

Objections to Infant Baptism: (Taken primarily from John MacArthur and John Piper)

- Objection 1: Infant baptism is not in scripture
  - But if it is a sign of the covenant promises of God, those holding this position must prove that God did away with it when Christ came. This is an impossible task.
  - This, which is the biggest argument, is based upon the false hermeneutic that the New Testament has completely erased and done away with the Old Testament.
  - Matt. 28 commands us to baptize the disciples of Christ – that is, those who are under the discipline of Jesus. In scripture, the children of believers are considered members of the church and under the discipline of Jesus Christ (Deut. 6; Eph. 6:1-4; Mark 10:14-16).
- Objection 2: When Jesus took the infants and blessed them, saying, “Let the little children come to me”, he was not making any statement at all about covenant blessing; he was merely saying that he has a special care for those too young to either accept or reject the truth.
  - But all are conceived and born in sin. There is no such thing as a neutral child. What blessing did the children of Canaan receive?
  - David confessed that he would see his son, who died in infancy, in heaven (2 Sam. 12:23). On what basis were infants received by God?
    - It cannot be that they are innocent, for this is false (Isa. 48:8; Ps. 51:5)
    - It cannot be that they are blank slates, neither good nor evil, for this also is false.
    - It can only be because God’s promise was to Abraham and to his descendants. Our salvation is a process begun by regeneration by the Holy Spirit according to God’s promise
    - Does the Holy Spirit EVER regenerate an infant? The answer is very clearly “yes”.
    - Jeremiah was called and sanctified in the womb (Jer. 1:5); David was a member of the people of God from the womb (Psalm 22:10); God made a difference between Jacob and Esau from the womb, although BOTH received the covenant sign (Gen. 25:23); John responded with joy in the presence of the Lord in the womb (Luke 1:41).
- Objection 3: There are no promises made to infants of believers in the bible.
  - This position must be taken if one is to deny infants that sign of the promise, but it cannot be supported in scripture, and should be repugnant to a godly parent.
  - Eph. 6:1-4; Psalm 103:17; Ezek. 37:25 – which is a promise that can ONLY be referred to the new covenant.
- Objection 4: Infant baptism is not a replacement sign for Abrahamic circumcision. Circumcision introduced them “into an earthly, temporal, community of people” “It did not have spiritual implication AT ALL. None!” (Quotes from MacArthur)
  - Paul and Moses both taught that the true meaning of circumcision was spiritual rather than merely national. (Deut. 30:6; Rom. 4; Gal. 3)
  - That which circumcision promised was fulfilled when that which baptism promised was given. (Col 2:11-12)
  - “The vast majority of those who were circumcised went to hell”. The same can also be affirmed about baptism, whether by immersion or by sprinkling, for the promise must be truly believed, and man must truly repent. We are not saved either by the sign of circumcision or by the sign of baptism.
- Objection 5: “Membership in the new covenant is limited to those who are truly saved” (MacArthur). John Piper: “New Covenant Members are not defined by physical descent, as the old covenant members were, but by God’s writing his law on their heart and calling them to himself and bringing them to repentance and faith”
  - Piper quotes a remarkable and precious promise. But to whom is this promise given? It is given to “us, our children, and those afar off”.
  - This statement either implies that there is NO visible covenant community or that man is able to determine whether someone is truly saved. Both are fatal to the doctrine of the church.
    - As to the visible covenant community, it is the gathering of believers in the name of Jesus (Matt.18:20), it is a community of believers who mutually submit to one another (1 Pet. 5:5; Eph. 5:21), who have received the promise of the Father (2 Pet. 1:2). It does not imply that all in it are saved, since it is full of wheat and tares (Matt.13:25)
    - Since true salvation is a matter of faith, which is an activity in the heart of man, true believers cannot be known for certain by men. If baptism was restricted ONLY to the true believer, no baptism would be possible.

Is there a difference between the children of believers and the children of unbelievers? If not, then why are there all the commands in scripture about how we are to raise them in the nurture and admonition of the Lord?  
If there is a difference, what is it?

The answer from scripture is that our children are disciples of Christ, to be raised in a Christian home, educated in the doctrine of the gospel, and urged to repent and believe. In other words, they are members of God's covenant people, and ought to receive the covenant sign.