



**On the Serious Consequences of
of Withholding Baptism from
the Infants of Christians**

by

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Have You Been Neglecting Your Baby?

Is your baby really a *sinner*? Does he *right now* need cleansing with the blood of Jesus? *Where* will your child spend eternity if he dies today? Is it required even for your *infants* to receive Christian baptism?

When man fell into sin, *guilt* and death came upon Adam and *all* his descendents.¹ Consequently, until a person has been *born again* and justified by grace through faith in Christ, he cannot even see, and still less *enter into*, the Kingdom of God.²

This means that *all* people on earth (even from their very conception onward) are *sinners* in the sight of God. Men and women and *even children and babies* all need to be washed in the blood of Jesus Christ — for there is no other way by which they can be saved!³

Of course, Christ *redeems* His people — and He does so *without* baptism.⁴ But baptism points to and seals their redemption through the *sprinkling of the blood* of the Lamb.⁵

Consequently, baptism should always be regarded as a matter of considerable importance.⁶ Indeed, "whoever believes and is *baptized*, will be saved; but whoever does not believe, will be condemned!"

Right after the fall, God clothed the nakedness of our first parents when He put coats of skins upon them.⁸ These garments pointed to the sin-covering work of the Lamb of God, Jesus Christ, Who would take away the sin of the world.⁹ Doubtless, Adam and Eve also put clothes on their own babies shortly after they were born, to protect them from their hostile environment.¹⁰ Similarly, the Bible tells us that Christians are to be "clothed" with baptism, or to have it put on like a garment.¹¹ And the Bible further tells us that we are to have these baptismal "clothes" put on our own infant children too.¹²

How irresponsible Adam and Eve would have been, if they had let their babies grow up unclothed -- and if they as parents had waited many years until their offspring finally decided for *them-selves* whether *they* wanted to wear clothes or not! Is it then not also irresponsible today, when some Christian parents refuse to clothe their own infants with the garment and badge of baptism (as the sign and seal of cleansing with the blood of Jesus)? Is such neglect not a serious exposure of their prone-to-sin and naked babies to all the attacks of Satan?

The Protestant Reformer John Calvin was probably the greatest Bible commentator of all time — even according to most of those of his opponents who have taken the trouble to read his writings. In his commentary on Galatians, he discussed the Apostle's statement (that *as many of you as have been baptized into Christ, have put on Christ*). He remarked that Paul "employs the metaphor of a 'garment' when he says that the Galatians have put on Christ. And by this metaphor, Paul means that they are

united to Christ in such a way that, in the sight of God, they bear the Name and Person of Christ and are viewed in Him rather than in themselves.¹³ Dear Christian reader, while desiring this for yourself, is this not exactly what you desire *for your own little babies too?*

At the time of the flood, only one thing would save both adults and even little children from drowning to death. They had to be located *inside* the ark of the covenant! They themselves had to come into the ark, or otherwise they had to *be brought into the ark by others!* But they *all* needed to be *inside* the ark of Christ's covenant, which alone provided salvation and escape from punishment.¹⁴

The unbelievers did *not* go into the ark — neither did they put their children there. The faithless adults and their little children were *not baptized but only immersed* in the flood when they all perished outside the ark.¹⁵ However, both the believing Noah and all of *his children* were *saved*. They were *not immersed* in the flood. To the contrary, *they were all baptized* inside the ark while it was being *sprinkled* from above by the rain from heaven.¹⁶

In a similar way, the waters of baptism from above are today to be *sprinkled on believers* and on *their children*. This action urges them all to trust and to keep on trusting in Christ, *Who alone* saves even them from destruction. For baptism (by sprinkling) corresponds to the rain which fell from above when Noah and his family were all safely inside the ark of the covenant. It reminded them of their salvation from the floodwaters of God's righteous judgment. Similarly, our own baptism today is a picture of our own redemption. For by grace and through faith, the sprinkling of baptism points us to the sprinkled blood of Jesus which it depicts.¹⁷

How catastrophic it would have been for Noah to have gone into the ark all alone and to have been sprinkled there all by himself, *while leaving his family outside!* For that would have meant the end of the human race. And how serious it is today for adult Christians to receive holy baptism only for themselves — while withholding it from their own little children!¹⁸

Now the Bible clearly teaches us that unbloody baptism replaced bloody circumcision after Christ's finished bloodshed on Calvary, so that infant circumcision too was then replaced by *infant baptism*.¹⁹

It is true that circumcision was only for males and not for females.²⁰ For circumcision was a sign of purification from *sin*,²¹ and sin first confronted the human race through the transgression of the first woman.²² For this reason, even though saved through faith, godly females in Old Testament times could not receive the sacrament (of circumcision) — until Jesus Christ, "The Seed of the woman" (promised in Eden right after the fall),²³ Himself came as the Son of (wo)man and crushed the head of the serpent on Calvary.²⁴ After that, when baptism replaced circumcision,²⁵ the female sex too was fully acknowledged in this regard.²⁶ For from that time onward, as people believed in "the name of Jesus, they were baptized, both men and women,"²⁷ And in

respect of all those "who were baptized into Christ...there is neither...male nor female."²⁸ Accordingly, *not only male but also female babies* need to be baptized.²⁹

When a Christian parent neglects to have his infant baptized, *serious consequences* ensue! Indeed, it is clear that every male baby of believing parents needed to be circumcised even when only "eight days old."³⁰ For the Lord Himself declared that "any un-circumcised male (or 'male child') who has not been circumcised in the flesh, will be *cut off* from his people; he has broken My covenant."³¹

Note how the believing *parent's* neglect to have the sign of God's covenant applied to own infant, was seriously detrimental to *the child himself*. For by that parent's neglect, the baby himself was "cut off from his people"³¹ — cut off by his own parent's neglect, and even cut off from his own circumcised father as one of the Lord's people. Hence, God decreed that the covenantal infant "must be circumcised."³¹

Because baptism now replaces circumcision,¹⁹ it follows that every Christian who neglects to have his own children baptized in infancy, *cuts them off* from himself and from the people of God.³² What an awesome sin of omission, then, is committed by some of our dear Christian brethren who refuse baptism to their own little infants and thus despise the sacrament of the saving grace of God!

Of course, this does *not* mean that the *baptism* of an infant in any way *saves* the baby. For, as Calvin remarked, "since God threatens punishment only to *despisers* (of infant baptism, and formerly of infant circumcision), we infer that the circumcision of children would do them no harm, if they died before the eighth day. To consign to destruction those infants whom a sudden death has not allowed to be presented for baptism, *before any neglect of parents could intervene*, is a cruelty originating in [Romanistic] superstition.... [But] whoever neglects baptism [for his own babies], suggesting that the parent is content with the bare *promise* [of salvation for his children], for his part *tramples upon the blood of Christ* — or at least *does not believe* that it flows for the washing of his own children.... Such contempt shall not pass unpunished.... As God adopts the infant son in the person of his father — so, when the father *repudiates* such benefit, the infant is said *to be cut off from the church*."³³

However, not only is it *seriously detrimental to the baby* for him or her to be left unbaptized. It is also *seriously detrimental even to the baby's parents*. For, as Calvin pointed out: "God will take vengeance on *every* one who despises to impress the symbol of the covenant on his child (Genesis 17:14) — such contempt being a rejection... of the offered grace."³⁴ No one, no matter how godly in other respects, is excepted from this vengeance. For even the great Moses himself had to learn this — the hard way.

Although born in a time of great tribulation and general backslidenness, Moses himself was apparently circumcised in in-fancy,³⁵ just as Paedobaptists (or those who believe that baptism should be given even to the infants of Christians) rightly have their babies baptized in infancy today)³⁶ However, Moses later married a woman who

was opposed to infant circumcision — Zipporah, the daughter of Jethro, the God-fearing priest of Midian.³⁷ Also today, this kind of "interdenominational marriage"³⁸ is sometimes entered into between Christians — for instance, whenever a (paedobaptistic) Lutheran or Presbyterian or Methodist marries an (antipaedobaptistic) Baptist or Pentecostalist (or Campbellite "Disciple" or "Christian Church" or "Church of Christ" member). Fortunately, however, even today there are also those numerous happy cases where the less consistent spouse (like Ruth who married Boaz) genuinely changes his or her views about the need to give the sacramental sign of the covenant even to their infants.

If only Zipporah had embraced Moses' God-given views regarding the need to circumcise infants, all would have been well. And if only modern Baptists or Pentecostalists who marry Presbyterians or Methodists would embrace the latter's Biblical views about the need to baptize infants, more would be well in these "interdenominational" marriages today. Unfortunately, Zipporah was *not* willing to learn — until God threatened the very life of her husband Moses. May *we*, however, be willing to learn—from her mistakes!

Apparently, Zipporah had at least outwardly (if reluctantly) agreed to allow her husband Moses to have his firstborn son, Gershom, circumcised shortly after birth.³⁹ Yet the inward reluctance of Zipporah to promote infant circumcision seems to have led to much friction between her and her husband — both then and later. For when their second son, Eliezer, was born, it is clear that Moses tried to avoid any further arguments with his wife about the necessity of circumcising infants. He simply decided to ignore the need of circumcising Eliezer in his infancy. For Moses resolved to *withhold* the sacrament from his own baby child. No doubt in the interests of domestic peace with his wife, he deliberately decided to *compromise* his own God-given beliefs about this vital matter.

Apparently leaving Midian with his family just a few days after Eliezer's birth, Moses set out for Egypt in obedience to the call of the Lord to go and lead the covenant people out of that land.³⁹ The eighth day³⁰ after Eliezer's birth arrived and passed — probably while the family was staying at an inn on their journey. But Moses deliberately resolved to leave the baby uncircumcised — as we have already said, no doubt for the sake of avoiding another clash with the unbiblical views which his beloved wife held on this particular subject.

God, however, detests unprincipled compromise — especially at the hands of religious leaders like Moses, the famous deliverer of God's ancient people. For God had chosen precisely Moses to lead the true children of God *out of compromise* and backslidenness and to revive them by restoring the covenant of grace between the Lord and His people — the covenant which they and their children had so repeatedly transgressed. Accordingly, "at the lodging place on the way, the Lord met Moses and was about to kill him" for neglecting to have his own baby circumcised in infancy.⁴⁰

Moses guiltily *sensed* that the Lord was about to kill him. Knowing the reason *why*, the patriarch immediately repented of his evil neglect and gave hasty instructions

that little Eliezer be circumcised. When this had been accomplished, the wrath of God abruptly turned away from Moses — and the Lord "let him alone."⁴¹

As Calvin commented, Moses "was terrified by the approach of certain destruction. At the same time, the cause of his affliction was shown him, so that he hastened to seek for a remedy. For...it would never otherwise have occurred to himself and his wife to circumcise the child to appease God's wrath; and it will appear a little further on, that God was, as it were, propitiated by this offering --- since He withdrew His hand, and took away the tokens of His wrath.

"I therefore unhesitatingly conclude, that vengeance was declared against Moses for his negligence, which was connected with still heavier sins; for he had not omitted his son's circumcision from forgetfulness or ignorance, or carelessness only, but because he was aware that it was disagreeable either to his wife or to his father-in-law [Jethro the godly but Non-Israelitic religious leader and priest of Midian]. Therefore, lest his wife should quarrel with him, or his father-in-law trouble him, he preferred to gratify them, [rather] than to give occasion for divisions, or enmity, or disturbance.

"In the meantime, how-ever, for the sake of the favour of men, he neglected to obey God.... Let us learn from hence to use reverently the sacraments, which are the seals of God's grace, lest He should severely avenge our despisal of them; and at the same time, we should remember that the external profession of piety and the worship of God is a sacrifice so pleasant to God that He will not allow us to omit the care of diligently testifying (about) it, as if it were a matter of small importance."⁴²

Incidentally, it should not for a moment be thought that Calvin made the above comment on this Biblical passage as if he himself were personally unacquainted with Moses' situation. Indeed, the cases of the various baptisms in Calvin's own family circle, are themselves most instructive.

Calvin himself was baptized but once in infancy — in the Roman Catholic Church in Noyon in France. Of course, he was never rebaptized subsequently — for he was strongly opposed to rebaptism, on Biblical grounds (Romans 6:1-11 & Hebrews 6:1-8; cf. Calvin's *Institutes* IV:15:16-17 & IV:2:11-12).

His wife, Idelette, was baptized as an adult — by a Baptist group in Holland, before meeting Calvin. After being genuinely won by Calvin to the Reformed faith in later life, she then joined the Presbyterian Church of Switzerland, married the Reformer, and was, of course, like Calvin himself, never rebaptized.

Calvin himself baptized their eldest child by sprinkling, in the Presbyterian and Reformed Church in Geneva. Thereafter, the baby died in early infancy. Their subsequent children died practically at birth, unbaptized — but, of course, already sanctified by the precious blood of Jesus even from their godly father's loins and their faithful mother's womb.

Before leaving the inn, then, Moses had been reconverted⁴¹ from doctrinal compromise back to the true covenantal views of his fathers.³⁰ Now he was ready to lead God's backslidden children and their little infants, and to show them too how to serve the Lord as they ought. By instructing them *to sprinkle* the blood of the Passover lamb over the entrance to the homes of their whole households, Moses got the Israelites to prevent the angel of death from slaying their firstborn children when that angel slew the "unsprinkled" Egyptian children.⁴³

Now in leading the people of God out of Egypt, *Moses had all of them sprinkled* under the cloud and on dry ground at the Red Sea.⁴⁴ For as Paul later remarked, "our forefathers were all under the cloud, and ... they all passed through the sea. They were *all baptized* into Moses...and drank the spiritual drink; for they drank from the spiritual Rock That accompanied them, and *that* Rock was Christ."⁴⁵ *Egyptian* soldiers were *not baptized but only immersed* — and they were all drowned to death in the Red Sea. Yet the *children of Israel* — both the adults *and their babies* — were *saved*. They *all* passed through the Red Sea *on dry land*, and they all received *not immersion but baptism*; for they and their infants were all *sprinkled* from on high when "the clouds *poured down* water."⁴⁵

However, after forty years of wandering in the wilderness, a new generation of God's people again backslid and neglected their children by allowing their babies to lapse into uncircumcision or "unbaptism" — just as Moses had previously neglected to have his own baby Eliezer circumcised in infancy. To remedy this, the uncircumcised people of God *and their uncircumcised babies* first had to receive circumcision as the sign of God's covenant with them.⁴⁶ So too, before they went into the promised land, all of God's people — probably *carrying their infants* in their arms — *went down into the Jordan* and passed through it *on dry land* and then came up again unimmersed out of the Jordan.⁴⁷

Now this Jordan experience of all of the families of Israel⁴⁷ (just like their previous baptism⁴⁵ at the Red Sea)⁴⁴ was a fore-shadowing of the mode and subjects of *New Testament* baptism.⁴⁸ For even in the New Testament itself we detect a similar kind of sprinkling of believers and their infants in the teachings of John the Baptist, of Jesus Christ, and of the apostles Peter and Paul and John.

JOHN THE BAPTIST, for instance, baptized *all* the people of God⁴⁹ (which, of course, includes even their little babies).⁵⁰ But he did not baptize the Pharisees and their brood — for *they* were *not* God's people.⁵¹

JESUS CHRIST, moreover, gave instructions in His Great Commission that *all "nations" were to be baptized*⁵² — in fulfillment of Isaiah's prophecy that the Saviour would "*sprinkle many nations*."⁵³ Never in the history of the world has there been *one single nation whose infants were not regarded as its citizens from their very birth*. Indeed, Jesus Himself specifically taught that the little children of believers were themselves to be regarded as Christian citizens of the Kingdom of Heaven.⁵⁴

PETER, on the day of Pentecost, declared how the apostles had just been *baptized with the Spirit* when the Holy Ghost had been "*poured out*" on them like *abundant showers* and *rains* from heaven.⁵⁵ Then he told his listeners too that they needed to

"repent and *be baptized*," for the promise is for you *and your children*.⁵⁶ As Noah's family had been *baptized* inside the ark by the *abundant showers and rains* during the flood, so also, held Peter, should *Christian families* now receive the sprinkling of the waters of baptism. For this points to the need of our being *sprinkled* with the blood of Jesus.⁵⁷ No wonder, then, that Peter did not baptize the first Gentile convert, Cornelius, all by himself, but insisted on having baptism administered to Cornelius's entire household, including his children.⁵⁸

As Calvin remarked: "Peter says that he could not have denied baptism and the fellowship of the brethren to the Gentiles (in Cornelius' household), without being an enemy to God.... Similarly, we say today that those who are *opposing infant baptism*, are *waging war on God*, because those men are cruelly rejecting from the Church those whom God adopts into the Church; and *they deprive of the external symbol (of baptism) those whom God honours with the name of sons*."⁵⁹

PAUL, in particular, insisted on baptism for the infants of believers. Not only did he always baptize the entire family, whenever the head of a household came to faith in Christ.⁶⁰ In addition, he also insisted that *the children of believers* were *holy* from their very *conception* even before their birth — and not unclean, like the children of unbelievers!⁶¹ Hence, even the infant children of Christians were to be baptized as members of Christ's Church.⁶²

JOHN too taught the requirement of baptism for infants of believers. He recorded how "*all the people of Israel came to be baptized in the Jordan*."⁶³ He loved Christ's "*little children*"⁶⁴ And he concluded that the *Name of Christ* and of the Triune God shall be worn by or written on the *foreheads* of all who get to glory.⁶⁵

Dear Christian parent! Have *you* been neglecting to have *your* baby baptized? It is indeed "*a great sin to condemn or neglect this ordinance!*"⁶⁶ Oh, do not jeopardize your child's welfare or your own physical or spiritual life or health any longer! Present your child to the Lord in holy baptism as soon as possible!⁶⁷ Make peace with God, and do not further invite His reproach⁶⁸ — or perhaps even His sore displeasure or anger!⁶⁹ Be reconciled to God; "kiss the Son lest He be angry, and you be destroyed in your way, for His wrath can flare up in a moment!"⁷⁰

"Blessed are all who take refuge in Him!"⁷¹ Have *you* done so yet, in respect of the salvation of your own infants? Oh, heed the warning of the Saviour! "*Unless you change and become like little children, you will never enter the Kingdom of Heaven.... And whoever welcomes a little child like this in My Name,*" said Jesus, "*welcomes Me. But if anyone causes one of these little ones who believe in Me to sin, it would be better for him to have a large millstone hung round his neck and to be drowned in the depths of the sea.*"⁷²

So "*repent and be baptized, every one of you, in the Name of Jesus Christ, so that your sins may be forgiven! And you will receive the gift of the Holy Spirit. The promise is for you and your children.*"⁷³

Oh, repent! For then your children "*will be like olive shoots around your table.*"⁷⁴ And then you will "*live to see your children's children,*" and "*peace*" will be upon you!⁷⁵

Footnotes

1. Genesis 2:17; 3:17-19; 5:1 5 6 5 13 Job 4:9-19; 14:4; 15:14-16; 25:4—6; Psalm 14:2b-3; 51:5; 53:1b-3; Romans 3:9-19; 5:12-21; 6:23; I Corinthians 15:22,42,47-49; Ephesians 2:3.
2. John 3:3-8; Ephesians 2:1-6; Titus 3:3-7.
3. Acts 4:10-12; 16:31-34; Hebrews 9:9-24; 10:10-26; Romans 11:16; I Corinthians 7:14.
4. I Corinthians 1:14-17 — *cf.* Mark 16:16.
5. Romans 4:11; Ephesians 1:1,13; 4:4-6,30; 6:1-4 — *cf.* notes 6, 19 and 54.
6. Matthew 28:19; Romans 6:1-4; Acts 22:16 --- *cf.* Hebrews 11:28-29; 12:24; 1 Peter 1:1; 3:20-21 and note 3 above.
7. Mark 16:16 (NIV). 8. Genesis 3:21. 9. John 1:19,36.
10. Genesis 3:15-24; Romans 8:19-22. 11. Galatians 3:27 (NIV and KJV).
12. Acts 2:38-39 --- *cf.* note 5 above. 13. Calvin: *Commentary* on Galatians 3:27.
14. I Peter 2:24 with 3:18-21 and Genesis 7:7-16.
15. 2 Peter 2:5 and Genesis 7:17-24.
16. Genesis 7:4,11-12 --- *cf.* Exodus 24:8; Joel 2:16,23,28; *cf.* Acts 1:5-8; 2:1-4,16-21,38-41.
17. I Peter 1:1; 3:20—21; Hebrews chapters 9 and 10.
18. I Corinthians 7:14; Ephesians 1:1; 4:4-6,30; 6:1-4.
19. Colossians 1:1-2; 2:8-14; 3:20*f.*; Romans 4:9-13,23-25 --- *cf.* 6:1-4; Galatians 3:6-8; 3:16-18,26-29; Genesis 17:7-14; Acts 2:38-39; 16:31-33; Ephesians 1:1; 4:4-6,30; 6:1-4.
20. Genesis 17:12 — *cf.* Leviticus 12:1-5.
21. Deuteronomy 10:12-16 — *cf.* Jeremiah 4:4 and Colossians 2:11-13.
22. Genesis 3 --- *cf.* 2 Corinthians 11:3 and 1 Timothy 2:14.
23. Genesis 3:15 and Galatians 4:4-6.
24. Genesis 3:15; Exodus 4:18-31; Romans 15:8; 16:20,25.
25. *Cf.* Matthew 28:19 with note 19 above.
26. Acts 2:17-18,38-39; 8:12; 16:15,33 and note 28 below. 27. Acts 8:12.
28. Galatians 3:27-29 — *cf.* 4:4-6.
29. Acts 2:17-18,38-39 — *cf.* Galatians 3:27-29 (and especially verse 29 with verses 6-8) and Matthew 29:19 with Genesis 17:5-14.
30. Genesis 17:12 — *cf.* verse 10. 31. Genesis 17:14 — *cf.* verse 13 (NIV — *cf.* KJV).
32. *Cf.* Exodus 12:4-13,21-22 and I Corinthians 10:1-4.
33. Calvin: *Commentary* on Genesis 17:14.
34. Calvin: *Institutes of the Christian Religion* IV:16:9.
35. Exodus 2:1-2; 4:25; Leviticus 12:1-3 — *cf.* Genesis 17:7-14; Acts 7:8-20.
36. Mark 16:15-16; Acts 8:27-28; Genesis 17:7,9,14; Colossians 2:11-12; Acts 2:38-39; Romans 4:11-12; I Corinthians 7:14; Matthew 28:19; Acts 2:28-39; Romans 4:11-12; I Corinthians 7:14; Matthew 28:19; Mark 10:13-16; Luke 7:30; 18:15-16; Exodus 4:24-26; Acts 10:2,4,22,31,45,47; 8:13,23,36-38; Galatians 3:9,14; Romans 11:16 --- all quoted in the *Westminster Confession of Faith and the Westminster Larger Catechism* Q 166.

37. Exodus 2:16-21; 3:1; 18:1-27. 38. 2 Corinthians 6:14-18 — *cf.* Nehemiah 13:23-27.
39. Exodus 2:22*f*; ch 3; 4:24-25. The fact that Zipporah knew that her second son, Eliezer (Exodus 18:1-5) needed to be circumcised (Exodus 4:25), evidences that she had previously witnessed the prior circumcision of her firstborn, Gershom (*cf.* Acts 7:8,20,29).
40. Exodus 4:24 --- *cf.* note 42 below. 41. Exodus 4:24-26.
42. Calvin's *Commentary* on Exodus 4:24.
43. Exodus 12:3-7,12-14,21-24,27-30,43-48 --- *cf.* Hebrews 11:28.
44. Exodus 14:15-29; Psalm 77:15-20 and esp v 17; Hebrews 11:29.
45. I Corinthians 10:1-4 — *cf.* Psalm 77:15-20 and esp. v 17 (NIV).
46. Joshua 5:1-9 --- *cf.* Romans ch. 4 and esp. v. 11).
47. Joshua 3:8,11,17; 4:17,19,22. 48. Matthew 3:5-6; Mark 1:5*f*; Luke 3:3*f*; John 1:28*f*.
49. Matthew 3:5*f*; Mark 1:8*f*; Luke 3:21*f*; 7:29. 50. *Cf.* notes 31, 43, 44, 46-48 above.
51. Matthew 3:7*f* -- *cf.* Luke 7:30. 52. Matthew 28:18-20 and Luke 24:47.
53. Isaiah 52:15 and ch. 53 --- *cf.* Acts 8:27-36. 54. Matthew 19:13-14 --- *cf.* 21:43.
55. Acts 1:5,8; 2:4,14-17,33 — *cf.* Joel 2:16,23,28-32.
56. Acts 2:38-39 — *cf.* Joel 2:16,23,28-32. 57. I Peter 1:1-2; 3:3,6,20 21; 5:5*f*.
58. Acts 10:2,44-48; 11:15-16 --- *cf.* 2:38-39. 59. Calvin: *Commentary* on Acts 11:17.
60. Acts 16:14-15; 16:30-33; 18:8; I Corinthians 1:16; 16:15.
61. I Corinthians 7:14 --- *cf.* Romans 11:16. 62. I Corinthians 10:1-4 --- *cf.* note 19 above.
63. John 1:25-31 esp v 31; 3:22-26 --- *cf.* Mark 1:4-8.
64. I John 2:1,12-13,18,20,28 --- *cf.* 3:9-10,18.
65. Revelation 22:4; 21:27; 2:14,17,23; 3:12; 7:3-4; 14:1 — *cf.* Matthew 28:19 and note 19.
66. Note that baptism is rightly administered by pouring or sprinkling water upon the person (Hebrews 9:13,19-22; Acts 2:41; 16:33; Mark 7:4). Not only those that do actually profess faith in and obedience unto Christ (Mark 16:15-16; Acts 8:37-38) but also *the infants of one or both parents are to be baptized* (Genesis 17:7,9; Galatians 3:9,14; Colossians 2:11-12; Acts 2:38-39; Romans 4:11-12; I Corinthians 7:14; Matthew 28:19; Mark 10:13-16; Luke 18:15), and "it be a great sin to contemn or neglect this ordinance (Luke 7:30; Exodus 4:24-26)." Thus the *Westminster Confession* 28:3-5 --- *cf.* too the *Westminster Larger Catechism* Q. 166 and see further note 36 above.
67. Acts 9:18; 22:16; 1 Corinthians 7:14. 68. Joshua 5:8-9 --- *cf.* notes 19 and 46-48 above.
69. Psalm 2:5 (KJV *cf.* NIV).
70. Psalm 2:12 --- *cf.* 2 Corinthians 5:20 (NIV) with notes 30-34 and 40-41.
71. Psalm 2:12 (NIV); 2:5 (KJV *cf.* NIV). 72. Matthew 18:2-6 --- *cf.* vv 10,11,14 (NIV).
73. Acts 2:38-39 (NIV). 74. Psalm 128:3 (NIV). 75. Psalm 128:6 (NIV).