



## Article VII. Baptism and the Lord's Supper

Ordinances of the Church

# What are ordinances?

- What is an ordinance?
- How many ordinances are there?

# What are your views on baptism?

- Who was baptized as an infant? Were you baptized again?
- Has anyone who was baptized as a child after “being saved” (not as an infant) chosen to be baptized a “second time”?
- For all who have been baptized twice (either as an infant or not), why did you or did you not choose to be baptized again?
- Does baptism do anything or is it salvific in anyway?
- Why is baptism important?
- Is baptism necessary?

# What are your views on the Lord's Supper?

- What is the Lord's Supper (why do we take it)?
- Is Jesus bodily present in the Lord's Supper?
- Is the grace of God given through the Lord's Supper?
- Should communion only be taken in church?
- How often should we take the Lord's Supper?
- Should the bread and cup be limited to only members of our church or denomination, or can any Christian participate?
- Should we use wine instead of grape juice?

# Our Approach to Article VII

- Southern Baptist theology of the ordinances
- Scripture
  - Scripture of God working through material means
  - Scripture on baptism
  - Scripture on the Lord's Supper
- The ordinances in the Early Church
- The Catholic views
- The Reformation
- A theology of baptism
- A theology of the Lord's Supper



# Southern Baptists on Baptism

# Southern Baptist Ordinances

VII. Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

*Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.*

# Southern Baptists on Baptism

## 1. Believer's Baptism

**“Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit.”**

Who should be baptized?

- Believer's baptism is the doctrine that delineated the early Baptists from the puritan movement
  - “One historian has observed of the Particular Baptists, ‘In fact, Baptism apart, it would be difficult to distinguish their worship from that of Independents.’” — H. Leon McBeth, *The Baptist Heritage*, (Nashville, TN: Broadman & Holman Publishers, 1987), 93.
- If you accept infant baptism, it would be hard to consider you a Baptist anymore



# Why do others baptize infants?

- **Roman Catholics - Catechism of the Catholic Church, CCC 1250**

“Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.”

# Why do others baptize infants?

## **Lutherans – Book of Concord – Defense of the Augsburg Confession Article IX.**

1. “For it is very certain that the promise of salvation pertains also to little children... Therefore it is necessary to baptize little children, that the promise of salvation may be applied to them, according to Christ’s command, Matt. 28:19: *Baptize all nations.*”
2. “Secondly, it is manifest that God approves of the baptism of little children. Therefore, the Anabaptists, who condemn the baptism of little children, believe wickedly. That God, however, approves of the baptism of little children is shown by this, namely, that God gives the Holy Ghost to those thus baptized [to many who have been baptized in Childhood]. For if this baptism would be in vain, the Holy Ghost would be given to none, none would be saved, and finally there would be no Church.”

# Why do others baptize infants?

## **Lutherans – Book of Concord – Larger Catechism – On Infant Baptism**

3. “Further, we say that we are not so much concerned whether the person baptized believes or not; for on that account Baptism does not become invalid; but everything depends upon the Word and command of God... Baptism is nothing else than water and the Word of God in and with each other, that is, when the Word is added to the water, Baptism is valid, even though faith be wanting. For my faith does not make Baptism, but receives it. Now, Baptism does not become invalid even though it be wrongly received or employed; since it is not bound to our faith, but the Word... For even though infants did not believe, which, however, is not the case, yet their baptism as now shown would be valid... Thus we do also in infant baptism. We bring the child in the conviction and hope that it believes, and we pray that God may grant it faith; but we do not baptize it upon that, but solely upon the command of God.”

# Why do others baptize infants?

## **Presbyterians – Westminster Larger Catechism - Q. 166**

Q. Unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him; but infants descended from parents, either both or but one of them professing faith in Christ, and obedience to him, are in that respect, within the covenant, and to be baptized.

# Why do others baptize infants?

## **Presbyterians – Heidelberg Catechism – Q & A 74**

Q. Should infants also be baptized?

A. Yes. Infants as well as adults are included in God's covenant and people, and they, no less than adults, are promised deliverance from sin through Christ's blood and the Holy Spirit who produces faith. Therefore, by baptism, the sign of the covenant, they too should be incorporated into the Christian church and distinguished from the children of unbelievers. This was done in the Old Testament by circumcision, which was replaced in the New Testament by baptism.

# Southern Baptists on Baptism

## 1. Believer's Baptism

- What about our children? Are they saved?
- Why do we treat them like believers by teaching them to pray and worship the Lord when we do not believe that unbelievers cannot do those things?
- How much faith does someone need to be saved?
- When should we baptize our children?

# Southern Baptists on Baptism

## 2. Baptism by Immersion

**“Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit.”**

- The proper mode of baptism is to immerse someone completely in water
- This is what we call the “mode” of baptism
- Different modes of baptism:
  - Affusion (Pouring)
  - Aspersio (Sprinkling)
  - Immersion (Dipping)
- ALL Christians accept immersion as a mode of baptism, but others accept other modes as valid
- Should we have people who were baptized through other modes be baptized again?

# Southern Baptists on Baptism

## 2. Baptism by Immersion

### The Didache; Chapter 7

“Regarding baptism, baptize thus. After giving the foregoing instructions, ‘Baptize in the name of the Father, and of the Son, and of the Holy Spirit’ in running water. But if you have no running water, baptize in any other; and, if you cannot in cold water, then in warm. But, if the one is lacking, pour the other three times on the head ‘in the name of the Father, and Son, and Holy Spirit.’ But, before the baptism, let the one who baptizes and the one to be baptized fast, and any others who are able to do so. And you shall require the person being baptized to fast for one or two days.”



# Southern Baptists on Baptism

## 3. Act of Obedience

**“It is an act of obedience symbolizing the believer’s faith in a crucified, buried, and risen Saviour, the believer’s death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus.”**

- In Baptist theology, this point is the one that makes baptism important because obedience to Christ matters
- Baptism being an act of obedience is what causes Baptists to question the sacramental views of other Christian groups
- If Baptism is obedience, then baptism is a work, and we are not saved by works but by faith alone (sola fide)

# Southern Baptists on Baptism

## 4. Only a Symbol

**“It is an act of obedience symbolizing the believer’s faith in a crucified, buried, and risen Saviour, the believer’s death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus.”**

- “An outward sign of an inward reality that God has already worked in us”
- There is no power in baptism whatsoever because everything baptism represents has already been accomplished by God
- Baptism has nothing to do with the forgiveness of sins (Acts 2:38)

# Southern Baptists on Baptism

## 5. A Public Profession

**“It is a testimony to his faith in the final resurrection of the dead.”**

- Baptism is our public profession of our faith in Jesus Christ
- For Southern Baptists, this is the ultimate answer to the question, “What is baptism?”
- Baptism cannot be a private affair and must take place in the community of believers

# Southern Baptists on Baptism

## 6. A Prerequisite

**“Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord’s Supper.”**

- Baptism is said to be a prerequisite to both church membership and the Lord’s Supper
- If Baptism is by immersion and it is a prerequisite for church membership, then according to the BFM, this is why we re-baptize (or baptize for the first time) all who were not baptized by immersion.

# Southern Baptists on Baptism

## 7. Ordinances

**“Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord’s Supper.”**

- *Ordinance* – an authoritative decree; command
- We never see the word ordinance used to describe baptism and the Lord’s Supper, but the idea is there
  - 1 Corinthians 14:37 – “If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord.”
  - 1 Timothy 3:15 – “If I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.”

# Southern Baptists on Baptism

## 7. Ordinances

- Historically, Baptists believed there were more than two church ordinances
- The Baptist Catechism (1693)
  - Q. 95. What are the outward and ordinary means whereby Christ communicates to us the benefits of redemption?
  - A. The outward and ordinary means whereby Christ communicates to us the benefits of redemption are His ordinances, especially the Word, Baptism, the Lord's Supper and Prayer; all which are made effectual to the elect for salvation.

- The Baptist Catechism (1693)

Q. 99. Wherein do Baptism and the Lord's Supper differ from the other ordinances of God?

A. Baptism and the Lord's Supper differ from the other ordinances of God in that they were specially instituted by Christ to represent and apply to believers the benefits of the new covenant by visible and outward signs.

# Southern Baptists on Baptism

## 7. Ordinances

- Are the ordinances required or optional?
- 1689 London Baptist Confession of Faith; Chapter 26; Paragraph 6-8:

“The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;<sup>12</sup> and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.”



# Southern Baptists on Baptism

## 7. Ordinances

- 1689 London Baptist Confession of Faith; Chapter 26; Paragraph 7:

“To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power”

# Southern Baptists on Baptism

## 7. Ordinances

- 1689 London Baptist Confession of Faith; Chapter 26; Paragraph 8:

“A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.”

# Southern Baptists on Baptism

## 7. Ordinances

- Most Christians use the word sacrament to speak of what we call ordinances
- *Sacrament*
  - St. Augustine – “For a sign is a thing which, over and above the impression it makes on the senses, causes something else to come into mind as a consequence of itself”
  - A visible sign of an invisible grace
  - A means of grace
- For modern Baptists, the use of the word sacrament is almost forbidden (not officially, just in strong opinions)
- The common reasons for not using sacrament:
  - It is not used in the Bible
  - The ordinances do not have any type of saving efficacy
  - Sacrament can be confused with Roman Catholic teaching



# Southern Baptists on Communion

# Southern Baptists on Communion

## Terms in relation to the Lord's Supper

- The Lord's Supper has a few different names:
  - **The Lord's Supper**
  - **Communion**
  - **The Eucharist**
    - Like the term sacrament, Baptists hesitate to use this word
    - **εὐχαριστία (eucharistia)** – thanksgiving
    - Luke 22:17 – “And he took the cup, and when he had given thanks he said, ‘Take this, and divide it among yourselves.’”
- **Elements** – the items that are used in the Lord's Supper (bread and wine)

# Southern Baptists on Communion

## 1. Symbolic

**“The Lord’s Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.”**

- The Lord’s Supper is a symbolic act
- The bread and “fruit of the vine” do not become the actual body and blood as taught in the Catholic doctrine of transubstantiation
- They remain the symbols of what they represent

# Southern Baptists on Communion

## 1. Symbolic

**“The Lord’s Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.”**

- While Southern Baptists generally deny the real presence of Christ in the Supper, the BFM does not outright deny it
- The use of the language of signs and symbol have always been employed to describe the elements in the Lord’s Supper

# Southern Baptists on Communion

## 1. Symbolic

- Baptists have always held to a symbolic view of the Supper while still believing Christ is present in the elements in a spiritual nature
- 1689 London Baptist Confession; Chapter 30; Paragraph 7

“Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.”



# Southern Baptists on Communion

## 2. Act of Obedience

**“The Lord’s Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.”**

- The Lord’s Supper is an act of obedience to Christ
- Just as with Baptism, this is the Baptist way of making the ordinances our work and not the work of God

# Southern Baptists on Communion

## 2. Act of Obedience

- While the Lord's Supper is an act of obedience, Christians have historically spoken of Communion as the work of God which we receive in faith
- The Baptist Catechism
  - Q. 98. How do Baptism and the Lord's Supper become effectual means of salvation?
  - A. Baptism and the Lord's Supper become effectual means of salvation, not from any virtue in them or in him that administers them, but only by the blessing of Christ and the working of His Spirit in them that by faith receive them.

# Southern Baptists on Communion

## 2. Act of Obedience

- The Baptist Catechism

Q. 107. What is the Lord's Supper?

A. The Lord's Supper is a holy ordinance, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth, and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment, and growth in grace.

# Southern Baptists on Communion

## 3. Members Only

**“The Lord’s Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.”**

- Participants in the Supper can only be baptized members of the Christian Church
- Baptists have had many debates through history on who is and is not allowed to participate

# Southern Baptists on Communion

## 3. Members Only

- The practice of not allowing people to participate in the Lord's Supper is often referred to as "fencing the table"
- Why fence the table?
- Who might we refuse from participation if we do?

# Southern Baptists on Communion

## 3. Members Only

- 1 Corinthians 11:27-30 – Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died.

# Southern Baptists on Communion

## 3. Members Only

- The BFM only requires that participants be baptized believers of a local church, but churches are free to be stricter
  - Some Baptists have proposed that only members of their church are allowed to participate, even refusing other Baptists
  - Others only allow only Baptists to participate for various reasons:
    - Some believe Baptists are the only true Christians throughout history
    - Others will not allow other denominations who practice infant baptism because those believers have never experienced believers' baptism
- Other reasons to fence the table is to refuse the bread and cup from those who are under church discipline

# Southern Baptists on Communion

## 4. Bread and Fruit of the Vine

**“The Lord’s Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.”**

- The elements of the Supper are bread and the “fruit of the vine”
- Does it matter what elements we use in the Lord’s Supper?



# Southern Baptists on Communion

## 4. Bread and Fruit of the Vine

- Yes, it does matter. I'm sorry megachurches, YOU CANNOT USE OREOS AND MILK (OR DR. PEPPER?)
- Both bread and wine have deep biblical connections
- Bread
  - Bread was used in the Passover (Exodus 12)
  - God provided for the people of Israel by raining manna (Exodus 16) which became a central theme in scripture
    - "Give us this day our daily bread" (Matthew 6:11)
    - "Man shall not live by bread alone, but by every word that proceeds from the mouth of the Lord" (Deuteronomy 8:3; Matthew 4:4)

# Southern Baptists on Communion

## 4. Bread and Fruit of the Vine

- Bread (cont.)
  - Jesus calls himself the bread of life, connecting himself to the manna in the wilderness (John 6)
  - We will eat bread with the Lord in the end
    - “Blessed is he who will eat bread in the kingdom of God” (Luke 14:15)
    - “To the one who conquers I will give him some of the hidden manna” (Revelation 2:17)
  - Bread is constantly used as a symbol pointing to Christ

# Southern Baptists on Communion

## 4. Bread and Fruit of the Vine

- Wine (and I mean wine... the fermented stuff)
  - Wine was used in the drink offering in the OT (Exodus 29:40; Leviticus 23:13)
  - “You cause the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth and *wine to gladden the heart of man*, oil to make his face shine and bread to strengthen man’s heart.” – Psalm 104:14-15
  - Wine was a sign of the promises of God being fulfilled in the prophets:
    - “And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall flow with water; and a fountain shall come forth from the house of the LORD and water the Valley of Shittim.” – Joel 3:18
    - “ ‘Behold, the days are coming,’ declares the LORD, ‘when the plowman shall overtake the reaper and the treader of grapes him who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. I will plant them on their land, and they shall never again be uprooted out of the land that I have given them,’ ” – Amos 9:13-15

# Southern Baptists on Communion

## 4. Bread and Fruit of the Vine

- Wine (cont.)
  - Consider the significance of these prophecies as Jesus turns water into wine and what that would mean to a Jew awaiting the Messiah (John 2:1-12)
  - The cup of blessing in the Passover, while not found in the Old Testament, was the cup of wine Jesus gave during the Lord's Supper (1 Corinthians 10:16,21)
    - "What shall I render to the Lord for all his benefits to me? I will lift up the cup of salvation and call on the name of the Lord, I will pay my vows to the Lord in the presence of all his people." - Psalm 116:13
    - Christ gave us the cup of blessing and then took the cup of wrath for us
  - Finally, we will drink wine with the Lord at the marriage supper of the Lamb

"On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken." – Isaiah 25:6-8

# Southern Baptists on Communion

## 4. Bread and Fruit of the Vine

- Grape Juice or wine?
  - As far as I can tell, it was not even a question before the 1800s of using wine in Communion
  - In 1869 a dentist name Thomas Welch developed the method of pasteurizing grape juice to prevent its fermentation
  - Many Protestant denominations began using grape juice in the late 19<sup>th</sup> century and early 20<sup>th</sup> century
  - The Prohibition Act of 1919 and the teetotal mindset of many Protestants cemented this new tradition

# Southern Baptists on Communion

## 5. Memorial

**“The Lord’s Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.”**

- “Do this in remembrance of me.” (Luke 22:19)
- Remembrance is not the idea of remembering something forgotten, but holding fast to the covenant of God
- “But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided.” – Genesis 8:1

# Southern Baptists on Communion

## 5. Memorial

- Think of going to a wedding with your spouse and hearing the vows of that covenant exchanged
- The Passover was a meal of remembrance that tied the Israelites back to the Passover event of their ancestors
- What do we remember?
  - We remember Christ's life, death, burial, resurrection, and ascension
  - We remember the covenant made in His blood
  - We remember the forgiveness of our sins

# Southern Baptists on Communion

## 6. Future Hope

**“The Lord’s Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.”**

- Not only is the Lord’s Supper a meal in which we look backward, but we also await His return
- “For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” – Luke 22:18
- We trust in Jesus’ promise here and anticipate drinking the cup with Him again in that great Marriage Supper of the Lamb as we celebrate the fulfillment of all God’s promises



# Summary of SBC Ordinances

## **Baptism**

1. Believer's Baptism
2. Baptism by Immersion
3. An Act of Obedience
4. A Symbol of Our Unity with Christ
5. A Public Profession
6. A Prerequisite to Membership and the Lord's Supper
7. An Ordinance

## **The Lord's Supper**

1. Symbolic
2. An Act of Obedience
3. Members Only
4. Bread and Fruit of the Vine
5. Memorial
6. Future Hope
7. An Ordinance

# Is there more to the ordinances?

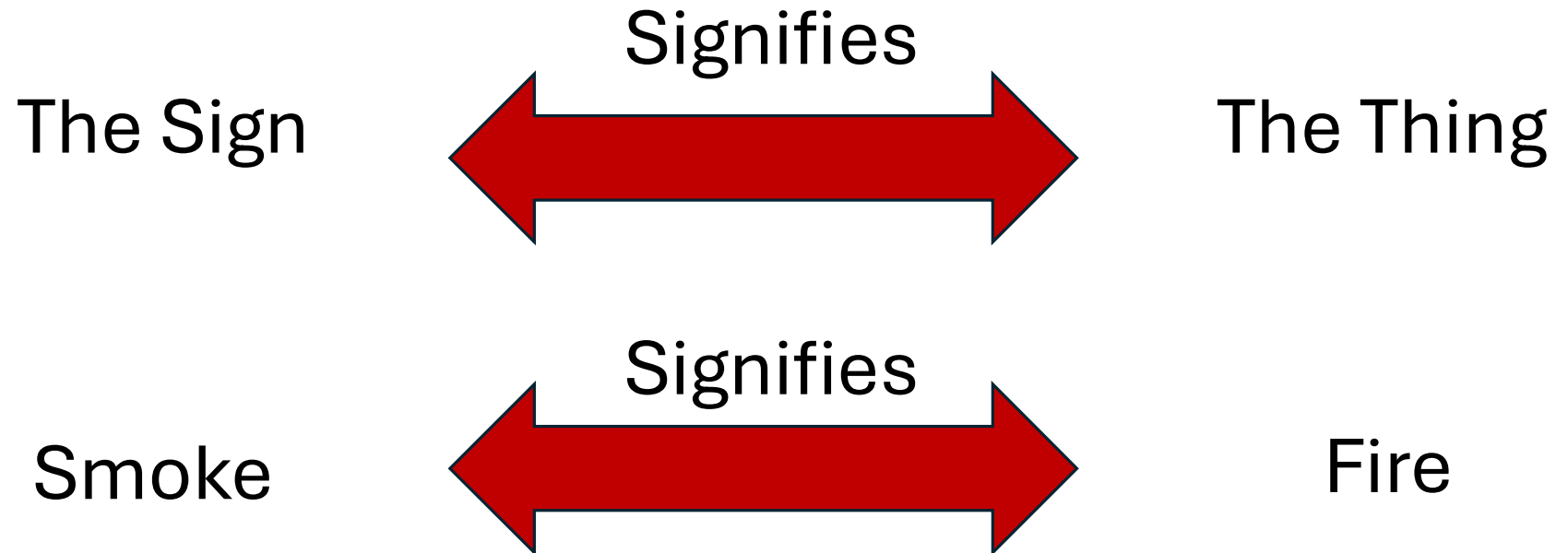
- Start thinking about the ordinances as gifts of God instead of our works, rules, and barriers
- Understand that doctrine about the Lord's Supper and baptism are doctrines about worship

# Signs, Symbols, and Seals

# On Signs and Symbols

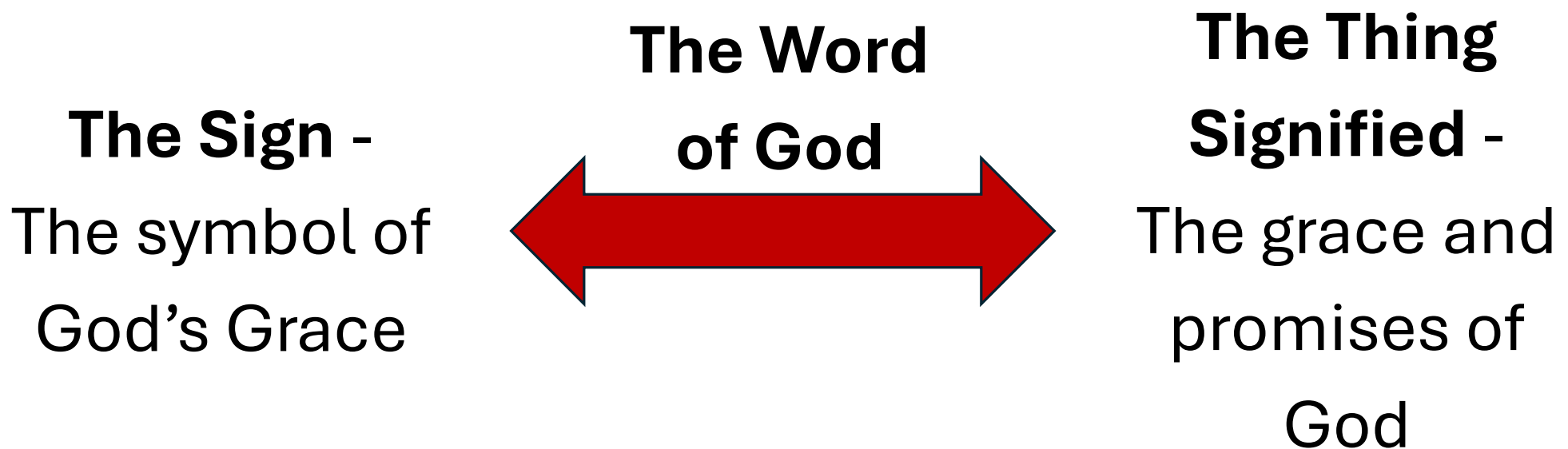
- God has always given his grace through material means which we call signs and symbols
- The sign is so closely connected to the thing it signifies that they are indistinguishable to us
- “For a sign is a thing which, over and above the impression it makes on the senses, causes something else to come into the mind as a consequence of itself.” – Augustine, *On Christian Doctrine*, Book 2, Chapter 1.
- If you see smoke, what do you know is present?

# On Signs and Symbols



# On Signs and Symbols

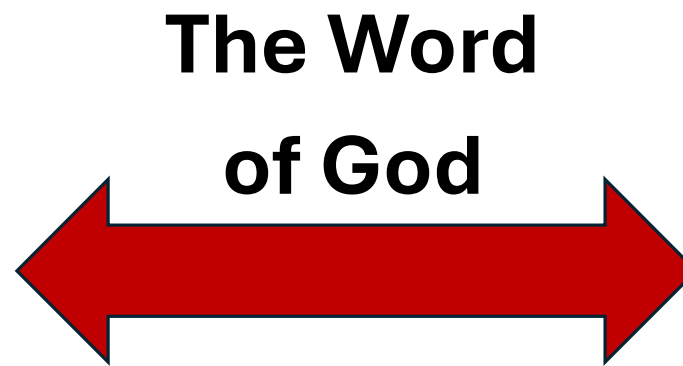
What unites a sign to the thing it signifies?



“And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.” – Genesis 2:9

- What did they receive from the fruit of the tree of life?
  - “Now, lest he reach out his hand and take also the tree of life and eat, and live forever” – Genesis 3:22
- Does life come from the power of the tree itself?
- Why then does the tree give life?

**The Sign -**  
Tree of Life

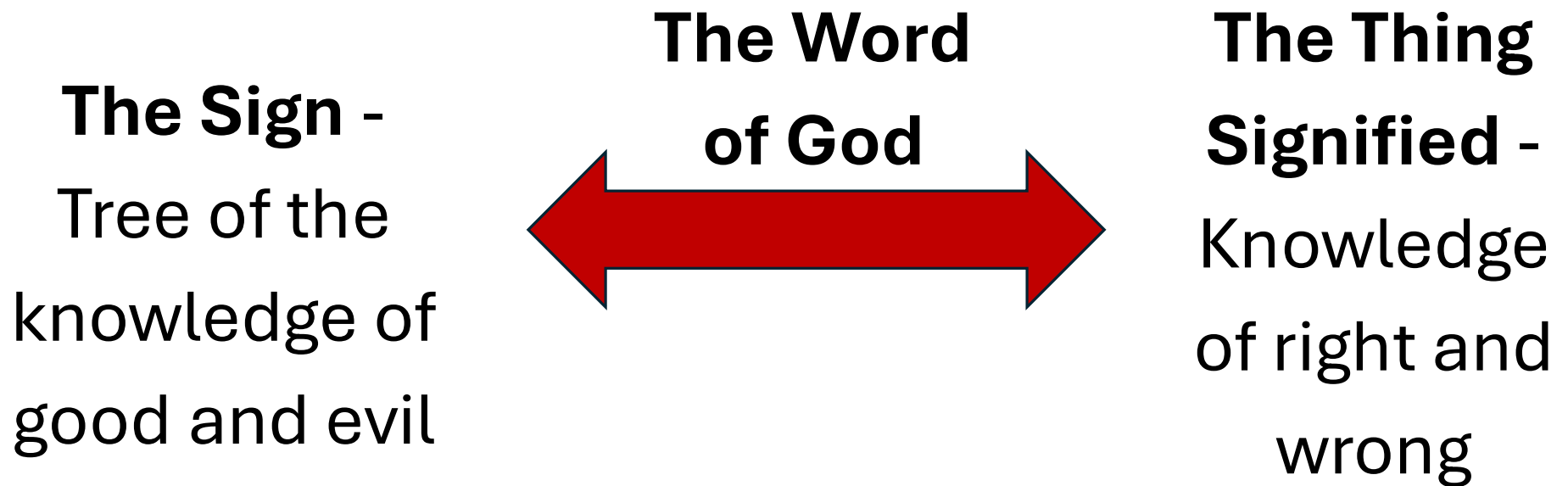


**The Thing  
Signified -**  
Life from  
God



“And out of the ground the LORD God made to spring up every tree that is pleasant to the sight and good for food. The tree of life was in the midst of the garden, and the tree of the knowledge of good and evil.” – Genesis 2:9

- What did they receive from the fruit of the tree of the knowledge of good and evil?
- Does this knowledge come from the power of the tree itself?
- Why then does the tree give this knowledge?

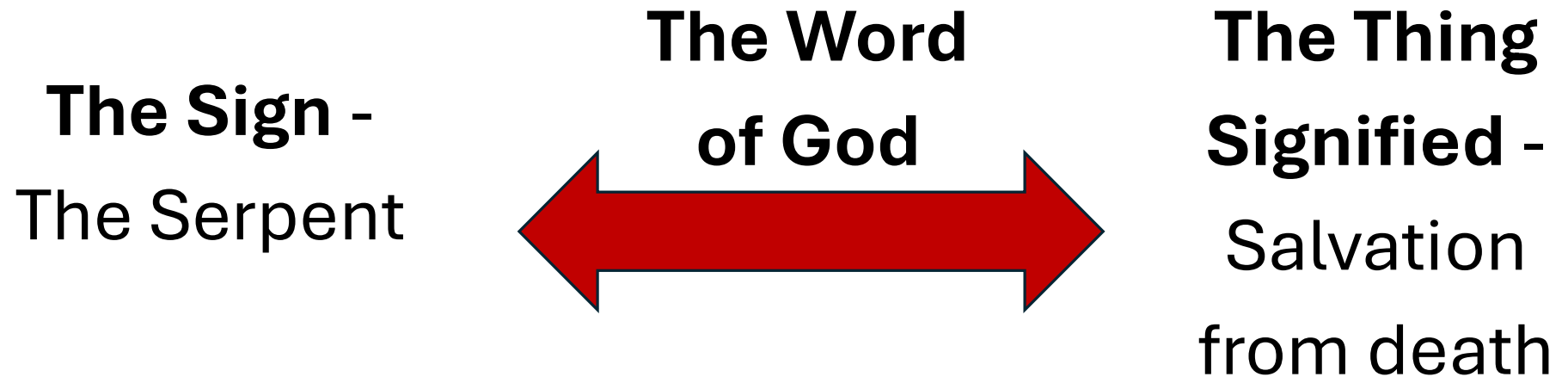


# On Signs and Symbols

## Bronze Serpent

### **Numbers 21:5–9 (ESV)**

<sup>5</sup>And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.” <sup>6</sup>Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. <sup>7</sup>And the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us.” So Moses prayed for the people. <sup>8</sup>And the LORD said to Moses, “Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.” <sup>9</sup>So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.



# On Signs and Symbols

## Samson's Hair

### Judges 13:2–5 (ESV)

<sup>2</sup>There was a certain man of Zorah, of the tribe of the Danites, whose name was Manoah. And his wife was barren and had no children. <sup>3</sup>And the angel of the LORD appeared to the woman and said to her, “Behold, you are barren and have not borne children, but you shall conceive and bear a son. <sup>4</sup>Therefore be careful and drink no wine or strong drink, and eat nothing unclean, <sup>5</sup>for behold, you shall conceive and bear a son. No razor shall come upon his head, for the child shall be a Nazirite to God from the womb, and he shall begin to save Israel from the hand of the Philistines.”

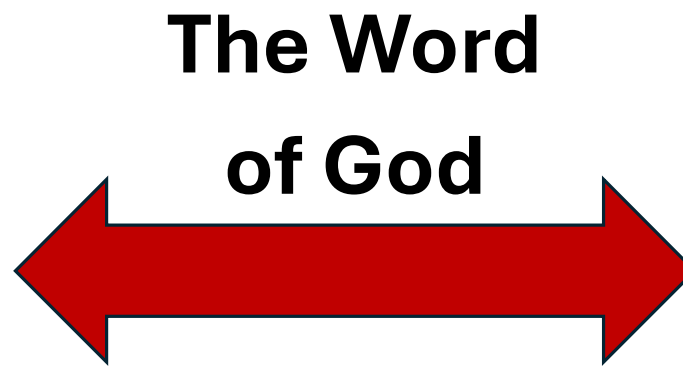
# On Signs and Symbols

## Samson's Hair

### **Judges 16:17–19 (ESV)**

17 And he told her all his heart, and said to her, “A razor has never come upon my head, for I have been a Nazirite to God from my mother’s womb. If my head is shaved, then my strength will leave me, and I shall become weak and be like any other man.” 18 When Delilah saw that he had told her all his heart, she sent and called the lords of the Philistines, saying, “Come up again, for he has told me all his heart.” Then the lords of the Philistines came up to her and brought the money in their hands. 19 She made him sleep on her knees. And she called a man and had him shave off the seven locks of his head. Then she began to torment him, and his strength left him.

**The Sign -**  
Samson's  
Hair



**The Thing  
Signified -**  
Strength  
from God

### **John 9:6–7 (ESV)**

<sup>6</sup> Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud <sup>7</sup> and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing.

- Jesus heals using two material objects, the mud and the washing in the pool
- In other healing miracles Jesus doesn't use any means to heal, why do you think He uses these means?



- What reason does God give the signs?
- Let us consider the sign of circumcision

# On Signs and Symbols

## Signs and Seals

Genesis 17:9–14 (ESV)

<sup>9</sup> And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. <sup>10</sup> This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. <sup>11</sup> You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. <sup>12</sup> 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, <sup>13</sup> 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. <sup>14</sup> Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”

# On Signs and Symbols

## Signs and Seals

- Did circumcision make Abraham righteous?
- Was it circumcision itself that made the Israelite part of the covenant people of God?
- Were they considered a part of the covenant if they were not circumcised?
- The sign is so closely connected to the promise that it is indistinguishable

# On Signs and Symbols

## Signs and Seals

Romans 4:9–12 (ESV)

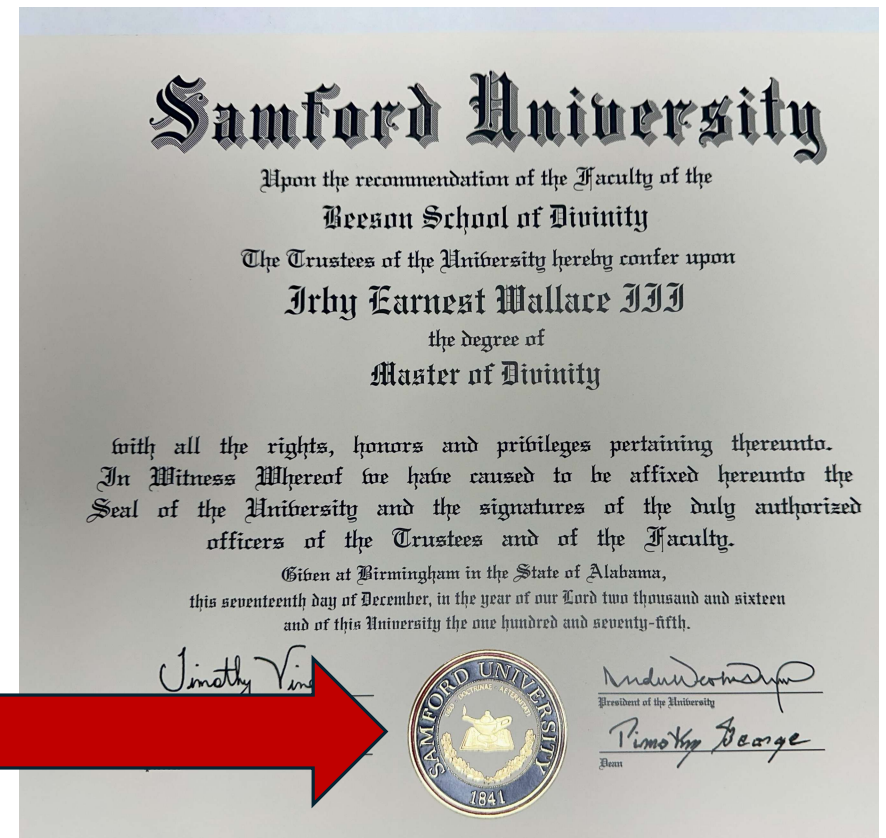
<sup>9</sup> Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. <sup>10</sup> How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised.

<sup>11</sup> He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, <sup>12</sup> and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

# On Signs and Symbols

## Signs and Seals

- The **sign** is the **seal** of the **promise**



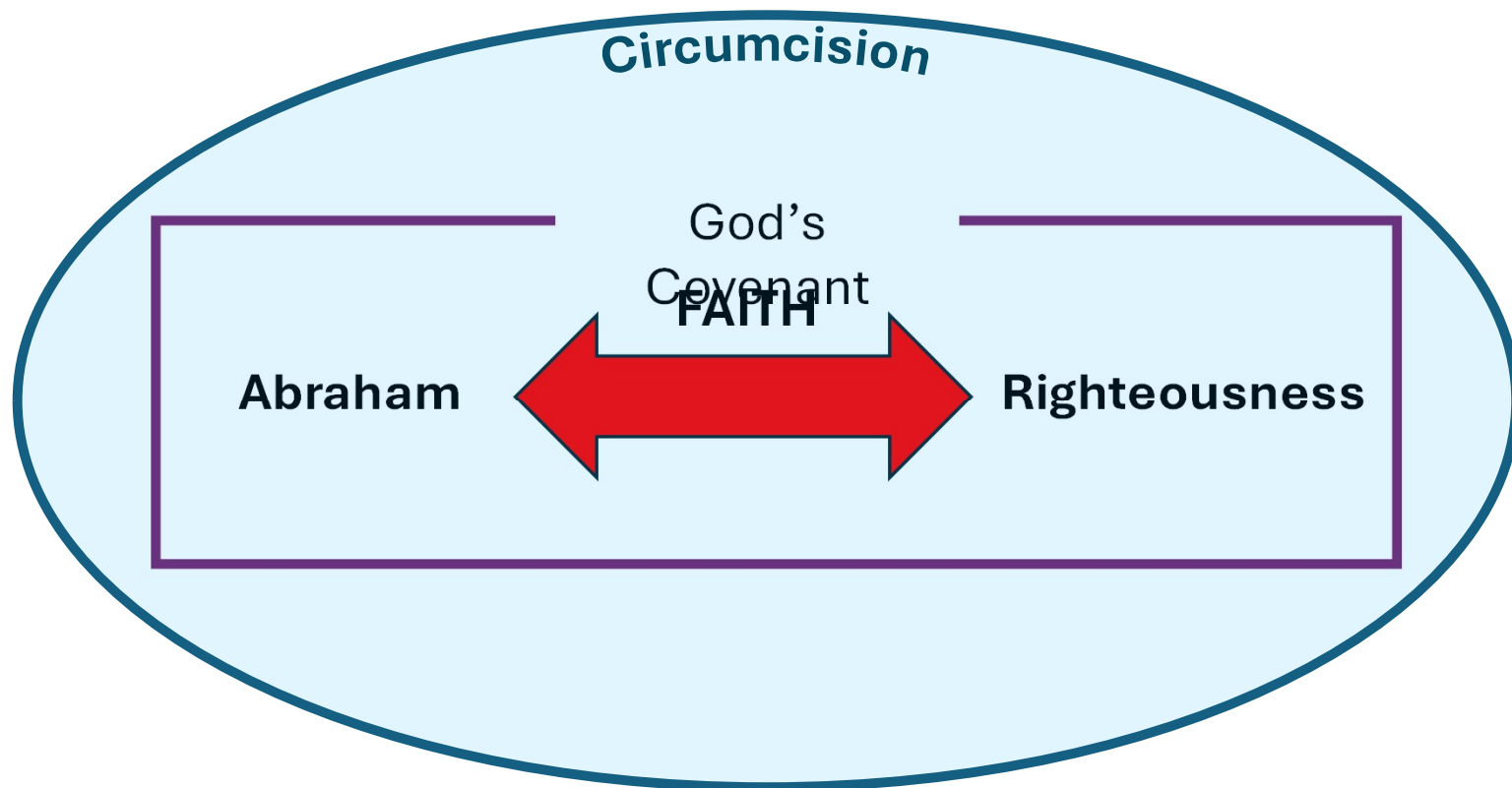
# On Signs and Symbols

## Signs and Seals

- Think about this in terms of circumcision
- The promise of God is the covenant that he gives Abraham
- The seal is the sign of circumcision which is God's promise to Abraham of the covenant

# On Signs and Symbols

## Signs and Seals



- “There Paul expressly argues that Abraham’s circumcision was not for his justification but for the seal of that covenant by faith in which he had already been justified. And what is there, I beg, to offend any man greatly if we teach that the promise is sealed by the sacraments, when it is clear from the promises themselves that each confirms the other?”
  - John Calvin, *Institutes of the Christian Religion*, Book 4, Chapter 14, Section 5.



# On Signs and Symbols

## Signs and Seals

- Abraham receives righteousness through his faith, not through circumcision
- The sign itself does not give righteousness
- God's promise is given through the covenant
- God gives Abraham the sign of circumcision as the sign/seal (the promise) that his covenant will be true
- The promise of the sign confirms the promise of the covenant
- Why does God give us so many promises?

# On Signs and Symbols

## Signs and Seals

- “The sacraments, therefore, are exercises which make us more certain of the trustworthiness of God’s Word. And because we are carnal, they are shown under carnal objects, to instruct us according to our dull capacity, and to lead us by the hand as tutors lead children. Augustine calls a sacrament “a visible word” for the reason that it represents God’s promises as painted in a picture and sets them before our sight, portrayed graphically and in the manner of images.

-John Calvin, *Institutes of the Christian Religion*, Book 4, Chapter 14, Section 6.

# On Signs and Symbols

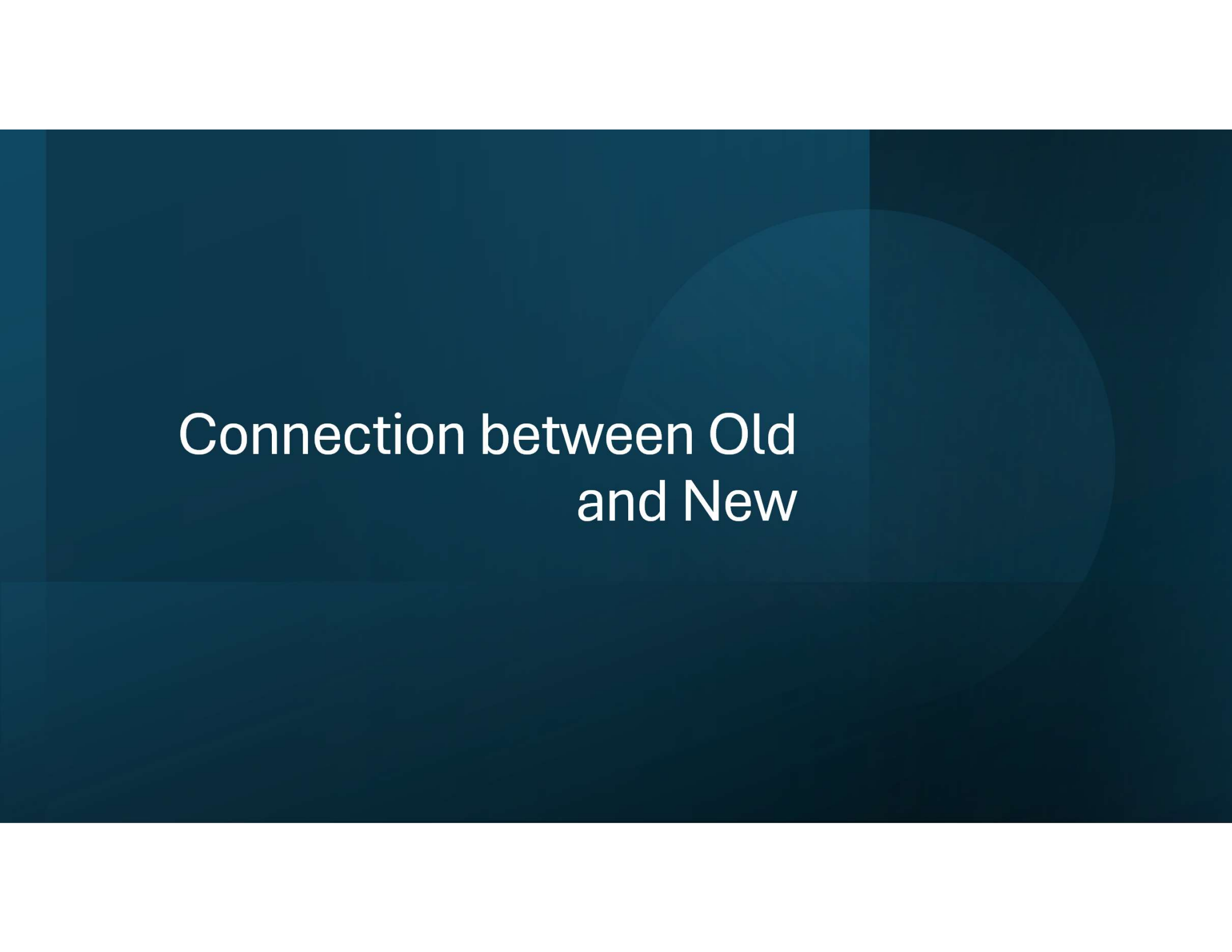
## Signs and Seals

- The reason God gives us these signs is because we are weak. Praise God!
- These signs are visible words like real-life paintings which experience through all our senses
- God does not **need** to give us these signs, but he does so for our benefit which is his grace
- By giving Abraham the sign of circumcision, he and his wife would both be constantly reminded of the covenant and promises of God

# On Signs and Symbols

## Summary

- God has always given his grace, promises, and salvation through physical means
- These physical means are signs that signify the work of God
- The **signs** make visible the working of God and point us toward God
- These signs do not give us righteousness in themselves
- These signs are given as **seals** which confirm the promises of God
- God gives us these signs to help us in our weakness



# Connection between Old and New

# Connection between Old and New

- The language of signs and seals is fine for circumcision, but what does that have to do with baptism and the Lord's Supper?
- I'm glad you asked.

# Connection between Old and New

- Israel was given two ordinances just as we were: one that was initiatory and one that was a continuous reminder
  - Circumcision and the Passover
- We are given two ordinances: one initiatory and one that is a continuous reminder
  - Baptism and the Lord's Supper
- The Apostle Paul applies circumcision and the Passover to the Christian life and applies baptism and the Lord's Supper to Israel

# Connection between Old and New

## 1 Corinthians 5:6–8 (ESV)

<sup>6</sup>Your boasting is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup>Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. <sup>8</sup>Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.



# Connection between Old and New

## 1 Corinthians 10:1–5 (ESV)

<sup>1</sup>For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. <sup>5</sup>Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

# Connection between Old and New

## Colossians 2:9–15 (ESV)

<sup>9</sup> For in him the whole fullness of deity dwells bodily, <sup>10</sup> and you have been filled in him, who is the head of all rule and authority. <sup>11</sup> In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, <sup>12</sup> having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. <sup>13</sup> And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, <sup>14</sup> by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. <sup>15</sup> He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.

# Connection between Old and New

- Circumcision, Passover, Baptism, and Communion have many differences and similarities, but they are all given to us as signs of the covenants and seals of the promises and works of God
- The language of signs and seals found in Romans 4:11 gives us a way in which we can talk about these signs



# Scripture on Baptism:

## The Great Commission

# Scriptures on Baptism

## Great Commission

- “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 28:16
- We are commanded to make disciples by baptizing them in the name of the Father, Son, and Holy Spirit

# Scriptures on Baptism

## Great Commission

Mark 16:14–16 (ESV)

14 Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen. 15 And he said to them, “Go into all the world and proclaim the gospel to the whole creation. 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

- Mark 16:9-20 is called “the longer ending of Mark” and some of the earliest manuscripts of the Bible do not include this passage at all
- Some say it should be included, and some say it shouldn’t (depends on what helps or hurts your theology)



# Scripture on Baptism:

Conversion Accounts, The Altar  
Call, and The Sinner's Prayer

# Scriptures on Baptism

## Conversion Accounts

- Acts 2:37-41, 8:12-24, 8:35-38, 9:17-18, 10:44-48, 16:14-15, 16:30-34, 18:5-8, 19:1-7, 22:12-16
- In each conversion account we see the same pattern:
  - The Word is preached
  - The Word is believed
  - The convert is baptized
  - The Holy Spirit is received
- While the order in which the Holy Spirit is received does vary in Acts, all four of these elements make up the conversion of a sinner into the faith



# Scriptures on Baptism

## Conversion Accounts

Acts 8:34–39 (ESV)

<sup>34</sup> And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?” <sup>35</sup> Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. <sup>36</sup> 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?” <sup>38</sup> And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. <sup>39</sup> And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.

# Scriptures on Baptism

## Conversion Accounts

Acts 16:14–15 (ESV)

<sup>14</sup> One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. <sup>15</sup> And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us.

# Scriptures on Baptism

## Conversion Accounts

Acts 22:12–16 (ESV)

<sup>12</sup> “And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there, <sup>13</sup> came to me, and standing by me said to me, ‘Brother Saul, receive your sight.’ And at that very hour I received my sight and saw him. <sup>14</sup> And he said, ‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; <sup>15</sup> for you will be a witness for him to everyone of what you have seen and heard. <sup>16</sup> And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.’

# Scriptures on Baptism

## Conversion Accounts

- What is the pattern of Southern Baptist Churches in leading someone to salvation?
  - Preach the Word
  - Invitation and altar call
  - Sinner's Prayer
  - Baptism
- Some would say that the Sinner's Prayer is our repentance and profession of faith
  - The word we translate into repent is **Μετανοέω (metanoëu)** which means “to change one's mind, feel remorse, be converted”
  - Repentance is not a prayer

# Scriptures on Baptism

## Conversion Accounts

- Baptism was the initial confession of the new convert in their faith
  - We have replaced the role of baptism with the altar call and sinner's prayer
  - This process began in the Great Awakenings with the “anxious seat” or “mourner's bench” being used in “invitations to the altar” where individuals seeking salvation would sit up front for two purposes:
    - To bear down on the person and to get them to “break away from the chains of pride”
    - “To detect deception and delusion, and thus prevent false hopes”
- (From *Lectures on Revivals* by Charles Finney)

# Scriptures on Baptism

## Conversion Accounts

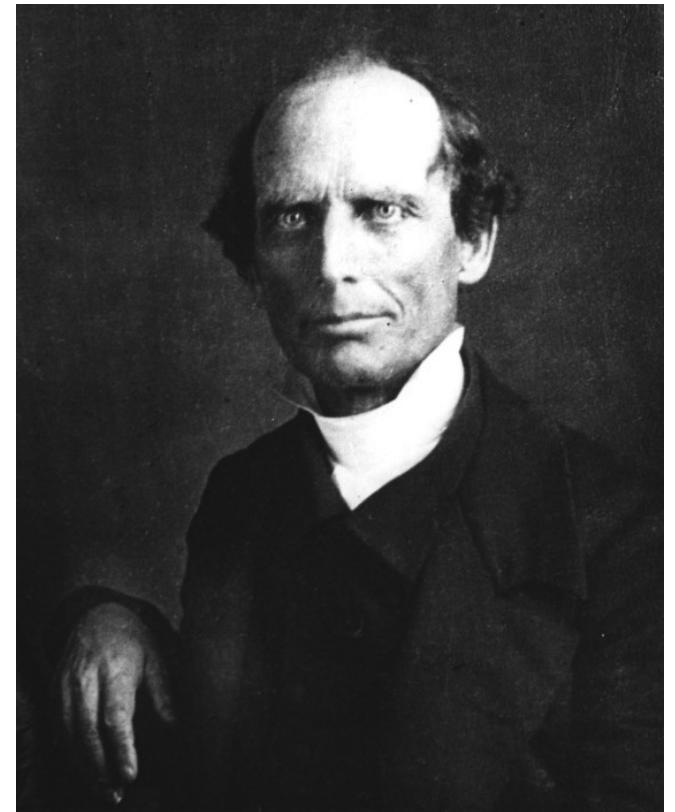
- Though not the developer of the altar call, Charles Finney made it popular through his preaching and teaching in the early 19<sup>th</sup> century
- In the latter part of the 19<sup>th</sup> century, Dwight L. Moody would make this practice popular for mass evangelism
- While Charles Finney, D.L. Moody, and others created the framework for the sinner's prayer in their methodology, it would be Billy Graham and Bill Bright who would catapult the use of the sinner's prayer in the altar call in the twentieth century
- By the 1960s, the sinner's prayer and the altar call were the standard forms of evangelism
  - For more information, see this article: <https://www.9marks.org/review/the-origins-of-the-altar-call-and-the-sinners-prayer/>

# Scriptures on Baptism

## Conversion Accounts

“The church has always felt it necessary to have something of the kind to answer this very purpose. In the days of the apostles baptism answered this purpose. The Gospel was preached to the people, and then all those who were willing to be on the side of Christ were called on to be baptized. It held the precise place that the anxious seat does now, as a public manifestation of their determination to be Christians.”

- Finney, Charles, *Lectures on Revivals*, Lecture XIV



# Scriptures on Baptism

## Conversion Accounts

- In no way am I intending to tear down the work those great preachers of the Gospel nor all the faithful men and women who have used this approach for the last 100-150 years
- Nor am I saying that a time for response to the preaching of the Word is wrong
- However, we need to think about the language we use in calling people to conversions and ask if it is biblical:
  - “Repeat this prayer and you will be saved”
  - “Ask Jesus into your heart”
  - “Jesus is knocking on your heart, will you let him in?”



# Scriptures on Baptism

## Conversion Accounts

- Our current approach to evangelizing the sinner causes people to later ask, “Did I really mean it when I prayed the prayer or called on Jesus?”
  - Our approach to conversion causes people to doubt their conversion
  - Does your salvation have anything to do with how much emotion or sincerity you put into your prayer?
  - At any point in scripture are we told to pray Jesus into our hearts?
- In scripture what we see when someone wants to be saved is “repent and be baptized”
  - Conversion is about God opening our eyes to the truth and us responding in faith and repentance (See BFM, Article IV, Section A)
  - Baptism then serves as our confession of faith and repentance (which we will see in scripture later)

# Scriptures on Baptism

## Conversion Accounts

- You may want to respond with:

Romans 10:10 (ESV)

<sup>10</sup> For with the heart one believes and is justified, and with the mouth one confesses and is saved.

- That confession is not the sinner's prayer:

Romans 10:9 (ESV)

<sup>9</sup> because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.



# Scripture on Baptism:

## Acts 2:38 Debate

# Scriptures on Baptism

Acts 2:38

Acts 2:36–41 (ESV)

<sup>36</sup> Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

<sup>37</sup> Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” <sup>38</sup> And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.” <sup>39</sup> For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” <sup>40</sup> And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” <sup>41</sup> So those who received his word were baptized, and there were added that day about three thousand souls.

# Scriptures on Baptism

Acts 2:38

- Acts 2:36-41 (1 Peter 3:21, also) poses a major challenge to the modern Baptist theology of baptism who want to say that Baptism has nothing to do with the forgiveness of sins
- In the past few years at the annual Southern Baptist Convention, there have been motions put forward to include the Nicene Creed in the BFM
- This has raised a major concern for many Southern Baptists as the Nicene Creed includes a phrase that says, “I acknowledge one baptism for the remission of sins”
  - For more on this, see <https://www.centerforbaptistrenewal.com/blog/2024/6/20/one-baptism-for-the-remission-of-sins-baptists-and-the-baptism-clause>

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- Acts 2:36-41 (1 Peter 3:21, also) poses a major challenge to the modern Baptist theology of baptism who want to say that Baptism has nothing to do with the forgiveness of sins
- Baptists read this verse like this, <sup>38</sup> And Peter said to them, “Repent [REDACTED] [REDACTED] for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
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Acts 2:38

- Why do Southern Baptists have such a problem with this phrase from Acts 2:38 and from the Nicene Creed?
  - It seems to contradict other scripture on how our sins are forgiven
  - Ephesians 1:13 (ESV) - In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit
  - Romans 10:10 (ESV) - For with the heart one believes and is justified, and with the mouth one confesses and is saved.
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- For Southern Baptists then this verse cannot mean what it seems to mean if it contradicts scripture
  - Therefore, they typically go to the Greek to figure out what it really means



# Scriptures on Baptism

## Causitive εἰς

- The Causitive εἰς (eis)
  - Acts 2:38 – And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ **for** the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”
  - The Greek word translated “for” is “eis”
  - Eis is a preposition that has a wide variety of uses: to, unto, into, toward, so that, for, in order to, with respect to, against
- Many today propose that eis also has a “causative meaning”
  - Acts 2:38 with a causative eis – “And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ **because of** the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”

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  - All of these meanings are forward-looking
- Many today propose that eis also has a “causative meaning” or a backward-looking meaning
  - Acts 2:38 with a causative eis – “And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ **because of** the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”

# Scriptures on Baptism

Causitive εἰς

- One passage they will often quote to prove this use of the eis is
  - Matthew 12:41 – “The men of Ninevah will rise up at the judgement with this generation and condemn it, for they repented **at** the preaching of Jonah, and behold, something greater than Jonah is here.”
- However, no one wants to change the meaning of eis in Matthew 26:28 and Luke 3:3
  - Matthew 26:28 - “for this is my blood of the covenant, which is poured out for many **for** the forgiveness of sins.”
  - Luke 24:47 – “and that repentance **for** the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.”

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# Scriptures on Baptism

Causitive εἰς

- The earliest I can find of anyone reading Acts 2:38 with a causative eis is in 1923 from an article written by J.R. Mantey
  - That doesn't mean there isn't anyone before then, but I have yet to find it (if you do find something please let me know)
- I have also never seen a single English translation of the Bible which translates the verse with “because of”
  - “I’m very disappointed in many of our English translations which don’t bring this up.” – Andy Woods, <https://www.youtube.com/watch?v=MNil9nnZdW4> , 06:21.

# Scriptures on Baptism

## Repunctuation

- A second argument often brought forward by Baptists is that the verse needs to be repunctuated to fit the grammar
- Greek manuscripts do not have punctuation and we have to supply the in our translations
- In Greek, sentences are not structured like English
  - The black dog ran into the road.
  - In Greek you could have, Ran into the road black dog.
    - The only way to know how the subjects, verbs, and prepositions go together is by their endings, cases, and gender

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  - In Greek you could have, Ran into the road black dog.
    - The only way to know how the subjects, verbs, and prepositions go together is by their endings, cases, and gender

# Scriptures on Baptism

## Repunctuation

2 <sup>nd</sup> Person	1 <sup>st</sup> Person
Plural	Singular
“Y’all repent”	“You be baptized”

- Acts 2:38 – And Peter said to them, “Repent and be baptized every one of you in

2 <sup>nd</sup> Person
Plural
“Y’all’s sins”

the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift

of the Holy Spirit.”



# Scriptures on Baptism

## Repunctuation

- The verse would then read like this:

“Repent, and be baptized every one of you, for the forgiveness of your sins...”

OR

“Repent (and be baptized every one of you) for the forgiveness of your sins...”

# Scriptures on Baptism

## Repunctuation

- This reading of the text is very awkward, and it is awkward to think Peter would speak like this in his sermon
- The Church has not read the passage like this historically
- I have never seen an English translation translate this passage in this way