

change should be forthcoming. But in the absence of any such directive, how can one even know that a change is to be made? To imply a change without a directive to that effect would seem to be an argument from complete silence! Thus the charge of arguing from silence falls back on the objector!

If any change in subjects was made, it was a widening, not a narrowing of the applicability of the sign and seal of the covenant, as is evidenced by the inclusion of females as well as males as subjects of baptism. Such widening is in keeping with the genius of the New Dispensation.

(3) Third argument: The proportion of household baptisms to the total number of instances of water baptism recorded in the post-resurrection portions of the New Testament is unusually high

(a) Eleven instances of Christian Baptism are recorded in the New Testament, as follows:

1. Acts 2:41 -- 3,000 on the Day of Pentecost

It cannot be proven that children were present or absent in this baptism. The promise in verse 39 ("for you and your children, and for all who are far off") includes children, but the account does not mention children being present. The record stresses men (2:5, 22, 29), but does not mention whether woman and/or children were also present.

2. Acts 8:12-13 -- people of the city of Samaria and Simon the magician

It mentions men and women being baptized, and thus it is probable that these were all adults.

3. Acts 8:38 -- the Ethiopian eunuch

It can be categorically said that no children were baptized here, simply because no children were involved!

4. Acts 9:18 -- Paul (cp. also Acts 22:16, which refers to the same event)

No children were involved; thus no children were baptized!

5. Acts 10:47-48 -- Cornelius, his household, his kinsmen, and his close friends

There is no evidence that there were any children present on this occasion. Verses 24, 27, 44-46 all seem to stress adults.