



Introduction

- The Covenant of Grace and Baptism
- The New Covenant and The Law

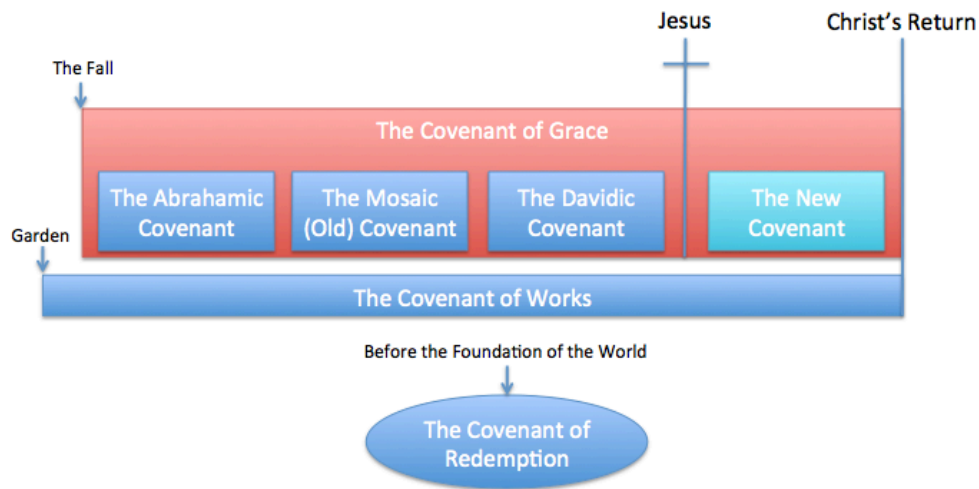
The Covenant of Grace and Baptism

Paedobaptism

- Those who baptize infants are called paedobaptists.
- Those who believe baptism should follow saving faith are called credobaptists.

“Same Substance – Different Administrations” – the covenant with Abraham is an actual administration or subset of the Covenant of Grace.

Same Substance – Different Administrations



- An infant has no understanding about God or faith, but the male infant was marked as a part of the covenant community.
- Abraham received circumcision after he was justified so circumcision was a sign of his faith. Romans 4:1-12
- God commanded male children born after Abraham to be given this sign even before they had faith, and some who were circumcised, like Ishmael, never had faith.
- It is wrong to say a mark of faith cannot be given before faith is present since that is what happened in the Old Testament.
- Should we mark our children as members of the covenant community with the hope that one day they will have saving faith? If so, since Christians do not circumcise for religious reasons, what is the appropriate mark?



- The New Testament parallel to circumcision is baptism. Colossians 2:11-12
- Just as circumcision did not save the child, baptism does not save the child. It simply marks him or her as part of the covenant community.
- Since the Abrahamic Covenant and the New Covenant are both administrations of the same Covenant of Grace, you have can unregenerate members of the covenant community, that is, the church.
- There is strong correlation assumed between the Old Testament and the New Testament.
- Since God does not prohibit infant baptism we should practice infant baptism.

Credobaptism

- We do not baptize infants because we disagree with the paedobaptist argument.
- We agree there is continuity between the Old and New Testaments because of the Covenant of Grace.
- Paedobaptists tend to emphasize the continuity between the testaments at the expense of the discontinuity. The New Covenant only consists of those who are regenerate, those who have faith. Jeremiah 31:31-34
 - God says through Jeremiah that everyone in this new covenant will know him. There will be no one in the new covenant that will be unregenerate.
 - No one enters the new covenant apart from faith. This is an important place where we see discontinuity with the Old Testament. Romans 9:6, Romans 11:19-20
 - People of Israel that were just physical descendants of Abraham were broken off because of *unbelief*. Colossians 2:11-12, which shows the link between circumcision and baptism, says “we are raised with him *through faith*.”
- The sign of the New Covenant, baptism, is only for those who have placed their trust in Christ.

The New Covenant and The Law

- Jesus fulfills the law given to Moses at Mt Sinai. Matthew 5:17-18
- Jesus completely fulfilled the law and earned righteousness that he imputes to those who belong to him.
- Jesus was the final sacrifice so all the regulations for offerings and sacrifice are no longer applicable.
- The believer is no longer under the law. Galatians 5:18, Romans 6:14, Hebrews 8:13
- It would seem that the New Testament believer is free to do whatever he or she wants. Romans 6:15

God's Law

Old Testament law can be considered in three categories:

- Ceremonial
- Civil
- Moral

Ceremonial Law

- The ceremonial laws are the laws that relate to offerings and sacrifices. Mark 7:14-19, Colossians 2:16-17, Hebrews 10:1-10



- Jesus makes us clean, and Jesus keeps us clean.

Civil Law

- The civil laws were the laws governing the nation of Israel in the Promised Land.
- Israel as a nation no longer exists.
- Since there is no physical nation of Israel in the Promised Land these laws no longer apply.

Moral Law

- The moral law is timeless.
- God establishes what is right and what is wrong, and since God is immutable, that is, he never changes, his standard of right and wrong never changes.
- We uphold the moral law when we love as Christ loves. Romans 13:8-10

Law and Grace

- We are no longer under the ceremonial and civil law.
- We are still under the moral law but in a different way. Galatians 2:15-16
- Our righteousness does not come from our obedience but from the obedience of Christ. 1 Corinthians 9:19-21
- God's moral law abides and is still relevant to the New Testament believer.

The Threefold Use of The Law

Mirror

The first use of the law is to show us who we really are. It does this by showing us who God really is. It mirrors God's righteousness. Galatians 3:24, Romans 3:20

Restrain Evil

The second use of the law is to restrain evil.

Guidelines for Living

The third use of the law is to show us what is pleasing to God. Romans 13:8-10.

Conclusion

- The study of Covenant Theology is not just a theological exercise, but a look into our promise making and promise keeping God.
- These covenants should encourage us to be faithful as our God has been completely faithful to us.