

WHAT IS REFORMED THEOLOGY?

Basics of Our Faith





BAPTISM

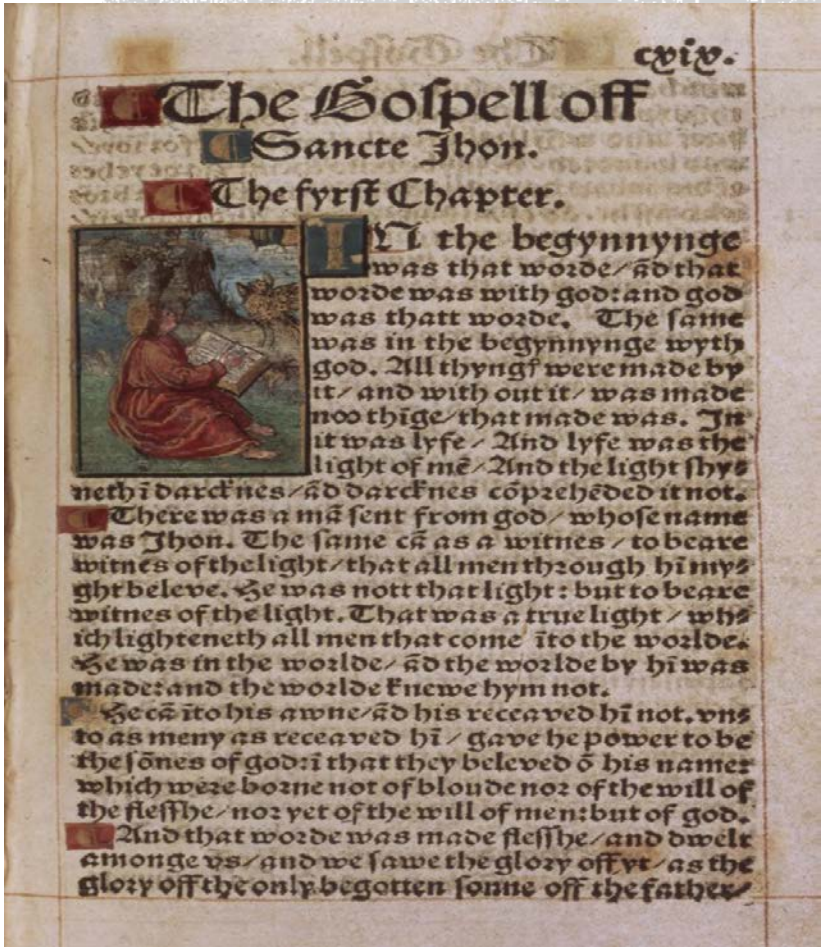


Week 12



Outline

Class plan



- Definitions in Theology.
- Reformed theology is systematic
- Sola Scriptura
- Covenant Theology
- *Ordo salutis*
- Faith Alone
- Five points of Calvinism I,II
- The Church
- Worship
- **Baptism**
- The Lord's Supper



14 weeks plan

REVIEW - WORSHIP

- **Obligation:**
 - A Christian does not abandon corporate worship, or consider it unimportant
 - A Christian may not “partially” abandon worship by being inattentive or careless
- **Duty:**
 - To “encourage” (Acts 14:22)
 - To “present your bodies as a living sacrifice” (Rom. 12:1)



WORSHIP ERRORS

- There are two main errors that modern Christians fall into with respect to worship:
 - (1) denying the **vital importance** of corporate worship
 - (2) denying God's **covenantal right** to establish acceptable worship



PROPER WORSHIP

- First table of the 10 Commandments
- God really cares!
 - Leviticus 10:1-5; 1 Chronicles 13:3-14; Exodus 25:12-15; Numbers 7:5-9



SACRAMENTS

Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ, and his benefits; and to confirm our interest in him: as also, to put a visible difference between those that belong unto the church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word (WCF 27.1)



SACRAMENTS

- Distinguishes us from the world
- Engages ourselves to His service



SACRAMENTS: DEFINITION

- “Sacrament” is derived from Latin *sacramentum*
 - Used of a military oath of allegiance
- Baptism and the Lord’s Supper, then, are the “military badges and signs of allegiance” to Christ
- *Sacramentum* is Latin translation Greek *musthrion, mysterion*, which we transliterate as “mystery,” a mystery, unknown until revealed.

SACRAMENTS: HISTORY

- Augustine first to write a theology of the sacraments
 - Operate through the active faith of the receiver
 - Many sacraments
- Number of sacraments not defined in the Early Church
 - Baptism and Eucharist considered to be the only or most prominent sacraments



MEDIEVAL SACRAMENTALISM

- One of the questions that Medieval theologians faced was how God confers grace to His people
- The sacraments played a central role in this process
- Peter Lombard in the 12th century identified seven sacraments
 - Baptism
 - Confirmation
 - Eucharist
 - Penance
 - Extreme unction
 - Marriage
 - Ordination



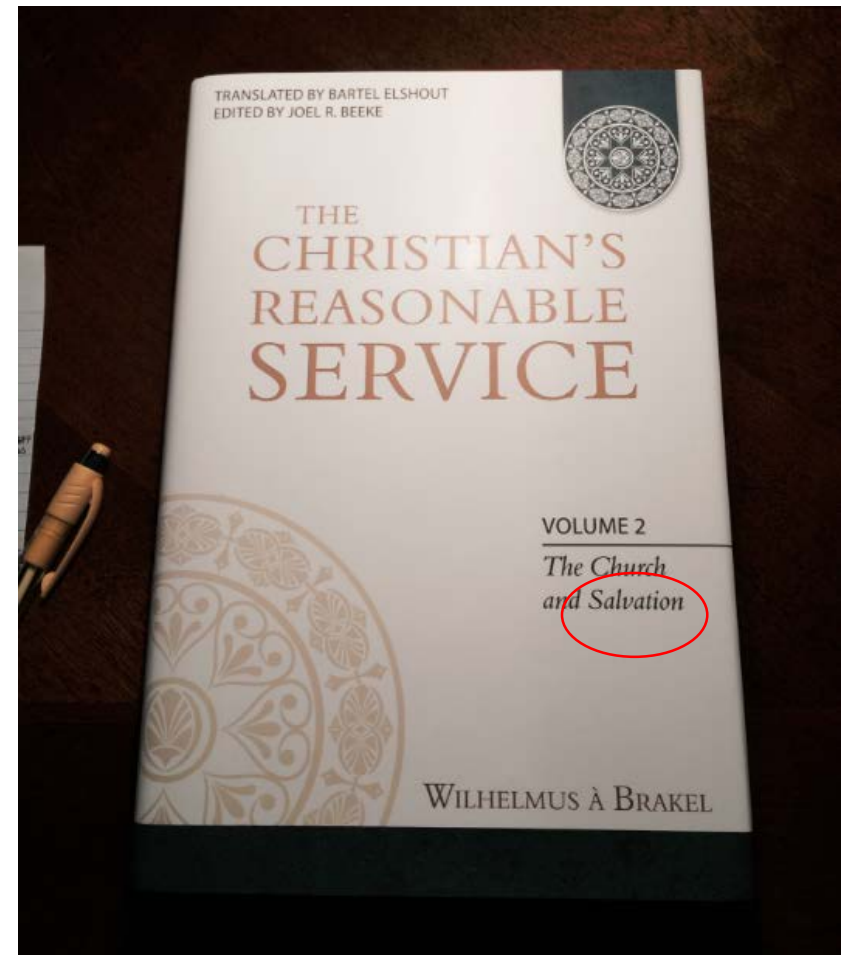
SIGN AND EFFECT — REFORMED

- No automatic application of grace
 - Acts 2:38
 - I Cor. 11:28-29
- Promise of benefit to worthy recipients
- Close sacramental relationship between symbol and that which is signified
 - Rom. 6:3,4
 - I Cor. 10:16,21



BAPTISM - ETYMOLOGY

- *baptisma* (Greek βάπτισμα, "washing-ism")
- Derived from the verb *baptizo* (βαπτίζω, "I wash") which is used in Jewish texts for ritual washing
- Baptism has similarities to Tvilah, a Jewish purification ritual of immersing in water, which is required for, among other things, conversion to Judaism



CONNOTATIONS

- *Baptism of light:* referring to doctrine and “the way of the Lord (Acts 18:25)
- *Baptism of blood:* referring to suffering (Luke 12:50)
- *Baptism of fire:* With the Holy Ghost and fire (Matt. 3:11)
- *Baptism of water:* to being washed, sprinkled, immersed (Eph. 4:5)



AUTHOR

- *Christ*: He sent John to baptize with water (John 1:33)
- *From Heaven or from Earth* (Matt 21:25)
- *Great Commission* (Matt 28:19)

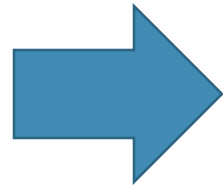


CAUSE

- *Instrumental cause:* Men commissioned by God to baptize.
- *John* was the first. Later were Christ's disciples, and now is the church.
- After resurrection, He commanded to baptize, with the promise that He will be with them until the end of the world (Matt. 28:19-20).



DIFFERENCES



Eph. 4:5

- *John vs. Christ: Same in essence.*
- Same author, sign (water), same significance (Christ's blood unto forgiveness of sin, washing away filth (body for John's and soul for Christ's), same purpose (incorporation to the church), sealing of forgiveness and conversion (Acts 19:4, Matt. 3:11))
- John's baptism was "less clear in nature" but is maintained to be of one and the same essence.



DIFFERENCES

- *One body, one Spirit, one baptism* (1 Cor. 12:12-13)
- Christ was baptized with the baptism of John. Therefore, both are one and the same.
- The Holy Trinity is revealed in the baptism of Christ. That was John's baptism.



SPROUL – TRUTHS WE CONFESS. V.3

- John's ritual (*proselyte baptism*) emerged from the intertestamental period for unclean gentiles
- Jesus' was influenced by John's, *but not the same*
- John's was a *cleansing rite* as an anticipation of the coming of the kingdom
- Jesus' marked people entrance into fellowship and community with Him.



QUALIFICATIONS

- *Men lawfully commissioned to preach and baptize.*
- Acting in the name of Christ
- Servant of Christ and steward of the misteries of God (1 Cor. 4:1)
- In case of emergency: Baptism is not contingent upon salvation. Baptism has no power to bring about regeneration. Cases of emergency never exist.



CEREMONY

- Initially *immersion*
- Later, *sprinkling* was adopted (Heb. 12:24; Ezek. 36:25)
- Does not have to be three times
- We may say “I baptize you in the name of the Father, and the Son, and the Holy Spirit”, but that formula is not relevant to the essential nature of the sacrament.



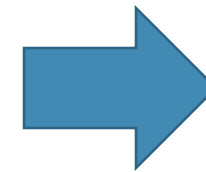
THE MATTER SIGNIFIED

- The blood of Christ washing away the filth of the soul (sin)
- Relationship: water cleanses the body, blood cleanses the soul (Acts 22:16)



PURPOSE

- Assurance and sealing of the forgiveness of sins, regeneration, and incorporation to the church (Col. 2:11-12; Titus 3:5; 1 Cor. 12:13)
- However, efficacy of baptism is not in the external signs (*ex opere operato*)
- Final change (regeneration) will come with the Holy Spirit (Matt. 3:11; 1 Pet. 3:21)



Efficacy of baptism is due to faith, but saving faith is not given (necessarily) in baptism



OBJECTS OF BAPTISM

- **Believers:** who have made *confession* of sin, *profession* of faith and have expressed the determination of *living a Christian life* (Acts 2:38; 8:37).
- **Children of the Covenant.** Baptism seals the *Covenant of Grace* and all its promises to the child, *the same way that future benefits are sealed to adults believers.*



Children of the members of the Covenant are entitled to its benefits, like in circumcision



CONCLUSION

- Baptism is a sign and a seal of the forgiveness of sins, regeneration, and incorporation to the church
- Baptism does not regenerate, it is not magical
- Baptism of children is biblical
- The Holy Spirit regenerates, gives life and saving faith to the elect



NEXT WEEK:

- **The Lord Supper**



BACKUP



CHRISTIAN BAPTISM



“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.”

(Matthew 28:18-20)



CHRISTIAN BAPTISM



“Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to Him.” (1 Peter 3:21-22)



CHRISTIAN BAPTISM



Conclusion

“Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized.”

-Westminster Confession of Faith 28.4

