

- d. Page 402.
- d. If we do our part we can trust God to do His. Page 402.
- e. Jesus commands to Peter show the importance of feeding His lambs. Page 403.
- f. Baptism illustrates entrance into the body of Christ. It indicates entrance into the visible church. Page 404.
6. The early Christians with their Jewish background naturally expected the Lord's supper, and the baptism to be closely parallel to the passover, and to circumcision. Page 406.
- a. While the relation of baptism to circumcision would have been obvious to the early Christians and is clearly demonstrated by the close similarity, in the meaning of the two, there is one scripture passage which clearly states the purpose. Page 409.
- b. Since circumcision is so very similar to baptism, it would reasonably be expected to be identical itself, except where there is clear, scriptural evidence to the contrary. Page 428.
- c. The Lord definitely commanded the circumcision, which was the sign and seal of Abraham's faith, which also should be given to infants. Page 429.
- d. If the Lord had desired that baptism, which is so striking similar to circumcision, in so many ways, should be altogether different in this regard, he could easily have given a command which would make the change clear. There is no evidence of any such command. Page 430.
- e. The practice of the apostles on this point, is nowhere explicitly stated, as would be reasonable to expect, if it differed completely from the previous practice regarding circumcision. Page 431.
- f. There is much reason to believe, that children were baptised by the apostles, and no evidence whatsoever, that they were not. Page 435.
- g. The Lord could have settled the matter conclusively in one direction or the other by a few words, but he did not choose to do so. Therefore it behooves us to show Christian charity. Page 437.
7. Circumcision stressed two vital aspects of truth. Page 446.
- a. In the case of adults, it indicated the beliefs on the one circumcising, that the one circumcised, had given evidence of possessing true faith, and therefore was worthy to be joined with the people of God. Page 446.
- b. In the case of infants, it showed in visible form, that they could not be saved by natural birth but that a spiritual cleansing was necessary and indicated that as children of believers, they were under the covenant with Abraham and hence under the care of the people of God, and could normally be expected to be regenerated by the Spirit of God, and be given saving faith, by the Spirit of God, in His own time. Page 447.
- c. The truth of the necessity of individual saving faith is so vital, that it can not possibly be overemphasized. Page 447.
- d. The other truth is also vital, and it is good for us to give it its proper place. Page 447.
- e. It has been believed by the overwhelming majority of Christians through the ages, that baptism is a sign of the covenant to be applied to their children. Page 449.
- 8.
- a. The fact that the doctrine has sometimes been misunderstood, or perverted is no reason to give it up. Page 451.
- b. These promises for our children are a precious heritage and we are very foolish if we neglect them. Page 453.