

For an everlasting covenant...

A short study on why we should baptize infants

The debate on the recipients of baptism

There is a great debate between the Baptist and Reformed camps as to what the sacrament of baptism means, and who is entitled to receive it. Many people may have heard of the Baptist belief that baptism is a seal of one's publicly proclaimed personal faith. They say that only believer's should be allowed to receive the sign of baptism – namely being immersed fully in water. This they base on the interpretation of Col. 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." They also refer to the baptism of Jesus Christ by John the Baptist in the Jordan River: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16). This concept of baptism goes hand in hand with many Arminian Baptists believing that baptism as described above is part of your decision to follow God.

On the other hand, the Reformed and Presbyterian churches believe that baptism is a New Testament form of the sign of the covenant of faith that was instituted between God and Abraham in Genesis 17. Baptism serves as a sign, a non-verbal illustration of the Gospel which signifies that the infant of believing parents is accepted as a part of the wider church. Since the faith between the Old and New Testament is the same, the sacrament stays the same, only the form differs. However, let me be clear that baptism in no way saves any person from their sins.

Different covenants in the Old Testament

In the Old Testament we see that God made covenants with several men: Adam, Noah, Abraham, and Moses. These four men represented whole bodies of other men. Of these four men, we will take a closer look at Adam and Abraham.

Adam represented the whole of mankind in that God promised him eternal life in the garden of Eden. Adam and Eve and the whole human race after them would have continued to live a happy, sinless life, had they not sinned. However, since Adam sinned, every human being after him is born in a state of sin. Neither you nor I ate of the fruit of the tree of knowledge of good and evil, yet we follow in the footsteps of our first parents, and also suffer the consequence of their sin: "For as in Adam all die, even so in Christ shall all be made alive." (1Cor. 15:22). However, even at the Fall, God promised Eve a way of redemption: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and

thou shalt bruise his heel.” (Gen. 3:15). This is the promise of the future Savior Jesus Christ, who will crush the head of the serpent, the devil, to whom this verse is addressed.

Abraham is called the father of faith: “And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” (Gal. 3:29). This is because Abraham set an example of faith in God in obeying Him and going wherever God told him to go. Abraham was also faithful in that he would have given up his only son, Isaac, had not the angel of the Lord restrained him (Genesis 22:1-18).

Furthermore, it was with Abraham that God made the covenant of faith (Genesis 17:1-14). I will quote this verse at length, because it is important to see how God makes this covenant with Abraham, with whom, and what the promises there are in it as well as the consequences of breaking the covenant:

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed, He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.”

We have seen that Abraham is the father of believers. The faith of the Old Testament is the same as the faith of the Old Testament in that the Old Testament church looked forward to the Messiah, the one who would free His people from their sins: “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” (Is. 53:6). The New Testament believers look back on the sacrifice of Jesus Christ on the cross, Who fulfilled these prophecies. God tells Abraham that he will be the father of many

nations, and that he and his descendants are to receive a physical sign, the sign of circumcision to distinguish themselves from all other nations. Notice here that Abraham is not a Jew; he was called out from the land of Ur to go to the land of Israel (Genesis 12:1-3). Thus this command is not peculiar to just the Jewish nation.

Furthermore, this sign is to be perpetuated not as a temporary sign of the covenant, but as a part of an *everlasting* covenant, mentioned four times in the above passage. This means that this covenant is to go on forever, even into New Testament times. The spiritual meaning of circumcision means that just as the foreskin of the penis is to be cut off, if anyone does not keep this sign, they shall be cut off from the people of God. Furthermore, the foreskin can be cut off only once, meaning that the covenant sign can be administered once and only once, as the foreskin cannot grow back.

We believe that baptism is the New Testament form of circumcision, as the covenant of faith as instituted by God is everlasting, as God is everlastingly merciful. Note that circumcision is a sign of the everlasting covenant between the God and His people, and it is administered to 8 day old male babies. If God not only was pleased, but commanded that this sign be put on babies in Old Testament times, and since circumcision continues in New Testament times (as we believe), then why would God not tolerate baptism of infants in New Testament times?

God's blessing upon the wider church

As we have already seen, Adam's sin is perpetuated onto his descendants, and the covenant of Abraham continues until today. In the following verses we shall see how the Bible talks about how the descendants, or in other words, the seed of believers or non-believers are either blessed or cursed by God. References and comments taken from Dr. Gregg Strawbridge's "Infant Baptism: Does the Bible teach it?"

"Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live. . ."

Deuteronomy 30:9: "Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers."

Jeremiah alludes to the above Deuteronomy passage throughout his prophecy. He emphasizes the inclusion of children in the new covenant promise.

Jeremiah 30:9: 'But they shall serve the LORD their God, and David their king, whom I will raise up for them. 'And fear not, O Jacob My servant,' declares the LORD, 'and do not be dismayed, O Israel; for behold, I will save you from afar, and your offspring from the land of their captivity. And Jacob shall return, and shall be quiet and at ease, and no one shall make him afraid.

Jeremiah 30:18: "Thus says the LORD, 'Behold, I will restore the fortunes of the tents of Jacob and have compassion on his dwelling places; and the city shall be rebuilt on its ruin, and the palace shall stand on its rightful place. 'And from them shall proceed thanksgiving and the voice of those who make merry; and I will multiply them, and they shall not be diminished; I will also honor them, and they shall not be insignificant. Their children also shall be as formerly, and their congregation shall be established before Me; and I will punish all their oppressors. 'And you shall be My people, and I will be your God.'"

Jeremiah 31:1: "'At that time,' declares the LORD, 'I will be the God of all the families of Israel, and they shall be My people.'"

Jeremiah 31:17: [Though Rachel weeps for her children (destroyed in captivity), when they return] "there is hope for your future,' declares the LORD, 'and your children shall return to their own territory.'"

Notice that verse 36 of the classic text of the new covenant, the offspring of covenant participants are explicitly included.

Jeremiah 31:33-37: "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." Thus says the LORD, Who gives the sun for light by day, and the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name: "If this fixed order departs From before Me," declares the LORD, "Then the offspring of Israel also shall cease From being a nation before Me forever." Thus says the LORD, "If the heavens above can be measured, and the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel for all that they have done," declares the LORD."

Jeremiah 32:15-18: "For thus says the LORD of hosts, the God of Israel, Houses and fields and vineyards shall again be bought in this land . . . who showest lovingkindness to thousands [of generations], but repayest the iniquity of fathers into the bosom of their children after them . . ."

Jeremiah 32:37-40: "Behold, I will gather them out of all the lands to which I have driven them in My anger . . . And they shall be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me always, for their own good, and for the good of their children after them. "And I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.

Jeremiah 33:22-26: "As the host of heaven cannot be counted, and the sand of the sea cannot be measured, so I will multiply the descendants of David My servant and the Levites who minister to Me . . . then I would reject the descendants of Jacob and David My servant, not taking from his descendants rulers over the descendants of Abraham, Isaac, and Jacob. But I will restore their fortunes and will have mercy on them."

Other Old Testament prophecies about the coming age of the new covenant are equally clear that the children of believers are included.

Ezekiel 37:24-26: David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. "Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever. "Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore."

Zech. 10:6-9: "And I shall bring them back, Because I have had compassion on them; and they will be as though I had not rejected them, for I am the LORD their God, and I will answer them. "And Ephraim will be like a mighty man, and their heart will be glad as if from wine; Indeed, their children will see it and be glad, Their heart will rejoice in the LORD . . . They will remember Me in far countries, and they with their children will live and come back.

Joel 2:1-29: Blow a trumpet in Zion, and sound an alarm on My holy mountain! . . . So there is a great and mighty people; There has never been anything like it, Nor will there be again after it To the years of many generations . . . Blow a trumpet in Zion, Consecrate a fast, proclaim a solemn assembly, Gather the people, sanctify the congregation, Assemble the elders, Gather the children and the nursing infants. Let the bridegroom come out of his room and the bride out of her bridal chamber . . . "Thus you will know that I am in the midst of Israel, and that I am the LORD your God and there is no other; and My people will never be put to shame. "And it will come about after this That I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. "And even on the male and female servants I will pour out My Spirit in those days."

Isaiah 44:3: For I will pour out water on the thirsty land and streams on the dry ground; I will pour out My Spirit on your offspring, and My blessing on your descendants.

Isaiah 59:20-21: "And a Redeemer will come to Zion, and to those who turn from transgression in Jacob," declares the LORD. "And as for Me, this is My covenant with them," says the LORD: "My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "from now and forever."

Malachi 4:5-6 "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. "And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse.

In the New Testament, the apostles repeatedly included the principle of "you and your seed."

Luke 1:17: "And it is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord."

Luke 2:49-50: For the Mighty One has done great things for me; and holy is His name. and His mercy is upon generation after generation toward those who fear him.

Acts 2:39: For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself.

Acts 3:25: "It is you who are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, 'and in your seed all the families of the earth shall be blessed.'"

Acts 13:32-33: "And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus . . .

Rom 4:13-17: For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith . . . For this reason it is by faith, that it might be in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, (as it is written, "A father of many nations have I made you") in the sight of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist.

Let us also examine when God gives the Ten Commandments to Israel: "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the

iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.” (Ex. 20: 5-6). Here it is obvious that there seems to be some connection between either the parents’ sin or belief and their children either receiving punishment or blessings. Furthermore, the New Testament is abundantly clear that Christ’s righteousness is imputed to us, just as Adam’s sin was imputed to us: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2Cor. 5:21). “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” (Rom. 5:19). 1Cor. 7:14 says that the unbelieving spouse and the children of a godly man or woman are blessed and made holy in a sense in God’s eyes: “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.” That the children or the non-believing spouse are made holy means that they are set aside for God, especially in the case of children, who we as believers wish to raise up in a godly manner. And Abraham rested assured that Sodom and Gomorrah would not be destroyed for the sake of 10 righteous men who live there (Gen. 18:23-33). Genesis 4:17-23 talks about the ungodly line of descendants from Cain to Lamech. Genesis 5 on the other hand talks about a godly line of men from Seth to Noah. And again, when the Jews invaded the land of Canaan they were told to exterminate all the pagan tribes there, collectively. The reason that it is possible that God punishes collectively is so that some may try to prevent others in their own family, group, tribe, or nation in sinning so that God’s punishment would not fall on them as well. This would improve morality to some degree.

Baptism of infants thus admits them into the wider, visible church. This is done to distinguish them from pagan, non-Christians. Spiritual regeneration admits one to the inner, invisible church. This is the church, the body of Christ, the true followers and believers in Christ. This is also reflected in how the second Temple was built up in Jerusalem: the outer court (of the Gentiles), the temple itself, and the Holy of Holies. The Holy of Holies was accessible by the priest only once a year. However, when Jesus died on the cross, the veil of the temple was torn in two (Mt. 27:50-51), making it possible to access the Holy of Holies.

John's baptism and Jesus' baptism

Baptists many times refer to the baptism of Jesus by saying that since Jesus was baptized as an adult; therefore we should follow His example and be baptized as an adult. However, imitating Christ does not necessarily mean that we are thus following Christ. We could also die being nailed to a cross, and thereby imitate Christ (as some Catholics vainly do), but this doesn't mean that our death will bring salvation to anyone.

John's baptism and Jesus' baptism are different. We know that John's ministry was to prepare the way for the Lord Jesus Christ. Furthermore, John was a Levitical priest (as his father was one, also: Lk 1:5); the last of his kind, who was to anoint Jesus Christ as a priest of the order of Melchizedek (Heb. 5:10). John baptized Jesus so that it would be made plain that Jesus was to be the anointed One of God: "This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (John 1:30-34).

John admonished Jesus by saying that it was rather he that would be needed to be baptized by Jesus, and not the other way around (Mt. 3:14). Jesus we know baptizes by the Holy Spirit; this is regeneration, otherwise, the internal baptism of the Holy Spirit compared to the outward baptism by water. Thus, believers are initiated into the visible church by the external sign of water baptism, but made part of the invisible church (those who are saved and have a spiritual relationship with God) through baptism of the Holy Spirit (as opposed to the modern speaking in tongues as purported by the charismatic movement).

Jesus also talked about His baptism in the sense that He connects it to His sacrificial death on the cross: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luk 12:50). "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and

with the baptism that I am baptized withal shall ye be baptized” (Mk 10:38). Notice that this baptism comes after John having baptized Him in the River Jordan. Romans 6:8 talks about how we are dead to our sins in Christ: “Now if we be dead with Christ, we believe that we shall also live with him:”. Colossians 2:12 talks about how we are also buried with Christ so that we may rise with Him to eternal life: “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” Romans 6:3 says plainly that “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”

A new dispensation?

Adult baptism actually comes as a corollary of a wider theological system of thinking called dispensationalism, a new kind of theology devised relatively recently by John Nelson Darby in the nineteenth century. Its main statement is that the nation of Israel in the Old Testament is separate from the Church of the New Testament. In the system of Darby, salvation is *dispensed* under different conditions and in different means in both the Old and New Testament. Hence in this way the followers of Darby posit that baptism in the New Testament comes by a different means than circumcision in the Old Testament, and can only be administered to people who have an understanding of the Gospel and can thus accept it. Believer’s only baptism is also thus connected to the flawed system of salvation called Arminianism.

Dispensationalism is erroneous from its inception: God does not have two separate people, but only one folk: those who believe in Jesus Christ, the awaited Messiah. How can Christ have two separate bodies? “For by one Spirit are we all baptized into **one body**, whether we be **Jews or Gentiles**, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.” (1Cor. 12:13-14). According to Romans 12:5: “So we, being many, are one body in Christ, and every one members one of another.”. We have already seen that Abraham himself, who made the covenant with God was not Jewish. The Jews of the Old Testament was also considered to be the church, and not just the Jewish nation, as can be seen in Stephen’s defense speech about the Jewish forefathers against the Pharisees: “This is

he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us” (Acts 7:38). Furthermore, Peter, John, Paul, and the other apostles who were Jews were also simultaneously part of the New Testament church which they helped to build up. This cannot be true if the Jewish nation of Israel is separate from the New Testament church.

A basic question to ask from dispensationalists is where does the Bible ever mention that the *everlasting* covenant made with Abraham will be abolished? This is pure nonsense, an oxymoron. As an analogy, if you start up a car and set it running, and if you never turn it off, then you can assume that it will keep on going (if we also assume for argument’s sake that the car has an infinite supply of gas).

Let us look at how the sacrifices and the sacraments changed during the transition from the Old Testament to the New Testament. We know that Jesus Christ was the fulfillment of the blood sacrifices in the Old Testament which were performed for sin. However, the second form of sacrifice, sacrifice for thanksgiving remained: “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.” (Mal. 1:11). “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Romans 12:1-2).

Furthermore, if we look at the sacraments, we can see that the Lord’s Supper is actually none other than Passover. Just as the Jews sacrificed a Passover Lamb, so that the angel of death would pass over their houses during the tenth plague of Egypt (the only plague that didn’t exclude the Jews; the plague of death, since death affects everybody), so Jesus was the Passover Lamb, who was sacrificed for our sins. Jesus and His disciples celebrated the Passover before Jesus’s death on the cross: “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.” (John 18:28).

Thus the sacrament of circumcision is also carried over into New Testament times as a sign of an everlasting covenant: “And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;” (Col. 2:10-13). Here the words baptism and circumcision are used interchangeably. Here believers are saved by the circumcision made without hands, in other words regeneration by the Holy Spirit. This is the same kind of *baptism* that we believers partake in, administered by the Holy Spirit.

Furthermore, the promise of salvation and the Holy Spirit belongs not only to believers, but also to their children. Verses 38-39 from Acts 2 illustrate this very well: “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, **and to your children**, and to all that are afar off, even as many as the LORD our God shall call.” Also in Acts 2:17 we see the sign used in infant baptism, the sprinkling or pouring of water onto the baby’s head: “And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:”. Just as we have seen previously in abundant verses, God’s blessings belong to both believers and their children, so his promise is already fulfilled in the regeneration of believers, but the promise is there for their children as well, that they also will be saved, *if they believe*. “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; **But for us also, to whom it shall be imputed, if we believe on him** that raised up Jesus our Lord from the dead;” (Romans 4:20-24).

Summary

God made an everlasting covenant with Abraham, the father of all believers. The sign that accompanied His promise of salvation was the circumcision of 8 day old male children. God

was pleased to give this sign to 8 day old babies who had no knowledge of what was happening with them. God's everlasting covenant with Abraham continues into New Testament times, forever.

God blesses not only the righteous and punishes the ungodly, but also those who belong to them. Just as in Adam we all die, so those receive eternal life, who are in Jesus. Adam's sin is imputed to all, so all die, but Jesus' righteousness is imputed to all believers. Imitating Christ doesn't always mean following Christ. John the Baptist's external baptism was different from the baptism of Jesus Christ, which is baptism of the Holy Spirit, the inward regeneration of man, the circumcision made without hands. We are also baptized into Jesus Christ's death, and buried with him in baptism, and have died with Him to sin, and will rise to eternal life with Him.

The nation of Israel is also the Church, the believers in the Old Testament and those of the New Testament form one spiritual people of God. Sacrifices of thanksgiving remain, while Jesus Christ fulfilled the blood sacrifices in the Old Testament. Passover continues into the sacrament of the Lord's Supper, just as circumcision continues in baptism in the New Testament, which the first believers partook in, receiving the promise of eternal life and the Holy Spirit; they as well as their children.

Therefore, if you wish that your beloved child partake in the selfsame promise of God then you can and must baptize your child. Baptizing him or her will serve as a non-verbal Gospel, reminding them that just as water physically washes away dirt, the blood of Christ will wash you of your sin. Just as Jesus Christ commanded: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:18-20). As a child, after they are baptized and accepted as a part of the wider church. In the church they should receive godly instruction so that later on they would lead a pure, holy, and godly life, also in the hope that they would also come to repentance. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6).