

## Pastor's Class - Baptism: The Mark of Promise

### What does the Bible say?

#### Old Testament

- Baptism has its roots in the beginning of God's story of redemption. Circumcision was the original act which established an \_\_\_\_\_ sign of an \_\_\_\_\_ working of grace.
- This \_\_\_\_\_ sign and seal was to be placed on \_\_\_\_\_ entering the covenant people of God.

**Genesis 17:9-13** And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant.

- From Abraham, through every generation that followed, the sign of circumcision was a required part of belonging to the household of God's people. Circumcision was a \_\_\_\_\_ that God's grace is given, not a \_\_\_\_\_ to receive it.

**Romans 4:9-11** For we say that faith was counted to Abraham as righteousness. How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised.

#### New Testament

- In the life, obedience and sacrifice of Jesus, all of the Old Testament promises of God were \_\_\_\_\_. Included in these was the sign of circumcision. No longer was a bloody sign required to symbolize being clean and set apart.
- A new sign was instituted by Jesus, but was intended to display the same working of \_\_\_\_\_.
- Baptism as the fulfillment of the sign of circumcision was \_\_\_\_\_ by Jesus to his disciples and was intended, like circumcision, to be placed upon \_\_\_\_\_ in the household of God's people.

Matthew 28:18-20 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them

in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

*Lydia, convert of Paul's ministry*

**Acts 16:15** The Lord opened her heart to pay attention to what was said by Paul. And after she was baptized, and her household as well

*Philippian Jailer, convert of Paul's Ministry*

**Acts 16:33** And he took them the same hour of the night and washed their wounds; and he was baptized at once, he and all his family.

- From the Old Testament to the New Testament - Different \_\_\_\_\_, same thing \_\_\_\_\_ . A requirement for all the people of God.

### **What is our theology? (see Westminster Confession of Faith - Handout)**

- Baptism (along with the Lord's Supper) is intended to put a visible difference between those that belong to the church of Jesus and the rest of the world. It is an act of practical obedience, which has spiritual ramifications. (WCF 27.1)
- “Baptism is a sign and seal of the covenant of grace, of one's ingrafting into Christ, of regeneration and of remission of sins, of adoption and resurrection unto eternal life.” (WCF 28.1, WLC 165) Baptism does not do these things, it is a sign and seal of these things.
- We believe in the baptism of children (infant baptism) as modeled in the OT and the NT and we also believe in baptism by adults who profess faith and have not yet been baptized (credo baptism).
- Baptism is to be performed upon believers and their children. It is not intended for those outside of the visible church, who do not profess faith in Jesus. (WLC 166)
- Baptism is “rightly” administered through sprinkling, but is not exclusive to this mode. Immersion is recognized and acceptable. (We reject that immersion is the only valid mode.) (WCF 28.3)

- Because of the solemnity of the covenant which is signed and sealed, baptism is only to be administered once.

### **Spiritual/Practical Implications (see Vows - Handout)**

- Bringing your child to be baptized is as much about your sin as it is theirs. You and your child are both in need of Jesus. Do you realize that? Do your other children (if any) realize that you are a sinner? Do those around you know that you are a sinner?
- Bringing your child to be baptized is about the desire for their salvation as well as a profession of your own.
- Bringing your child to be baptized is about taking on real, sobering, humbling responsibility to raise your child in the name of Jesus.

*“When we as parents remember the sign of salvation applied to our children, it is a call to raise them as God directed. Our children are not our own. God gave them to us as He gave every other thing we have. We are but stewards. Thus, we are to raise our children as God directs. Otherwise, we deny his ownership.”*

*-John Sartelle*

- Baptizing our children means taking on the weight and responsibility to:
  - Live a godly life before them.
  - Pray with them.
  - Pray for them.
  - Teach them the gospel and all the things the Bible teaches are right and wrong.
  - Raise them up and care for them as children of God.
  - Raise them under the the authority of God.
- Bringing your child to be baptized is about taking on real, sobering, humbling responsibility to raise your child in the name of Jesus, *but in community*.

Day of logistics, other questions, comments....