

**Emmaus Essentials**  
**The London Baptist Confession of 1689**  
**Chapter 28: Baptism and the Lord's Supper**  
**Chapter 29: Baptism**  
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Chapter Outline taken from *ST 535 Baptist Symbolics Chapter Outlines* by Dr. Renihan

**Introduction**

Understanding the Paedobaptist position:

- A. Distinguishing from the Roman and Reformed Paedobaptist positions
  1. Ex Opere Operato - "from the work worked"
  2. Means of Grace - Roman and Reformed
- B. Paedobaptist arguments from the New Testament
- C. Paedobaptist arguments from Covenant Theology

Understanding the Credobaptist position (credo (pronounced ['kre:do:z], Latin for "I Believe")

- A. Credobaptist argument from the New Testament
- B. Credobaptist argument from Covenant Theology

**Chapter 28: Of Baptism and the Lord's Supper**

**I. The Institution of the Ordinances**

Para 1 - Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world. ( Matthew 28:19, 20; 1 Corinthians 11:26 )

- A. Note use of ordinance in place of sacrament
  1. WCF and Savoy use these terms interchangeably
  2. Baptists specifically change the word consistently
    - a) Its possible that the Baptists wanted to avoid any Romanist overtones.
    - b) A better argument: Dr. Fowler argues that the word ordinance is more inclusive than sacrament.
      - (1) Notice First London 19.3 - "typical ordinances"
      - (2) Ordinances refers to something commanded or divinely ordained
      - (3) In ch 28-30 ordinance is used 12 times in reference to Baptism and the Lord's supper.
      - (4) Notice use in appendix to the LBC - "ordinances and privileges of God's house."
      - (5) See baptist catechism question 55 - broader application of the word ordinance
      - (6) See that preaching and prayer are called ordinances of God in the Catechism.
      - (7) It seems that the Baptists are using the word ordinance to refer to the means of grace generally.
      - (8) The emphasis was upon that which the Lord ordained.
      - (9) If Baptism was ordained by Jesus Christ as a positive institution, then the NT must define how it is administered.
      - (10) It is not a rejection of the word sacrament
- B. The Ordinances Named
  1. Baptism
  2. Lord's Supper
    - a) This is similar to WCF/Savoy

- b) The Reformed doctrine only recognized 2 sacraments
- C. The Origination of the Ordinances:
  - 1. Positive institution
    - a) As opposed to moral
    - b) Not known by natural revelation
  - 2. Sovereign institution
    - a) Reflect Christ's kingship over all things
    - b) Binding acts for the Lord's subjects
- D. The Originator of the Ordinances
- E. The Sphere and duration of the ordinances
  - 1. In His church
  - 2. Until the consummation

#### Support Texts

"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 28:19-20, ESV)

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Corinthians 11:26, ESV)

## II. The Administrators of the Ordinances

Para 2 - These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ. ( Matthew 28:19; 1 Corinthians 4:1 )

- A. Since these thing are holy appointments
- B. The administration is limited
  - 1. Qualified
  - 2. Called
  - 3. Commissioned
    - a) The ordinances belong to the church
    - b) No home baptisms or home communion

#### Support Texts

"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," (Matthew 28:19, ESV)

"This is how one should regard us, as servants of Christ and stewards of the mysteries of God." (1 Corinthians 4:1, ESV)

## Chapter 29: Of Baptism

### I. Baptism Defined

Para 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. ( Romans 6:3-5; Colossians 2:12; Galatians 3:27; Mark 1:4; Acts 22:16; Romans 6:4 )

- A. Baptism is an ordinance
- B. It is ordained by Jesus Christ
- C. It is a sign (to the party baptized - remove notion of a seal)
  - 1. Of fellowship w/Christ in his death, burial and resurrection

2. Of union w/Christ
3. Of remission of sins
4. Of new life

#### Support Texts

“Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.” (Romans 6:3–5, ESV)

(Colossians 2, ESV)

(Colossians 4, ESV)

“For as many of you as were baptized into Christ have put on Christ.” (Galatians 3:27, ESV)

“John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins.” (Mark 1:4, ESV)

“And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.” (Acts 22:16, ESV)

“We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.” (Romans 6:4, ESV)

## II. The Proper Subjects

Para 2 - Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance. ( Mark 16:16; Acts 8:36, 37; Acts 2:41; Acts 8:12; Acts 18:8 )

- A. The professing believer

#### Support Texts

“Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.” (Mark 16:16, ESV)

“And as they were going along the road they came to some water, and the eunuch said, ‘See, here is water! What prevents me from being baptized?’” (Acts 8:36–37, ESV)

“So those who received his word were baptized, and there were added that day about three thousand souls.” (Acts 2:41, ESV)

“But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.” (Acts 8:12, ESV)

“Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized.” (Acts 18:8, ESV)

## III. The Elements of Baptism

Para 3 - The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit. ( Matthew 28:19, 20; Acts 8:38 )

A. Water

1. It's an actual sign, not just the Spirit - against the Quakers

B. The naming of the Trinity

Support Texts

"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 28:19-20, ESV)

"And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him." (Acts 8:38, ESV)

#### IV. The Necessity

Para 4 - Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance. ( Matthew 3:16; John 3:23 )

A. Immersion is necessary

B. Due administration

1. Due means "proper" (LBC 26.5, 26.7)

2. See Waldron

3. Makes distinction between valid and improper baptisms - some things may be improper but still legal or valid.

4. The Baptists would have never accepted a Roman baptism or an infant baptism from Presbyterianism.

5. They may have received a Presbyterian believers baptism.

6. Baptists started doing Baptism by immersion in 1642

7. Did those being baptized before but other modes, were they baptized again by immersion?

8. Legal but improper

9. When should we baptize children

a) Denis Gundersen - "Your Child's Profession of Faith"

Support Texts

"And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him;" (Matthew 3:16, ESV)

"John also was baptizing at Aenon near Salim, because water was plentiful there, and people were coming and being baptized" (John 3:23, ESV)