

## Introduction

- A. Needless to say and sadly so, much controversy centres on the sacrament of baptism in the Protestant Church world, especially with regards to infants of believers.
  - 1. While a significant portion of the church world approves of baptism for infants, another significant part of the church world not only regard infant baptism as heretical, but even their rejection of the sprinkling in infant baptism to bolster their claim that the baptism of infants is heresy.
  - 2. This controversy is also no stranger to the Philippines since the introduction of the Baptist faith into the Philippines on 3 May 1900, when Baptist missionaries set foot in Iloilo, which faith opposes the practice of the baptism of infants of believers. Already they the Baptists began to spread their opposition to the practice of infant baptism, not only by the Roman Catholic Church, but also by the Presbyterian Churches that had begun their mission labors in the Philippines already in April 1899 and who practised faithfully the administration of baptism to the infants of believers.
  
- B. Recognizing the controversy that continues to exist today, we wish to promote the Reformed position of the baptism of the infants of believers by a demonstration from Scripture of its Scriptural legitimacy.
  - 1. Yes, we do believe that the Scripture has something to say about the baptism of the infants of believers.
    - a. It is true that nowhere in the New Testament do you find the word "baptism" close to the word "infant."
    - b. Because of that fact, some come to the conclusion that, therefore, the Bible rejects the baptism of infants.
    - c. Although the explicit command "to baptize infants of believers" is not found in the Bible, nevertheless, an investigation of the Old and New Testaments reveal that the New Testament Church must suffer the infants of believers to receive from Jesus the blessing of the sacrament of baptism for their salvation already as infants.
  - 2. We will argue in this lecture that baptism may be applied to the infants of believers because of the precedence of baptisms to children in the Old Testament, because of the apostolic example, because of the Scriptural basis and necessity for the baptism of the infants of believers, and because of its clear consistency and harmony with the truth of salvation by God's sovereign and miraculous grace alone.

**"THE PRACTICE OF INFANT BAPTISM"**

- I. The Reformed Procedure of the Administration of Baptism to Infants.
  - A. Our Church Order speaks of the practice of baptism as applied also to the infants of believers in the church.
    - 1. Article 56– "The covenant of God shall be sealed unto the children of Christians by baptism, as soon as the administration thereof is feasible, in the public assembly when the Word of God is preached."
    - 2. Article 57– "The ministers shall do their utmost to the end that the father present his child for baptism."
    - 3. Article 58– "In the ceremony of baptism, both of children and of adults, the minister shall use the respective forms drawn up for the administration of this sacrament."
  - B. In the particular worship service for that baptism of the child of believing parents, this is normally the procedure.
    - 1. The administration of baptism is approved by the consistory upon the request of the parents, usually by the father.
    - 2. During that particular worship service before the congregational prayer within the first 30 minutes of the worship service, the introductory section of the Form for the Administration of Baptism is read, along with the section pertaining to the baptism of Infants.
    - 3. The parents are asked three questions about the Reformed Faith and their obligation to instruct their baptized children in the Reformed Faith at home, to which they are asked to answer "yes."
    - 4. The child is then brought in front of the congregation and is baptized by the pastor. He dips

his hand into the water and sprinkles generously the water upon the head of the infant. While doing so, the minister declares, "[name of child], I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. AMEN."

5. After this, the order of worship proceeds as normal with the prayers, and singing, the preaching of the Word of Christ crucified, of which baptism is a sign and seal, and the giving of our offerings to God in thanksgiving for the support of the church and of the poor.
  - C. We believe that this liturgical practice of the administration of the sacrament of baptism by the church through a lawfully ordained minister of the Word to the infants of believing members of the church in full communion is sanctioned and approved by Scripture.
- II. Baptisms in the Old Testament and Israelite Families and Their Children
- A. **Hebrews 9:10, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."**
    1. The word for "washings" in the original Greek is "baptisms."
    2. There were in the Old Testaments several ceremonial baptisms that were part of the worship of the tabernacle and, later, of the temple in Jerusalem.
    3. These required baptisms of people and things all together pointed to necessity for the washing we need in the blood and Spirit of Jesus Christ.
    4. This text illustrates that baptisms were already in the OT part of the worship of the OT church so that when in the NT the Lord established the sacrament of baptism, the church was not surprised but was very familiar already with ceremonial and liturgical baptism.
  - B. **Exodus 19:10, "And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes."**
    1. This text speaks of another special ceremonial washing that was required by God before He would come to meet the people of God at Mt. Sinai in order to speak to them His word and commandments.
    2. This text shows that the people of God in Exodus 19 washed themselves and especially their clothing so that they would appear in clean robes and clothing when God came to meet them at Mt. Sinai.
    3. This was a picture of the truth that when God comes to meet with us and speak with us, we need to be clothed in white and clean robes of righteousness and salvation, which, of course, is only possible by the blood and Spirit of Jesus Christ, in whom we have righteousness and life eternal and fellowship with God.
    4. Not only does this verse show that the OT church was familiar with ceremonial baptisms, but also implies that the objects of the washing included the children of the people of God at Mt. Sinai.
      - a. Not only would the mothers and fathers appear before God, but also the children and young people.
      - b. Hence, their clothing also needed to be washed as a sign that they are also included in the covenant and kingdom of God as children.
  - C. **Ezekiel 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."**
    1. This verse addresses the beautiful truth of God's salvation of His people by the sprinkling of clean water upon them for their redemption from their sin.
      - a. This sprinkling points to the blood of Christ which redeems us from sin.
      - b. This sprinkling also points to the work of the Holy Spirit in our regeneration from death unto life with Jehovah.
      - c. The Lord speaks of that salvation in terms of "sprinkling" or a washing.
    2. This text not only supports the truth that "sprinkling of clean water" is sufficient as the way baptism is applied to the people of God, but also in light of the context teaches that this sprinkling applies to children.
      - a. When God spoke this verse He was speaking to His people in captivity.
      - b. The people of God in captivity included not only adults, but also children who had been born shortly before the captivity or children who had been born in captivity in Babylon.
      - c. When God says that He will sprinkle clean water upon "you," the "you" includes both the

believing adults but also the children of believers, the covenant seed.

**D. I Corinthians 10:2, "And were all baptized unto Moses in the cloud and in the sea..."**

1. The text is teaching that when God led His people through the Red Sea, the fathers were baptized unto Moses.
  - a. By their passage through the Red Sea on dry ground, Israel was joined unto Moses, who was a type of Jesus Christ, our Mediator and Red Sea.
  - b. The text teaches that the fathers were baptized in the cloud and in the sea so that by these two things they were joined unto Moses and were delivered from Egypt.
2. This passage of Israel through the Red Sea was a type of baptism.
  - a. By the Red Sea of the blood of Christ, we are delivered from the tyranny of the Devil and sin, unto the life and liberty of Jesus Christ.
  - b. By the Red Sea of Jesus Christ, we are righteous in the sight of God and have the hope of eternal life in the heavenly Canaan.
3. To whom does that baptism apply?
  - a. In I Cor 10:1 and 2, we learned that it certainly applied unto the fathers.
  - b. But, the "fathers" were not the only ones who passed through the Red Sea. With them came their wives and the little ones.
  - c. God baptized the fathers, along with their households, unto Moses in the cloud and Red Sea.
  - d. This text establishes the truth that already in the Old Testament, baptisms applied not just to the adults, but to the fathers and their households.

**III. The Apostolic Practice of Family Baptism**

**A. Acts 10:47-48, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days."**

1. The Apostle Peter had been sent in a very special way for a special purpose to the house of Cornelius to speak to him the Word of God and bring Cornelius unto full faith and knowledge in Jesus Christ.
2. After Peter preached the Word of God to Cornelius and all who were in his house with him, they believed the Word of the Lord.
3. In response to that work of grace in the hearts of the people of God there, Peter speaks the words of Acts 10:47-48. He was convinced that although they were Gentiles and not Jews, yet because they believed, they must also be baptized.
4. That is when Peter commanded not just Cornelius, but "them" to be baptized in the Name of the Lord.
5. Who were the "them" who were baptized?
  - a. The "all" upon whom was given the gift of the Holy Ghost and so believed.
  - b. The "all" included the "we all here present before God, to hear all things that are commanded of God." (Vs 33)
  - c. The "all" included "his house" (Vs 21), which refers not to the building, but his household.
  - d. The "all" included "his kinsmen and near friends." (vs 24)
  - e. The "all" included Cornelius and all his house, who together feared God. (Vs 2)

**B. Acts 16:15, "And when she was baptized, and her household...."**

1. This verse is speaking about Lydia, whose heart the Lord opened so that she heard the Word of God and believed that Word of God by His grace.
2. Since she believed, Lydia was baptized, but not just Lydia, also her household so that together they were became members of the church in Philippi.
3. This text illustrates the objects of the baptism included both Lydia and her household, which may also have included children.

**C. Acts 16:32-33, "And they spake unto him the Word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."**

1. Again this text shows that the Apostolic practice was not merely to baptize individual

believers, but adult believers and their households with them.

2. Who may have belonged to the Philippian jailor's household? His servants and even his children, who may not have been able yet to make a proper confession of faith of their own.

D. **Acts 18:8, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."**

1. Again, this text shows that the objects of the baptism included not only Crispus who believed, but with all his house.
2. The faith of Crispus made his house a believing household because of which not only he, but also the occupants of that house were also baptized, even those who were not old enough to make themselves yet a confession of faith before the apostle.

E. **I Corinthians 1:16 (I Corinthians 16:15), "And I baptized also the household of Stephanus; besides, I know not whether I baptized any other [household]."**

1. In connection with the household of Stephanus, we learn that the apostle Paul speaks not of individual baptism, but of household baptism.
2. When Stephanus believed, he and his household was baptized, especially those who were not able to make a confession of faith yet on their own.
3. This means that if there were infants or young children in those households, they along with Stephanus were baptized.

IV. The Scriptural Basis for Family Baptism, Including Infants

A. **Genesis 17:7, "And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."**

1. In this verse, God promises to Abraham the blessing of the Covenant.
  - a. The covenant is described as God being our God, and we being His people in that everlasting friendship.
  - b. God makes that covenant possible, and God establishes and maintains that covenant with Abraham through Jesus Christ.
  - c. However, that covenant promise also applies to the seed of Abraham.
    - (1) That seed of Abraham, of course, is principally Christ. (Galatians 3:29).
    - (2) Because that seed is Christ, that seed includes the elect in Jesus Christ.
    - (3) To Abraham and to the elect seed, who will believe, is the covenant promise given and fulfilled.
  - d. Therefore, the true children of Abraham are elect believers throughout all ages.
  - e. The history after Genesis 17:7 shows that the covenant promise applied to Abraham and his seed, which included his physical children and grandchildren, who were children of the promise, that covenant seed.
2. As far as the practice of infant baptism is concerned, this verse shows that the promise of covenant salvation is promised believers, like Abraham, and to their children, when those children are still infants and children.

B. **Genesis 17:11, 23, "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you... And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him."**

1. Circumcision is called the "token of the covenant" of grace.
  - a. It is a sign of our entrance into the covenant of God.
  - b. It signifies that through shed blood we enter into the covenant communion of God.
  - c. It signifies that the blood that must be shed for that entrance into the covenant of God is the blood of Jesus Christ.
2. Abraham was commanded by God to apply that sign of the covenant not only to himself as an adult believer, but to his household, which included many other believers like Abraham, but also their children, too.
  - a. Abraham circumcised Ishmael, and later, when Isaac was born, circumcised Isaac on the

- 8<sup>th</sup> day.
- b. Although the sign of the covenant was only given to the men in the Old Testament, yet it was given to the men and their sons and boys, normally as 8 day old infants without their understanding.
3. The reason that the sign was given to those infant boys was obviously not their ability to believe, but the reason was the both the command of God and the covenant promise of God to believers and their seed.
- C. **Deuteronomy 29:10-17, "Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water...."**
1. To whom does God speak His Word of salvation and His promise of salvation?
    - a. In these verses, Moses reminds the people of God that they are standing before God in many different groups and ages of people.
    - b. There are among the people of God the elders and leaders of Israel, and even slaves that had become part of the households of Israel as hewers of wood and drawers of water.
    - c. In addition to them, Moses reminds Israel that they stand before God with their little ones and their wives.
    - d. They stand before God as households and families.
  2. As a result, we understand from this verse the objects of God's promises and His Word.
    - a. God speaks His promises to the fathers, their wives, and their little ones.
    - b. God works salvations in those households, which may also include slaves as the custom was in those days.
    - c. Since the little ones were also included, to them must also apply both the covenant promise of God, but also the sign of the promise as well.
- D. **II Chronicles 20:7,13, "Art not Thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?... And all Judah stood before the LORD, with their little ones, their wives, and their children."**
1. This is another passage which shows that when Israel worshipped God, they came in households and families.
    - a. In this verse in the days of Jehoshaphat, king of Judah, Judah was being threatened by the enemies of Moab, Ammon, and Edom.
    - b. In the face of an invasion, Jehoshaphat called Judah to come to the temple and worship before God and seek from God deliverance.
    - c. Who came to the temple? Just the adult believers? The fathers came with their wives, their children, and their little ones (the infants). Together they all prayed.
  2. This is another text which shows that households and families worshipped the Lord and in households God worked the blessings of salvation.
    - a. Those that belonged to the families which God blessed included children, infants, and little ones.
    - b. This helps us to understand that if this was the practice in the Old Testament, then surely in the New Testament, normally families and households were added to the church and worshipped the Lord.
- E. **Psalm 139:13, "For thou hast possessed my reins: thou hast covered me in my mother's womb."**
1. This is the confession of the Psalmist David.
    - a. He confesses that God possessed him, not merely as the Creator God who owns all things, but as Jehovah, the covenant God, who has purchased and now owns His covenant people by the blood of Jesus Christ.
    - b. Not only did David confess that this covenant ownership applied to him as an adult, but what is remarkable about this verse is that he declares that this was true already in His mother's womb.

- c. In the second part of that verse, David shows that God's ownership was not mechanical and cold, but when God takes hold of us and makes us His possession, He covers us in His love. We are in Jesus Christ married to Him in His covenant.
  - d. For David, this took place in the womb of his mother before he was born.
  - e. When David was circumcised at 8 days old, his circumcision was a visible sign of the invisible grace of God already working and abiding in him.
2. This text proves that salvation and God's blessings are given to God's people in the line of continued generations already as infants, before birth even.
- a. What happened to David was not exceptional and unique, but is the normal way that God works in the line of believers and their seed.
    - (1) God is pleased to save believers, and also gather from our physical children His covenant children.
    - (2) God is pleased to do that work of saving our children already in the womb normally.
  - b. Thus, when the infants of believers are baptized, particularly the elect, covenant children, their baptism is a visible sign of the invisible grace of God already working and abiding in them.
    - (1) The children do not wait until there are 15 years old to receive that grace in them.
    - (2) Already as infants, God owns those covenant children and covers them with His love. Already as infants, the spiritual seed of believers are saved normally!
- F. Jeremiah 1:5, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."**
1. Jeremiah is another example of how God works salvation in the generations of believers and their children.
- a. The text implies that Jeremiah was born into a believing home to be a prophet of God.
  - b. God tells Jeremiah that God knew Jeremiah already before his conception. God foreknew Jeremiah in His electing love in Jesus Christ.
  - c. Then, before birth and while Jeremiah was born and was developing and growing in his mother's womb, God not only knew Jeremiah in His love, but also sanctified Jeremiah.
    - (1) If one is sanctified, that implies that he has all the other gifts of salvation, including regeneration, calling, faith, and justification.
      - (a) He was already regenerated.
      - (b) He was already ingrafted into Christ by the bond of faith.
    - (2) But, God says that He sanctified Jeremiah, which work of sanctification God always accomplishes by the Holy Spirit.
  - d. Therefore, already as an unborn infant, Jeremiah had the gift of the Holy Spirit and the beginning of the blessings of salvation.
  - e. When Jeremiah was circumcised on the 8<sup>th</sup> day, he received the visible sign of the invisible grace and blessings of God already being worked in his heart.
2. This text shows that God gives and works salvation in His people already as children of believers and already even in their mother's womb.
- a. This text shows that already as infants we have the presence and work of the Holy Spirit unto our salvation.
  - b. If the infants of believers already have the gift of the Holy Spirit in them and the blessings of salvation, ought not they to receive the sign of that reality? Yes!
- G. Mark 10:16, "And he took them up in his arms, and put his hands upon them, and blessed them."**
1. Jesus blessed the little children who were infants.
- a. They did not know what was happening, but their parents wanted Jesus to bless their children.
  - b. Jesus did that. When Jesus blesses us, He blesses us with His grace, mercy, and love which works in us the blessings of salvation.
  - c. Already without their knowledge and without being able to confess their faith, the little infants received the gifts of salvation.
2. If those little infants were blessed by the hands of Jesus, ought not the little infants of

believers today receive the sign of the blessings of Christ upon the covenant children? Yes.

- a. The baptism of infants does not depend upon whether they can believe or not.
- b. The baptism of infants of believers is based upon God's promise and the fact that God does fulfil the promise of salvation to the children of believers, already as little infants.

H. **Luke 19:9, "And Jesus said unto him, 'This day is salvation come to this house, forso much as he also is a son of Abraham.'"**

1. To whose house did salvation come that day?
  - a. That was the house of Zaccheus.
  - b. That house included his wife and children, if they were alive.
2. What Jesus says reflects exactly how God works salvation and did work in the Old Testament.
  - a. God saves households normally.
  - b. God saves the children of believers and adds them to His Church.

I. **Acts 2:39, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."**

1. The promise which the Apostle speaks here is the gift of the Holy Spirit.
  - a. That gift is given and sent by Christ to whomever the Lord in His counsel calls.
  - b. All those who are ordained unto eternal life, they will receive the gift of the Holy Spirit and believe.
  - c. The objects of that gift are the believers in Peter's audience, and their little ones. To them God promises the Holy Spirit.
2. Since that is true, baptism must be administered to the infants of believers.
  - a. Baptism is a sign of the promise of the gift of the Holy Spirit also to infants.
  - b. The fact that the Holy Spirit is given to infants is shown from David, Jeremiah, and also John the Baptist.
  - c. Since the Holy Spirit is promised and given to infants, they must receive the visible sign of that invisible reality in their hearts.

J. **Acts 2:47b, "And the Lord added to the church daily such as should be saved."**

1. Whom did the Lord add to the church daily?
  - a. The Lord added to the church such as should be saved.
  - b. Who should be saved? Just adult believers? The Lord also saved their children as children.
2. Through baptism, the Lord adds daily to His church, believers and their seed.
  - a. Through baptism, the Lord added Lydia and her household.
  - b. Through baptism, the Lord added the Philippian jailor and his household.
  - c. Through baptism, the Lord adds you and me, and our covenant children to His church.

K. **Romans 5:8,19, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.... For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."**

1. This text teaches a truth which applies both to Adam and to Christ.
  - a. Adam was a covenant head, and Christ was a covenant head.
    - (1) Whatever Adam did, would affect all those whom he represented.
    - (2) Whatever Jesus did, would effect all those whom He represented.
  - b. When Adam died, all represented in Adam also died.
    - (1) When children are conceived, they are conceived in that death of Adam.
    - (2) Although infants shortly after birth commit no sins, yet they are by nature spiritually dead.
    - (3) As infants, we had no say in the matter of whether we would die in Adam or not. By nature, we were all dead in sin.
  - c. When Christ died and arose again, all those in Christ died and arose in and with Him.
    - (1) Those represented in Christ have no say in the matter, but whatever Christ has done, now is applied to us by faith.
    - (2) When we believe, we believe what salvation Christ has already accomplished is now ours, and is working in us even before we believed.

- (3) For infants, just as they had no knowledge of their death in Adam, so they have no knowledge of their salvation in Christ, until the Holy Spirit works in them the knowledge of that salvation as they grow older.
2. This text proves that it is not necessary to require that knowledge of salvation and confession of faith precede baptism for infants.
    - a. Even without their knowledge, it is possible for covenant children as infants to have salvation and to have in them the Holy Spirit.
    - b. Salvation is not dependent upon conscious faith, the activity of believing, or good works.
    - c. The basis of baptism is not the activity of faith, but rather the blessed promise of God which in the case of covenant infants God is pleased to fulfil already in their infancy without their conscious knowledge.
    - d. Already as those elect in Christ, the covenant infants possess the obedience and righteousness of Christ.
- L. **Colossians 2:11-12, "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."**
1. These verses use OT circumcision and NT baptism interchangeably.
  2. The Apostle can do that because the sign of circumcision and the sign of baptism are essentially the same.
    - a. They both point to the death of Christ and His shed blood.
    - b. They both shows that entrance into the kingdom of heaven is only possible through the death and resurrection of Jesus Christ and by His Holy Spirit.
    - c. They both point to the reality of the forgiveness of our sins by the blood of Jesus Christ.
  3. Since they are basically one sign, the church of the New Testament must administer the sacrament to the same groups of people as was done in the Old Testament: believers and their seed, with only one change, and that is, now the believing women and their daughters may now also receive the sign of the covenant.
- M. **I Peter 3:21 (Genesis 7:1), "The like figure whereunto even baptism doth also now save us...."**
1. What is the like figure? The Flood.
    - a. Who was kept dry, saved by the flood, and baptized unto God? Noah and his family.
    - b. Who was drowned in the water and destroyed? The wicked world to their destruction.
  2. Because Noah and his family was saved by the picture of baptism, this means that in the New Testament the sign of baptism must be applied to believing families and their seed. The church must administer the sacrament of covenant baptism, family baptism, or household baptism.
- V. The Spiritual Benefits of the Practice of Family Baptism for the Church
- A. **Mark 10:14-15, "But when Jesus saw it, he was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.'"**
1. Christ teaches that those who enter into the kingdom of God are little children.
    - a. How can a little child, an infant, walk into a city? Can a little infant who knows nothing of what is going on, receive citizenship into a kingdom? Impossible.
    - b. That's the point of Jesus.
      - (1) To enter into the kingdom of heaven, you must be a little child.
      - (2) None of us can make ourselves a little child again.
      - (3) But, God can through the miracle of regeneration.
      - (4) Through regeneration God makes you citizens of His kingdom and works in you the life of His kingdom.
  2. Baptism, especially infant baptism, is a picture of that entrance into the kingdom of God.
    - a. Entrance into the kingdom of God is not our work of our free-will to bring ourselves into God's kingdom whereupon God saves us. That is Arminianism. That is false.



- b. Our deliverance from the inescapable tyranny of the devil into the kingdom of Jesus Christ, is made possible only by the grace and Holy Spirit of God.
  - (1) He comes to you. He opens your heart.
  - (2) He establishes His kingdom in you. He gives you a new heart.
- c. Just as a baby cannot baptize himself, but must be brought to baptism and it is the minister who puts the water on him, so also the child of God cannot baptize himself with the blood and Holy Spirit of God unto salvation.
  - (1) Christ does that.
  - (2) Baptism shows clearly the sovereignty of God's work of salvation in His little children, you & me.
- d. Infant baptism signifies and helps us confess the Gospel of God's sovereign particular grace.

**B. Psalm 107:41, "Yet setteth he the poor on high from affliction, and maketh him families like a flock."**

- 1. This verse teaches us that when God works salvation, He works a covenant salvation.
- 2. Infant baptism is a reminder to the church, especially those who are in broken homes, that God gathers us from our various families to be united into the one family of God.
  - a. God makes Himself families in many faithful churches.
  - b. In those churches, God adds to His church such as should be saved, as symbolized by baptism.
  - c. Infant baptism reminds us of the importance of the truth of family and the covenant, and how our merciful God when He saves us brings us into the communion of a household, where He is Father, Christ is our Elder brother, and we are his brothers and sisters, and the Father's children.
    - (1) Infant baptism reminds us that I have the Father in heaven and My Elder brother.
    - (2) Just as the earthly father carries that baby to be baptized and then goes home with that child to care for the child and to teach that child the truth of Scripture and the way of salvation, so also my heavenly Father will now carry me through life, care for me, teach me the way of His salvation, so that when I come to the day of my glorification, I may praise and glorify Him in the full understanding of salvation by His grace alone in Christ Jesus alone unto His glory alone.

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