

OUR COVENANT TOGETHER, Read Jeremiah 31:31-34 and 1 Cor. 11:25.

A COVENANT IS AN AGREEMENT, FROM THE OLD FRENCH WORD "COVENIR" MEANING TO AGREE.

~~COVENTRY MEETING TO AGREE.~~
THERE HAVE BEEN SOME FAMOUS COVENANTS OF HISTORY.

IN 1919 WAS MADE THE COVENANT OF THE LEAGUE OF NATIONS,
WHICH WAS ACTUALLY THE FIRST 26 ARTICLES OF THE TREATY

IN 1638 THE SCOTTISH PRESBYTERIANS MADE A COVENANT FOR THE DEFENSE OF PRESBYTERIANISM AGAINST EPISCOPACY; THIS WAS CALLED THE NATIONAL COVENANT.

GOD IN THE BIBLE MADE COVENANTS WITH ADAM, ABRAHAM, ISAAC, MOSES, DAVID, AND WITH HIS PEOPLE ISRAEL.

THERE IS THE NEW COVENANT, PROPHESIED BY JEREMIAH AND

FOUND IN THE NEW TESTAMENT, (HEB. 8:8,10,13.)

IN GEN. 6:18, GOD SAID " WILL ESTABLISH M

AND AGAIN (9:13) I DO SET MY BOW IN THE CLOUD, AND IT SHALL BE FOR A TOKEN OF A COVENANT BETWEEN ME AND THE EARTH.

INT JUDGES 2:1, GOD PROMISED, "I SHALL NEVER BREAK MY COVENANT WITH YOU."

IN JER. 50:5 WE READ "COME, LET US JOIN OURSELVES TO THE LORD IN A PERPETUAL COVENANT."

Jeremiah 31:31-34

WITHOUT THINKING SPECIFICALLY OF ANY PARTICULAR COVENANTS OF ANY DISPENSATIONAL DIVISION OF SCRIPTURE, I WOULD LIKE TO SPEAK IN GENERAL OF TWO OUTSTANDING COVENANTS IN THE BIBLE: THE COVENANT OF WORKS, AND THE COVENANT OF REDEMPTION.

I. THE COVENANT OF WORKS

1. ITS TERMS ARE: DO AND LIVE; SIN AND DIE. (SURELY DIE
GEN. 2:17, IN THE DAY THAT THOU EATEST THEREOF THOU SHALT
ISA. 1:19,20, IF YOU ARE WILLING AND OBEDIENT, YE SHALL EAT
THE FRUIT OF THE LAND: BUT IF YE REFUSE AND REBEL,
YE SHALL BE DEVOURLED WITH THE SWORD."

2. IT WAS BROKEN BY OUR FIRST PARENTS, ADAM & EVE, IN EATING THE FORBIDDEN FRUIT, AND ALL MANKIND SINNED IN THEM AND FELL WITH THEM. ROM. 5:12, WHEREFORE, AS BY ONE

MAN SIN ENTERED INTO THE WORLD, AND DEATH BY SIN;
AND SO DEATH PASSED UPON ALL MEN, FOR THAT ALL HAVE SINNED.
3. THE LAW WAS NOT GIVEN TO SAVE MEN BUT TO SHOW THEM THEIR
HEAT AND DISGRACE.

NEED OF SALVATION. ROM. 3:18-20. NOW WE KNOW THAT WHAT THINGS SOEVER THE LAW

ROM. 3:19,20, NOW WE KNOW THAT WHAT THINGS SOEVER THE LAW SAITH, IT SAITH TO THEM WHO ARE UNDER THE LAW; THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD. THEREFORE BY THE DEEDS OF THE LAW THERE SHALL NO FLESH BE JUSTIFIED IN HIS SIGHT; FOR BY THE LAW IS THE

KNOWLEDGE OF SIN." GAL. 3:11,24,25, ANBXRMEXXWMXX5XNGQXBRXXAKIMXXBNKXXMEWM

XMAX: 910 OF 910 "NO MAN IS JUSTIFIED BY THE LAW IN THE SIGHT OF GOD. THE LAW WAS OUR SCHOOLMASTER TO BRING US UNTO CHRIST THAT WE MIGHT BE JUSTIFIED BY FAITH. BUT AFTER THAT FAITH IS COME WE ARE NO LONGER UNDER A SCHOOLMASTER."

4. HUMAN WORKS HAVE NO SAVING POWER WHATSOEVER.

EPH. 2:8,9 AND TITUS 3:5

II. THE COVENANT OF REDEMPTION, (SEE 2ND TIM. 1:9)

1. NOT ACCORDING TO OUR WORKS
2. BUT ACCORDING TO HIS OWN PURPOSE AND GRACE
3. THE FRUIT OF THE SOVEREIGN LOVE AND GOOD WILL OF GOD. JN. 3:16
4. THIS IS A SURE AND EVERLASTING COVENANT WHICH GIVES SECURITY TO THOSE WHO ARE SAVED UNDER ITS PROVISIONS.
A. ISA. 61:8, I WILL MAKE AN EVERLASTING COVENANT WITH THEM.
B. ISA. 55:3, I WILL MAKE AN EVERLASTING COVENANT WITH YOU EVEN THE SURE MERCIES OF DAVID."
5. FILLED WITH ALL SPIRITUAL BLESSINGS TO TRUE BELIEVERS IN CHRIST EPH. 1:3-5, BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HATH BLESSED US WITH ALL SPIRITUAL BLESSINGS IN HEAVENLY PLACES IN CHRIST: ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE: HAVING PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD IRREASUR OF HIS WILL."
6. IT IS THE NEW COVENANT.
A. NOT NEW IN ACTUAL SUBSTANCE, FOR IN THE OLD COVENANT CHRIST WAS PROMISED, AND ALL THAT WERE SAVED UNDER IT WERE SAVED BY FAITH IN THE BLOOD OF THE MESSIAH THAT WAS TO COME: ROM. 4:3, "ABRAHAM BELIEVED GOD, AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS."
B. BUT IT IS CALLED "NEW" IN THE MANNER OF ITS MANIFESTATION.
(1). FREED OF THE RITES OR CEREMONIES WITH WHICH IT WAS FORMERLY ADMINISTERED.
(2). RATIFIED AFRESH BY THE BLOOD OF ACTUAL SUFFERINGS OF XT.
(3). NOT CONDITIONED ON THE OBEDIENCE OF MEN, BUT BASED ON GOD'S DOING A NEW WORK IN THE HEART OF MEN, AND GIVING THEM A NEW RELATIONSHIP WITH HIMSELF:
HEB. 8:10, FOR THIS IS THE COVENANT THAT I WILL MAKE, IN THOSE DAYS, SAITH THE LORD, I WILL PUT MY LAWS INTO THEIR MIND, AND WRITE THEM IN THEIR HEARTS: AND I WILL BE TO THEM A GOD, AND THEY SHALL BE TO ME A PEOPLE.
(4). ATTENDED WITH A LARGER MEASURE OF THE GIFTS AND GRACES OF THE SPIRIT.

III. BAPTISM IS THE OUTWARD SYMBOL OF THIS Covenant of Redemption.

1. COMMENDED BY CHRIST
A. FIRST BY HIS OWN EXAMPLE, MT. 3:13-17
B. HE BAPTIZED THROUGH HIS DISCIPLES, JN. 4:1,2
C. THEN IN HIS SPECIFIC COMMISSION, MT. 28:19,20.
D. IT IS THEREFORE DISOBEDIENCE ON THE PART OF THE BELIEVER WHO REFUSES TO OBEY AND ACCEPT THE COMMAND OF HIS LORD.
2. THE SCRIPTURAL MODE OF BAPTISM IS IMMERSION, & IMMERSION ONLY.
A. THIS IS SHOWN FIRST BY THE MEANING OF THE WORD.
(1). THE GREEK TRANSLATION OF THE O.T.
(A). IN 2ND KINGS 5:14, NAAMAN DIPPED HIMSELF (BAPTIZED, OR IMMERSED, FROM THE WORD BAPTO, TO DIP; USED FOR THE HEB. WORD WHICH MEANS TO DIP, TO DIP IN, OR TO IMMERSE.
(B). EZEK. 36:25, "I WILL SPRINKLE CLEAN WATER UPON YOU" USES FOR "SPRINKLE" ANOTHER WORD, HRANO, (SOMETIMES HRANTIDZO; STILL ANOTHER WORD FOR "TO POUR", BUT NEVER IN EITHER INSTANCE BAPTO OR BAPTIDZO).

(2). THE GREEK WRITERS OF N.T. TIMES USED THE WORD BAPTIDZO OR BAPTIZE TO MEAN TO DIP OR IMMERSE.

(3). EVERY SINGLE PASSAGE IN THE N.T. WHERE THE WORD OCCURS EITHER REQUIRES OR ALLOWS THE MEANING "IMMERSE".

(4). NEVER IN THE BIBLE, EITHER IN THE O.T. OR N.T., IS WATER SAID TO BE BAPTIZED UPON A PERSON OR THING.

B. THAT IMMERSION IS THE SCRIPTURAL METHOD OF BAPTISM IS INDICATED BY THE PREPOSITIONS USED WITH THE WORD BAPTIZE.

(1). "INTO", GR. PREP. "EIS", NOT MERELY "IN" BUT "INTO". IN MK. 1:9, THE JORDAN RIVER IS THE ELEMENT INTO WHICH THE PERSON PASSES IN THE ACT OF BEING BAPTIZED.

(2). THE GR. PREP. "EN", TRANSLATED "IN" IN THE AMER. REV. VER. OF 1901, TRANSLATION OF MK. 1:5,8; MT. 3:11, AND JOHN 1:26,31,33, INDICATING THAT THE WATER IS NOT MERELY THE INSTRUMENT OF THE BAPTISM ("WITH" WATER), BUT AS INDICATING THE ELEMENT IN WHICH THE IMMERSION TAKES PLACE

C. THAT IMMERSION IS THE SCRIPTURAL METHOD OF BAPTISM IS INDICATED BY THE CIRCUMSTANCES ATTENDING THE ADMINISTRATION OF THE ORDINANCE

(1). MK. 1:10, "COMING UP OUT OF THE WATER"

(2). JN. 3:23, "THERE WAS MUCH WATER THERE, OR MANY WATERS"

(3). ACTS. 8:36,39, "THEY BOTH WENT DOWN INTO THE WATER....

...BY GOD'S POWER THEY CAME UP OUT OF THE WATER."

D. IMMERSION IS INDICATED BY THE ALLUSION TO THE ORDINANCE AS YET ANOTHER A "BURIAL", ROM. 6:4

E. IMMERSION IS INDICATED BY THE TESTIMONY OF CHURCH HISTORY AS TO THE PRACTICE OF THE EARLY CHURCHES AS BEING IMMERSION ONLY.

F. FINALLY, IT IS INDICATED BY THE DOCTRINE AND PRACTICE OF THE GREEK CHURCH. THEY SHOULD CERTAINLY KNOW THE MEANING OF THEIR OWN GREEK WORD, BAPTIDZO.

THE PREVAILING USAGE OF THE GREEK LANGUAGE DETERMINES THE MEANING OF THE WORD "BAPTIZE" TO BE "IMMERSE", AND THIS IS ITS FUNDAMENTAL, CONSTANT, AND ONLY MEANING.

CHRIST'S ORIGINAL COMMAND TO BAPTIZE IS THEREFORE A COMMAND TO IMMERSE.

3. WE BELIEVE THAT NO CHURCH HAS THE RIGHT TO MODIFY, OR CHANGE, OR DISPENSE WITH THIS COMMAND OF CHRIST.

THE LOCAL CHURCH IS NOT A LEGISLATIVE, BUT AN EXECUTIVE BODY. THE CHURCH IS NOT ABOVE THE SCRIPTURES.

CHANGING THE METHOD OF ADMINISTERING THE ORDINANCE CHANGES ITS MEANING, AND ALSO CHALLENGES THE FINAL AUTHORITY OF SCRIPTURE.

4. THE SYMBOLISM OF BAPTISM. IT IS A SYMBOL OF:

A. THE DEATH AND RESURRECTION OF CHRIST. ROM. 6:3-4

B. THE PURPOSE OF THAT DEATH AND RES. WAS TO ATONE FOR SIN AND TO DELIVER SINNERS FROM ITS PENALTY AND POWER.

C. OF THE EXPERIENCE OF REGENERATION IN THE PERSON BAPTIZED. NOT SPRINKLING, OR POURING, BUT ONLY IMMERSION, POINTS TO THE DEATH OF CHRIST AS THE CAUSE OF OUR REGENERATION.

D. OF OUR UNION WITH CHRIST THROUGH RECEIVING HIM AND GIVING OURSELVES TO HIM THROUGH FAITH.

E. OF THE RADICAL NATURE OF THE CHANGE EFFECTED IN REGENERATION - A CHANGE FROM SPIRITUAL DEATH TO SPIRITUAL LIFE,

DUE TO THE ENTRANCE OF THE SOUL INTO COMMUNION WITH THE DEATH AND RES. OF CHRIST.

F. OF THE DEATH AND RES. OF THE BELIEVER'S BODY, WHICH WILL COMPLETE THE WORK OF CHRIST IN US, AND WHICH IS ASSURED BY CHRIST'S DEATH & RES.

THEFORE, TO SUBSTITUTE FOR BAPTISM ANYTHING WHICH EXCLUDES ANY

THE THEREFORE, TO SUBSTITUTE FOR BAPTISM ANYTHING WHICH EXCLUDES ALL SYMBOLIC REFERENCE TO THE DEATH OF CHRIST, IS TO DESTROY THE ORDINANCE — JUST AS SUBSTITUTING FOR THE BROKEN BREAD AND POURED OUT WINE OF THE COMMUNION SOME FORM OF ADMINISTRATION WHICH LEAVES OUT ALL REFERENCE TO THE DEATH OF CHRIST WOULD BE TO DESTROY THE LORD'S SUPPER, AND TO CELEBRATE AN ORDINANCE WHICH IS A TOTAL DISRESPECT OF HUMAN INVENTION.

5. THE SUBJECTS OF BAPTISM.

A. REGENERATED BELIEVERS

- (1). CHRIST AND HIS APOSTLES BAPTIZED ONLY THOSE WHO HAD PREVIOUSLY BEEN MADE DISCIPLES.
- (2). THEY BAPTIZED ONLY THOSE WHO HAD PREVIOUSLY REPENTED AND BELIEVED.
- (3). BAPTISM HAS LOST ITS SCRIPTURAL MEANING IF IT DOES NOT SYMBOLIZE A PREVIOUS SPIRITUAL CHANGE IN THE ONE WHO IS BAPTIZED.

B. NOT INFANTS.

- (1). THEY CANNOT EXERCISE FAITH AND REPENTANCE, WHICH ARE PREQUISITES FOR BAPTISM.
- (2). THEY CANNOT MAKE A CONSCIOUS, INTELLIGENT, AND VOLUNTARY DECISION ACCEPTING CHRIST AS THEIR PERSONAL SAVIOR.
- (3). THEY CANNOT INTELLIGENTLY OR PROPERLY PARTAKE IN THE LORD'S SUPPER, FOR THEY CANNOT "DISCERN THE LORD'S BODY" AS REQUIRED IN 1ST COR. 11:29.

CHURCHES ARE INCONSISTENT AND ILLOGICAL WHEN THEY RESTRICT THE LORD'S SUPPER TO INTELLIGENT COMMUNICANTS AND DO NOT EQUALY RESTRICT BAPTISM TO INTELLIGENT BELIEVERS.

- (4). INFANT BAPTISM AROSE BECAUSE OF THE UNSCRIPTURAL DOCTRINE OF BAPTISMAL REGENERATION.
- (5). NOTICE SEVERAL EVIL EFFECTS OF INFANT BAPTISM:
 - (a). INDUCING SUPERSTITIOUS CONFIDENCE IN AN OUTWARD CEREMONY AS HAVING REGENERATING POWER.
 - (b). FORESTALLING THE VOLUNTARY AND PERSONAL FAITH IN AND COMMITMENT TO CHRIST IN A SPIRITUAL REBIRTH.
 - (c). PRACTICALLY PREVENTING HIS PERSONAL AND VOLUNTARY OBEDIENCE TO CHRIST'S COMMAND TO BE BAPTIZED.
 - (d). CORRUPTING CHRISTIAN TRUTH WITH REGARD TO THE SUFFICIENCY AND AUTHORITY OF SCRIPTURE.
 - (e). CREATING A NON-REGENERATE CHURCH MEMBERSHIP, AND INCONSISTENTLY PERMITTING AN IMPENITENT LIFE TO GO ALONG WITH A CHRISTIAN PROFESSION.

THIS DESTROYS THE CHURCH AS A SPIRITUAL BODY. AND MERGES IT WITH THE NATION OR THE WORLD.

- (f). PUTTING INTO THE PLACE OF CHRIST'S COMMAND A COMMANDMENT OF MEN OPENS THE DOOR TO ALL KINDS OF HERESY AND FALSE RELIGION.

CONCLUSION:

YOU CAN SEE, THEN, WHY BAPTISTS ATTACH SOME IMPORTANCE TO THIS DOCTRINE OF BAPTISM. WHEN PROFESSING CHRISTIANS GET AWAY FROM THE TRUE SCRIPTURAL TEACHING ABOUT BAPTISM — ITS SUBJECTS, SYMBOLISM, AND METHOD OF ADMINISTRATION — THEY ARE PLAYING LOOSE AND DANGEROUSLY WITH SEVERAL OTHER VERY ESSENTIAL AND IMPORTANT DOCTRINES, SUCH AS:

THE NATURE OF MAN, SIN, REGENERATION, DEATH, THE ATONING DEATH OF CHRIST, THE FREEDOM AND COMPETENCE OF THE INDIVIDUAL SOUL, THE PRIESTHOOD OF THE BELIEVER, THE CHURCH, AND THE FINAL AUTHORITY OF SCRIPTURE.

BUT WE BELIEVE IN BLOOD BEFORE WATER. YOU MUST GO THROUGH THE BLOOD OF CALVARY BEFORE YOU GO THROUGH THE WATER OF BAPTISM.