

## 15 BAPTISMAL AGREEMENTS



1. Though Christ commands baptism the main goal of the Kingdom is conversion and its fruits.
2. Baptism is for the visible church of Jesus Christ, not for the world at large.
3. Water baptism does not make a person a believer; regeneration by the Spirit does. Many who have been baptized with water have proven, by the fruit of their lives, that they were never baptized by the Spirit at all. Likewise, it is possible for a person to be a genuine believer and yet never be properly baptized.
4. It is not water baptism that makes an infant a “child of the covenant.” All children born to at least one believing parent are children of the covenant.
5. When an unbaptized adult comes to faith she should be baptized. When baptism and circumcision were first commanded, the first generation of those to receive the marks were the believing adults.
6. It is better to be born to believing parents than non-believing parents. It is the primary means through which God expands his kingdom.
7. When a covenant child expresses conscious trust in Jesus Christ as Lord and Savior the church should acknowledge that event publicly.
8. There is no way to know with absolute certainty about someone else’s salvation. A church cannot be absolutely sure that the adult they are baptizing is a genuine believer just as pedo-Baptists cannot know with certainty whether the infant they are baptizing was really born to believing parents. Still, we must baptize.
9. The blessing of baptism is not tied to the moment of baptism. (See WCF XXVIII, VI)
10. The trustworthy measurement of a person’s faith are the fruits of faith (Gal 5:22-23) not water baptism.
11. Many pedobaptists and many credobaptists sincerely believe that their view is biblical and right. Many on both sides also have not thought so carefully about it. Both sides cannot be right.
12. There is no single biblical text that either side can point to which explicitly requires that we baptize only according to our theological tradition.
13. The requirement to circumcise the children of believers was required of God’s people from the time of Abraham to the end of the OT period when it was discontinued as a religious requirement. The command to baptize did not begin until the NT era.
14. While the ancient church was not always of one mind about what happened at baptism, the “believer’s baptism” view as we know it today became a Christian practice in the 16<sup>th</sup> and 17<sup>th</sup> centuries.
15. There is an essential continuity between the Old and New Testaments. All the saints of the Old and New Testaments, and today, are saved by grace alone through faith alone. They were saved by believing in a savior who was to come (OT) or who was dwelling among them (NT). We are saved by a savior who has come.