

Glad Tidings

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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Why do you not baptize your babies?

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We have no command in the New Testament to baptize our infant babies. There is no approving explicit example of the church practicing infant baptism. It is not until the third to fourth century that the practice began among churches. Fast forwarding to the seventeenth century, we see it not only practiced but codified in the courts.

In Massachusetts in 1644, a man who became a Baptist kept his wife from taking their baby to be baptized. The Massachusetts' court had him “tied up” and “whipped” when he declared that the law was an “antichristian ordinance”! The Puritan led Massachusetts Bay Colony made it illegal to refuse, or speak against infant baptism. In 1651, Baptists were “unmercifully whipped”, and Quakers were “murderously hung” (*Christian Baptism; Alexander Campbell; pp. 412-413; cf. Benedict's History of the Baptists; Vol 2; pp.63-73; p. 364*).

When Jesus sent His apostles into the world to preach the Gospel, He declared, “*He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned*” (*Mark 16:16*). When the church was first established, Peter instructed prospective members to “repent

ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins...” (*Acts 2:38*). Being baptized is for sinners, who are capable to believe the Gospel of Christ when preached, and responsible for disbelieving if rejected. An infant baby does not check any of the above boxes as being a candidate for baptism.

The Catholic Catechism, ignoring the above Scriptures, connects baptism to Adam's sin: “*Born with a fallen human nature and tainted by original sin, children have need of the new birth in baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called*” (*CCC 1250*). According to Scripture the righteous God, our Creator, does not view the soul of children tainted with their father's sin. “*The soul that sinneth, it shall die...the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son...*” (*Ezekiel 18:20*). Children are born innocent of sin, and therefore do not need to be baptized for the remission of sins. Like Paul, who was once “alive” apart from the Law when he was a morally innocent child, so is an infant. Unlike

Paul, when he reached the age of accountability before God for his own sins and died spiritually, an infant has not reached the age of accountability, yet (*Romans 7:9*).

Some see infant baptism occurring in a man's “household” in the New Testament. Paul baptized “*the household of Stephanas*” (*I Corinthians 1:16*). Were “infants” included in this baptism? They were, if you think infants can “*set themselves to minister to the saints*” (*I Corinthians 16:15*). In the households needing baptism we have the husband, wife, servants (*Acts 10:7; 11:14*) and children who have reached moral maturity with the ability to hear, and the resolve to believe, confess, and repent of their sins.

Baptism saves those who submit to baptism as an “*answer of a good conscience toward God through the resurrection of Jesus Christ*” (*I Peter 3:21*). Infants have not lived long enough to have a guilty conscience, nor have sin to feel guilty about. They do not yet need to be baptized to be saved. An infant needs to be brought up in the admonition of the Lord. Parents, prepare them to know baptism in the name of the Lord is an appeal unto God for a clean conscience!