

The Lawfulnesse  
OF  
Infants Baptisme.

OR,

An Answer to *Thomas Lamb*  
his eight Arguments, entituled,  
*The unlawfulnessse of Infants*  
BAPTISME.

And may serve also to the false *minors*,  
and old out-worne Arguments in the late book of  
*C. Paul Hobson*, till a more particular and  
complete Answer come forth to anat-  
omize the fallacies of the said Book,  
entituled, *The fallacie of*  
*Infants Baptisme.*

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For who hath despised the day of small things, *Zac. 4. 10.*  
The secret things unto Jehovah our God: but those things  
which are revealed ~~unto us~~ unto us, and to our children for ever,  
that we may doe all the words of this Law. *Deut. 29. 19.*

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By *ROBERT PAGE Junior.* Gent.

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To the Christian Reader.

Christian Reader,

**E**t friends debate, but not abate  
one whit of their affection: 'tis  
one truth we aime at, therefore  
we ought to strive for verity, not for  
mastery, when truth is on the one side  
discovered, & the other do condescend,  
he is not so much conquered as con-  
querer in yeelding. He not say much,  
because he hath said little, aiming to  
be short in my Answer, as he is in his  
Arguments; desiring that when we  
debate things in love, God who is  
love, would reveale the truth unto us,  
that we may know how to make choice  
thereof for the good of us and our po-  
sterity.

Thine in the fellowship of  
the Gospel, R. F.

An answer to Thomas Lamb  
his eight Arguments entituled,  
The unlawfulness of Childrens  
BAPTISME.

Master Lambe,

**I**n your Title Page, you quote severall  
Scriptures, as first Rom. 9. 7. 8. Gal. 3.  
7. 29. which places prove indeed, that  
none are spirituallly blessed, and have right un-  
to the Covenant, but the spirituall seed. Yet this  
will not prove, that a Church must baptize only  
those who are internally spirituall persons,  
(though none are baptized indeed but such.)  
You know Simon, Acts 8. had outward Bap-  
tisme, and so those Antichrists. 1 John 2. 19.  
were a while accounted Members of Church,  
till they left it, and were discovered: so that  
here is nothing against the baptizing of beleevers  
Infants being in no such danger of hypocritie as  
falsie brethren are in. You quote Acts 8. 12.  
where, upon profession of faith they were baptized  
both men and women. Proteles must come in  
by acknowledgement and profession. So were  
those admitted. This doth not then exclude the  
A 2. or spirituall male

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male or female Infants of such Profolites from Baptifine, but foeweth the largements of the Co. fel above the Law: That fealed a male; but the male and female. The other places, Acts 8. 37. & 10. 47. 48. & 11. 17. all tend to one end in their true scope, that is, to bring the Gentiles (sometimes afarre off) now neare, and that by profelion of faith, even as the stranger under the Law, might come in, and be one with the people of the Jewes by acknowledgement, and voluntary fubjection to the Law, Exod. 12. 48. and this the Parent, a stranger was to performe, and then his Infant was also admitted upon the parents voluntary manifestation of his desire. And the Churches of Christ are now by faith come into the Jewes state, and graited in, as they were broken off, as they were broken off, Ro. 11.

T. L.

**I** Come now to your Arguments; your first is, That which makes the traditions of men of equal authority with the Law of God, ought in no wife to be, Mat. 15. 6. Mat. 7. 7 But the Baptifime of Infants, though of beleeving Parents, doth fo. Therefore that ought not to be.

Ans.

*Hear we deny the minor, which you goe about to prove thus.*

T. L.

That which is an action of religion performed and not one jot or titlle of the word requiring the same, that makes the Traditions of men of equal authority with the Law of God: But the baptifime of Infants, though of Beleevers, is an

action of Religion supposed to be performed, and not one jot or titlle of the word requiring the same: Therefore &c.

Ans.

*Hear we deny your minor again; for we have the Covenant made with Abraham, and so all beleevers, Gen. 17. That God will be a God to them, and to their seed after them, explained in the second Commandement, That God will shew mercy unto thousands of them that love him and keep his Commandements. Therefore (Isa. 44. 3.) I will pover (saith God) my Spirit upon thy seed, and my blessing upon thine off-spring; and they shall spring up as among the grasse, as Willows by the water courtes. And Isa. 59. 21. this Covenant is renewed. My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed (saith the Lord) from hence forth & for ever. Which Covenant was revived to Abraham, and confirmed by Christ, Gen. 17. 7. Rom. 15. 8. the Covenant being still one, Heb. 13. 20. though the typical ordinances thereof be changed. And therefore were the Israclites nation called a holy seed, Ezr. 9. 2. a godly seed, Mal. 2. 15. and were Circumcised, ate of the Manna, drank of the Rock, passed through, and were Baptized in the Cloud and Sea: and those Ordinances are declared to be the same with our spirituall Ordinances*

nances of Baptisme, and the Supper, 1 Cor. 10. 2. The Gospel also declareth that yong children [Infants] were brought to Christ, and he gave them imposition of hands, Luke 18. 15, Mat. 19. 15. And [little children] proposed as an example, and parterne of imitation to the very chiefe of the Church-members, Mat. 18. 2. 34. 1 Pet. 2. 2. & Mat. 19. 14. & Mat. 10. 14. Christ would not have little children kept from him, for of such is the kingdome of heaven. And Peter saith, Acts 2. 39. The promise is to you, and to your children, whom Paul calleth; holy Children, 1 Corin. 7. 14. in relation to Ezra. And the Gospel (prophesie) of Zachary is, that the streets of the City shall be full of boyes and girles, playing in the streets thereof. And Act. 2. 17. God is said to poure out his spirit upon all flesh. The beleeving Gentile by faith being engraffed, and his seed with him into the same blood and state, out of which the Jew by unbelief is broken off. See Rom. 11. 19, 20, 21. As may also appear by comparing, Exod. 19. 5, 6. Deut. 10. 14, 15. with 2 Pet. 2. 9. Rev. 1. 6. where the Saints Titles and expressions are applied to the beleeving Gentile, as they were to the beleeving Jew. Can any man then forbid water to thie (children of promise) who have received the Holy Ghost as well as wee, Acts 10. 47. John Baptist understood their right, when there went out unto him all the land of Judea,

Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their finnes, Mark 1. 5. Now that it was ordinary for the Parents to carry their children with them, appears by these two examples of the five thousand men, besides women and children, fed with seven loaves, Mat. 15. 38. And the Churches bearing Paul company with wives and Children, Acts 21. 5. If you say, children could not confesse their finnes, and professe repentance therefore were not baptized; I answer, This w<sup>l</sup>d not be granted, seeing submission to Baptisme was it selfe a Confession of sin, and profession of Repentance: as Circumcision made men debtiers to keep the whole Law, Gal. 5. 3, which no Infant could promise by word, but his submitting thereto was his bond. And as John Baptist, so likewise Christ himselfe also, by his Disciples, Baptized the Children, that came or were brought unto him. As appears by that large testimony, That he baptized, and all men came unto him, John 3. 26. which compared with John 7. 22, 23. Yet on the Sabbath day circumsise a man: If a man on the Sabbath day receive Circumcision, John 16. 21. For joy that a man is borne into the world, Gen. 4. 1. I have gotten a man from the Lord. All which doth shew that children were usually called men, and so not excluded from Christs Baptisme.

Your second argument is; Every affirmative T. L.

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command of Christ hath its negative. so that whosoever Christ hath commanded to be baptized, ought so to be, and all others prohibited. But the affirmative command of Christ to his Apostles, is *Matth.* 28. 18. That they should teach all nations, baptizing them. (that is, those that are taught either by themselves or some other) therefore the Apostles were prohibited from baptizing any that were not first taught.

*Ans.* The minor of this Argument hath some deceit in it, the commission here being urged in another manner than the word in the original will beare, for it is not to be translated, Teach all nations: but *Mat.* 28. 19. Make all nations Disciples, baptizing them, &c. *ver.* 20. teaching them. And here is indeed a negative command, not to baptize any but Disciples. And this blames those who baptize the Infants of them who are not visible Disciples: but here are two things to be considered. First, whether beleevers Infants are not Disciples of Christ, as the Jews Infants were Disciples of Moses, the Spirit using the same word, which it doth here of Moses Disciples, *John* 9. 28. who were sealed with Circumcision, as Christs Disciples with baptisme, (and the beleeving Gentiles also, being in the same estate with the beleeving Jew as was proved before.) Secondly, if an unbeliever be baptized with water before he beleeveth, and after come to beleeve, and to be a Disciple, whether he must

must be baptized again? And for this, whether there be any word in Scripture to warrant a second baptizing with water into the name of Christ. For my part I know none? but this I know, that wee must praise nothing without warrant: So that this argument and your other, thereupon, which you frame thus, (If the Apostles were prohibited in the negative of Christs command touching baptisme, from baptizing any that were not first taught, either by themselves or some other, then ought not the Infants no not of beleevers to be baptized, because none can know them to be taught, seeing they make no profession of faith and repentance: but the Apostles were prohibited from baptizing any that were not first taught in the negative of Christs command touching baptisme. Therefore the Infants of beleevers are not to be baptized.) will hold well against those that are not made Disciples, but not against Infants as not taught, and the commission being to make Disciples, all nations and baptize them, must needs lead to baptize Infants as a part of them.

Your third argument is? That which over-  
T. L. 3.  
throws the nature of the covenant of grace, ought in no wise to be. But the baptisme of Infants, though of beleevers, doth so, Therefore &c.

Here we deny the minor, which you seeme to  
Answere  
I. L.  
prove thus: That which is administered upon a supposed interest in the covenant of grace, without faith in the person so interested. That over-  
throw

throws the nature of the covenant of grace, be cause persons have interest therein no otherwise then by faith, *Rom. 4. 16. Gal. 3. 9. 29.* any thing else concluded so, makes the promise or covenant void, *Rom. 4. 16. Gal. 3. 18.* But the baptizing of Infants, though of believers, is administered upon a supposed interest in the covenant of grace, without faith in y<sup>e</sup> persons interested, *viz.* the faith of their parents. Therefore the baptizing of Infants, though of believers, overthrows the nature of the covenant of grace, and consequently ought in no wise to be.

*Ans.* Your minor here is denied, as being quite contrary to the nature of the covenant of grace: for y<sup>e</sup> doctrine of the covenant is: that God of his free grace hath made a promise of grace & life to all his elect, upon whom he will shew mercy, *Ro. 9. 18.* And that before they have done good or evil, while they are enemies, reconciling them to God by the blood of his Son, *Rom. 5. 10.* and loving them with an everlasting love, not that they believed or loved him, but that he loved them first, *1 Joh. 4. 10. 19.* And this love is in time manifest, *1 Joh. 4. 19.* as Abrahams, out of the land of the Chaldeans, *Act. 7. 3.* his Israel out of Egypt, through the red Sea, *vers. 36.* and his people from the world, *Job. 9. 14.* into fellowship and union with the Father and the Son, & communion of the Spirit, *vers. 21, 22, 23.* And thus God taketh a nation out of a nation, *Deut. 4. 34.* to be a chosen generat<sup>on</sup>, a royal priest-  
hood

hood, an holy nation, a peculiar people unto him *1 Pet. 2. 9.* And the Spirit, in this spiriually house, he hath promised to be poured out upon all flesh both young and old, *Act. 2. 19.* The very children being holy, *1 Cor. 7. 14.* because children of promise, *Act. 2. 39.* having their sins forgiven for Christs name sake, *1 Joh. 2. 12.* Therefore are they to be baptized into Christ, because they have visibly put on Christ, *Gal. 3. 27.* And are distinguished from the world, in being the children, not of the world, but of a believer; when God draws a people from the world into fellowship with himselfe; these little children are distinguished from the world, as so many perfecters of the praise of God, *Matth. 21. 16.* and are owned freely in his Son Christ before faith or works manifested actually in their owne persons. Those who deny the Infants of believers thus to be in Gods visible house, must necessarily hold justification not to goe before actual faith, which is Arminius tenet, or deny original sin, or conclude all infants damned, or else that those who are saved, are saved some other way then by the Gospel. The places you quote, meane no other justification by faith; then imputation. Faith to take hold of free grace, was required in the Jewish parents, even in Circumcision, as appears by *Deut. 10. 16. & 30. 6.* (without which the Circumcision outward was nothing) and the like for baptizing of believers Infants, the Jew within, *Rom. 2. ult.* Your

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*T. L. 4.* Your fourth argument is; That which overthrowes the nature of Christs true visible Church ought in no wise to be. But the baptizing of beleivers Infants doth. So therefore, &c.

*T. L.* The minor is denyed, you frame an argument  
*Answer.* to prove it; thus: If the matter of the Church be only regenerate persons, and the matter of the visible Church, such only as appears so by their profession of faith & repentance; Then to baptize Infants, is to contradict this, and to overthrow the nature thereof, seeing they are born in sinne, & make no appearance to the contrary; but that they so remaine. But the matter of the Church are only regenerate persons, Joh. 3. 3. 5. And the matter of the visible Church only such as appear so by the profession of faith and repentance Ro. 8. 15. 1 Cor. 4. 15. Therefore to baptize Infants though of beleivers, is to overthrow the nature thereof, & consequently ought in no wise to be.

*Answer.* Your minor is not proved, but begged, but we have proved the Infants of beleivers to be a part of that nation taken out of a nation, Deut. 4. 34. The little ones whose sins are forgiven. 1 Joh. 2. 12. Holy children, 1 Corin. 7. 14. Children of promise, Act. 2. 39. &c. Of such is the Kingdome of heaven saith the King himselfe, Math. 19. 14. Therefore very meet to be of and in his spirituall visible Church: and in their distinction from the world, being beleivers Infants profession of faith and repentance may be appro-  
printed

printed unto them visibly: as the Jews circumcision inward, without which Paul saith. It was not circumcision that was outward in the Flesh, Rom. 2. ult. but that of the heart; the answer of a good conscience saith Peter.

Your fifth argument is: That which makes religion subsist in the deed done now in the time of the Gospell, ought in no wise to be. Phil. 3. 3. John 4. 23. 24. But the baptisime of Infants, though of beleivers, doth so. Therefore &c.

*Answer.* This minor is denyed: your argument for proove of it is this: That which is an action of religion done, and no faith in the person of the doer, required in doing of that thing: that makes religion to subsist in the deed done. But the baptisime of Infants, though of beleivers, is an action of religion performed, and no faith required in the person of the doer, in the doing of that thing. Therefore, &c. *Answer.* The minor is denyed: Beleivers Infants are visibly in Gods decree in the Kingdome of heaven, Mat. 19. 14. Having the seeds of faith, without which they cannot please God, Heb. 11. 6. And the Spirit of Christ, without which they are none of his.

Your sixth argument is, That which reviveth Judaisme, and so denyeth Christ to be come in the Flesh, ought in no wise to be, 1 Iohn 4. 3. 2 Iohn 7. But the baptisime of Infants, though of Beleivers, doth so. Therefore, &c.

*Answer.* The minor is denyed, your argument  
for

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*T. L.* for proof thereof is, That practise which is grounded upon the Typicall seed, which typed out Christ the true promised seed, and ceased at his coming. That practise now in respect of the ground of that practise, reviveth Iudaisme in the type, and denyeth Christ the truth of the type to bee come in the Flesh. But the baptisme of Infants (though of believers) is grounded upon the typicall seed which typed out Christ the true promised seed, and ceased at his coming, Gal. 3. 16. 19. Therefore, &c.

*Answer.* The minor is denied. The practise of baptizing of the Infants of Believers, is grounded upon the gracious covenant of the Gospell ded upon the children of God. Out of which if all Infants visibly are, then either they are all saved without the promise, or damned for want of the promise.

Your seventh argument is,

*T. L.* That which makes the world and the Church all one, & confounds the distinction that ought to be betwixt them, ought in no wise to be. Col. 4. 5. 1. Pet. 2. 12. 2. Col. 2. 20. 3. Cor. 2. 6. 15.

But the baptisme of Infants, though of believers death is, Therefore, &c.

*T. L.* Your minor is denied: your Argument is prove it is. Those who admitt the special privilege, and ordinance of entering persons into the Church; from common causes which do belong unto the world, as well as to the Church

doe make the world and the Church all one, and confound the distinction that ought to be betwixt them.

But to Baptize Infants, though of believers, is to administer the special privilege, the ordinance, of entering persons into the Church, from common causes, which doe belong unto the world, as well as to the Church; to wit, the generall effect of promise, Matthew. 28. 19. Acts. 2. 39. which is to be offered to every man and woman in the world, Mar. 16. 15. or else being borne of believing Parents, which agrees to *Ismael* & *Esaus* well as to *Isaac* & *Jacob*, and all in this respect being, but flesh borne in sinne, and children of wrath, John 3. 6. Psalm. 53. 5. Eph. 2. 3. Therefore, &c.

In this minor is considerable what is the ordinance of entering persons into the Church; and that properly, is not baptisme, but the uniting of the members of one body by one Spirit, to make together under one Lord in one faith, Eph. 4. 4. 5. Whence Baptisme and all other ordinances flow; for we baptise not to bring into the Church, but because he is in the Church; therefore we baptise, (The visible Church being generally considered) so that the minor is flatly denied. And as for common causes, do you account it so common to be a believers child, when Paul counted it a privilege to Timothy, that he continued in the same faith which dwelt first in his grandmother *Lois*, & his mother *Eunice*, 2. Tim. 1. 5. And so was borne of believing parents, but *Ismael* and *Esaus* had that, as well as *Isaac* and *Jacob*. What then? Is it therefore such a common cause with the world, as therefore believers Infants must not be baptized? Then likewise none must be baptized upon profession



of faith; Seeing Simon, Act. 8. 13. Beleeved, made an outward profession) and was baptized, though in the gall of bitterness, and in the bond of iniquity. v. 23. Demas for all his professions, forsook Paul, and embraced the present world; 2 Tim. 4. 10. Phigellus and Hermogenus turned away from Paul for all their professions, 2 Tim. 1. 15. & Ch. 3. v. 5. The whole world are under a profession or forme of godlinesse, but have denied the power. Because therefore profession may agree with the world, as well as with the Saints, will you therefore baptize none upon it? This is still a very poor argument, like your former before. So is your last argument, to which I come; which is,

*T. L.* That which unites persons with the church of Rome, & Papists, ought in no wise to be. Rev. 18. 4. But the baptism of Infants, though of beleevers, doth so. Therefore, &c.

*Ans.* This minor is denied, you argue to prove it thus,

*T. L.* Wheresoever the baptism is one, the Church & people is one. But the Papists & Romes baptism is one with the baptism of Infants, though of beleevers. Therefore, &c. This minor is very false again. Now you still prove it as lightly as you did the former; thus, Because they baptize Infants? Is this a good consequence? The Papists baptize Infants, therefore we must not baptize Infants. Then take these with you also. The Papists read Scriptures, therefore we must not read Scriptures. The Papists hold it lawfull to pray, therefore we must not pray! will not this be good stuffe? I trid,

*The Lord teach us better arguments for the truth when you have brought heer, & unite our hearts in every truth of the Gospel.*

FINIS.

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