “My soul overwhelms me…” i.e. Come under the influence of my soul
3. \*II Kings 5:14, “Naaman *baptized himself* in the Jordan” Notes…
4. Emphasis not on *mode*, but *effect*: Cleansing! cf. vs. 10, cf. vss. 12,14.
5. Activity is clearly ceremonial/sacramental, \*vs. 11.
6. **“*Baptizo*”: Its Basic Significance**
7. **Purification: Actual or Ceremonial**
8. \*Hebrews 9:10, cf. vss.9f. “various baptisms”. What baptisms? vss. 11-22.
9. \*vs. 13: Sprinkling (r`anti,zousa)…Sanctify(a`gia,zei)…Cleansing (kaqaro,that)

cf. \*Num. 19:17f. Dip > Sprinkle > Purification = Baptism

 (“Bapto” > “Raino” > Baptizo)

1. \*vs. 19: Sprinkled (evrra,ntise) cf. \*Ex. 24:6-8. Represents blood of covenant & purification that comes by it.

3) \*vs. 21; cf. Lev. 8:19, \*16:14, 16. Representing atonement.

> Some conclusions from what we have seen thus far…

1. The emphasis is baptism is on the effect, i.e. Cleansing.
2. The activity is clearly ceremonial, i.e. Sacramental.
3. It represents God’s action, i.e. God alone can cleanse, e.g. Provide atonement.
4. It is associated with the covenant, e.g. “The blood of the covenant.”
5. It is *not by immersion.* It is an act that changes the state of the object that is baptized.
6. John 3:22-26: Again the focus is on *purification*. “Many waters there” = Living waters/flowing waters, cf. Num. 19:17.

2. **Identification With**  cf. “Merse”/Merge. One thing becomes identified w. another.

e.g. \*Matt. 28:19, cf. I Cor. 10:2, I Cor. 1:13

 cf. Rom. 6:3-6, “Baptized *into* Christ Jesus, baptized *into* His death.”

 I Cor. 12:13, “By one Spirit we were all baptized *into* one body.”

 Gal. 3:27f., “As many of you as were baptized *into* Christ have put on…”

 Col. 2:11f. “Buried w. Him in baptism.”

 NOTES:

1. Cleansing cannot be separated from identification w. God. (This can come because of His covenant).
2. Baptism retains the basic idea of “to merge with” or “to come under the controlling influence of.”

3. **Summary**:

1. NT baptism has its roots in OT baptisms.
2. It is a ceremonial purification which comes by union with the true and living God through the work of Jesus Christ.

#### ***Class 3: BAPTISM: ITS ROOT MEANINGS & BASIC SIGNIFICANCE (pt.2 )***

**A. Some Notes on the Mode of Baptism**

1. Creedal Positions:
2. Philadelphia Confession of Faith (1742), Chapt. 30, “Of Baptism”, section 4: “*Immersion, or dipping of the person in water is necessary to the due administration of this ordinance.”*

b. Westminster Confession of Faith (1647): 28.3 “*Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person.”* (Close vote as to whether or not to *exclude* immersion!)

 NOTE: Way of administering baptism regarded as comparatively unimportant.

1. Why the Preference for Sprinkling or Pouring?
2. Character of OT “Baptisms”, e.g. Mk. 7:4, Lk. 11:38.

cf. Ecclesiasticus 34:25, “The one who *baptizes* himself after the touching of a dead body, if he touch it again, what will avail his *washing*?” \*Ceremonial purification.

 Also: Num. 19:17-22, cf. Lev. 14:6f., 15:11; Num. 8:7, Ps. 51:7, Ezek. 36:25-27.

1. Manner in Which NT Baptism is Depicted.
2. Baptism represents the benefits conveyed by the Holy Spirit.

cf. Matt. 3:11 (Mk. 1:8, Lk. 3:16) Jn. 1:33, Acts 1:5.

1. The Holy Spirit’s baptism is best represented by sprinkling/pouring.

cf. Acts 2:17,33; 10:44-48, cf. Ezek. 36:25-28, Is. 52:15.

 NOTE: Emphasis on element applied to object, not object to element!

1. Response to Typical Baptist Objections:
2. *Christ’s Baptism,* \*Matt. 3:16.
3. This is neither Christian baptism nor John’s baptism. Both were/are for sinners!
4. Jesus’ baptism explained in vs. 15: Fulfilling law for anointing to Priesthood.

cf. Num. 8:6f. Also: Heb. 3:1, 4:14, 5:5, 9:11 cf. Jesus’ anointing, Is. 61:1f.

1. *Into/Out Of*, e.g. Matt. 3:16, cf. Mk. 1:10 (avpo. tou/ u[datoj\); Acts 8:38 (eivj to. u[dwr() & vs. 39 (evk tou/ u[datoj()

But: *Into/Out of* may also be translated *to, toward, unto, from, away from*

 e.g. Acts 8: “eivj””” used 11 times. Only once translated “into”, vs. 38

i.e. Usually “to”: vss. 3, 5, 16, 25, 26, 27, 40

1. “evn u[dati“ (“In water”). \**With* water, e.g. Matt. 3:11, Jn. 1:33, etc. cf. We do not immerse into the Holy Spirit!
2. *“Baptized into Christ’s death”* (Rom. 6:3), Also: *“Buried w. Him in baptism.”*
3. Text also speaks of being “planted together” & being “crucified together”!
4. We also “put on” Christ in baptism, cf. Gal. 3:27.

 NOTE: Proper view of water baptism & Romans 6 (cf. Outline, IV:A:2):

1. Baptism *represents* washing with/of Holy Spirit (\*THE great promise of the New & Better Covenant!)
2. Washing with/of Holy Spirit comes by union with Christ, cf. Titus 3:5f. *Not by works of righteousness which we have done, but acc. to His mercy He saved us, through the washing of regeneration & renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior.”*
3. Union with Christ by an act of saving grace brings the actual results given in Rom. 6:1ff. cf. WCF 28:1. \*Not to make things complicated, but to represent all that the Scriptures represent!
4. *One for our Baptist Friends*: Paul’s Baptism, \*Acts 9:17f., cf. 22:12-16

**SUMMARY & CONCLUSIONS (pt. 2)**

1. Biblical baptisms of both OT & NT are rites of purification.
2. The purification represented in baptism comes by identification with the source of purification, the Triune God.

NOTE: Because the Triune God makes His purification known through His covenant, i.e. “The Covenant of Grace”, baptism is inevitably connected w. the covenant.

1. Biblical baptisms are rightly administered by sprinkling or pouring of the element(s) used to baptize.

***Class 4: Baptism and the History of Redemption***

1. **“Types” of Baptism in the Old Testament**
* “tu,poj”,, cf. Rom. 5:14, I Cor. 10:6,11. *“Shadow cast on pates of OT history by a truth whose full embodiment or antitype is found in NT revelation.”* (Wick Broomall, “Type/Typology”, Baker’s Dictionary of Theology, p. 533f.)

 i.e. Type/Shadow Fulfillment (in Christ) Antitype

 e.g Passover (+ other feasts) Cross Lord’s Supper

* Three NT examples: Unquestionably “types” of Christian baptism.
* Gather certain lessons to apply & keep for future use.

**1. The Baptism of Noah, \*I Peter 3:18-22**

* Exegetical Notes…“avnti,tupon””, vs. 21: Something correspond. to, cf. Heb. 9:24
1. Clearly: Passage gives instruction bearing on Christian baptism, esp. vss. 18,21,22.
2. Particularly: Care to show how baptism has reference to Christ & His work.
3. Also: Care to distinguish between sign & thing signified, \*vs. 21

NOTE: Vs. both Romish and Anti-sacram. views, i.e. Visible sign of invis. grace.

 e.g. “Baptism is a sign of human response.”

1. Presence of the language of the basic significance of baptism

1) Identification: \*vs. 18: “bring us to God” (reality) \*vs. 20, “eivj h]n…” (type)

2) Purification: \*vs. 20: “diesw,qhsan diV u[datojÅ” (“Brought safe through by means of water”) \*Water purified the earth and saved the family.

 cf. \*vs. 21: Reality. \*Necessity of faith and obedience

 NOTE: Ultimately related to Christ & His work, cf. J. Brown, I Pet. vol 2, p. 253f.

1. Connected w. God’s covenant made w. Noah as aspect of covenant of grace,

cf. Gen. 6:18, 9:9, 11, etc.

 \*d. It is the baptism *of a whole household* in solidarity with faithful Noah.

1. Emphasis in Scripture is on faith of Noah…
2. God’s covenant (at least here) also includes a household, cf. \*Gen. 6:18 (“You” is Singular), \*7:1 (cf. vss. 7,13,23; 8:16,18); 9:9,12**…** Heb. 11:7

 NOTE: Not commentary on state of hearts of all of Noah’s household, cf. Gen. 9:22

1. Each person required to have “pledge of good conscience toward God”, I P. 3:21
2. Because of very nature of covenant, whole household is sphere in which this mandate particularly applies, i.e. Household = Sphere of covenant blessings.
* As long as family members were faithful & obedient they were blessed.
1. Summary: *Noah’s baptism is type of Christian baptism. Baptism of a household.*

**2. The Circumcision of the Old Covenant People of God, \*Colossians 2:11-14**

* Exegetical Notes… esp. re. “circumcision of Christ.”
1. Clearly: Circumcision is related to Christian baptism.
2. Circumcision (as type) finds fulfillment in Christ & His work (more in future)

i.e. Not in anything related to nation of Israel.

1. Baptism may legitimately be called the NT counterpart of circumcision.
2. Shows necessity of faith in connection w. baptism, \*vs. 12, cf. I Peter 3:21.
3. Presence of language of basic significance of baptism, i.e. Identification, vss. 11-13 & Purification, vs. 11: \*Both of these were true of circumcision, e.g. Gen. 17:8.
4. Connected w. God’s Covenant made w. Abraham as aspect of covenant of grace.

cf. Gen. 17:10: Circumcision represents saving work of God even as baptism does. \*”Sacramental”: Sign represents that which is signified.

1. Circumcision was of whole households, i.e. Males, in solidarity w. faithful Abraham.
2. “Abraham received *sign* of circumcision as *seal of righteousness* *of faith* he had while uncircumcised that he might be the *father of all who believe”* (R. 4:11)

i.e. As w. baptism…

1. God’s covenant once again includes whole household, \*Gen. 17:7, 10f.

NOTE: This did not mean all family members were saved, Gen. 17:19, 23

1. Each person must exercise faith, foll. in steps of Abraham, Rom. 4, Gal. 3.
2. Because of very nature of covenant, whole household is sphere in which this mandate partic. applies. Household is sphere of covenant blessing.

NOTE: We share in this covenant, \*Gal. 3:14

1. Summary: *Israel’s circumcision is type of Xian baptism. Circumcision of household.*
2. **The Baptism of the Children of Israel, \*I Corinthians 10:1-4**

######  NOTE: Essential unity of Israel (tu,poj) and the Church, cf. Acts 7:38.

1. Clearly: Red Sea crossing is related to Christian baptism, e.g. *“brethren” “our fathers”, “same spiritual food & spiritual drink”*

i.e. Baptism as entrance into sphere of God’s saving work: *God will be their God.*

1. Basic significance of Christian baptism is prominent: Identification, \*vs. 2 (cloud = God’s presence) Purification (separated from Egypt).

i.e. Ultimately in X! Greater than Moses: Real deliv. cf. \*Belgic Conf., Art. 34.

1. Connected w. God’s Covenant made w. Moses/Children of Israel as aspect of covenant of grace, \*Ex. 19:4-6. cf. God remembered His covenant, Ex. 2:24.
2. Once again: Baptism of whole households, cf. \*Ex. 10:9-11, 24, 12:37

cf. Connected w. covenant/promise made to Abraham, Ps. 105:37-42.

1. Came in conjunction w. faith, \*Ex. 14:31: “(In believing) the people came under the controlling influence of Moses” (Adams, p. 31f.)
2. This did not mean that everyone who was baptized was saved, \*I Cor. 10:5ff.
3. Summary: God’s covenants, thus far, always include whole households. They are the sphere of covenant blessing, i.e. Family solidarity & Individual responsibility.
4. **Summary & Conclusions: *It is utterly incorrect to say there is no infant baptism in the New Testament!!!***

i.e. All OT types present household baptism/circumcision as “sign & seal of God’s covenant” *to you and to your children.*

 **Type Fulfillment Antitype**

 ***Christ,*** cf. Lk. 12:50; Col. 2:11 ***Christian Baptism*** (Col. 2:12)

 ***John’s Baptism***

 ***Moses/Israel*** (I Cor. 10:1ff.)

 ***Abraham*** (Col. 2:11f. Gen. 17:1ff.)

***Noah*** (I Peter 3:18-22)

1. Basic significance of baptism: Identification & Purification.
2. Institution connected with unfolding of Covenant of Grace.
3. Covenant that includes whole households (in solidarity w. a faithful head)
4. Did not mean each individual household member was saved.
5. Family solidarity & Individual responsibility.

d. Household = Basic unit of God’s dealings in Old Testament.

***Class 5: John’s Baptism,*** cf. Matt. 3:1-12; Mk. 1:1-8; Lk. 3:1-18; Jn. 3:29-34.

NOTE: “John the Baptizer” (o` baptisth.j() cf. *Paul the Apostle, Philip the Evangelist.*

1. **Introductory Remarks:**
2. The many dimensions and difficulties of the subject.
3. Questions: *The relation to “proselyte baptism*” (if any). *The relation to “Essene baptism*” (if any). *John as a prophet*, cf. Is. 1:16f., 44:3; Jer. 4:14, Ezek. 36:25, Zech. 13:1 *& Baptism*, cf. Mk. 11:29-33. \**Relation to NT baptism* (?)
4. Two Extremes:
5. *John’s baptism = Xian baptism*, e.g. Calvin, Older Lutheran theologians.

NOTE: View assumed or defended by most/all(?) Baptist writers.

e.g. P. Jewett, *“John’s baptism is the obvious model for Xian baptism.”* (p. 66)

1. *John’s baptism = No relation to Xian baptism except as another OT type*.

e.g. Council of Trent, Session VII, *On Baptism*, Canon I: *“If any one saith that the baptism of John had the same force as the baptism of Christ, let him be anathema!*”

3) Best View: G. Vos: “*The true view is that John’s baptism was a true sacrament of the Old Covenant and conveyed to all those who received it in faith the OT manner and measure of grace. The difference was one of degree, not of substance.”*  i.e. Same as w. other OT baptisms.

* Remember: Salvation by grace through faith is same in OT & NT.
1. Bibliography:
* G. Vos, “*The Ministry of John the Baptist*”, Redemptive History & Biblical Interpretation, pps. 299-303.
* L. Berkhof, Systematic Theology, pps. 623f.
1. **Four General Observations re. John’s Baptism:**
2. *It was an Old Covenant baptism, cf. Heb. 9:10, in prep. for the coming of Messiah.*
3. John’s words, \*Matt. 3:1-4, cf. Mk. 1:1-3; Lk. 3:1-6
4. Jesus’ words, \*Matt. 11:11.
5. Linked w. OT purifications, \*Jn. 3:25f.

NOTE: No charge that John was doing something new.

 4) Fades into bkgrd. following Jesus’ baptism. cf. Acts 1:22, 10:37, 13:24.

1. *It was not “Christian Baptism”.*
2. John’s words, \*Matt. 3:11. cf. Mk. 1:8, Lk. 3:10, Jn. 1:33, Acts 1:5
3. “Re-baptism” of the Ephesian disciples, \*Acts 18:25, cf. 19:1-5.
4. *It had a close relationship to Christian baptism.*
5. “Eschatological Aspect”, \*Matt. 3:7-10, i.e. re. Judgment to come.
6. Connection of baptism & repentance: *In John’s ministry*, Matt. 3:1, cf. Lk. 3:10-14, Acts 13:24. *In Jesus’ ministry*, Mk. 1:15; Matt. 4:17. *In Peter’s Pentecost ministry*, Acts 2:38. *In Paul’s ministry*, cf. Acts 20:21.

 i.e. Basis for strongest argument marshaled by Baptists, e.g. \*Acts 11:16-18.

 NOTE: Be careful…this proves too much. 1. Either deny original sin or infant culpability, or 2. Deny the possibility of infant salvation.

1. \*It epitomized the demand of the Old Covenant: The purity of a changed heart, evidenced by the purity of a changed life.

i.e. Physical descent gave no claim for a person to stand before God, Lk. 3:8.

 cf. Vos: “*As John’s ministry summed up in itself the substance of all OT truth, so his ministry in its turn was summed up in his baptism*.” (p. 301)

 i.e. “Identification” w. repentant ones prep.for Messiah, \*Acts 13:23-25

1. *It illustrated truths particularly connected with Christian baptism.* \*Matt. 3:10-12.
2. Greater Baptism: With the Holy Spirit, i.e. “The Great Purifier:: Done by Jesus.

NOTE: Jesus is the Great Baptizer of whom John was but a type.

1. Baptism as a Judgment Ordeal: *Fire*! i.e. Added element of OT types: Flood, circumcision, Red Sea…Fire. *All rep. safe passage through instrument of death.*
2. **Did John Baptize Households?**
3. No (?). \*Matt. 3:6, evxomologou,menoi..
4. Yes (?). \*Matt. 3:5,6a. cf. Mk. 1:5. Lk. 3:7.
5. Pattern similar to baptisms in book of Acts & OT types.
6. Pattern of proselyte baptisms (?)
7. Analogy of OT calls to repentance, e.g. \*Joel 2:12-17
* Insufficient evidence to say one way or the other. Need to look for clearer data in NT

***Class 6:* *Christian Baptism as a “Fulfillment***” *\*All OT types fulfilled in Christ!*

1. **The Baptism of Christ**
2. At Jordan River, \*Matt. 3:13-17. Mk. 1:9-11, Lk. 3:21f., \*Jn. 1:29-34 Meaning…
3. Jesus set apart as Priest.
4. Jesus anointed w. the Spirit, i.e. Equipped for His official service.
5. \*Jesus is identified w. His people, i.e. Lamb of God, Jn. 1:29
6. Ultimately, On the Cross, Matt. 20:22f, \*Mk. 10:33f, 38f. \*Lk. 12:50, telesqh/|\

NOTE: Both NT sacraments focus on Christ’s once for all work.

 i.e. For Justification & for sanctification.

1. Identification: Judgment & Atonement, i.e. “For us”
2. Purification: Atonement & the Holy Spirit
3. Covenant: Inauguration of New Covenant as final aspect of Covenant of Grace.
4. As w. Noah, Abraham, Moses. \*Matt. 26:28, \*Heb. 13:20.
5. Analogy w. circumcision: Blood, death, entrance to new life.

 NOTE: Covenantal structure of Bible. cf. Thus far, all biblical covenants incl. households.

 > Does the New Covenant? Section on “Objects” of Baptism, Sect V.

1. **How This Sheds Light on NT Creedal Phrases**
2. \*Ephesians 4:3 cf. “One baptism for the remission of sins” (Nicene creed)
3. \*I Peter 3:21: As it is means to bring effect of “pledge of good conscience toward God.” e.g. Engagement ring as pledge…
4. **Conclusion:** To say “baptism saves” = to say “Jesus saves”.

i.e. \*Don’t confuse water w. Jesus! Otherwise we worship & serve the creature!

 NOTE: Beware of Protestant Romanism! i.e. Focus on sign rather than thing signified.

* esp. re RC baptism, \*WSC #91. \*WCF XXVI:3

***Class 7:* *The Significance of Christian Baptism***

**INTRODUCTION**:

1. After this Class: We will have touched on all the major passages dealing w. baptism in the NT except those dealing w. objects of baptism (next class) & I Cor. 15:29.
2. Today: The significance not of baptism *generally*, but of *Christian* baptism.

 NOTE: Implications are awesome. \*Should begin to impact your view of your family *now*!

#### **Biblical Testimony**

\*Jn. 3:22, 26, 4:1,2: Baptism connected w. making disciples, i.e. Followers of Christ.

cf. John’s baptism, 3:29f. \*Not yet Xian baptism, \*Murray, Xian Baptism, p. 5

1. **\*Matthew 28:18-20**
2. Translation: *“Having gone, therefore, make disciples* (aorist, active imperative), *baptizing them…and teaching them* (pr. act. participles). \*Participles of manner
3. “Disciples”: “To bring a person into the relation of pupil to teacher, cf. Matt. 11:29, “*Take my yoke upon you and become a disciple of me”* Luke 6:40 *"A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.”*

Also: To enter into a relationship of *belonging* to one you are a disciple of.

1. Relation of Baptism to Disciple Making:
2. *Baptize those who are already disciples,* i.e. Sequence.True! Baptize those who have responded to the call to become disciples

e.g. Mk. 16:15, *“Go into all the world and preach the Gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.”*

Lk. 24:46f. *“…repentance and/unto remission of sins should be preached in Christ’s Name beginning at Jerusalem.”*

Acts 2:38*, “Repent & let every one of you be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.”*

NOTE: Taken by itself this would seem to exclude infants.

1. *Baptism as an aspect of disciple making*, i.e. Aspect, cf. \*J. Murray, p. 45.

NOTE: Baptism & teaching unto obed. are two means of making disciples.

1. “Into the Father, the Son, & the Holy Spirit”, cf. I Cor. 1:12-5. Marked out as a follower the three Persons in their distinctive roles: Father, Son, Holy Spirit.

i.e. Identified w. true & living God. Union w. God. Personal relationship.

1. “The Great Commission” & The Covenant Made w. Abraham, Gen. 12:1-3, 17:1-14
2. Promised seed of Abraham in the forefront, cf. Gal. 3:16
3. Many nations/All nations
4. Teaching, cf. Gen. 18:19, *“I have known him in order that he may command his children & his household after him to keep the way of the Lord.”*
5. Sign: Circumcision/Baptism
6. Promise of God’s presence*: “I will be with you…”*

NOTE: Great Commission as NT form of Abrahamic Covenant, now fulfilled in Christ.

 cf. Abrahamic Covenant: Abram becomes disciple. He is circumcised & his sons.

1. Summary: Those baptized are marked out as *disciples*. They are identified w. the true & living God on the basis of the mediatorial work of Christ.

 cf. J. Rogers: “*The water is a sign I am no longer mine, but now I belong to Him.”*

1. **\*Romans 6:3-6**
2. Two views to avoid:
3. “Baptismal Regeneration”, cf. I Peter 3:21, Titus 3:5
4. Water baptism not in view at all, i.e. “Holy Spirit Baptism”
5. Sacramental language: Sign reps. thing signified, e.g. McDonald’s sign (and its various significations, e.g. Food & drink, rest rooms, playground, etc.
6. This is what ought to be true of all who are baptized, cf. \*vs. 11.

i.e. Indicatives & Imperatives. Covenantal Indicatives & Imperatives!

1. The assumption of regeneration & faith, cf. \*Rom. 5:1, \*6:2.

i.e. For these things to be true there *must* be faith in one baptized, cf. Heb. 11:6.

NOTE: Faith is as necessary to lay hold of the promises represented in baptism as it is to lay hold of the promises given in Scripture.

cf. “*We know that whatever the Lord offers by the visible symbol is confirmed & ratified by our faith.”,* Calvin on Rom. 6:4

1. Emphasis on union w. Christ in His death, burial, & resurrection.

i.e. Identification & Purification: Christ’s baptism *for* us. Our baptism *into* Him.

1. **\*Colossians 2:11,12**
2. Necessity of faith, \*vs. 12 & regeneration, \*vss. 13f.
3. Emphasis on union w. Christ in His death, burial, & resurrection.

i.e. Identification & Purification.

1. **\*Galatians 3:27-29**, cf. re. Abrahamic Covenant & Great Commission
2. Faith in view, \*vs. 26. \**What about baptized ones w. no faith?* \*Calvin on Gal. 3:27.

NOTE: Issue w. Baptists is **not** necessity of faith, but whether faith must, in every case, precede baptism.

cf. OT types: Faith necessary, not preceding baptism. Is NT difft.in this regard?

 b. Emphasis on Union w. Christ, i.e. Identification & Purification. cf. \*J. Murray, p. 32f.

1. **\*I Corinthians 12:13**
2. Clear example of “Spirit baptism”. \*Not for a special class of Christians.
3. Shows that water baptism marks being part of body of Christ, i.e. the Church.
4. **Confessional Testimony**: *WCF XXVIII:1; WLC # 165 WSC #94* (\*handout)
5. **Summary**:
6. Identification: Ident. w. the true & living God through the only Mediator by way of purification. \*Baptism signifies a person as a disciple of God.
7. What type of identification?
8. On the ground of regeneration or something in person baptized? NO!
9. On the ground of God’s covenant.

 > Question: *Only w. believers? Or still w. households?*  Next Class….

***CLASS 8:* *THE OBJECTS OF CHRISTIAN BAPTSM ( pt. 1)***

**REVIEW & INTRODUCTION**: ***Review of the Administration of Baptism…***

1. OT Types: Noah, Abraham, Moses. Adult believers “baptized” & households.

i.e. Covenantal solidarity. *Did not mean automatic salvation of each member.*  At point of inauguration of each new phase of “Covenant of grace”.

 > Cov. w. David? \*II Sam. 7:12-17 (Ps. 89:3f.) & fulfillment in Christ’s baptism.

1. John’s Baptism: Heightened call to repentance. Kingdom of heaven at hand because King at hand. Disciple baptism. Adults & (?) Households.

NOTE: Post-Pentecost Apostolic practice is to be our guide.

1. Apostolic Practice: Illustrates Objects of Christian Baptism. 10 References. Chart…

 **Adult Believers Only Households ??????\_\_\_\_\_**

1. **Acts 2:38-4**
2. General Notes, \*vs. 38

1. Link w. John’s Baptism: In call to repentance, Mk. 1:4, cf. Lk. 24:4-7, i.e. Repentance & remission of sins.

 OT NT

 COVENANT PEOPLE / PEOPLE OF GOD

1. Baptism as “Sign & Seal” of forgiveness which comes through repent., cf. I P. 3:21.
2. “In the name of Christ”: “*The whole strength of baptism is contained in X”* (Calvin)

i.e. “Disciple baptism”, cf. I C. 1:12ff. \*Forgiveness found in Christ alone. (This is distinguishing element of *Christian* baptism, i.e. “Behold the Lamb of God…”

1. The Gift of the Holy Spirit, cf. Matt. 3:11, etc.
2. Special gifts, cf. vss. 17f.
3. Spirit Himself as downpayment of New Heavens & New Earth.

 NOTE: As w. OT types of baptism, now at inauguration of administration of New Covenant, introduction of its own, specifically Christian baptism.

 cf. New Covenant & Spirit, Ezek. 36:26f., “*I will give you a new heart and put a new spirit within you…I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.”*

1. The Specific Formulary, \*vs. 39
2. “Promise”: Of forgiveness of sins & Spirit, both signified in Christian baptism.
3. “To you & to your children”: *Why this language? (Esp. if radical change in NT)*
4. *Fulfillment of Promise to Abraham*, Gen. 17:7,9f. \*Gal. 3:13f.

“To all who are afar off”: Gentiles, All nations, Gen. 12:3, cf. Eph. 2:11-13.

“In you all the *families of the earth* will be blessed, Gen. 12:3 (txoP.v.mi = Clan, Tribe, Family. *Unit of people*)

NOTE: Reiteration of family solidarity in New Covenant signified & sealed by baptism, i.e “to all you & your children who are afar off.”

1. *Explicit OT Prophecies*: \*Is. 59:20f., 61:8f., 65:23. i.e. “Children are embraced w. parents in God’s covenant promise.” (J. Murray)

NOTE: Powerful proof of abiding household principle in New Covenant.

1. Baptistic Objections:
2. “*As many as the Lord our God will call*”: Effectual call. Demonstrated by response of repentance & faith. Something infants are unable to give.

Response:

1. Does not negate covenantal principle of family solidarity. Same true in OT!

cf. OT types of baptism. Jacob & Esau, etc.

 NOTE: Does this method of administration continue in New Covenant period?

1. Text may well be referring to general Gospel call, cf. Matt. 20:16.

i.e. This is certainly true in church composed of families.

1. *“Those who gladly received his word were baptized”,* \*vs. 41. No infants!

Response:

1. Same principle true in OT w. family solidarity, e.g. Abraham. Child. of Israel.
2. Argument proves too much: Only *men* present at Pentecost, \*2:5, 14, 22, 29.

i.e. Only ones baptized = Those present on this occasion.

 NOTE: Text does not prove infant baptism in itself, but it displays the identity of covenantal administration in both Old & New Covenants, cf. \*Murray, p. 71.

 i.e. Why is this language used ***at all*** if there is a totally new mode of administration.

1. 2 P.S.’s
2. Text does not say “As many as were regenerated/truly converted/born again were baptized.”
3. Text does not permit delay to prove people were regenerate. Mark of discipleship commenced. **CHART**

*Do the other nine passages teach household baptism?*

**2. Acts 8:12f.** *Baptist stronghold,* ***eb*apti,zonto a;ndrej te kai. gunai/kejÅ** *Why not* **bre,fh(paidi,wnÅ**& **te,kna**?

Response:

1. No children present, cf. Acts 2:39-41. Perhaps they had no children!!!
2. Luke’s concern, \*8:2. \*Children not in purview of his concern at this point.

NOTE: We are more concerned re. this issue than NT writers were.

1. “Samaritans”:
2. Amazing that *they* are introd. to full communion in Christian Church, Jn. 4:9.
3. Even more amazing that *women –* for first time recorded – receive sign of New Covenant. *This is Luke’s emphasis.*
4. P.S.: Again, not regeneration, but belief brings prompt baptism. **CHART**
5. **Acts 8:36-39**

A. Adult single male. **CHART**

B. Not regeneration, but belief, followed by prompt baptism.

1. Mode of baptism: 1. To & from the water, i.e. **kate,bhsan avmfo,teroi eivj to. u[dwr( te de. avne,bhsan evk tou/ u[datoj(** 2. Phillip not immersed!!!

**4. Acts 9:17f. cf. 22:16**

1. Adult single male. **CHART**
2. Emphasis on “calling on name of the Lord” for forgiveness, i.e. “*Arise*, *get yourself baptized* (aorist middle imperative), *getting your sins washed away* (aorist middle imperative) *as you call on the name of the Lord* (aorist middle participle)”

i.e. “the calling upon the Lord effects the washing away of sin”, cf. I Peter 3:21.

***Next Class: The other six NT references to the subjects of baptism.***

***Class 9: THE OBJECTS OF CHRISTIAN BAPTISM (pt. 1))***

**REVIEW & INTRODUCTION**:

1. OT Baptisms: Family solidarity in God’s covenantal dealings. “Administrative procedure” included whole families. Did not mean salvation of each family members. All those in corporate unit expected to live as people of God, e.g. Josh. 24:15. *Disciples*.
2. Gospels: Focus is on coming of Christ & fulfillment of baptism’s meaning.
* *If radical change in admin. procedure, should be obvious in rest of NT 10 refs.*
1. References to Objects of Baptism in Acts & Epistles: Make use of this chart for each reference

1, Chart: Adult Believers Only Households ??????

2. Specific Texts:

**Acts 2:39-41**: First admin. of true New Covenant baptism. “Promise to you & to your children, etc. “ Link w. Abrahamic Covenant. Explicit OT prophecies.

 NOTE: Why this language? Seems to display continuity between OT & NT!

**Acts 8:12f**. Men & Women

**Acts 8**:36-39. Adult single male

**Acts 9**:**17f., cf. 22:16**: Adult single male.

3. Note on an Expression:

1. Baptist Model (Practice): Adult believers/converts/disciples/regen. ones ONLY.
2. Paedobaptist Model (Practice): Adult believer(s) & his/her household.

**Acts 10& 11:**

1. Exposition:

*vs. 2*. Emphasis on faith of Cornelius. Not: “He & his household feared God.”

 cf. vs. 4. Lang. of OT worship & sacrifice led by head of home. cf. vss. 22, 31.

*vs. 24*: “Relatives & close friends”, incl. his immed. family, 11:14f.

*vss. 34-43*: Christ preached, i.e. anointed, vs. 38, death, vs. 39, resurrection, vss. 40f., judgment, vs. 42, forgiveness, vs. 43: Objective elements that constitute gospel.

*vss. 44-48*: Gift of Spirit evidenced by speak. w. tongues, cf. 2:5-11 & praising God.

* Baptism, vss. 47f. : Sign of Spirit’s wk. in applying Christ’s benefits to His people.
* No mention of faith at all here! Baptism = Sign of wk. of God done by Spirit.

*11:14-16*: “Them”: Household, cf. vss. 15,17

1. oi=ko,j., not oi=kia,j:: Family members, incl. children, e.g. Num. 16:27,32.
2. In harmony w. explicit OT prophecies, esp. Is. 59:20f., 61:8f., 65:23
3. Baptist Objections
4. *“Repentance is in view, \*vs. 18. Infants can’t repent.”*
5. Genl. statement re. covenantal dealings. Now Gentiles incl. in New Covenant!
6. Argument proves too much: Then no infants could possess eternal life!
7. *“Infants can’t speak w. tongues & magnify God.”*
8. Any animate creature can speak in tongues, I C. 14:14, e.g. Balaam’s donkey.
9. Contradicts testimony of Scripture re. children, e.g. Ps. 8:2, Matt. 21:16.

3. *“ How do you know there were children in the house?”*  We don’t! But why this language? If Baptist view were correct, why not explicitly *exclude* children?

1. “*That means all were saved*!”, cf. 11:14. Sure! If they held fast the Word of God!

cf. \*I Cor. 15:1f. \*Biblical view of salvation incl. necessity of perseverance.

 > Biblical view of child nurture: Perspective of promise, not decree. ***CHART***

**Acts 16:14,15**:

1. Exposition:
2. Gentiles…grafted into covenantal blessings by faith, cf. Rom. 11:11ff., Eph. 2:11ff.
3. Emphasis (again) on faith of head of home, cf. *“her heart. “me to be faithful*”
4. Why this manner of expression?
5. Baptist model: Problems. (Esp. if radical change in administration in NT.
6. Paedobaptist model: Whole household to be disciples as in OT, cf. \*Calvin, 104f.
7. Baptist Objection: *“Lydia is older woman w. no children. Single woman. Husband left*

*her, etc.”* \*Why this language??? ***CHART***

**Acts 16:31-34**

1. Exposition: Gentiles…grafted into covenant blessings by faith.
2. Baptist Objection: \*T. E. Watson, p. 37 Various translations of Acts 16:34, eg…

*KJV “And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.”*

*NAS “And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with his whole household.”*

*NIV “The whole family was filled w. joy because they had come to believe in God.”*

But: Transl. from Gk, \*vs. 33f: “*And he himself was baptized, and all his immediately …and he rejoiced* (3d s. aorist mid. indic.) *with all (his) house, he having believed in God*. (perf. act. ptcpl, n. s. m.)

cf. RSV: *“Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God*.”

1. Absolutely not proof of Baptist view.
2. Another evidence that covenantal admin. does not change even w. Gentiles in NT.

> ***CHART*** cf. vs. 31: Whole household of disciples is to believe!

**Acts 18:8**, cf. I Cor. 1:14ff. *Prima facie* case for Baptist view….but wait until I Cor. 1:14ff.

**Acts 19:5**, cf. vss. 1-5

1. Assoc. of baptism w. Holy Spirit, i.e. as He applies Christ’s work, cf. \*vss. 2f.
2. Not “immersed in” Spirit….but “received” Spirit.
3. Christ’s baptism (w. Spirit) rep. by water…supercedes John’s baptism, \*vss. 5f.

B. “They”, vs. 5 = Men, vs. 7 (a;ndrej). Disciple baptism, \*vs. 1. ***CHART***

**I Corinthians 1:14-16**, cf. vss. 12f. re. nature of baptism

1. Exposition:

vs. 14: “Crispus (Acts 18:8) & Gaius (cf. Titius Justus of Acts 18:7? Gentile?)

vs. 16: Household of Stephanas (oi=kon): “loipo.n ouvk oi=da ei; tina a;llon evba,ptisaÅ”

 i.e. Any other *what*? Norm in NT = Baptism of households, even among Gentiles.

 cf. ***CHART***

1. Baptist Objections: \*I Cor. 16:15f. But, cf. I Sam. 2:11, 18, *“Samuel ministered to the Lord even as a child.”* cf. Infants as examples of faith, singing praises to Jesus, etc.
2. Question: Why this language at all if Baptist model is correct? Or: Does family covenant structure of OT carry over to NT?

**CONCLUSION: *CHART***

1. No Specific Mention of Infant Baptism:
2. Language not a problem for paedobaptists, i.e. “Oikobaptists”: We see what is given as built on OT model of administration of covenant of grace. Households incl. children. \*Reason for this in weeks to come…
3. Language IS problem for Baptists: Cannot fit what is given w. the view that OT model of admin. of grace has changed to adult believers only.

i.e. No positive precept for radically difft. practice in NT!

1. Practice of Christian Baptism must allow for Adult Baptism & Baptism of Whole

###### Households.

* Interesting Observation: No record anywhere in NT of adult baptism of son/daughter born to Christian parents. \*Marcel, p. 190.

***CLASS 10*: *ADDITIONAL SUPPORTING EVIDENCE FOR THIS POSITION (pt. 1)***

**REVIEW & INTRODUCTION**:

1. Established Thus Far: Christian baptism with water is a sign of identification with Christ and of being marked out to be His disciple. It is administered to Jewish and Gentile adults who profess faith in Christ and to whole households based on the faith of one adult. It administration is based on the model of covenant administration in the Old Testament, and it is illustrated by the various types of baptism which occurred during the Old Testament period.
2. Baptism NOT only for those who have already expressed faith: Baptist position.
3. (Conversely) Baptism of households in Scripture gives basis for household baptism today: Historic Reformed position.
4. Now: “Indirect Evidence” Buttressing This Position, e.g. Hub & Spokes
5. This Wk: *The NT’s view of the Church*.
6. Next Wk: *The NT’s view of Children*

 NOTE: Only highlighting points under both headings. Much more could be said.

 > In both cases: Evidence fits far better w. historic Reformed position.

#### **THE NEW TESTAMENT’S VIEW OF THE CHURCH**

1. **The Baptistic vs. the Historic Reformed Position:**
2. **Baptist Position**:
3. Regenerate church membership: Only true converts/disciples/actual recipients of saving grace are to be baptized.
* View of the covenant in relation to this? cf. Isaac Backus (1724-1806): Converted during Great Awakening. Joins “New Light”/Separatist Congregational Church. In 1751 adopts Baptist principles and immersed w. his wife. Great contributor to growth of the Baptist movement in New England. In ISAAC BACKUS ON CHURCH, STATE, AND CALVINISM (p. 157):

 *“Circumcision was a type of what should come, Christ being cut off and also of regeneration (Col. 2:11). Whereas baptism is not a type of what is to come, but is an outward sign or manifestation of what is inwardly wrought. As many as are baptized into Christ have put on Christ. Here lies one special difference between the ordinances of the Old Testament and the ordinances of the New. Old Testament ordinances were typical of what was to come, whereas the ordinances of the new are open declarations of what is actually done. Circumcision pointed forward to what was to be, and so might be administered to subjects who did not have the thing typified wrought in their hearts (*Why? mine)*, but baptism is not a type that the subjects shall be converted, but an open sign or witness that he is so (*Problem here! mine). *And thus the worthy subject in attending that ordinance declares that he has been crucified with Christ and is made dead to sin and alive to God through Jesus Christ our Lord.”*

1. Baptism applied only to those giving the fruit of divine election unto salvation

cf. Paul K. Jewett, INFANT BAPTISM AND THE COVENANT OF GRACE, p. 223, “*It is God’s electing grace, therefore, working in and through* ***the free choice of the individual*** (emphasis mine), *that gives one covenantal status as the covenant is newly administered in Christ.”*

1. **Historic Reformed Position**
2. Same essential view of the church carries over from OT to NT.

cf. Acts 7:38; 15:16f, I Peter 2:4-9, etc.

1. In both OT & NT: Covenant sign applied to *households* as basic unit of church.
2. In neither OT nor NT are all recipients of covenant sign to be regarded as necessarily truly regenerate.
3. We are dealing with the *human administration* of God’s covenant.

*> Overhead re. Baptist Position & Historic Reformed Position*

1. **Summary**:
2. Baptistic Position: Baptism signifies only & always the benefits of salvation actually received.

i.e. Focus is on individual experience.

1. Historic Reformed Position: Baptism signifies the benefits of the New Covenant, which benefits may or may not apply savingly to the one baptized.

i.e. Focus is on God’s covenant.

1. **Five Lines of Argument Supporting the Reformed Position:**
2. *The manner in which the NT connects old and new covenant administrations.*

 NOTE: Impt. of administrations: What *means* does God use to manage the economy He uses to redeem His elect at particular points in history?

 e.g. \*Rom. 11:11-24, cf. Eph. 2:12, 19f..

1. Nature of “branches”: Believing units, e.g. Individ. family, tribe.

cf. Same principles apply in NT as well as in OT.

1. “Cutting off”, vs. 22: How explained on Baptist position?

cf. Jn. 15:1-6.

NOTE: Arminian Baptist model more consistent.

1. *The manner in which the NT writers deal with believers, i.e. covenant people.*

e.g. \*Heb. 10:26-39, cf. Heb. 6:1-8.

1. NT: Heightened blessing & heightened warning.
2. Essential covenantal unity: Danger of falling.
3. NOTE: How is this explainable on consistent Baptist model?

 cf. Js. esp. 5:8f., 19f., I Cor. 9:27, II Cor. 1:1, cf. 13:5,11 Gal. 1:4, cf. 4:19

1. *The manner in which the NT makes applic. of OT admonitions to covenant people.*

e.g. I Cor. 10:1-12, esp. vss. 6,11

NOTE: Are there baptized ones w. whom God is not well pleased? How is this explainable on a consistent Baptist model?

c.f. Heb. 3:1 – 4:11: *“Let us, therefore, be diligent to enter that rest, lest anyone fall after the same example of disobedience.”*

1. *The manner in which the NT deals with the corporate church.*

e.g. Rev. 2 & 3: Not “regenerate churches”, but churches in covenant w. God.

1. *The manner of Christ’s dealings and teachings in the Gospels.*

e.g. Matt. 7:21f. Pagans or covenant people?

NOTE: Issue not: Are we baptizing only saved people. But: Are those who are baptized living like saved people? More next week…

1. **Summary**
2. Baptist Position: Radically different. from historic Reformed view at this point.

NOTE: Problem with term “Reformed Baptist”. Bettter: Calvinistic Baptists.

1. Difference that cannot be sustained by clear language of NT as it develops the concept of the Church in the New Covenant, cf. \*Marcel, p. 125f.

***CLASS 11, 12: ADDITIONAL SUPPORTING EVIDENCE FOR THIS POSITION (pt. 2)***

**REVIEW:**

1. “Additional Supporting Evidence”
2. These lines do not prove “infant baptism” or “believer’s baptism only.” \*Baptism not mentioned, \*We have covered all of these texts already!

cf. Our case for “household baptism”: a. Types of baptism in OT. b. NT practice. c. (Undergird. these) Nature of God’s covenant & church in both OT & NT forms.

1. These lines of biblical material are either odd or very difficult to understand on baptistic model..

 NOTE: Radical change in outward administration of God’s grace demands clear evidence.

 cf. These lines of evidence deepen the unclarity of the baptistic model.

 These lines of evidence perfectly understandable on a paedobaptist/*oiko*baptist model.

1. (Last Week): Baptism & The NT View of the Church

NOTE: Heart of our difference w. Baptist brothers & sisters is at this point.

 C. This Week & Next Week: *The New Testament’s View of Children*

#### A. . **THE NEW TESTAMENT’S VIEW OF CHILDREN**

1. Prophetic Language & Children
* Zechariah 8:5: “*The streets of the city, i.e. Jerusalem, shall be full of boys & girls playing in the streets.”* (Jerusalem = City of truth; Mtn. of Lord of Hosts; Holy mtn., vs. 3)
* Zechariah 10:7,9: “. *Yes, their children shall see it and be glad; Their heart shall rejoice in the LORD…I will sow them among the peoples, And they shall remember Me in far countries; They shall live, together with their children.”*
* Zechariah 12:10-14: Spirit of grace, supplication, and mourning on families.
* Zechariah 14:17: Families of the earth to worship the King, the Lord of Hosts.
* Isaiah 65:20: “*No more shall an infant from there, i.e. New Heavens & Earth/ Jerusalem, live but a few days…for the child shall die 100 yrs. old*.”

i.e. New Covenant brings intrusion of blessings of NH & NE into time.

 NOTE: Prophecy of children as fully part of New Covenant people. \*Continuity.

cf. Mk. 10:29f. “*Jesus answered & said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake & the gospel's, who shall not receive a hundredfold now in this time -- houses & brothers & sisters & mothers &* ***children*** *& lands, w. persecutions -- & in the age to come, eternal life.*

1. Christ’s Ministry & Children
2. His Blessing of the Children (\*Matt. 19:13-15; \*Mk. 10:13-16; \*Lk. 18:15-17)
3. *What is clearly taught*: Children within the covenant community have a status different from pagans. They are regarded as part of the Kingdom of God and as objects of particular care by the Lord Jesus Christ.
4. “Kingdom of God”: Community of those who recognize & serve Christ as King. i.e. The Church (whose membership is objectively defined by baptism). cf. Ridderbos, pps. 354-356, 343f.
5. With coming of Kingdom of God through coming of the King there is *no radical change excluding children* from membership in the community of God’s redemptive blessings in the Jesus Christ.
6. *Some Baptist responses*:
7. “*Childlike faith is what is commended, not children per se.”* \*Mk. 10:14f.
8. False! Little children brought to Jesus. Little children in view.
9. “Of such” (toiou,twn): “These & these like them.” cf. Acts 22:22, “*Away w. such a fellow…”* Jn. 4:23, “*The Father seeks such…”*

b) “*This leads to presump. regen.: K’dom of God = Salvation, cf. Jn. 3”*

1. Kingdom of Heaven often *does* refer to this more narrow aspect.
2. *But*: **Not always**! \*Sphere of Christ’s actions as King.

e.g. Mk. 9:1, “"*Assuredly, I say to you that there are some standing here who will not taste death till they see the k’dom of God present w. power."*

Matt. 8:12, “*The sons of the Kingdom will be cast out*.”

 e.g. Nicodemus before his conversion.

 Matt. 21:43, “*The K’dom of God will be taken from you & given to a nation bearing the fruits of it.”*

Matt. 23:13, “*Woe to you Scribes & Pharisees, for you shut up the K’dom of heaven against men.”*

i.e. Sphere of blessings that come by redemption in Christ.

e.g. \*Matt. 22:1-14: Kingdom of Heaven as dynamic in which many are called & few are chosen.

1. “*Not the passivity of the child, but his receptivity is in view*.”

i.e. D. Kingdon’s CHILDREN OF ABRAHAM, p. 86*. (“When Jesus called, the children came & threw themselves into His arms to be blessed.”)*

cf.Matt. 19:13, “Little children *were brought* to Him.”

 Mk. 10:13, “They *brought* young children to Him.”

 \*Lk. 18:15ff. (bre,fh) \*Connection w. vss. 9-14

NOTE: Just the opposite is true!!!

1. “*We don’t prohibit our children from being blessed by Jesus*.”

cf. This is a response to an unfair accusation vs. Baptists, esp. Calvinistic Baptists. e.g. They do not have “Junior Church!”

1. This Blessing: Not *in order to become part of* Kingdom of God,

But because: “of such is the Kingdom of God.”

1. Based on OT Pattern: \*Num. 6:22-27, cf. Gen. 48:15f.

NOTE: Not neces. regeneration, but sphere of God’s work & blessing.

 3). *Summary*: \*John Murray, CHRISTIAN BAPTISM, \*p. 65.

1. His Attitude toward Children (\*Lk. 9:46-48 [Mk. 9:36f, 42])
2. Union of Christ & children demonstrated. \*Represented by baptism.
3. Belief is assumed w. respect to the child, cf. Mk. 9:42.

i.e. Belief wrought by conversion or by nurture.

1. The Parable of the Lost Sheep, \*Matt. 18:10-14: Children regarded as sheep!

cf. Whole context: Who is greatest in Kingdom of Heaven?

 NOTE: Baptist dilemma: Baptize adults w. childlike faith, but not children who are commended for their faith! (Those Baptists who will, at least, baptize little children are more consistent!)

1. Jesus & Households

1) \*Matt. 10:5-15: Foundation for NT ministry, cf. vs. 1 \*vs. 6: Ref. to sheep…

which incl. children. \*vss. 11-15: Corporate solidarity of household (as in OT)

2) \*Luke 19:1-10: Corporate solidarity of household (We will have occasion to refer to this passage in future, esp. “*this day salvation has come to this house*.”cf. Acts 16:15, 34) NOTE: This way of speaking hardly gives proof of radical difference between Old & New Covenant administration w. respect to children!

1. Apostolic Ministry & Children
2. I Corinthians 7:14, cf. Malachi 2:14f.
3. The holiness in view: Federal/Covenantal holiness, cf. Ex. 19:6 (*holy nation*); Deut. 7:6, *“you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth*.” i.e. Consecrated; Regarded as sacred; set apart, e.g. Holy days, garments utensils, etc. cf. Matt. 23:17, 19: Temple *sanctifies* the gold. I P. 2:9, “Saints”
4. An assertion that can only be made based on assumption of continuity in God’s covenantal dealings between OT & NT

e.g. Rom. 11:16, “*If the first fruits be* ***holy*** *the lump is also* ***holy****, and if the root be* ***holy****, so also are the branches*.” Not necessarily an inward change, but a status before God.

 i.e. The way God views someone from perspective of His covenant.

1. Same principle as in OT: Children of even mixed marriages are regarded as holy because they are part of covenant people by virtue of birth to at least one believing parent. e.g. Brides for Benjamites, Judges 21.
2. Baptist response (to passage that is admittedly difficult for them).
3. “*Holy means legitimate marriage & children even when believer & unbeliever. are married*.”
4. Foreign use of word, other than in later Rabbinic usage.
5. Incorrect concept: Children are legitimate by marriage, not grace!
6. Context *not* concerned w. legitimacy of marriage., but blessings of grace, cf. I Cor. 7:16.
7. “*Holy means it is not polluting for the believer to be involved with*.”
8. Foreign use of the word.
9. Why would it even be necessary to say this? Confusion of nature & grace.
10. ‘*Why not baptize the husband*?’
11. Remember: Two difft. thrusts of the word:
12. By benefit actually received by faith, cf. “sanctified”
13. Actual status by virtue of the covenant, cf. “holy”

 NOTE: Why this language *at all* if there is a radical change in NT manner of covenantal administration? At best…this would be very misleading!

1. Ephesians 6:1,4 cf. Eph. 1:1, “saints”
2. Children are included as those called saints
3. Baptist objection: “We also tell children to obey, and we also nurture them.”
4. Should only believing children obey?
5. Are all children of the saints regenerate?
6. Covenantal language
7. Colossians 3:20
8. Shows that children of believers are in sphere of blessing, i.e. Kingdom of God.

i.e. Otherwise: This is untrue. “Even the plowing of the wicked is sin.”

1. By virtue of God’s covenant, a child’s faithful obedience is honored by God.
2. Supplemental Note: The Analogy of Households & The Church
3. Earthly household normally includes children (and servants).
4. So also would “household of faith”, e.g. Gal. 6:10, Eph. 2:19, “household of God” (cf. “you” expressly includes husbands, wives, children, servants, cf. 5:22-6:9)
5. This is reason for prophetic references to children in the Kingdom of God. & provides the unifying principle for the manner in which Christ & the apostles deal with children. cf. “All the families of the earth to worship God.”

 NOTE: Total absence in NT of any call of children of believers to be converted. Children of believers dealt w. as all others: Corporate solidarity. Call to faith & obedience.

 cf. Challenge: Where is the NT material for a *Baptist* theology of children????

#### **CONCLUSION**

1. NT Data Demonstrates: Children of believers *not* treated in same way as heathen, i.e. the necessary theological conclusion of a consistent Baptist model.
2. Best Way of Understanding NT Data: New Covenant builds on Old Covenant model, which included the children of believers. \**There is absolutely nothing in NT to confirm “Reformed Baptist” view that the children of believers are excluded from covenant status in NT.*

3. These Lines of Additional Supporting Evidence: Support the view that whole households are to be baptized when there is at least one believing parent, and that these households are treated as part of the visible church of Jesus Christ, the NT form of the Israel of God.

**Class 13: *RESPONSES TO SOME SPECIFIC “REFORMED, (i.e. CALVINISTIC) BAPTIST” ARGUMENTS (pt. 1)***

**A. INTRODUCTORY REMARKS**

1. Definition: “Reformed Baptist”: e.g. *A.N. Martin. W. Chantry. E. Reisinger. G. Thomas.*

NOTE: Men we have had and would have preach in the pulpit here!

1. *With Reformed Christianity*, i.e. Over against Lutheranism, Arminianism, Dispensationalism: Adherence to “5 Pts. of Calvinism.” & belief in unity of God’s dealings w. His people expressed by way of “Covenant” (Although a re-defined covenant theology.)
2. *With Baptistic Christianity*: See New Covenant as made only w. believers old enough to consciously express faith. These *and these only* are to be baptized.
3. Limitations in This Section, cf. Outline, pps. 3-5.
4. Each topic is substantial and very involved: No time to delve very deeply into each topic.
5. Therefore: Responses will be basic & suggestive, not in-depth and exhaustive/exhausting!

i.e. I will suggest other sources for further and deeper treatments of the topic.

 > Not evading issues, but picking them for sake of time. There are particular bright threads that run through fabric of all Calvinistic Baptist argumentation. Pick out the threads & examine them.

**B. BAPTISM & “THE NEWNESS OF THE NEW COVENANT.”**

cf. Hebrews 8:7-13, cf. 10:11-18

1. The Baptist Argument Stated. eg. Alexander Carson, *Baptism: Its Mode & Subjects:*

###  “*Here we see that all who are included in this covenant have the laws of God put into*

*their mind, and written on the heart by himself. Can this be said of infants? The subjects of this covenant know the Lord – all of them – even the least of them. This surely cannot include infants who know nothing. Is there not a necessity to teach children, as soon as they are capable of instruction, to know the Lord? Are any children found who need not this instruction? If not, there are no infants in this covenant.”* (p. 216)

 cf. W. Chantry, “Baptism & Covenant Theology”, \*p. 4

 Paul. K. Jewett, Infant Baptism & The Covenant of Grace, p. 228.

1. A Caution Against Overreaction:
2. Our dispute is NOT with the meaning of the New Covenant, i.e. In “better covenant w. better promises” you expect better things. Don’t level Old & the New Covenants.
3. Nor do we dispute that there must be regeneration & faith in a person for these “better things” to be realized in a genuine Christian life.
4. Our dispute is, once again, over how this covenant is administered in history.

i.e. *Is the household/generational principle abrogated and the nature of covenant administration substantially altered in the New Covenant period?*

 NOTE: This, & not meaning of this passage, must be proved by Calvinistic Baptists.

1. Five Specific Responses
2. “Reformed Baptist” Arguments Contain a Serious Fallacy Regarding the Nature of Old Testament Covenantal Administration. \*More next class…

i.e. Fallacy that outward, external connection w. people of God was acceptable in Old Covenant, but not in the New Covenant, e.g. \*Dt. 7:9-11, 19:14-29, \*Ex. 20:5f.

1. This character is not unique to New Covenant, it is the demand of the entire Covenant of Grace, e.g. \*Is. 66:1,2; \*I Sam. 15:22, Ps. 15, \*24:3f., etc.
2. The difference in the New Covenant. is *not* in its constituent members, but in its intrinsic power to actually save people by virtue of the coming of Christ & His work. e.g.

OLD COVENANT CROSS NEW COVENANT

 SHADOWS/ O N E LIGHT/

 TYPES S A L V A T I O N GOSPEL AGE

 cf. John Calvin: *“…the Fathers, who were formerly regenerated, obtained this favor through Christ, so that we may say that it was, as it were, transferred to them from another source. The power, then, to penetrate into the heart was not inherent in the law, but it was a benefit transferred to the law from the Gospel.”*

 e.g. Jn. 1:17, Heb. 7:19, “Law made nothing perfect” Rom. 8:3f. II C. 3

 NOTE: New Covenant no longer holds out shadows, but reality. \*But it still holds them out to entire households.

1. All Old Covenant Prophecies of the New Covenant Presuppose a Continuing Household and Generational Structure of God’s Covenantal Dealings.

e.g. \*Heb. 8:8, cf. Jer. 31:31; \*Ezek. 37:15-28, esp. vss. 24-28, cf. Heb. 13:20 [Only initially fulfilled in post-exilic period]. \*Jer. 32:37-40, cf. Ezek. 11:14-23; Isaiah 66:22.

 NOTE: Don’t forget all the NT references to households & household baptisms!

1. By This Logic Infants Should *Also* Have Been Excluded From the Old Covenant.

i.e. By “blood of the covenant” sins & lawless deeds remembered no more.

cf. \*Heb. 9:18f., cf. Ex. 24:7f. Covenantal administration incl. children because they, too, needed forgiveness.

 NOTE: Does the New Covenant apply to *any* infants? If not, how are any saved?

 If it does apply: How is this represented?

> Don’t steal a promise of unparalleled comfort to parents! e.g. What of a child dying in infancy? Does God have *anything* to say????

1. *Why* Does This Necessarily Exclude Infants?

Jer. 1:5, "*Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations*."

Lk. 1:15, “*He (John) will…be filled w. the Holy Spirit, even from his mother's womb.”*

II Tim. 3:14f. “*But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have* ***known*** *the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.”*

 cf. “Know” (oi=daj): Same verb as Heb. 8:11: Know in full, absolute sense.

Isa. 49:1, “*The LORD has called Me from the womb; From the matrix of My mother He has made mention of My name*.”

 i.e. The very substance of the promises of the New Covenant is also a picture of God’s covenantal dealings.

1. Even the Most Consistent Baptist Practice Does Not Live Up to Its Theol. Model.

e.g. “Laws in minds & hearts of *every* adult Baptist church member.” *Then why so often deal w. them as if they are unregenerate or hypocrites?*

* What’s the real difference on a Paedobaptist model?

“All adult Baptist church members know God savingly?” *Then why so often treat them as if they are unsaved?*

* What’s the real difference on a Paedobaptist model?

“ All adult Baptist church members truly have their sins & lawless deeds remembered no more?” *Then why preach the Gospel to them and call them so regularly to repentance & faith?*

* What’s the real difference on a Paedobaptist model?

“No adult Baptist church member ever fails to “continue in God’s covenant”?

cf. Heb. 8:9. *Then why warn regenerate members about falling away?*

* What’s the real difference on a Paedobaptist model?

4. Conclusion: Whatever else we may say about “the newness of the New Covenant”, its newness does NOT consist in the exclusion of whole households in its administration, cf. NT references. The New Covenant, like every other stage of the Covenant of Grace, contains promises & is administered “to you & your children.”, each of whom is to receive the NT covenant sign, which is baptism.

***Classes 14,15:* *RESPONSES TO SOME SPECIFIC “REFORMED, (i.e. CALVINISTIC) BAPTIST” ARGUMENTS (pt. 2)***

NOTE: Basic & suggestive. Not in-depth & exhaustive. Other sources for further study.

**C. Baptism & Circumcision:**

1. The Traditional Paedobaptist Argument.
2. Circumcision: OT sign & seal of God’s covenant w. His people, \*Gen. 17:1-14.

i.e. Sign applied to believing Abraham & also to his household.

1. Baptism: NT sign & seal of God’s New Covenant, \*Col. 2:11f.
2. Even as circumcision applied to whole household, so also does baptism, cf. continued “household” refs. & refs. to children in New Covenant. Proof for WCF XXVIII:4.

 NOTE: Skeletal framework for all biblical argumentation for household/infant baptism.

 i.e. vs. sacramentalist views e.g. \* Fairbairn, TYPOLOGY…, Vol. I, p. 307.

1. The Baptist & “Reformed Baptist” Response:
2. View A (Anabaptist, Dispensationalist, Fundamental Baptist)
3. Circumcision: *National* ordinance, done away by coming of Christ. Emphasis on *natural* birth as ground of membership in Israel. Seed = Literal, biological seed.
4. Baptism: *Spiritual* ordinance, given only to those who have experienced *spiritual* birth, i.e. regeneration. Seed = Spiritual seed.
5. View B (Reformed Baptist, e.g. P. Jewett, d. Kingdon, G. Nichols, W. Chantry)
6. Circumcision: *Spiritual* ordinance w. *national* framework, continued by means of physical procreation.
7. Baptism: *Spiritual* ordinance w. national framework *removed,* continued by means of spiritual regeneration, e.g. Jewett, p. 238, \*Chantry, pps. 5f., Kingdon, quoted in Hanko, p. 26.
8. Another Caution vs. Over-reaction:
9. No Doubt:
10. National form to circumcised community, e.g. Josh. 5:2, *“Circumcise sons of Israel.”*
11. Circumcision came to be identified w. Israel as national entity, even when Israel was miserably carnal & unbelieving, e.g. Acts 10:45; 11:2, Rom. 3:30
12. But: A Question: Was this the divine intent of the ordinance or a perversion of it?

cf. \*Error of Old Covenant Israel: \*Rom. 9:31f.

1. Six Lines of Response:
2. *There is a basic error in all contrasts of OT by differences such as Literal/National/ Carnal & Spiritual; External/Outward & Internal/Inward; National & Individual*.
* Contrast is between Promise & Fulfillment, Shadow & Substance, Type & Antitype, e.g. I C. 10:1-4, 11; Hebrews, esp. 8:1-10:18, \*11:8-10,

cf. \*Rom. 4:13. Circumcision pre-dated national form of covenant!

For further reading: Calvin’s Institutes, II: X,XI.

1. *Baptistic views are absolutely not the proper view of “children of Abraham’, but rather the Pharisaic view which is refuted consistently in the Old & New Testaments alike.* cf. Jewett, p. 102.
2. OT: \*Deut. 10:12-16. \*30:6; \*Ezek. 44:7-9; \*Jer. 4:4, 9:25f. (OT: Uncircumcision: Very physical way of saying “unsaved”, cf. Ezek. 32:19-22)

> How would God punish those not circumcised in heart?

1. NT: \*Matt. 3:1-12; \*Jn. 8:34-44

 NOTE: By unbelief, Israel had forfeited its right to be called – in any sense – children of Abraham.

1. Even in OT faith was *necessary* to be a true child of Abraham, cf. \*Rom. 2:25-29.
2. OT sign is of something *spiritual*, *internal*, *individual*

cf. \*Rom. 9:6-8; Rom. 4:13f, Gal. 3:7, “*Those who are of faith..”*

NOTE: The Pharisaic view of the covenant sign is also vexingly common among Paedobaptists, e.g. “I am a genuine, i.e. born again, Christian because I am baptized”, cf. Rom 2:25-29!

 i.e. Baptists import error into OT. Paedobaptists into NT. \*Greater error!!!

1. *The same argument used vs. baptism of infants in the NT could also have been used vs. circumcision of infants in the OT.* cf. \*Rom. 4:11f, 13. Gal. 3:8: Abraham believed the Gospel!!!
2. Covenant sign both ratifies faith & calls to faith. By God’s order it is administered to whole households. \*If Abraham believed Gospel & whole household received covenant sign, why not the same in the NT?
3. “*Two difft. meanings of circumcision*”: Where in the texts do you see this?
4. *Even if we grant the Baptistic arguments, why should this exclude the principle of the New Covenant including whole households?*
5. Household references in NT, e.g. Cornelius, Lydia, Jailer, Stephanas: With no qualifying reference to “spiritual seed.”
6. Christ’s regard for infants & children as citizens of Kingdom of God, i.e. something inseparable from the New Covenant.

e.g. Lk. 18:16. Even of infants: “*Of such is the Kingdom of God.”*

 NOTE: Surely the Covenant Head has right to define objects of His mercy!

1. *Inconsistency of baptistic model*.
2. “*Believers*”, cf. \*Chantry, p. 6. This is true also for OT, cf. Rom 4 & Gal 3.
3. “*Regenerate*” i.e. “*Born again*.” No “uncircumcised in heart” in Baptist churches?
* Their response: “*There ought not to be. Thee will always be hypocrites*”
* Our response: We say the same thing!

 NOTE: Issue in OT & NT is NOT change in objects of covenant sign, but *discipline* of covenant people, e.g. Rom 11: Cut off because of unbelief.

1. *Baptism does have a national reference*! cf. \*Eph. 2:19-22, \*I P. 2:9f., cf. Ex. 19:6

Also: Daniel’s vision of 5th K’dom, cf. Dan. 2:44: Supranational & transnational.

 NOTE: Both nations include children, incl. the supranational & transnational one

1. Conclusions;
2. Baptistic arguments err principally by seeing circumcision as an ordinance which had true value apart from faith in one circumcised.
3. By many lines of evidence the paedobaptist correlation of baptism & circumcision is and can be maintained.
4. The argument linking household circumcision w. household baptism stands as a powerful case for the paedobaptist view.
5. For Further Reading:
* Calvin, John. Institutes of the Christian Religion, Book IV, Chapt. 16, esp. sects. 3-6
* Fairbairn, Patrick. Typology of Scripture. Vol. I, pps. 304-316
* Motyer, J. Alex. “*Circumcision*” in The New Bible Dictionary, pps. 233f.
* Owen, John. Commentary on Hebrews. Vol. I, pps. 454-456
* Robertson, O. Palmer. The Christ of the Covenants, pps. 147 – 166.
* Shishko, Bill. *“Continuity & Redemptive-Historical Development in the Sign & Seal of the Covenant of Grace*” (Unpublished paper)

**Class 16: *RESPONSES TO SOME SPECIFIC “REFORMED, (i.e. CALVINISTIC) BAPTIST” ARGUMENTS (pt. 3)***

**D. Baptism & Discipleship:**

1. A. Baptist Model:
2. Baptism: The baptism of a disciple, e.g. Jn. 4:1, cf. J. Gill, DIVINITY, p. 900.
3. In NT: Disciple is invariably one w. age & maturity to make a reasoned personal commitment to follow Christ, cf. \*G. R. Beasley-Murray, BAPTISM IN THE NT, \*p.89. R.E.O. White THE BIBLICAL DOCTRINE OF INITIATION, \*p. 129.
4. Infants cannot make a reasoned, mature personal commitment to follow Christ as disciples.
5. Therefore: Infants are not to be baptized. Baptism must wait until the person has come to such age & maturity that he/she can “count the cost” and be numbered as Christ’s disciples by baptism.
6. Some Words of Appreciation:
7. This is a healthy shift from the more doctrinally crude structure of saying “The Bible says ‘believe & be baptized.’ We only baptize the regenerate, the truly saved” etc..

cf. Not *all* disciples are “truly saved”, e.g. Jn. 6:66, Judas (Jn. 12:4) , Simeon

NOTE: Great divergence among Baptists re. basis for baptism & meaning of baptism…even as there are divergences among paedobaptists.

1. We *ALSO* Maintain*:* Baptism is the baptism of disciples!
* Difference: May infants & little children be legitimately called “disciples”?
1. An Analysis of Specific and Related Biblical Data:
2. Nothing in the essential meaning of the word “disciple” (maqhth.j) would necessarily exclude infants or children.

i.e. Very term conveys concept of students enrolled in a school, e.g. Matt. 10:24f., 13:52, Jn. 9:27f., cf. Jer. 13:21 (LXX)

1. In NT: Virtually all references to “disciples” have adults in view, e.g. “The 12” (Matt. 20:17, 26:19f.), Matt. 5:1, cf. 5 – 7 (Assumes age), Matt. 9:14 (fasting), 9:37f. (prayer), Lk. 14:26f.,33 (“*hate father & mother cannot be my disciple*, etc.”) Acts 14:20-22, cf. 6:1, 2, 7 etc.

NOTE: Same as language in OT & in common speech.

1. In Some Cases: Infants & children are *not necessarily* excluded from being part of a group called “disciples”, e.g. \*Acts 11:26, cf. vs. 29; 14:20; 15:10; 18:23; 20:1,30

cf. Lk. 6:17; 7:11; Jn. 8:31; Jn. 15:8.

1. In Other Cases: Infants & children are definitely linked with disciples by specific reference or analogy.
2. Gospels: \*Matt. 10:21-24 (te,knon, vs. 21) \*34-39 (very text Calvinistic Baptists have used vs. including children as disciples, cf. Micah 7:6) \*42, cf. Mk. 10:24. Also: \*Mk. 9:37, cf. Matt. 10:40.
3. Acts: \*21:4f. cf. \*II Chron. 20:13; \*Acts 16:1 (come back to this later)

cf. \*Acts 9:1-4; Jesus also linked Himself w. infants, e.g. Matt. 18:5, etc.

 NOTE: Inaccurate to say that children are *never* referred to as disciples.

1. A study of the root term (manqanw) offers helpful insights to answer the question.
2. “Disciple” (“maqhths”): OT (None!) NT: 261 uses!

> Product is in view, i.e. *Disciple*.

1. Root term: (manqanw)): OT (c. 40 uses) NT: 25 uses!

> Process is in view, i.e *Learning*.

e.g. “Learning by experience”, \*Ps. 119:71 vs. “Intellectualizing of learning.”

1. The OT model of “learning”, i.e. to form a disciple, always included children, even when adults were being specifically addressed.

i.e. “To learn as a disciple” specifically included children.

 e.g. \*Deut. 4:10, cf. Ex. 19, 20:18-21; 5:1-3; 17:19f., \*31:12f.

 cf. I Chron 25:8: Teacher & student *learning* music.

 Ps. 106:35: They *learned* the way of the nations. cf. Jer. 10:2

 Prov. 22:25: Son: “Do not *learn* the way of am angry man.

Is. 29:23f., Jer. 13:23: “May you also do good who are *acccustomed* to do evil”, i.e. you have been *discipled* in evil from your youth.

1. NT references to this *process* by which disciples are formed (“Learning”) *also,* (just as in OT) naturally included children, and even infants, e.g. \*Jn. 6:45, cf. Is. 54:13! Matt. 11:25-30, I Cor. 14:35, Phil. 4:9,11; I Tim. 2:11.
2. Children: \*Heb. 5:8 (Jesus as paradigm). \*I Tim. 5:4.
3. Infants: \*II Tim. 3:14f. Pattern of infant discipleship, cf. Acts 16:1

 NOTE: Infants & children are clearly linked w. both the process & product of discipleship.

1. Summary & Conclusion: *How Do We Understand the Great Commission*? Matt. 28:19f.

cf. J. Gill quotation…

1. In Many Cases (esp. in missions context of Great Commission): Commitment to follow Christ as a disciple will & must precede Christian baptism, e.g. Abraham.

i.e. Product of extension of New Covenant into “many nations”.

1. In Case of Household Baptism: Baptism is sign demonstrating that each member of the household is “enrolled in Christ’s school” and will be continually formed as a disciple by teaching.

 bapti,zontej (pres. act. ptcpl)

maqhteu,sate

 (aor.act. imp.)[[1]](#footnote-1)

 dida,skontej (pres. act. ptcpl)[[2]](#footnote-2)

**Class 17: *RESPONSES TO SOME SPECIFIC “REFORMED, (i.e. CALVINISTIC) BAPTIST” ARGUMENTS (pt. 4)***

**D. Baptism & The Lord’s Supper:**

1. The Argument Stated: *If children can be baptized prior to making a confession of faith, why not be consistent and also admit them to the Lord’s Supper?*

e.g. P. K. Jewett, INFANT BAPTISM & COVEANT OF GRACE, \*p. 202

 cf. Ex. 12:3, 4: “a lamb for a household”, Jewett, \*p. 205 (Also: D. Kingdon)

1. Then: (WTJ, Spring, 1975): Christian L. Keidel, “Is the Lord’s Supper for Children?” (pps. 301-341).
2. Followed By: Roger T. Beckwith, “The Age of Admission to the Lord’s Supper” (WTJ, Winter, 1976, pps. 123-151)
3. 1980’s:
4. 1982: “Theses on Infant Communion”, James Jordan (THE GENEVA PAPERS), Theonomic approach, cf. Tapes by Steve Wilkins (PCA minister)
5. 1986 (May): ‘Study Committee on Paedocommunion, Majority Rept.” Philadelphia Presbytery, PCA cf. Previous rept. by Robt. E. Rayburn: “The Participation of Little Children in the Lord’s Supper” (Presbytery of Pacific/West PCA, 1983)
6. 1986: Rept. #34 of Synod of CRC: “Rept. of the Committee to Study the Issue of Covenant Children Partaking of the Lord’s Supper” *Excellent study!*
7. 1988: 55th GA, OPC receives “Report of Committee to Study Paedocommunion.”
8. Issue precipitated by 1984 study repts. & debate in Presbytery of Mid-Atlantic re. Kidane-Hiwot, i.e. Ethiopian congregation w. tradition of paedocommunion.
9. Majority & 2 Minority repts. Committee dissolved w. no report adopted.
10. Summary of Issue: *If children could be admitted to Passover as OT covenant meal, why not admit them to the Lord’s Supper as NT covenant meal?*

i.e. For Baptists & many Paedobaptists: “Traditional Model” is inconsistent.

1. Baptists: Because we baptize infants prior to confession of faith based on covenant.
2. Paedobaptists: Because we do not let children come to the Lord’s Supper prior to public confession of faith, but we *ought to* based on the covenant.
3. Limitations of the Class:
4. We cannot even *begin* to touch on the complex historical and church historical materials & arguments related to this issue, cf. As w. baptism materials.
5. We can interact very little w. the intricate theological and exegetical considerations involved in this discussion, e.g. Nature of sacraments, faith & sacraments, redemptive – history, relation of Old & New Testament economies, etc.

NOTE: This would take an entire class like this one!

1. This is hardly best time to do this. More time for reflect. needed. cf. L. Coppes’ book

NOTE: This is a battle on the paedobaptist field. \*Ball is in our court.

1. Best we can do: Lay hold of some secure battle points to help us for right now…
2. An Historical Perspective:
3. The same arguments were raised by Anabaptists during Reformation. \*Nothing new!
4. Virtually unanimous response of Reformers: Rejection of paedocommunion.

NOTE: While this is not our final standard, we should take this very seriously!

 i.e. Reasoning of the Reformers:

 1) Baptism: Reception. Lord’s Supper: Sanctification/Nutrition

1. 2) Baptism: Passive Lord’s Supper: Active
2. 3) Baptism: God’s sovereignty & covenant

 Lord’s Supper: Man’s responsibility and the covenant.

 cf. B. Kamphuis, “*Infant Baptism & Infant Commun*.” (Lux Mundi, March/Sept., ’84)

Also: J. Calvin, INSTITUTES, 4:16:30, cf. views of Wolfgang Musculus & Jeremy Taylor (only support for paedocommunion among Reformers, later Puritans)

1. Unanimous Voice of Reformed Confessions: \*WLC #177.

 NOTE: Scripture, not tradition, is our standard. Is this conclusion valid, or are we being inconsistent (and acting in violation of Scripture?)

1. Five Very Basic Lines of Response:
2. *It is theologically inadequate to say simply that the Lord’s Supper is the NT equivalent of the Passover*.

i.e. Only one initiating ordinance in OT: Circumcision. Various feasts in OT

 e.g. Manna & water in wilderness, cf. I Cor. 10:1-4 (Even unbelievers & animals “admitted”)

 Passover meal, cf. Ex. 12; I Cor. 5:7 (All Israel, i.e. circumcised and those under headship of circumcised partook)

 Sacrificial meals, Lev. 1 – 7, e.g. grain offering, sin offering, trespass offering, peace offering. (Some: Only priests eat: Need of special ceremonial cleanliness. But: Peace offering, Deut. 12:17f., Whole family “partook of” under covenant head.)

 Covenant renewal meal, e.g. Ex. 24:1-11 (Only Moses & Aaron, Nadab & Abihu & 70 elders “were admitted” & “partook”)

1. Lord’s Supper takes up meaning of OT Passover, cf. Institution of Lord’s Supper and I Cor. 5:7.
2. Lord’s Supper takes up meaning of all other OT feasts, cf. I C. 10:1-4, Hebrews.

NOTE: To go only from Passover to Lord’s Supper is to miss many facets of Christ’s work and its representation in the Lord’s Supper, e.g. Christ as prophet, priest, and king.

1. *Consequently, it is also theologically inadequate to say that even as children partook of the Passover, so also they may partake of the Lord’s Supper*.
2. Children did partake of the first Passover, cf. Ex. 12, and subseq. ones, Dt. 16; but they did not partake of the first Lord’s Supper because it was also connected with a covenant renewal ceremony, cf. \*Matt. 26:28, \*Ex. 24:8.

NOTE: Nearer one approaches altar & presence of God: Higher the standards of “admission” to the meal, cf. I Cor. 10:18.

1. Children did not partake of the guilt offering, which is also connected with the Lord’s Supper. i.e. “worthily” & “self-exam.”, I C. 11:27ff., cf. Lev. 4 – 7.

NOTE: It is *impossible* to establish a “standard of admission” to **one** New Covenant meal when there are *various* standards of admission for **many** Old Covenant meals, all of which have their fulfillment in the person and work of Christ, cf. Coppes, \*p. 85.

 cf. Gen. Rule: Closer to altar & presence of God, higher the standard.

1. *Therefore: Each individual covenant meal (in both the Old & New Testaments) must be seen as self-defining as to its nature and the qualifications of its participants.*
2. *Analogies* may be drawn from OT, e.g. “purge out the old leaven”, I C. 5:7; “guilty of body & blood of the Lord”, “unworthy manner”, etc.
3. But: *Authoritative standard* for admission to Lord’s Supper must be drawn from explicit NT data.
4. *There is no clear-cut indication in the NT that anyone partook of the Lord’s Supper who did not have the ability to fulfill the requirements for partaking of that meal, e.g. self-examination, proclaiming the Lord’s death, doing this in remembrance of Christ.*

i.e. This is the basis for the Reformed emphasis on the Lord’s Supper as the sacrament in which the *believer* is consciously *active* in his/her partaking of it.

NOTE: Historically, decision as to whether a person is of “such age and ability” to do this is made by elders of a congregation, i.e. vs. emphasis on “individual’s right” to Lord’s Supper in American evangelical structure.

1. *Therefore, the historic confessional formulations are not inconsistent, and they do offer a correct application of the biblical data regarding the Lord’s Supper, infants, and children.*
2. Two Immediate Baptist (and “Paedocommunionist”) Responses:
3. “*This is exactly how we defend believer’s baptism only: The NT definition of the nature & qualifications of the ordinance, not its parallel with OT circumcision.”*

Reply:

1. There is only one initiating ordinance in OT & NT, but there are many covenant meals in OT & only one in NT. That’s what makes this issue more difficult
2. Even if we only defined baptism by the NT we must *still* practice household baptism (and there is no proof that each household member was a believer).

cf. Section V. “The Objects of Christian Baptism.”

1. “*But you are inconsistent: You grant covenant privilege on the one hand, and deny it on the other.”*

Reply:

1. No denial of *any* covenant privileges. Acknowledgement of covenant responsibility. cf. H. Bavinck, “Rept. of Ad Interim Committee to Study the Question of Paedocommunion, PCA”
2. In both OT & NT: Difft. privileges come at difft. times in covenant life.

e.g. Marriage, calling out of officers, etc.

1. Concluding Pastoral Remarks on This Issue:
2. *Be thankful for the discussion/debate. It makes us question the common practice of “making children wait” to come to the Lord’s Supper*, e.g. Calvin’s view: Age 10; 16th c. Dutch Reformed churches, Ages 13,14. (Ages 12 –14, Reformed churches stop baptizing youth based on parental faith.)
3. Challenge to make us all more sensitive to treating covenant children as part of the church and to nurture them from infancy for time they partake of Lord’s Supper.

i.e. Good challenge to baptistic argument:

 Baptism = Profession of faith? NO! Sign of God’s covenant.

 LS = Profession of faith? ABSOLUTELTY! “Proclaim Lord’s death.”

 NOTE: Important to maintain “traditional view” as only true response to baptistic objections.

***Class 18: RESPONSES TO SOME SPECIFIC “REFORMED, (i.e. CALVINISTIC) BAPTIST” ARGUMENTS (pt. 5)***

**E. Baptism of the Unregenerate**

1. The Problem: “*Corrupting the Church by admitting unregenerate people to membership by baptism.”* cf. A HISTORY OF BAPTISM, Isaac Taylor Hinton (1840), p. 367.
2. Responses:
3. Baptism is based on God’s order regarding whom are to be baptized: *Households*

i.e. Issue not regeneration or non-regeneration…but God’s covenant!

 \*Baptism is not because of something *in* our children, but because of something says *about* our children..

 NOTE: We don’t know that the children are *un*regenerate, either!

1. Scripture itself speaks of unregenerate people ident. w. the church, i.e. *by baptism.*

e.g. \*Matt. 13:24-30. 36-43, cf. Hendricksen, p. 572f.; Matt. 13:47-52; Acts 8:13, 23; \*Rom. 11:21, I Jn. 2:19, etc. cf. Matt. 22:1-14: Parable of Wedding Feast: “*Many are called, but few are chosen*.”

1. The failure of even the best Baptist model to measure up to its own standard.

i.e. No unbelief & apostasy in Baptist churches, e.g. American Baptist Churches in the USA? Southern Baptist Convention? Baptist General Conference (“God in process” view)?. Various Free Will Baptist Churches?

 cf. Spurgeon’s sermon on “Self Delusion” (from Lk. 13:24, “*Many, I say unto you, will seek to enter in and shall not be able*.”), pps. \*581, 583.

1. The Real Issue for Baptists & Paedobaptists: Church Discipline! cf. \*Rom. 11:22
2. Next Class: “*Baptism & “Covenant Children*” What’s the practical difference between a paedobaptist view & a baptist view?

***Class 19: RESPONSES TO SOME SPECIFIC “REFORMED, (i.e. CALVINISTIC) BAPTIST” ARGUMENTS (pt. 6)***

1. **Baptism & “Covenant Children”**

1. The Question: *What is the advantage of a little child being a member of the visible church?*

Suggested Reading:

Thomas Shepard, “The Church Membership of Children”, in THE REFORMATION OF THE CHURCH, Iain H. Murray, ed. (Banner of Truth Trust), pps. 381-405, esp. pps. 384-387, 399-403.

Pierre Marcel, BAPTISM: SACRAMENT OF THE COVENANT OF GRACE (Mack Publishing Co., Reprint), pps. 223-229.

“*A Thoughtful Response to a Question Regarding Baptism*”, Don Dunkerly

 (Handout)

2. Replies::

1. General: Remember that Israel is pattern for Church, cf. \*Rom. 11:17ff.
2. Principles:
3. Think of the advantages Israelites had in the Old Covenant.
4. These are continued and even greater in the New Covenant.
5. Texts: \*Rom. 3:1-4, cf. Lk. 11:27f.; \*Rom. 9:1-5 (NOTE: Promises are indefinite w. respect to persons, cf. 11:5, but they apply to all who believe); \*Eph. 2:11-13 (“You” includes children, 6:1ff.) \*Heb. 6:4f.
6. Specific:
7. *God Calls Them His People*, \*Deut. 29:10-15, \*Eze. 16:8, Baptismal formula
8. *God Ministers to, i.e. Disciples, Them Through the Church*, e.g \*Is. 1:2f.
9. Care from Birth, \*Ps. 22:9f., \*Is. 46:3
10. Instruction, Correction, \*Eph. 6:4
11. Entreaties, e.g. Ezek. 18:30-32, Is. 55:1ff., Jer. 3:22ff. Gal. 4:19
12. Prayer, cf. More on all of this next week…

 NOTE: Care on the order of what was given to Israel, e.g. Matt. 10:6, 15:24, Acts 3:25f, 19: Covenant children *first* in church ministry.

1. *God Protects Them*, \*Jer. 13:11
2. *God Demonstrates His Glory & Work to Them*, cf. II Cor. 2:14 – 4:6

NOTE: Baptism, when “improved” in faith is a powerful “means of grace.”

cf. \*WLC #167.

3. “*What’s the real practical difference between your view and ours, i.e. Calvinistic Baptists*?

1. We are willing to grant the *status* God accords children, as signified and sealed in baptism, i.e. “holy”, “in the Lord”, “of such is the Kingdom of God.
2. We are able to call our children what God calls them: *My people*, e.g. II Chr.7:14

e.g. We can sing teach them to sing, “Jesus loves me, this I know…”

1. In that context we shepherd them as the God-ordained way of experiencing the full blessings of New Covenant life, cf. Next week.

> Illus: Teaching child in Washington, DC as citizen or as an alien.

 NOTE: Difference? We are able to say everything about our families that God does (w.out reasoning anything away)! e.g. \*II Cor. 13:5,6,11; \*James 5:19f.

1. We do it all with a confidence that God *will* be faithful to His promises, \*Shepherd, p. 398, cf. \*Jer. 31:15-17

***Class 20: TOWARD A MORE CONSISTENT PAEDOBAPTIST APPROACH***

**INTRODUCTION**: *Toward a More Consistent Approach, i.e. Reforming Our Practice.*

1. By default we often follow baptistic models of church life. Churches weakened as result.

i.e. Baptists make better Baptists than we do!

1. Today: Six propositions to help us be more consistent w. the Scriptures & in our practice.

 NOTE: Strength & blessing will come as we better apply our understanding of Holy Scripture.

I. **We must have a framework which enables us to do justice to all of the biblical language regarding God’s dealings with his covenant people in both the Old & New Testaments.**

 NOTE: If our frameworks do not all us to do justice to all biblical language, then human reason will begin to supplant Holy Scripture.

II. **We must have a clear & unembarrassed conviction that children of believers are actually in covenant with God – marked by their Christian baptism**

e.g. \*Eph. 6:4: *Atmosphere. Child Training/Correction. Admonition. “of the Lord.”*

 A. Full, Saving Reality of New Covenant: With elect only! No! cf. Heb. 6:3-8

 B. Genuine Covenantal Dealings: With all! Cf. Again, Heb. 6:3-18, I Cor. 10:1ff.

 C. So That We Have Freedom to Speak as Scripture Does, e.g. \*Heb. 3:1 – 4:7, \*10:19-39.

cf. All OT appeals to God’s people to “choose this day whom they will serve, etc.”

 NOTE: Entire Church in NT addressed in this way. Children were part of the Church!

III. **We must have a wholehearted commitment to Christian nurture as one of the two prongs of evangelism in the new covenant.**

1. Two prongs:
2. To Adults: Repent. & Faith, e.g. Lk. 24:47, Acts 2:38ff. \*20:21: *“toward God...”*
3. To Children: Nurture, cf. Eph. 6:4: Which always incl. repentance & faith!
4. Child Nurture, Eph. 6:4, cf. \*II Tim. 3:14f.

i.e. Model of Proverbs, esp. 1 – 7, e.g. 2:1-9, 21f., 3:1ff., 4:1ff. , 10:17, 22:15, etc.

 NOTE: Need of patience & persistence in this work, cf. Parable of Sower. This is much harder than simply having our children “make a decision for Jesus”.

 cf. Bibliography:

 Palmer, B.M. *The Family* (Sprinkle Pub.)

 Bushnell, Horace. *Christian Nurture* (Baker reprint)

 Kimmel, Tim. *Grace-Based Parenting* (Thomas Nelson, Inc.)

 Murray, Andrew. *How to Raise Your Children for Christ* (Bethany Fellowship, Inc.)

 Tripp, Ted. *Shepherding a Child’s Heart* (Shepherd Press)

 Tripp, Paul David. *Age of Opportunity* (P & R)

1. Child’s Responsibility: Repentance & Faith! Promises must be *personally* appropriated.

 NOTE: Necessity, at times, of earnest, fervent pleas, e.g. \*W. Sprague, p. 112f.

* Model of Hebrews 11 as your goal. Your children as illustrations of faith…
1. The Indispensable Place of Prayer. especially for promised Spirit, Lk. 11:13. cf. Ps. 74:20.
2. “*How Do I Know My Child is Saved*?” How do you know adult is saved? \*Prov. 20:11

cf. Look for evidences, e.g. I Jn. 2:3, 3:9, 3:14, 3:23f. 4:6, 5:2. \*Be realistic!

 \*Spurgeon’s Sermons (1889), Vol. 35, \*p. 573

IV. **We must have clear views of the place of discipline in God’s dealings with his people, coupled with a faithful exercise of it on all levels in both home & church.**

1. Home: Prov. 22:6, 15, 23:12-16, etc. \*You must see self as agent of Christ’s discipline!

 NOTE: Christian upbringing in home is greatest evangelism program in any generation!

1. In Congreg. Life, e.g. \*Heb. 10:23-25. Something to strengthen in our own church life.
2. In Official Preventive & Corrective Discipline, e.g. Matt. 18:15-17, I C. 5, James 5:19f.

cf. Parable of Lost Sheep, Matt. 18:10-14, cf. 1-5.

V. **Throughout, we must make the beauty of Christ & the Gospel prominent.**

e.g. II Cor. 2:14 - 3:6, 3:6 – 18, esp. \*3:18.

 NOTE: Let your children see Christ as He is made known in Home & Church….

*A. In your teaching, give special attention to the person & work of Jesus Christ as foreshadowed in the OT, and especially as displayed in the four Gospels.*

e.g. 2:14, 3:18, 4:5f. cf. Work of Spirit to make Christ known, cf. Jn. 6:14.

 Helps: PROMISE & DELIVERANCE, S. G. De Graaf. Children’s story books, e.g. C. Vos, etc.

*B. Always keep in mind that the Church is meant to be a visible display of the things of the New Covenant as well as an instrument for writing those things on the hearts of those in its midst.*

e.g. II Tim. 3:15, cf. II Cor. 3:3,6.

1. Lessons from approach of W. Brakel, *THE CHRISTIAN’S REASONABLE SERVICE.*
2. Practically: Full exposure to life and ministry of Christ through life & ministry of church.

NOTE: This is another reason for importance of being part of faithful church!

*C. Explain by words and display by life the benefits of the grace of God in the New Covenant; and labor to see those things formed in the lives of those in your household.*

e.g. II Cor. 2:1517, 3:2-6, 7ff. cf. Ministry of Spirit, Jn. 6:13

 NOTE: Dynamic of I Thess. 2:7-12 worked out in your homes.

*D. Pray for the supernatural work of God that is necessary for these benefits to be realized savingly in each of your household members (and their descendants as well!)*

e.g. II Cor. 3:8: Ministry of Spirit, cf. Lk. 11:13, Ezek. 36 & 37, cf. 36:37f.

VI. **While always bowing before God’s sovereignty, we must have a state of constant hopefulness regarding the everlasting welfare of our children**

1. Bow Before God’s Sovereignty: Jacobs & Esaus. Paul’s “heart’s desire & prayer to God for Israel”, cf. Rom. 10:1. Hardly fulfilled in Paul’s day!

NOTE: At funeral of unrepentant child: Gen. 18:25, *“Shall not the judge of all the…”*

 B. Have a State of Constant Hopefulness Regarding Their Everlasting Welfare: Reasons…

1. *Promises of God.* “*I will be God to you and to your children.” “The promise is to you and to your children…”,* Acts 2:39. *“God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints* (Remember: By baptism covenant children are marked out as “saints”, cf. Eph. 1:1, 6:1-3), *and do minister.”,* Heb. 6:10. “*…your labors are not in vain in the Lord,”,*  I Cor. 15:58.
2. *The Pattern of Answered Prayer*, e.g. Widow in Elijah’s day. Parents in Jesus’ time who brought their children to Jesus. *Jesus is the same, yesterday, today, and forever*, cf. Heb. 13:8.

e.g. Pastor’s answer to Monica: “*A child of many prayers shall not be lost*.”

1. *The Power of the Word of God*. It is greater than the power of the world!

NOTE: God will even use the Devil’s energy to help write His epistle on a heart!

1. *The Promised Triumphs of Christ &* the Gospel, e.g. Jn. 1:5, etc.

NOTE: Your (& our) responsibility is to declare that to others, and to demonstrate by our lives that Jesus is the Altogether Lovely (Desirable) One, cf. S. of S. 5:16. All the while we must pray that the Lord, by His sovereign grace, will cause others to see that by the work of His sovereign grace in their hearts. Sunsets can be magnificent beyond description; but blind people can neither see nor appreciate that. Pray! Pray! Pray! Pray that the blind will see!

1. Does not mean “disciples are already made…” , but: “A simple fact or event without reference to either its progress or to the existence of its result” (Burton MOODS & TENSES OF THE GREEK NT, p. 98) [↑](#footnote-ref-1)
2. Participles of Manner. “Active participle with imperative force. Expresses *manner* in which the commission is to be performed, cf. Col. 1:28. See Genesis 18:19 [↑](#footnote-ref-2)