

First Baptist Church of Clinton, Louisiana
1689 Second London Baptist Confession
“Chapter 10, Of Effectual Calling, part 2”
October 1, 2017

- READ Paragraph 3: The Case of Elect Infants
 - This addresses two different classes of people and says that they will be saved.
 - First, elect infants dying in infancy.

 - Second, those who are incapable of hearing the gospel.

 - This was an important issue because in the 1600’s about 50 percent of the population died before age 20.

 - Now, I want to mention a few of things that the confession is **not** saying.
 - First, it’s not that infants and the mentally handicapped go to heaven because they are infants or mentally handicapped.

 - Second, it’s not saying that these infants are innocent and deserve to go to heaven. This is very important. Look at Psalm 143:2; Eccl 7:20; Rom 3:10, 12; Rom 5:18.

 - Third, it’s not saying that infants or mentally handicapped people are saved without Christ or His imputed righteousness.

 - The Reformed Faith has never denied the possibility of infant salvation. Infant salvation is more consistent with Reformed theology than it is with Arminianism.

 - Consider *Second London Confession*, chapter 5, paragraph 3, about “means.”

 - Is this doctrine true?

- Passages that seem to teach infant salvation: Psalm 22:9-10; Is 49:1, 5; Lk 1:41, 44
- Do we have any biblical examples of infants dying in infancy and being saved? Possibly.
- Consider 2 Samuel 12:15-23
 - The key verse is verse 23. **“But now he is dead. Why should I fast? Can I bring him back again? *I shall go to him, but he will not return to me.*”**
 - David may simply mean that he will go to the grave with his child. Many people have concluded that that is all this verse can be interpreted to mean.
 - But there are reasons to consider that this passage may mean that David’s child went to be with the Lord when he died.
 - First, David says, **“I shall go to him.”** This is personal. ***I shall go to him.***
 - David doesn’t say **“I’m going to the grave, but I can’t bring my child back to life.”**
 - David seems to be saying, I’m going to join my *child*.
 - Second, in verse 24, David comforts his wife, Bathsheba.
 - It says, **“Then David comforted his wife Bathsheba.”** David says, **“I shall go to him”** and **then**, David comforts his wife.
 - It’s possible that the comfort David gave to his wife was that their child is in heaven. The fact that this David’s comfort follows David’s statement in verse 23, makes this a possible meaning.
 - Third, David’s response to his son Absalom’s death is quite different.
 - When his wicked son Absalom dies, David is not comforted or hopeful.
 - When Absalom died, David said, **“O my son Absalom, , my son, my son, Absalom, Would I had died instead of you, O Absalom, my son, my son”** (2 Sam 18:23).
 - While this passage is not absolutely conclusive, it may be evidence of an elect infant dying in infancy.
- READ Paragraph 4: The Non-Elect Under the Ministry of the Word

- This teaches that the non-elect may sit long under the ministry of the gospel, but they will never believe. See Hebrews 6:4-5; Jn 6:44-45, 65.
- This also addresses those who do not have the gospel. See Acts 4:12; Jn 4:22; 17:3