

So Why Must We Baptize Our Infants?

1. The covenant with Abraham was not annulled with Christ, but fulfilled.
Romans 4 (entire chapter); Galatians 3 (Entire chapter)
 - a. The promise to Abraham was to Abraham and to his seed. This promise is a covenant, and it included Abraham and his descendents (Gen. 17:7-8)
 - b. Since the promise of the covenant was given to Abraham and his descendents, the sign of the covenant was given to Abraham and his descendents (Gen. 17:9-10)
 - c. This promise was a spiritual promise to purify and sanctify Abraham and his descendents through the cutting off of the sinful heart of man.
2. Christ did not inaugurate a new covenant, but fulfilled and perfected the old (Jer. 31:31-34) and engrafted the gentiles into the one olive tree. (Rom. 11 entire chapter)
3. The promise signified by circumcision and the promise signified by baptism are one and the same. There is no essential difference.
 - a. Both confirm the promise made to Abraham, that God must act to save man, and God alone (Col 2:11-12; Deut. 30:6; Rom. 6:1-4)
 - b. Both signify the purifying and cleansing work of the Holy Spirit, uniting us to Christ, who takes away our sins by his blood (Deut. 30:6; Jer. 31:31-34; Luke 3:16; Acts. 22:16; Acts. 2:38; Heb. 10:22-23)
 - c. Both are initiation signs and seals. Both signify being engrafted into the visible body of God's people, the church (Matt. 28:19-20; Gen. 17:7-10; 1 Cor. 12:13). Being engrafted into Christ is to become a part of God's people.
 - d. Both are merely signs and seals, and not the promise itself. External circumcision and water baptism profit nothing if there is no faith (2 Chron. 20:20; Isa. 7:9; Hab. 2:4; Gen. 15:6 compare Rom. 4:10-11). This was clearly taught in the Old Testament, and yet the babies were still circumcised on the eighth day.
 - e. Both indicate that God makes a difference in people. There are those in the covenant and part of his people, and those who are outside (Gen. 17:14; 1Sam. 17:26; 1 Pet.2:9; 1 Cor. 7:14).
4. But there is a difference in the externals
 - a. Circumcision was bloody. Christ has shed his blood once and for all, and no more shedding of blood is necessary. (Heb. 10:12-14; Gal. 5:1-2)
 - b. Circumcision was administered to males only (although the girls had purification rituals after their birth as well). In Christ this distinction is done away. There is no male and female.
5. God's word cannot be broken. His commands and doctrines in the Old Testament are also the eternal perfect word of the One True God. They remain in force until God and God alone changes them. Everything in the Old Testament is binding until fulfilled (Matt. 5:18)
 - a. Therefore, since the sign of the covenant people of God was always administered to the covenant people and their children, this never changed in the New Testament. The sign itself changed, but the recipients of the sign never changed, and the promise signified never changed (Col 2:11-12)
 - b. It would have been an intense shock for believing Jews if God had now intended to separate their children from the covenant promises, so Peter confirms the change of the sign, but that the recipients of the promises remain the same, now that it has been fulfilled (Acts 2:38)

What Baptism is NOT:

1. It is not a guarantee of election unto eternal life. All who are baptized must actually repent and believe - adults and children alike. This was the same with circumcision.
2. It is not a sign of the believer's faith; it is a sign and seal of God's covenant promises, which are received by faith
3. It is not a guarantee that the church will be made up only of true believers. This cannot be done, either by paedobaptists or by the opponents of paedobaptists.

What Baptism IS:

1. It is a sign and seal that God will truly cleanse us from our sins as certainly as we are washed with water
2. It is a sign and seal of God's ownership. We are His people, and He is our God.
3. It is a sign and seal of the covenant promises of God which must be believed in order to have any effect.