

## The Bible supports infant baptism

Those who contend that only believers should be baptized contend that the opposite view, that of infant baptism is not found in the Scripture. However, I here show from this collection of Bible verses that infant baptism indeed can be supported by the Scripture. Let us follow Sola Scriptura and let the Bible interpret itself. All verses are taken from the King James Version.

### The Old Testament

Genesis 17:9-14: 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.

In these verses we should notice several things: every male (even counting the servants in the household) has to be circumcised at eight days of age as a sign of the covenant between God and man regardless of whether they profess faith or not. Furthermore, this covenant has no end; it is an everlasting covenant to be kept between God and His people for all time. It is an oxymoron to believe that an everlasting covenant should change. If Jesus, Who is one with the Father is “the same yesterday, and to day, and for ever.” (Heb. 13:8), then if God suffered male children to be circumcised in the Old Testament, then why would He not allow babies to be baptized in New Testament times? Those who hold to believer’s baptism must show when and how the everlasting covenant was annulled or changed.

Exodus 12:3-4: Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to **them every man a lamb, according to the house of their fathers, a lamb for an house:** And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

The Passover feast was celebrated in all houses by the Jews, and all members of the family partook in it, men, women, and children.

Exodus 24:8: And Moses took the blood, **and sprinkled it on the people, and said, Behold the blood of the covenant**, which the LORD hath made with you concerning all these words.

The blood of the covenant foreshadows the blood of Christ poured out for us for our sins. Thus, sprinkling is an image depicting the Gospel and is a valid sign of baptism.

Ezekiel 36:25: **Then will I sprinkle clean water upon you**, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

This Bible verse foreshadows how baptism will replace circumcision in the New Testament. Nowhere does the Bible say that the recipients of circumcision/baptism change, but only the mode will change.

### **The New Testament**

Matthew 28: 19-20: 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.

These two verses are the foundation for the sacrament of baptism. Let us note a few things here: John the Baptist had baptized previously, so therefore this isn't the first command to baptize people. All nations are to be baptized, not just Jews. In other translations the first occurrence of the word teach is replaced by disciple. What does the word disciple mean? It means to admit people from different nations into the Christian fold first by baptizing them, and then teaching all that Christ had commanded His people.

Mark 1:4: John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

The order of words does not matter, otherwise this verse would show that John baptized first, and then sins were remitted.

John 3:5: Jesus answered, Verily, verily, I say unto thee, Except a man be **born of water and of the Spirit**, he cannot enter into the kingdom of God.

If the order of words counts for anything, then this verse appears to place water (signifying baptism) before baptism of the Spirit.

Acts 2:17: And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh**: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

God poured out His Holy Spirit upon all flesh. Thus, the pouring of water is also a valid sign of baptism.

Acts 2:38-39: 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.

Baptism can be administered to believers if they come to faith first. This is perfectly valid. However, notice here also the covenant element of salvation and baptism: the promise of salvation belongs to those who repent, but also to their children (if they are called by God).

1Cor. 7:14: **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.**

This whole verse speaks for itself. The covenant principle is made very clear here. If there is one believer in the whole family, the whole family is set apart by God and enjoys His blessings. If the non-believing spouse and the children are holy, thus they are in covenant, why should the children then not be baptized?

1Cor. 10:1-2: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; **And were all baptized unto Moses in the cloud and in the sea;**

The word baptize means “to place under the authority of someone”. This verse deals with how after the Jewish people left Egypt, they were baptized unto the leadership of Moses. This includes men, women, and children, regenerate and unregenerate as well. If we are believers, and have given everything to God, then how would we not place our own holy covenant children under the authority of God in baptizing them?

Col. 2:10-11: 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.

Notice here that the words circumcision and baptism are used interchangeably. Thus baptism is a continuation of the practice of circumcision as begun in the Old Testament (Genesis 17:9-14).

1Cor. 1:16: And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Acts 16:15: And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Acts 16:33: And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

These verses show how whole households were baptized, including men, women, and children. Even if it does not mention children specifically, these verses are in line with Genesis 17:9-14, where it is mandated that all members of a household, even those bought with money should be baptized.