

Baptism Series III:
Answering Paedobaptist Arguments

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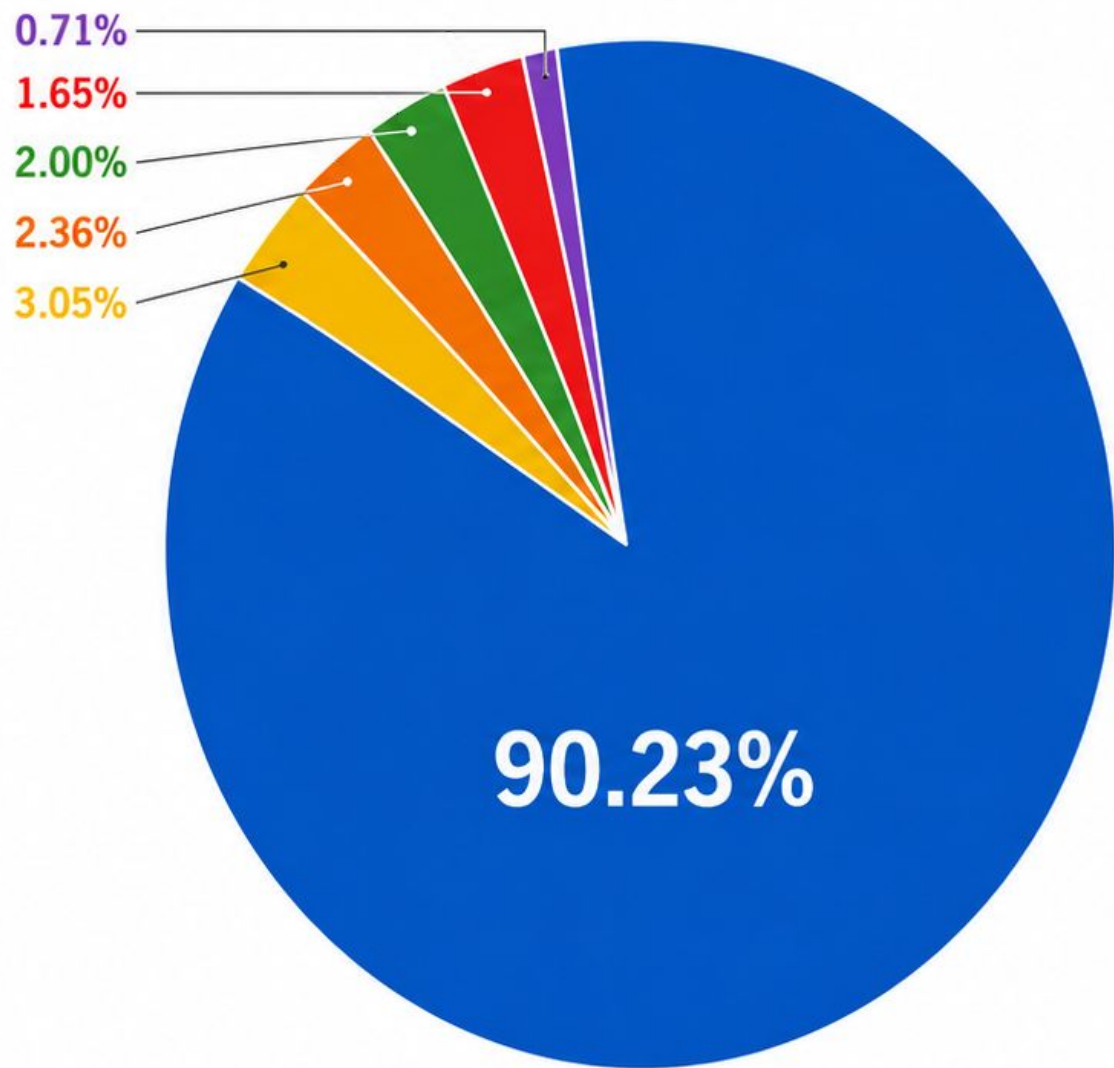
Infant Baptism Churches in Massachusetts

Combined Breakdown by Broad Group



This entire pie chart represents 91.02% of classified Massachusetts Christians

2,768,079 adherents; 39.38% of the total Massachusetts population.



1. Catholic — 90.23%

Included denominations:

- Catholic Church
- Ecumenical Catholic Communion

2. Covenantal infant baptism churches — 3.05%

This category has two parts:

■ Congregational — 92.84%

Included denominations:

- United Church of Christ
- Conservative Congregational Christian Conference
- National Association of Congregational Christian Churches
- Congregational Christian Churches, Additional (not part of any national CCC body)

■ Presbyterian / Reformed — 7.16%

Included denominations:

- Presbyterian Church (U.S.A.)
- Presbyterian Church in America
- Christian Reformed Church in North America
- Reformed Presbyterian Church of North America
- Reformed Church in America
- Cumberland Presbyterian Church

■ 3. Anglican / Episcopal — 2.36%

Included denominations:

- Episcopal Church

■ 4. Orthodox — 2.00%

Included denominations:

- Greek Orthodox Archdiocese of America
- Armenian Apostolic Church (Etchmiadzin)
- Antiochian Orthodox Christian Archdiocese
- Coptic Orthodox Church
- Armenian Apostolic Church (Cilicia)
- Ethiopian Orthodox Church
- Serbian Orthodox Church
- Romanian Orthodox Metropolis of the Americas
- Church of the Genuine Orthodox Christians of America
- Russian Orthodox Church Outside of Russia
- Bulgarian Eastern Orthodox Diocese
- Syrian (Syriac) Orthodox Church of Antioch
- Ukrainian Orthodox Church of the U.S.A.
- Holy Orthodox Church in North America
- Albanian Orthodox Diocese of America
- Malankara (Indian) Orthodox Syrian Church
- Eritrean Orthodox Church
- Kannada Archdiocese of the Syriac Orthodox Church of Antioch
- Malankara Archdiocese of the Syrian Orthodox Church in North America

■ 5. Methodist — 1.65%

Included denominations:

- United Methodist Church
- African Methodist Episcopal Church
- African Methodist Episcopal Zion Church
- Christian Methodist Episcopal Church

■ 6. Lutheran — 0.71%

Included denominations:

- Evangelical Lutheran Church in America
- Lutheran Church—Missouri Synod
- Evangelical Lutheran Synod
- Wisconsin Evangelical Lutheran Synod

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***Some Paedobaptists** (Presbyterians, Congregationalists)
practice an infant baptism which views baptism as a covenant
sign that marks the children of believers as belonging to God's
visible people, to be later personally embraced by faith.

& while Paedobaptists often emphasize **baptism**- an important aspect of God's word

“The sum of your word is truth.”

Psalm 119:160

A Cause for Confidence:

1. Where the bible overtly says what baptism does, the bible says that baptism saves.
2. Where the bible overtly says that baptism saves, salvation is tied to the participant's faith, active amidst baptism.



Faith → Baptism → Salvation

	<i>Mark 16:16</i>	<i>Acts 2:38</i>	<i>Galatians 3:26-27</i>
FAITH	"The one who has believed	"Repent	"Through faith you are all sons of God in Christ Jesus
BAPTISM	and has been baptized	and be baptized	For those of you who were baptized into Christ
SALVATION	will be saved."	for the forgiveness of your sins."	have been clothed with Christ."

The Godward faith through which God works in baptism

	<i>Acts 22:16</i>	<i>1 Peter 3:21</i>	<i>Colossians 2:12</i>	<i>Romans 6:4-17</i>
THE LOCATION	"Be baptized	"Baptism	"You were buried with him in baptism,	"We have been buried with Him through baptism into death,
THE RESULT	and wash away your sins,	now saves you	in which you were also raised with him	so we too may walk in newness of life...
THE HEART'S ORIENTATION	calling on his name."	as an appeal to God for a good conscience."	through faith in the working of God."	Thanks be to God that you became obedient from the heart to that form of teaching to which you were entrusted."

“Always be prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect.”

1 Peter 3:15

Answering Paedobaptist Arguments

Catechism of the Catholic Church,

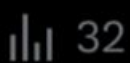
Section 2, Article 1:IV: The Baptism of infants

The practice of infant Baptism is an immemorial tradition of the Church.

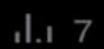
There is explicit testimony to this practice from the second century on, and it is *quite possible* that, from the beginning of the apostolic preaching, when whole "households" received baptism, infants *may* also have been baptized.

*italics mine

 **ROYvonne** @R_O_Yvonne · Jun 9
When whole households were baptized, you think they excluded their kids, dingus?

    32  

 **Blue-Collar Bibliophile**  @bluco... · Jun 11
Bro doesn't think "households" includes babies, crazy!

    7  

 **Zamster**  @ZamsterCrypto · Jun 11
" ... and their household"

I'm sure they had no children in their household


 **Anonymous User in the Area** @Auita... · Jun 10
I guess babies aren't part of households.

 1    18  

 **Candle's Wit**  @Candles... · Jun 9
Acts 16:33 whole household was baptized. And it did not say "besides the babies"

 2   5  186  

 **ROYvonne** @R_O_Yvonne · Jun 11
When whole households were baptized, are you so slow that babies wouldn't be included in that?



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Hans Fiene 🐮 ✓

@HansFiene

Follow



118



Nations and households normally include children. Why would the Scriptures use these terms without qualification if they weren't including children?



Auita... @Auita... · Jun 10

... babies aren't part of households.



· Jun 9

is baptized. And
es"

1186

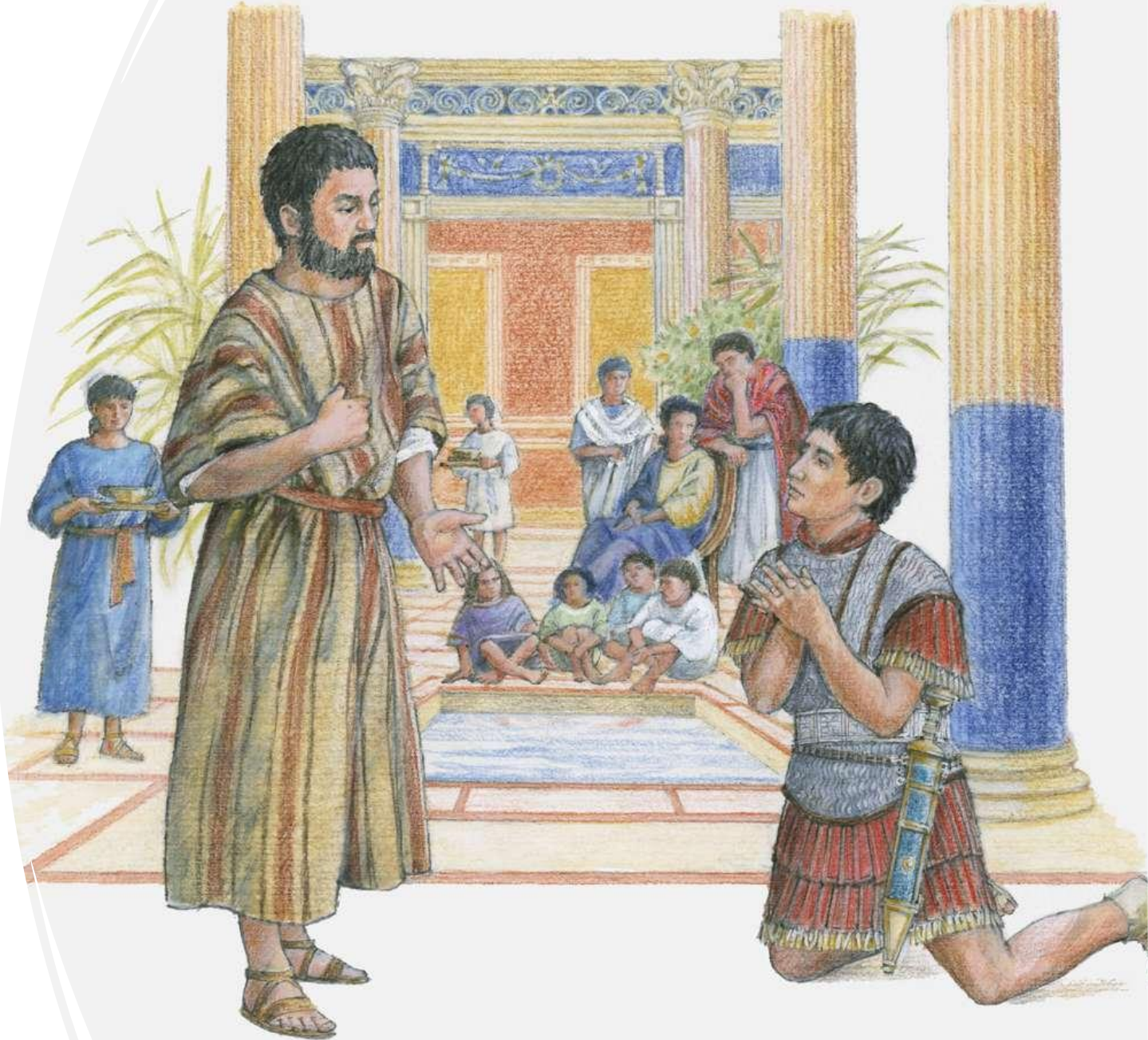


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so slow that babies wouldn't be included in that?

Objection: “The Household Principle”

Paedobaptists believe that the faith of the head of a household is sufficient for the inclusion of the entire family in baptism.



The "Household" Baptisms

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Lydia's Household - Acts 16:15

“She and her household had been baptized.”

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Crispus' Household — Acts 18:8:

"Crispus, the leader of the synagogue, believed in the Lord, along with his whole household. Many of the Corinthians, when they heard, believed and were baptized."

Lydia's Household - Acts 16:14-15

“The Lord opened her heart to respond to the things spoken by Paul.

Now when she and her household had been baptized, she urged us, saying, ‘If you have judged me to be faithful to the Lord, come into my house and stay.’”

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This is *narrative compression*:

Luke skips the middle and reports the household baptism as an accomplished fact.

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You don’t argue from the “missing middle” of a compressed narrative.

- 1 of the 5 Households mentioned is part of a compressed narrative;
We do not know anything about the skipped middle part of the narrative pertaining to Paul's visit to Lydia's household & what was done in that time.
The missing middle is more likely in harmony with the 4 other accounts which all do not imply infant baptism.
- 3 of the 5 accounts specify that every member or each household *individually* heard the preached gospel → believed it prior to baptism.
“The Household Principle” is contrary to the Biblical pattern.
- 0 of the 5 accounts *mention infants*;
Paedobaptists write infants into the text *contrary* to the evidence.

Retort: “But a household *may* include an infant.”

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Rebuttal:

“and so may the crowds in a Samaritan City”

“Philip went down to a city in Samaria and proclaimed the Messiah to them. **The crowds** were all paying attention to what Philip said, as they listened and saw the signs he was performing...

When they believed Philip, as he proclaimed the good news about the kingdom of God and the name of Jesus Christ, **both men and women were baptized.**”

- Acts 8:5-6,12

The *Personal Faith* Principle

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Romans 10:13-14:

"Everyone who **calls on the name** of the Lord will be saved.
How, then, can they call on him they have not believed in?
And how can they believe without hearing about him?
And how can they hear without a preacher?"

Objection: “The Promise for your children”

Acts 2:38

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BAPTISM	and be baptized
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is for you and for your children,
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***The promise
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"Your little ones and your
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***Deut
1:39***

Infant *Ignorance* of Good & Evil

Deuteronomy 1:39:

"...Your little ones and your children *who*
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**Deut
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"That promise which was made
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**Acts
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***Acts
13:32-33***

"He called you
by our gospel."

***2 Thes
2:14***

Who was baptized that day?

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	<i>Acts 2:38</i>	<i>Acts 2:41</i>
FAITH	"Repent	"So those who accepted his message
BAPTISM	and be baptized	were baptized,
SALVATION	for the forgiveness of your sins."	and that day about three thousand people were added to them."

Original Sin

Original Sin

Paedobaptists believe that original sin is the condition inherited from Adam by which all people are born subject to condemnation and in need of redemption before ever committing personal sin.

Romans 5:12-13:

"Through one man sin entered the world, and **death through sin**,
and thus death spread to all men, because all **sinned**—
(For until the law sin was in the world,
but sin is not imputed when there is no law.)"

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“Children contract original sin from the sin of Adam; which is made clear by the fact that they are under the ban of death, which "passed upon all" on account of the sin of the first man, as the Apostle says in the same passage (Romans 5:12)”

-Thomas Aquinas, *Summa Theologiae* III, q.68, a.9, respondeo, c. 1272

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-The Lutheran Church—Missouri Synod, official FAQ

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Rebuttal: Do infants who are claimed to have had their “original sin” washed away in baptism still physically die?

You can’t use the logic that “infants die, therefore they are guilty of sin” to prove that “infant baptism washes away original sin” if baptized infants can still die.

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This logic only helps us to see that the “death that spread to all men” is not physical but spiritual death.

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But philosophy is not how one derives at what the scriptures say.

Romans 8:13 says, "if you are living in accord with the flesh, you are going to die."

This means that committing actual sins cause spiritual death.

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Spiritual death spreads to all men because they *commit* actual sins.

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Ezekiel 18:20:

"The soul who sins shall die.
The son shall not bear the guilt of the father,
nor the father bear the guilt of the son.
The righteousness of the righteous shall be upon himself,
and **the wickedness of the wicked shall be upon himself.**"

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Romans 7:9:

"I was alive once without the law,
but when the commandment came,
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1. Sin is imputed where there is no law.
2. Paul was alive once without the law.

But when could this have been the case for Paul? Surely not when he was a Pharisee. There was no law for Paul when he was an infant who knew not good from evil. Paul was spiritually alive before becoming personally accountable.

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Romans 7:7-11 ✓ Christian Standard Bible ✓

The commandment that killed Paul is “do not covet” which concerns inward moral desire

⁷ What should we say then? Is the law sin? Absolutely not!

But I would not have known sin if it were not for the law. For example, I would not have known what it is to covet if the law had not said, **Do not covet.** ⁸ And sin, seizing an opportunity through the commandment, produced in me coveting of every kind. For apart from the law sin is dead.

⁹ Once I was alive apart from the law, but when the commandment came, sin sprang to life again ¹⁰ and I died. The commandment that was meant for life resulted in death for me. ¹¹ For sin, seizing an opportunity through the commandment, deceived me, and through it killed me.

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"I was alive once without the law,
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This is consistent with

Ecclesiastes 7:29:

"Truly, this only I have found: That God made man upright,
But they have sought out many schemes."

What about Psalm 51:5?

"Behold, I was brought forth in iniquity."

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David was born into a sinful world — 1 John 5:19:

"The whole world lies in the power of the evil one."

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A Poetic Mirror and Reversal — Job 31:18:

"From my mother's womb I guided the widow."

Ecclesiastes 7:29:

"Truly, this only I have found: That God made man upright,
But they have sought out many schemes."

What about Psalm 51:5?

"Behold, I was brought forth in iniquity."

David was born into a sinful world — 1 John 5:19:

"The whole world lies in the power of the evil one."

A Poetic Mirror and Reversal — Job 31:18:

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But for Ecclesiastes some will say "But that is poetry"

Psalm 51 is a song of repentance:

“let the bones You have crushed rejoice.” [verse 8]
As if David’s skeleton was literally crushed or singing.

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Meanwhile Ecc. 7 is the highest distilled result of Solomon’s search for wisdom:

“I have tested all this by wisdom...
I resolved, ‘I will be wise,’ but it was beyond me.
What exists is beyond reach and very deep.
Who can discover it? I turned my thoughts to know, explore,
and examine wisdom and an explanation for things...
adding one thing to another to find out the explanation...”

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Ecclesiastes 7:29:

"Truly, this only I have found: **That God made man upright,**
But they have sought out many schemes."

With David talking about his own sin and Solomon talking about all of humanity.

Should we really give more weight to Psalm 51 > Ecclesiastes 7?

Circumcision

Circumcision:

Paedobaptists believe that just as circumcision marked infants as belonging to the old covenant people, baptism marks (or sacramentally incorporates) infants into the new covenant people.

Colossians 2:11-12:

“You were *also circumcised in him with a circumcision not done with hands*,
by putting off the body of flesh, in the circumcision of Christ,
when you were buried with him in baptism,
in which *you were also raised with him through faith in the working of God*,
who raised him from the dead.”

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Jeremiah 4:4:

“Circumcise yourselves to the Lord; remove the foreskin of your hearts.”

Jeremiah 31:31-34:

“Look, the days are coming”—this is the Lord’s declaration—“when I will make a new covenant with the house of Israel and with the house of Judah. This one will not be like the covenant I made with their ancestors on the day I took them by the hand to lead them out of the land of Egypt—my covenant that they broke even though I am their master”—the Lord’s declaration. “Instead, this is the covenant I will make with the house of Israel after those days”—the Lord’s declaration. “I will put my teaching within them and write it on their hearts. I will be their God, and they will be my people. No longer will one teach his neighbor or his brother, saying, ‘Know the Lord,’ for they will all know me, from the least to the greatest of them”—this is the Lord’s declaration. “For I will forgive their iniquity and never again remember their sin.”

Philippians 3:3

“For we are the circumcision, the ones who worship by the Spirit of God, boast in Christ Jesus, and do not put confidence in the flesh.”

Galatians 3:7:

“You know, then, that those who have faith, these are Abraham’s sons.”

Galatians 3:26-29:

“For through faith you are all sons of God in Christ Jesus.

For those of you who were baptized into Christ have been clothed with Christ. There is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham’s seed, heirs according to the promise.”

The Never-ending Conversation



Sarah St. Onge  @shebrin... · 4h  ...

There were zero women who took communion in the Bible.



Sola Chad  @sola_chad · May 28

There were zero babies baptized in the Bible. [x.com/uchemaryokoli/...](https://x.com/uchemaryokoli/)



I Cinque...  @dominicptar... · May 28  ...

Zero women received the Eucharist in the Bible.



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“Answer a fool
according to his folly,
or he will be wise in
his own eyes.”

Proverbs 26:5

Women Participating In Communion According To The Scriptures

Instruction:

Example:

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Women Were In The Church:

As in all the churches of the saints,
the women should be silent in the churches.

1 Corinthians 14:34

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When you come together as a church...

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Communion Instruction Addressed To The Church Without Distinction:

For I received from the Lord what I also passed on to you:
On the night when he was betrayed, the Lord Jesus
took bread, and when he had given thanks, broke it, and said,
"This is my body, which is for you. Do this in remembrance of
me." In the same way also he took the cup, after supper, and
said, "This cup is the new covenant in my blood.
Do this, as often as you drink it, in remembrance of me."
For as often as you eat this bread and drink the cup, you
proclaim the Lord's death until he comes.

1 Corinthians 11:23-26

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All Believers Partook of Communion Without Distinction:

Now all who believed were together,
and had all things in common, and sold their possessions and
goods, and divided them among all, as anyone had need.
So continuing daily with one accord in the temple,
and breaking bread from house to house.

Acts 2:44-46

Challenge for Paedobaptists:

Find a Bible passage that says that baptism saves without the participant's faith, active amidst baptism.



Faith → Baptism → Salvation

	<i>Mark 16:16</i>	<i>Acts 2:38</i>	<i>Galatians 3:26-27</i>
FAITH	"The one who has believed	"Repent	"Through faith you are all sons of God in Christ Jesus
BAPTISM	and has been baptized	and be baptized	For those of you who were baptized into Christ
SALVATION	will be saved."	for the forgiveness of your sins."	have been clothed with Christ."

The Godward faith through which God works in baptism

	<i>Acts 22:16</i>	<i>1 Peter 3:21</i>	<i>Colossians 2:12</i>	<i>Romans 6:4-17</i>
THE LOCATION	"Be baptized	"Baptism	"You were buried with him in baptism,	"We have been buried with Him through baptism into death,
THE RESULT	and wash away your sins,	now saves you	in which you were also raised with him	so we too may walk in newness of life...
THE HEART'S ORIENTATION	calling on his name."	as an appeal to God for a good conscience."	through faith in the working of God."	Thanks be to God that you became obedient from the heart to that form of teaching to which you were entrusted."

The Moving Goalpost

Catechism of the Catholic Church,

Section 2, Article 1:IV: The Baptism of infants

The practice of infant Baptism is an immemorial tradition of the Church.

There is explicit testimony to this practice from the second century on, and it is quite possible that, from the beginning of the apostolic preaching, when whole "households" received baptism, infants may also have been baptized.

Baptism in the Second Century: Clauses Favored by Baptists and Paedobaptists

Baptist Clauses

Barnabas, 70-132 AD:

"Blessed are they who,
placing their trust in the cross, have gone down into the water;
indeed we descended into the water full of sins and defilement, but come up,
bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit."

"Having renewed us by the remission of our sins,
He has made us after another pattern,

that we should possess the soul of children,
inasmuch as He has created us anew by His Spirit."

Justin Martyr, 155 AD:

"As many as are persuaded and believe that what we teach and say is true,
and undertake to be able to live accordingly, are instructed to pray
and to entreat God with fasting, for the remission of their sins that are past..."

Then they are brought by us where there is water, and are regenerated
in the same manner in which we were ourselves regenerated...

Since at our birth we were born without our own knowledge or choice, and were
brought up in bad habits and wicked training; in order that we may not remain the
children of necessity and of ignorance, but may become the children of choice and
knowledge,

and may obtain in the water the remission of sins

formerly committed,

the name of God is there pronounced over him

who chooses to be born again, and has repented of his sins.

And this washing is called illumination."

Paedobaptist Clauses

Baptist Clauses

Theophilus of Antioch, 168 AD:

"God destined man to receive repentance and remission of sins
through the water and laver of regeneration—
as many as come to the truth."

Clement of Alexandria, 198 AD:

"Jesus said, 'Unless ye be converted, and become as children';
pure in flesh, holy in soul by abstinence from evil deeds;

showing that He would have us to be such as also
He generated us from our mother - the water."

"Our characters are not the same as before our washing..."

Instruction leads to faith, and faith with baptism is trained by the Holy Spirit

We who have repented of our sins, renounced our faults,
and are purified by baptism
run back to the eternal light, children to their father."

Tertullian of Carthage, 200 AD:

a sealing of faith.

We are not washed in order that we may cease sinning,
but because we have ceased."

"Let them come [to baptism], then, while they are growing up;
let them come while they are learning, while they are learning whither to come;
let them become Christians when they have become able to know Christ.

Why does the innocent period of life hasten to the remission of sins?"

Paedobaptist Clauses

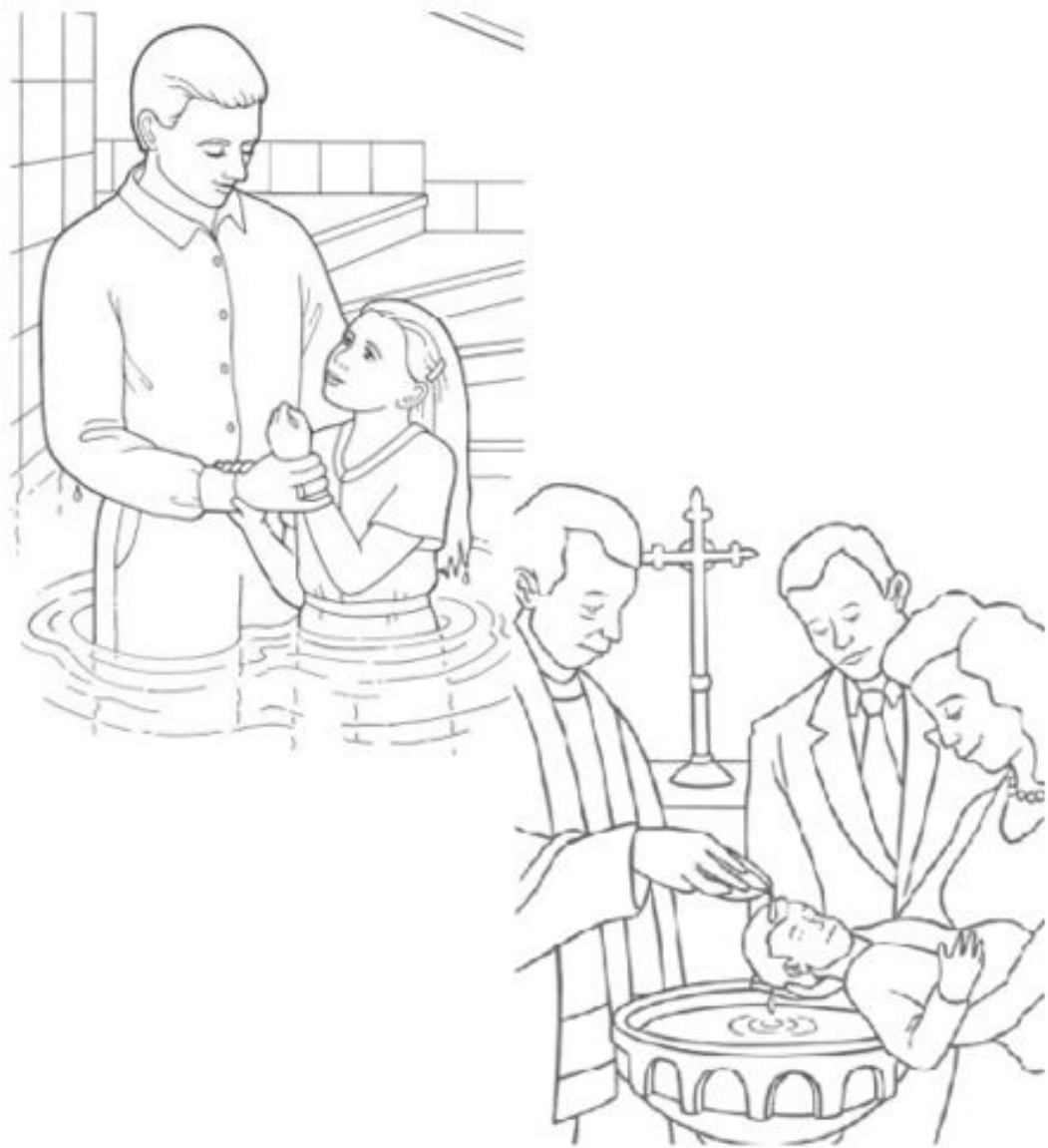
June 28:

Baptism Series IV: History & Other Addendums:

*The two sides of every baptism passage
The baptismal theology of the 2nd Century church
The Gnostic rejection of a baptism that saves
Infant Innocence in the 2nd Century church
& more*

Slides are available online:

springhousecharts.com/slides



One Baptism:
Are Baptists or
Paedobaptists
Right About Baptism?