

## INFANT BAPTISM

**Request:** During the Christmas holiday, I attended a Christian church with a friend. The service involved baptizing infants into the church. The text used by the pastor was Luke 2:21-23 and Jesus Christ was the example. My friend was unable to explain the church's doctrinal position for infant baptism. Could you explain why some Christian churches baptize babies into the church?

Let me begin by explaining how to overcome two common dangers of misuse of the Scriptures.

- **The first danger of misuse of the Scriptures is to take verses out of context.** A good study Bible like Ryrie NAS will help you keep verses in context. A good study Bible will bold print or give a heading for the context of a verse.
- **The second danger is to read one's opinions into the Scriptures rather than reading God's will out of them.** It is important to study by I.C.E of the context. Isagogics is studying the historical background of the context. A good study Bible will have an introduction to the Book of the Bible as well as footnotes. You need to attend a good Bible teaching church for the categorical doctrine and exegesis of the passages under study.

**This lesson will study four aspects of why some Christian churches Baptize Infants and why we do not!**

- 1. Let me bring two dangers of misuse of the Scriptures to this specific Infant Baptism. Let's examine how to use your study Bible and the I.C.E method for study.**

Go to Introduction of the Book of Luke for Isagogics: (8 points - Author, Recipient & Purpose, Date & Place, Style, Characteristics, Sources, Plan, and Outline).

Now go to the Outline section and find Lk. 2:21-24 – “The birth and childhood of Jesus.” (Lk. ch.2)

Now go to Lk. Ch.2 and look for the division of the chapter: (4 parts)

- Birth of Jesus,
- Shepherds and angels,
- Jesus presented in Temple and
- As a boy in the Temple

Find the context for Lk.2:21-24 (Jesus presented in the Temple; Lk.2:21-40). Read the context and the footnotes of the context.

Read the footnote of **Lk.2:22** regarding the purification rite of firstborn of the Mosaic Law of the Old Covenant. Are church age believers under the Old Covenant or New Covenant?

**Church Eucharist:** “This cup is the New Covenant in My blood; do this, as often as you drink it, in remembrance of Me.” (1 Cor.11:25/ **no longer shadow Christology cup** of Old Covenant) (Heb.8:6-13; 9:1, 15, 28; 10:9).

- 2. Lk.2:21-24 deals with the firstborn purification rite of Jesus Christ according to the Mosaic Law.**

Jesus did this in order to fulfil OC shadow Christology – “For Christ is the end of the law for righteousness to everyone who believes.” (Rom.10:4)

There are at least 9 key OC words in Lk.2:21-24 - (8<sup>th</sup> day, circumcise, named, purification, Law of Moses, Jerusalem to present to Lord, written in Law (Ex.13:1-2, 12, 15; Num.3:13; Lev.12:4), offer a sacrifice, pair of doves or two young pigeons.

Jesus was circumcised not baptized as an infant (5BC). His baptism didn't occur until He was 31 years of age (26AD) (Lk.3:1-3, 21-23). His baptism began the transition period between covenants; shadow Christology to historical Christology, dispensations, priesthoods, divine agencies, and canons.

This Christian pastor substituted NC sprinkling baptism for OC circumcision. **He did this because he either is ignorance of the importance of dispensation and covenant teachings or has rejected them.**

As grace believers, we fought this theological war in the Jerusalem church conference of Acts 15 – “And some men came down from Judea and began teaching the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’” (Acts 15:1)

“But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.” (Acts 15:11)

### **3. The requirements for NC baptism are important to this discussion. NC baptism is not a substitute for circumcision or any other OC shadow Christology issue.**

Water baptism was part of the discipleship program of the early church – “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

This was the major doctrinal issue at the Jerusalem church conference of Acts 15. “Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.” (Gal.2:16)

Water baptism (baptizo) was by immersion-identity as a result of faith in the gospel of Jesus Christ - “And as they went along the road they came to some water; and the eunuch said, ‘Look! Water! What prevents me from being baptized?’ and Philip said, ‘If you **believe** with all your heart, you may.’ And he answered and said, ‘**I believe** that Jesus Christ is the Son of God.’ And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch; and he baptized him.” (Acts 8:36-38)

### **4. Having a baby seems to awaken a need for religious training in many American couples.**

This leads many parents to seek out Christian denominations that practice infant baptism or dedication services of babies.

These denominations use Scriptures out of dispensational and covenant context to prove their doctrinal position for this rite. Some Scriptures that they use are 1 Sam.1:21-28; Lk.2:21-23; and Mk.10:13-16.

They point to the concept of covenant households Joshua 24:15; Acts 2:38-39; 16:33- 34; 1 Cor.7:10-16.

- **Here is their thinking** - “Just as circumcision was a sign of becoming part of God’s covenant community; so is baptism. How could babies from covenant families, circumcised in the old era, not be baptized in the new era? Baptism is a sign and seal of entering the community of Christ. The spiritual means of circumcision is fulfilled in the new covenant sign of baptism. But it is no substitute for personal faith.” (Christian Reformed Church)

We believe the New Covenant Scriptures teach that the Christian family is personally responsible to train their children in the Lord (Eph.6:1-4; Col.3:20-21; 1 Tim.3:4-5; Titus 1:6).

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