

9. Acts 19:5 -- the twelve men of Ephesus who had been disciples of John
No infants are mentioned. These were all men.

10. I Corinthians 1:14 -- Gaius
No infants are mentioned, but only Gaius.

11. I Corinthians 1:16 -- Stephanas and his household
We do not know whether or not there were infant children in his household.

(b) Of these eleven instances of Christian baptism in the New Testament, we discover that the following summary-conclusions can be drawn:

In three cases (#3, #4, #9), there were clearly no children present.

In five cases (#1, #2, #5, #8, #10), we do not know if children were present, but it is highly probable that no children were involved in the baptism.

In three cases (#6, #7, #11), households are mentioned. However, we do not know whether or not there were infant children in these households.

(4) Fourth argument: The New Testament assumes the continuing relevance of the Abrahamic covenant, with its inclusion of believing parents and their children in covenant promises and obligations

(a) Outline of the covenant

In the Old Testament dispensation:

Parties: God and Abraham and his seed

Condition: Faith in Abraham, which issues in obedience, both in regard to himself, and in regard to the nurturing and admonishing of his seed after him

Promise: God will be his God, and the God of his seed after him

Sign and Seal: Circumcision upon himself and upon their seed

(b) Does the New Testament state this covenant anywhere?

The New Testament simply affirms the continuing relevance of the spiritual aspects of the Abrahamic covenant (Galatians 3:16-18, 26-29). It nowhere annuls this covenant, and nowhere excludes the seed of believing parents from that covenant. In fact, children of believing parents are viewed as holy, set apart, standing in a special relationship to God, by virtue of the simple fact that they are the seed of believing parents.