

PAEDO-BAPTISM

Why We Baptise Infants?



The Westminster Confession of Faith

“Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and His benefits, and to confirm our interest in Him; as also to put a visible difference between those that belong unto the church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to His Word” (WCF, Chapter 27.1).



The Meaning of Baptism

“Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, **of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God**, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ’s own appointment, to be continued in His church until the end of the world” (WCF, Chapter 28.1).

- **A sign of the believer’s ingrafting into Christ** – being brought into a spiritual union with Christ (Gal. 3:27).
- **A sign of the believer’s regeneration of heart** – being born again (John 3:3; Tit. 3:5)
- **A sign of the believer’s remission of sins** – being justified (2 Cor. 5:21)
- **A sign of the believer’s giving up unto God** – being brought under the submission the Lordship of Christ (Gal. 2:20).



The Mode of Baptism

"Dipping of the person into the water [immersion] is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person" (WCF, Chapter 28.3).

"The observance of the Baptism of believers is by **sprinkling** on personal confession of faith in the Lord Jesus Christ. Infants of one or both the believing parents are to be baptised" (Church Constitution, Article 7.1).

The Holy Scripture does not specifically prescribe that immersion is the only acceptable mode of baptism.



The Subjects of Baptism

Believer's baptism (credo-baptism) – the sacrament of baptism is to be applied only to those who are able to and have made a personal confession of their faith in Christ.

Infant baptism (paedo-baptism or covenant baptism) – the sacrament of baptism is applied to the children of believing parents.

"Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized" (WCF, Chapter 28.4).

"The observance of the Baptism of believers is by sprinkling on personal confession of faith in the Lord Jesus Christ. **Infants of one or both the believing parents are to be baptised**" (Church Constitution, Article 7.1).



The Covenant People of God is One Entity.

- "Congregation of Israel" (Exod. 12:3; Ps. 22:22) is the "church" (Heb. 2:12).
- The children of Israel in the wilderness is the "church in the wilderness" (Acts 7:38).
- The wild olive branch [Gentiles] were grafted into the first fruit and the holy lump [Israel], but there is only one tree (see Rom. 11:10-23)

There is only one entity of the covenant people of God, and we must come to Him by faith (Eph. 2:11-14).



Discontinuity of the Mark of the Covenant.

- The mark of the covenant in the OT was circumcision (Gen. 17:10-14).
- The mark of the covenant in the NT is baptism (Acts 15:7-11, 20, 28-29). Gentile believers needed not to be circumcised.

There was a change from the bloody OT Passover and circumcision to a bloodless NT Lord's Supper and baptism. The reason for the change is that after the sacrifice of Christ, there is no need for blood sacrifices.



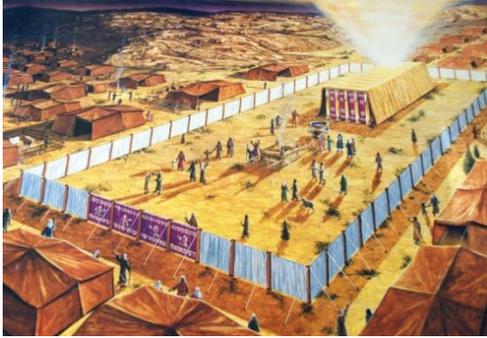
Continuity of the Application of the Mark of the Covenant.

- The mark of the covenant in the OT [circumcision] was given to Abraham and his seed (Gen. 17:10-14).
- The mark of the covenant in the NT [baptism] was given to believers and their children (Acts 2:37-39)

God does not give a mark of the covenant to believers on the basis of what we promise to do. God gives a mark of the covenant to believers on the basis of what God has promised that He will do for us.

B.B. Warfield says, "The argument in a nutshell is simply this: God established his Church in the days of Abraham and put children into it. They must remain there until He puts them out. He has nowhere put them out. They are still then members of His church and as such entitled to its ordinances. Among these ordinances is baptism, which standing in similar place in the New Dispensation to circumcision in the Old, is like it to be given to children" (*The Works of Benjamin B. Warfield*, Vol. IX, p.408)

**OT Saints and NT Saints:
The Covenant People of God is One Entity.**



Discontinuity of the Mark of the Covenant

OT Circumcision **NT Baptism**

**Continuity of the Application of the Mark of
the Covenant**

**OT Children were
circumcised.**



**NT children are
baptised.**