

## CONFESSION OF FAITH.

### CHAPTER 28.-Of Baptism.

IV. Not only those that do actually profess faith in, and obedience unto Christ<sup>1</sup>, but also the Infants of one, or both believing Parents, are to be Baptized<sup>2</sup>.

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Question 1.—*Are those that do actually profess faith in, and obedience unto Christ to be baptized?*

*Answer.*—Yes. Mark 16:15, 16; Acts 8:37, 38. That those who actually profess faith in, and obedience to Christ are to be baptized is clear, Acts 8:12. The profession of this faith must be either such as is express, Deut. 5:27; Josh. 24:24; or that which is tacit and implicit, Acts 16:15, 31-34. The deranged, those who are asleep, the unwilling, the grossly ignorant, heretics, the openly irreligious, *etc.* ought not to be baptized. That only those possessed of knowledge, sound sentiments, credible profession of faith, and a consistent practice, and godly conduct appears: 1.) Because such requisites were made by John the Baptist, the apostles, and our Lord. John taught in order to baptism. Philip demanded profession of faith, in the case of the Eunuch, Acts 8:37; which faith and profession required knowledge. And John the Baptist required repentance, and works worthy of repentance, Matt. 3:8; and our Lord required discipline *and* baptism, Matt. 28:19. 2.) Because all of these will accompany a saving interest in Christ, in ordinary cases, 1 Pet. 3:21. 3.) Because the Church should, in dispensing baptism, be a faithful witness for Christ, and a faithful instructor and reprover, 2 Thess. 3:14, 15; 2 John 10, 11.

Question 2.—*Are the infants of one, or both believing parents also to be baptized?*

*Answer.*—Yes. Gen. 17:7, 9, 10 *with* Gal. 3:9, 14 & Col. 2:11, 12 & Rom. 4:11, 12; Matt. 28:19; Mark 10:13-16; Luke 18:15. Thus do the Anabaptists, and those that deny original sin, err maintaining that no infants, though born of believing parents ought to be baptized. They are confuted: 1.) Because to covenanted ones (of which number the infants of believers are no less than their parents, Acts 2:38, 39; 3:25; Rom. 11:16; Gen. 17:7, 22) that seal of the covenant of which they are capable, is not to be denied, Gen. 17:7, 10, 11. 2.) Because the outward sacrament of water cannot be denied to such as have received the Spirit of Christ, and to whom the promises of the New Covenant sealed up in baptism do belong, Acts 10:47; 11:15-17. But to some infants of believers, as well as to others come to age, the Spirit of Christ has been given, Jer. 1:5; Luke 1:15; Matt. 19:14; Mark 10:13, 14. And to them do the promises belong, Acts 2:39. 3.) Because the infants of believers are members of the church, which is sanctified and cleansed with the washing of water by the word, Eph. 5:25, 26; Joel 2:16; Ezek. 16:20, 21; 1 Cor. 7:14. 4.) Because

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<sup>1</sup> Mark 16:15, 16; Acts 8:37, 38.

<sup>2</sup> Gen. 17:7, 9, 10 *with* Gal. 3:9, 14 & Col. 2:11, 12 & Acts 2:38, 39 & Rom. 4:11, 12; 1 Cor. 7:14; Matt. 28:19; Mark 10:13-16; Luke 18:15.

infants no less than others come to age, were baptized in the cloud and in the sea, 1 Cor. 10:2. 5.) Because Christ commanded that all nations should be baptized, a great part whereof were infants, Gen. 22:18; Matt. 28:19. 6.) Because Christ commanded baptism to be administered to disciples, (infants are also here to be taken in, Acts 15:10) Matt. 28:19. The word in the original is μαθητεύσατε (*matheteusate*), teach, instruct, or make disciples (or discipling) all nations, or make disciples among all nations, baptizing them. The signification of this Greek word may be gathered from John 4:1, where it is said, that the Pharisees had heard that Jesus made disciples—where the same root word is employed. 7.) Because the children of believers were, by a divine right, circumcised under the Old Testament: therefore the children of believers under the New Testament ought to be baptized, because the one has succeeded the other. That baptism succeeds to circumcision is evident, first, because they both seal up the very same thing. Next, as circumcision was the initiating seal under the Old Testament, so is baptism under the New; and because the apostles did administer it so early to the disciples at the first appearing of their new birth, and interest in the covenant. Moreover, because by baptism we are said to put on Christ, Gal. 3:27. That they both seal up the same thing, is evident by comparing Rom. 6:11 *with* Mark 1:4; Acts 2:38, where circumcision is declared to be a seal of the righteousness of faith, and baptism is held forth to be a pledge of the remission of sins, as also may be seen, Rom. 4:6-8; Col. 2:11, 12. Where the apostle teaches that our being buried with Christ in baptism is our circumcision in Christ; which shows that baptism has succeeded to us in the room of circumcision. 8.) Because the apostle says, that the infants but of one believing parent are holy, 1 Cor. 7:14, that is, they are comprehended in the outward covenant of God, and have access to signs and seals of God's grace, as well as they that are born of both believing parents.

*Question 3.—How then should we reconcile these apparent differences from the wicked aspersions of the Anabaptists?*

*Answer.*—Baptism, being the initiatory sign and seal of the Covenant of Grace, under the New Testament dispensation, is to be applied to all who are visible church members; and this is extended unto all who have the promise, Acts 2:38, 39. Now, this promise embraces all who hear and believe, Acts 8:36, 37; as well as to those who remotely assent, Acts 10:7, 44-48. The infants are embraced both for their natural relationship to their parents, and because of their domestic relationship, as members of the household. This appears: 1.) The promise is made to the seed of the believer; Gen. 17:7; even the children of one believing parent is included in God's external covenant, with the parent, 1 Cor. 7:14. This proves the right by natural relationship. 2.) Abraham's servants were included in the covenant as members of his household, Gen. 17:12, 13, 23, 27; for they were to be circumcised. This proves the right by domestic or civil relationship. 3.) We also justly argue from the baptisms of households, Acts 16:14, 15; 16:31, 33; 18:8; 1 Cor. 1:16; Heb. 11:7 *with* 1 Pet. 3:20, 21. 4.) A Christian family is a component part of the church itself, 1 Cor. 16:19; Josh. 24:15, and a divine institution for the education of members of the church catholic, Deut. 6:6, 7. 5.) Natural relationship itself to believing parents, will not entitle a child to baptism, if the child, on their death, become a member of an ungodly house, Gen. 18:19; Matt. 28:19, 20.