

# **1689 Baptist Confession of Faith**

## **CHP.29 OF BAPTISM – Msg. 6**

### **Blue Hymn Books – Pg. # 685**

#### **I. BAPTISM – A REFORMED CONTEXT**

- Introduction to the 1689 29:1-4 reformed, confessional context leading up to Christian Sacraments.

#### **II. THE SIGNIFICANCE OF BAPTISM**

Para. #1 (Unit 1 in 4 Parts)

- Part 1 = Biblical Witness
- Part 2 = Variant in Baptism's significance = Sacramentalism / Infant Baptism.
- Part 3 = Variant in Baptism's significance = Anti-Sacramentalism/ Infant Baptism.
- Part 4 = Circumcision / Baptism Analogy<sup>1</sup>

#### **III. THE SUBJECTS OF BAPTISM**

Para. #2 – (Unit 2 in 4 Parts)

- Part 1 = Biblical Witness.
- Part 2 = Biblical Covenants & Infant Baptism.
- Part 3 = Why is Infant Baptism widely practiced?
- Part 4 = Children of the Church. (A)
- Part 5 = Children of the Church. (B)

#### **IV. THE ELEMENTS & MODE OF BAPTISM**

Para. #3 & #4 (Unit 3 in 2 Parts)

- The Elements Identified & Considered
- The Mode Identified & Considered

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<sup>1</sup> Analogy - A comparison between two things, typically for the purpose of explanation or clarification.

**UNIT 2 SUBJECTS OF BAPTISM:  
PART 1 - The Biblical Witness.**

**INTRO / RECAP**

**GRADUAL PROGRESSION of our Confession of Faith.**

**Chps. 1** - The Doctrine of the Word of God

**Chps. 2-3** - The Doctrine of God

**Chps. 4-6** - The Doctrine of Creation & The Fall

**Chps. 7** - The Framework of Salvation from the Fall

**Chp. 8** - The Accomplishment of Salvation

**Chps. 9-21** - The Application of Salvation

**Chps. 22-30** - The Divine Institutions (State & Church)

**Chps. 31-32** - Consummation of Salvation

**SIGNIFICANCE Already Established:**

1689 LBC 29.1 “Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with Him, in His death and resurrection; of his being engrafted into Him; of remission of sins; and of giving up into God, through Jesus Christ, to live and walk in newness of life.”

**SUBJECTS of BAPTISM Logically and Biblically Deduced:**

1689 LBC 29.2 “Those who do profess<sup>2</sup> repentance towards God, faith in, and obedience<sup>3</sup> to, our Lord Jesus Christ, are the only proper subjects of this ordinance. (Mark 16:16; Acts 8:36,37, 2:41, 8:12, 18)”

➤ **DISCIPLES ONLY BAPTISM<sup>4</sup>**

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<sup>2</sup> Profess: affirm one's faith in or allegiance to (a religion or set of beliefs).

<sup>3</sup> Obedience: compliance with an order, request, or law or submission to another's authority

<sup>4</sup> Disciple: a follower or student of a teacher and/or leader (Jesus).

## How to approach/organize the Biblical Data:

1. John's Baptism – *Baptism of repentant confessors*
2. Jesus' Baptism – *Instituting & Perpetuating disciple baptism (Jhn.4:1; Mth.28:19,20)*
3. Apostolic Baptism – *As practiced / implemented by the Apostles.*
4. Misc. passages dealing with Baptism (*re-baptism, household baptisms, etc.*)

### 1. JOHN'S BAPTISM

The first occurrence of the Significance of Christian Baptism applied in Scripture:

#### Matt. 3:1-6

“In those days came John the Baptist, preaching in the wilderness of Judaea,<sup>2</sup>And saying, Repent ye: for the kingdom of heaven is at hand.<sup>3</sup>For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.<sup>4</sup>And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.<sup>5</sup>Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,<sup>6</sup>And were baptized of him in Jordan, confessing their sins.

V.11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

- What do these verses reveal with regard to the Subjects of Baptism as administered by John the Baptist?
- V.6 “**confessing their sins**” **eks-o-mo-lo-ge'-ō** = “**acknowledge openly**” **Public**, open, confession of **THEIR INDIVIDUAL** sins.

- V.11 “baptize you with water unto **repentance**”  
**me-tä'-noi-ä** = “**a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done**”

There is no biblical evidence/warrant at all to support any notion that John baptized any individual that could not or would not demonstrate a repentant posture of the heart evidenced by a personal confession.

### **John Owen**<sup>5</sup>

“God calls a man (John) in a marvelous and miraculous manner, gives him a ministry from heaven and commands him to go and baptize all those who confessing their sins and professing repentance of them should come to him.”

## **2. JESUS’ BAPTISM**

- (a) Instituted / Practiced disciple baptism.
- (b) Perpetuated<sup>6</sup> the institution of disciple baptism.

### **John 4:1 – The practice instituted.**

“When therefore the Lord knew how the Pharisees had heard that Jesus **made and baptized more disciples than John**,  
(Though Jesus himself baptized not, but his disciples,) He left Judaea and departed again into Galilee.”

#### **(made) poieō =**

- a. to produce, construct, form, fashion, etc.
- b. to be the authors of, the cause
- c. to make a thing out of something
- d. to put one forth, to lead him out
- e. to make ready, to prepare

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<sup>5</sup> Vol.6 pg.465 “The Works of John Owen”

<sup>6</sup> Perpetuate: preserve (something valued) from oblivion or extinction.

### **Mth. 28:19-20 – The practice perpetuated & enlarged.**

“v19 Go ye therefore, and **teach** all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: v20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” **(teach) mā-thā-tyü'-ō =**

- a. to be a disciple of one (to follow his precepts and instructions)
  - b. to make a disciple (to teach, instruct)
- The governing theme of the passage is clearly the commission given to Christ’s Apostles to make disciples throughout the world, through the Gospel and then baptize them into the Church.

### **3. APOSTOLIC BAPTISM**

- (a) Multitudes baptisms
- (b) Individual baptisms
- (c) Household baptisms

#### **(A) MULTITUDE BAPTISMS:**

**Acts 2:36-47** “Therefore **let all the house of Israel know** assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, **they were pricked in their heart**, and said unto Peter and to the rest of the apostles, Men and brethren, **what shall we do?** 38 Then Peter said unto them, **Repent, and be baptized** every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly **received his word** were baptized: and the same day there were added unto them about three

thousand souls. 42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And **all that believed** were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favor with all the people. And the Lord added to the church daily **such as should be saved**.

**Acts 8:12** “12 But **when they believed** Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, **both men and women**.”

v.12 “men” Strongs G435 masculine noun, ä-nā'r = **reference to age, and to distinguish an adult man from a boy.**  
“women”, Strongs G1135 -feminine noun, gü-nā' = **a woman of any age, whether a virgin, or married, or a widow**

### **PARELLAL PASSAGES to Acts 8:12:**

- **Mth 14:21** “And they that had eaten were about five thousand men, beside women **and children.**”

“children” Strongs G3813 – neuter noun, pī-dē'-on = **a young child, a little boy, a little girl (a) infant (b) little ones**

- **Acts 21:1-5 – LOOK UP**

v.5 “children” Strongs G5043 – neuter noun, te'k-non = offspring, children.

## **(B) INDIVIDUAL BAPTISMS:**

**LOOK UP:** Acts 8:26-39; Acts 9:18

## **(C) HOUSEHOLD BAPTISMS:**

**LOOK UP:** Acts 10:34-48; 16:13-15; 25-34; 18:8; 1 Cor.1:14-16  
(1 Cor.16:15)

### **John Murray – Christian Baptism pg68**

“We can not prove conclusively that there were infants in these households.”

### **BB Warfield<sup>7</sup> – Studies in Theology Pg.396-397**

“Even if we could prove that there were infants in the households it would not automatically follow that they were baptized.”

### **➤ Concluding Reflections**

The biblical evidence is crystal clear and thus one is forced to logically conclude that the only proper subjects that are to receive Christian Baptism (according to Scripture) are disciples...

*“Those who profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ...”*

Although, this witness of Scripture is powerful, it is not apparently powerful enough for our fellow Anti-Sacramentalists to give up the tradition of including infants as Subjects who are to receive Christian Baptism.

Albeit, we have quoted from their own theologians, and many of them readily agree with our interpretation of these NT passages, it is not here they look for justification for their justification.

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<sup>7</sup> Reformed paedo (infant) baptizer theologian. Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton New Jersey, 1887-1921. A renowned NT scholar.

**BB Warfield Studies in Theology pg.399**

“It is true that there is no expressed command to baptize infants in the NT, no expressed record of the baptism of infants and no passages so stringently implying it that we must infer from them that infants were baptized. If such warrant as this were necessary to justify the usage (of infant sprinkling) we should have to leave it incompletely justified. But the lack of this expressed warrant is something far short of forbidding the rite, and if the **continuity of the church through the ages be made good**, the warrant for it is to be sought not in the NT, but in the OT.”

Thus, we see that to understand how the subjects of baptism can include infants of believers we must examine the “continuity of the church through the ages” and to do that we must unpack the Biblical Covenants and their relationship to the Church of Jesus Christ.

To this, as Reformed, Covenantal Baptist we eagerly await, for we shall indeed see that a proper handling of the Biblical Covenants demands the practice of Disciple Baptism in contrast of including infants sprinkling.