

Infant Baptism?

TEXT: Acts 2:38

INTRODUCTION:

- A. BAPTISM IS ESSENTIAL TO SALVATION(**Mark 16:16; Acts 2:38; 22:16**).
- B. TO BECOMING DISCIPLES OF CHRIST(**Matt. 28:19-20; Gal. 3:27**).
- C. IS IMMERSION.
- D. ANOTHER QUESTION: **WHAT ABOUT INFANT BAPTISM?**

I. IS "INFANT BAPTISM" EVEN REALLY BAPTISM?

- A. TO BE BAPTISM, IT MUST BE IMMERSION.
 - 1. We have seen that pouring or sprinkling is not baptism.
 - 2. Therefore "infant baptism" as commonly practiced is really a misnomer.
- B. THERE ARE PREREQUISITES TO BAPTISM.
 - 1. Bible baptism **requires** FAITH(**Acts 8:35-38; Mark 16:16**).
 - 2. Bible baptism **requires** REPENTANCE(**Acts 2:38**).
 - a. **What is repentance?** *metanoeo*-
 - 1) to change one's mind (heart), that is, to repent.
 - 2) to change one's mind (heart) for the better, to amend heartily with abhorrence of one's past sins. (**Thayer**)
 - b. How can we relate this to infants?

II. IS INFANT BAPTISM EVEN NECESSARY?

- A. THE RISE OF INFANT BAPTISM IN CHURCH HISTORY.
 - 1. "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."
(**MARTIN LUTHER, VANITY OF INFANT BAPTISM**, Part II, p. 8)
 - 2. If this is true, when did the practice of "infant baptism" begin?
 - a. The earliest mention of infant baptism is around 200 A.D.
 - b. Only after the doctrine of "original sin" had been developed.
 - 1) "The early theological development of the doctrine of original sin contributed to the importance of infant baptism." (**CHRISTIANITY THROUGH THE CENTURIES**, p. 160)
 - 2) **Infant baptism based on the idea that babies are born in sin.**
- B. **ARE BABIES BORN IN SIN?**
 - 1. Do babies inherit the personal guilt of their forbearers(**Ezek. 18:20**)?
 - 2. Consider the nature of the NEW COVENANT(**Heb. 8:6-13**).
 - a. No one enters this covenant without already knowing the Lord(**vs. 11**).
 - b. Unlike the old covenant where people **entered the covenant by virtue of birth** into the right family (Israel), where males entered the covenant **by virtue of circumcision** when eight days old, where as they grew older **THEY HAD TO BE TAUGHT TO KNOW THE LORD**.
 - d. When "infant baptism" is practiced, this distinctive feature of the new covenant is no longer present!
 - e. This distinctive feature of the new covenant is true only when:
 - 1) Baptism (the means by which we enter a covenant relationship with the Lord today) is administered to penitent believers.
 - 2) Those who enter the covenant have already been taught about the Lord (via the gospel of Christ).

III. SOME PASSAGES TO CONSIDER.

- A. **Romans 5:12**. READ ALL OF THE VERSE.
- B. **1 Cor. 15:22**. READ CONTEXT.
- C. **Psa. 51:5; 58:3**. MAKE SENSE OF LYING FROM THE WOMB.
- D. **Eph. 2:3**. HABITUAL PRACTICE. JUDGED FOR OUR DEEDS(**2 Cor. 5:10**).

CONCLUSION:

- A. SHOULD INFANTS BE BAPTIZED? "YES" IF WE CAN SHOW:
 - 1. One example in the N.T. where infants were baptized.
 - 2. That they meet the prerequisites of faith and repentance.
 - 3. That they can know the Lord somehow before they enter into the relationship baptism places them, and so do not need to be taught to know the Lord
- B. BUT THE FACTS ARE:
 - 1. There is not one case of "infant baptism" in the N.T.!
 - 2. Only those who believe and have repented may be baptized!
 - 3. To baptize infants would make the point of **Heb. 8:11** without meaning!
- C. THE LOGICAL CONCLUSION IS THAT BABIES
 - 1. Are born without the guilt of their forbearers, therefore,are not lost.
 - 2. Remain safe until they reach an accountable age where they become guilty of their own sins and in need of salvation.
- D. WHAT IF YOU WERE BAPTIZED AS AN INFANT?
 - 1. Most likely you were not (simply "sprinkled").
 - 2. Even if immersed, it was not "Bible baptism" which requires faith and repentance.
 - 3. You are still in need of obeying the Word of the Lord!