

## “To Whom Is Baptism to Be Administered?”

### A Brief Review

1. The o\_\_\_\_\_ and o\_\_\_\_\_ means of grace are the W\_\_\_\_\_ of G\_\_\_\_\_, the s\_\_\_\_\_, and p\_\_\_\_\_.
2. “Sacraments are holy ordinances i\_\_\_\_\_ by C\_\_\_\_\_ wherein by s\_\_\_\_\_ s\_\_\_\_\_ Christ and the benefits of the n\_\_\_\_\_ c\_\_\_\_\_ are represented, s\_\_\_\_\_, and applied to believers” (WSC # 92).
3. Baptism is a s\_\_\_\_\_ which s\_\_\_\_\_ our being b\_\_\_\_\_ into the covenant of grace.

### The Teaching of Our Larger Catechism

Q. 166 Unto whom is baptism to be administered?

- **Answer part one – Protestants Will Like This**

“Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him” (Mark 16:15-16; Acts 2:41, 8:12 and 36-38).

- **Answer part two – Presbyterians Will Like This**

“But infants descending from parents, either both, or but one of them, professing faith in Christ, and obedience to him, are in that respect within the covenant, and to be baptized.”

Q. 62 What is the visible church?

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion and of their children.”

## The Alleged Dilemma of the Missing Prooftext

1. "You shall baptize infants."
2. A bold response that I will seek to validate: "Why is not the warrant for baptism more express? In the apostles' time no doubt was made of an infant's right to receive it." John Brown of Haddington

## Children's Place in the Visible Church

1. Children were considered part of the v\_\_\_\_\_ c\_\_\_\_\_  
(“within the covenant”) in the O\_\_\_\_\_ T\_\_\_\_\_  
(Genesis 17:4-8, Deuteronomy 29:10-15, Ezra 9:1-2 and 10:1,  
Isaiah 65:23, Zechariah 8:1-8).
2. Children (infants) were i\_\_\_\_\_ and t\_\_\_\_\_ as g\_\_\_\_\_  
members of the visible church by J\_\_\_\_\_  
(Matthew 18:1-10 and 13-15, Luke 9:46-48 and 18:15-17).
3. Children were i\_\_\_\_\_ in the v\_\_\_\_\_ c\_\_\_\_\_ by  
P\_\_\_\_\_ (I Corinthians 7:14, Ephesians 1:1 and 6:1-3, Colossians 1:1  
and 3:20).

## Circumcision

1. Circumcision was the Old Testament s\_\_\_\_\_ which s\_\_\_\_\_  
God's people being b\_\_\_\_\_ into the v\_\_\_\_\_ c\_\_\_\_\_  
(“within the covenant” – Romans 4:9-12).
2. This s\_\_\_\_\_ was to be a\_\_\_\_\_ to infants as well  
(Genesis 17:11-14 and 24-27, Leviticus 12:3, Joshua 5:2-8).
3. Note when Gentiles joined God's c\_\_\_\_\_ c\_\_\_\_\_  
and expressed their faith in I\_\_\_\_\_ God and their desire to live in  
o\_\_\_\_\_ to Him, their c\_\_\_\_\_ were also  
c\_\_\_\_\_ (Exodus 12:44-48).

## Baptism

1. The c\_\_\_\_\_ l\_\_\_\_\_ of Peter's sermon at P\_\_\_\_\_ warrants i\_\_\_\_\_ b\_\_\_\_\_ (Acts 2:37-39).
2. The i\_\_\_\_\_ of h\_\_\_\_\_ in some accounts of baptism make it at least p\_\_\_\_\_ that i\_\_\_\_\_ were included (Acts 16:14-15 and 31-33, I Corinthians 1:16).
3. The mentioning of c\_\_\_\_\_ and b\_\_\_\_\_ together as c\_\_\_\_\_ s\_\_\_\_\_ leads one to accept the v\_\_\_\_\_ of i\_\_\_\_\_ b\_\_\_\_\_ (Colossians 2:8-15).

### The Real Dilemma of the Missing Proof texts

1. "Children are no longer to be considered part of the visible church. The New Covenant ends that."
2. "You shall not baptize babies."
3. There is no connection between circumcision and baptism."
4. I should also point out that we have no instance in the New Testament of a child growing up in the home of believing parents and waiting until he/she makes a profession of faith before being baptized.

In the absence of such proof texts, it is fitting for us to believe that those in the apostolic era had no reason to discontinue the practice of including their children in the visible church and of administering the sacrament to them. Hence, today as well, we see our infants as members of the visible church who ought to be baptized.