I Corinthians 7:14 -- "For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy."

(c)   Thus It follows that:

If the Abrahamic covenant included the children; and if the Abrahamic covenant, in its spiritual aspects, still remains in full force today; then either the children are still included in the covenant or the children have somewhere along the line been excluded from the covenant.

If the children are still included in the covenant, then it could be expected that:

The New Testament would assume that inclusion, without necessity of commanding It.
A general command to baptize, as the New Testament sign and seal of that covenant, would be assumed to include children, without specifically singling them out.
The children of believing parents would, in a special sense, be viewed as set apart to the Lord, as children of the covenant.
The baptism of households, on the faith of the head(s) could be expected to be practiced.

If the children have been excluded from the covenant, then it could be expected that:

The New Testament, either by command, exhortation, teaching, or example, would make such exclusion clear.
The Abrahamic covenant would be discriminately applied to New Testament adult believers, rather than to the "seed of Abraham."
The children of believing parents, before they reached the point of their personal decision to trust in Christ, would be viewed no differently from the children of unbelieving parents.

(d)   If infants are included in the Abrahamic covenant, then what is the condition upon which they are baptized?

The condition is twofold:

Faith in God's covenant promises on the part of the parent(s)
A determined purpose, on the part of the parent(s) to bring up their children in the way of the Lord, both by precept and example.
Nothing is required on the part of the infant. He or she is passive in the transaction. The infants of believers are