

these baptisms would not have been by immersion, since few homes in those times would have had facilities for such an act ...”⁵⁴⁰

f. When it is said of outdoor baptism events that they were “coming out of or up from the water” (Mark 1:9-10; Acts 8:36-39), note that Luke says such of Philip and the eunuch, but Philip was not baptized—he did the baptizing; and, the Eunuch had just read Isaiah 53, which is preceded by 52:15: “So shall he sprinkle many nations ...” (see also Ezek. 36:25)⁵⁴¹ They came up from out of the water location (not out from under the water). So when Israel crossed the Jordan River into the Promised Land, the priests stepped their feet into water, but then the waters were blocked up and they crossed over on dry land, of which they then were said to “come up out of” (Josh. 3:13; 4:16-19). R.C. Sproul points out that with where the Ethiopian and Philip were (Acts 8:26), “It is doubtful that in that ‘desert’ between Jerusalem and Gaza ... there was enough water for an immersion.”⁵⁴²

g. Van Dixhoorn cites these other considerations: “... there were times when too many people were baptized to permit immersion. Acts 2:41 tells us that 3,000 people were baptized on one day in Jerusalem. It is hardly possible ...” Also, “... there were times when baptism happened too quickly ... at once ... (Acts 16:33). The language of immediate baptism [with the Philippian jailer and his family] does not suggest that they went through the city and were baptized at the river, or a pool. Paul probably reached for a jug or a bowl and, after explaining baptism, poured or sprinkled water on these new converts.” As well, “The only plausible picture of immersion in baptism is that of Romans 6 or Colossians 2, but arguably it is plausible to us because we think of burials vertically, six feet under the ground, whereas in hard Palestinian soil burials were often effected horizontally, behind a rock in a cave.”⁵⁴³ More importantly, Rom. 6 and Col. 2 are figures of speech for union with Christ.

h. “Total immersion lacks Old Testament precedent or clear New Testament justification.”⁵⁴⁴

WCF 28:4: *Not only those that do actually profess faith in and obedience unto Christ, (l) but also the infants of one or both believing parents, are to be baptized. (m)*

(l)Mark 16:15-16; Acts 8:37-38. (m)Gen. 17:7, 9-10 with Gal. 3:9,14 and Col. 2:11-12 and Acts 2:38-39 and Rom. 4:11-12; 1 Cor. 7:14; Matt. 28:19; Mark 10:13-16; Luke 18:15.

Packer says the ongoing debate over infant baptism is about God’s way of defining church.⁵⁴⁵

a. Covenant children should be baptized due to their privilege of being born into covenant family representation (WLC 166 says “infants” of Christian parents are to be baptized because they are “within the covenant”). Spear explains, “The case for infant baptism does not rest on a few proof

⁵⁴⁰ Ibid.

⁵⁴¹ Robert Reymond, *A New Systematic Theology of the Christian Faith*, (Nashville: Thomas Nelson, 1998) , 932.

⁵⁴² Sproul, vol. 3, 119. Dickson, 219-220: “... we read of three thousand baptized in one day, in the streets of Jerusalem, by twelve apostles at the most, where there was no river to dip them into (Acts 2:41). And was not Jerusalem and all Judea and the region round about Jordan baptized by John the Baptist alone, which could not be done to all and every one by dipping (Matt. 3:5-6)?”

⁵⁴³ Van Dixhoorn, 371, 372.

⁵⁴⁴ Ward, 176.

⁵⁴⁵ Packer, 216.

texts, but on an understanding that God deals with His people by way of covenant.”⁵⁴⁶ In Luke 18:16-17, Christ says to suffer the “little children” (lit., “infants”) to come to Him, and to come into His kingdom like them (Same word for “child” with baby John and Jesus in Luke 1 and 2).⁵⁴⁷

b. Gen 17:7-9: *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. ... and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.* In Gen. 17:10-11ff, Abraham is to keep covenant via circumcision. Abraham had faith (Gen. 12, 15) and so was circumcised as a sign of being God’s under God’s faithfulness (Gen. 17). But so was his whole household (Gen. 17:10ff; vs. 13: “he that is born in thy house”). God is a God of our families. A new sign, but the command and significance remain the same. Thus the “overlap” of terms in the NT transition. This is behind Acts 2, per what follows next.

c. Acts 2:37-39:

1. At Pentecost (Ex. 23:16, Feast of Harvest, when young men had to go to Jerusalem for their families). Pentecost means “Fifty Days”, that is, after Passover. God’s covenant people attend this and are Peter’s audience (thus God’s covenant is the context).
2. Due to the Jewish audience (2:5, 22), Peter appeals to the OT Scriptures about what is happening in Christ: Joel 2 (vs. 16); Ps. 16 (vss. 25-32); Ps. 110:1-2 (vss. 34-35)
3. Jews are children of the Abrahamic Covenant. Vs. 39 says the promise is to them and “to your children (or, house)”, “as many as the Lord ‘our’ God calls.” It’s still a family affair.
4. Acts 2:17 (Joel 2:28): God will pour out His Spirit on their “sons and daughters”.
5. Isaiah 44:3-5: *... I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the LORD’S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.* These Jewish men would never conceive of going back to their wives and children and for the first time leaving them out of God’s covenant representation (God’s ownership of His people).

d. Acts 16, 1 Cor. 1:16: “households” of Lydia/jailor, Stephanas were baptized; Greek for “household” is elsewhere “house”, “home”, “family” (Titus 1:11). 1 Tim. 3:4: an elder must “manage his own household”, “keeping his children under control”. Heb. 3:5: Same word is “house” which Moses served, now Jesus rules over. Sproul points out that the Swiss NT scholar, Oscar Cullmann, has argued that the term *oikos* [household] refers specifically to infants.⁵⁴⁸

e. Deut. 6:7-10; 11:19-21: teach your children. Make disciples of them, just like any adult who would enter the Covenant Community (Church). So Christ commands in Mt. 28:19: “teach [make a disciple] all nations”. We thus continue to disciple our children, and we thus continue to dedicate them with God’s covenant family sign. To obey Eph. 6:4: “... bring them up in the nurture and admonition of the Lord.”

⁵⁴⁶ Spear, 147.

⁵⁴⁷ Dickson, 220: “... the outward sacrament of water cannot be denied to such as have received the Spirit of Christ ... to some infants of believers as well as to others come to age, the Spirit of Christ hath been given (*Jer. I.5; Luke I:15; Matt. 19:14; Mark 10:13-14*).”

⁵⁴⁸ Sproul, vol. 3, 122. Still, “Reformed paedobaptists must admit that nowhere in the New Testament can a direct command be found ...” However, it is also true that “Just as there is no direct command to baptize these children and to treat them as ‘little Christians,’ so also antipaedobaptists must acknowledge that there is no direct command ‘Baptize *only* those who themselves make a personal profession of faith.’ Their restriction of baptism, then, only to those who can and do make a credible profession of faith in Christ is as much a deduction from Scripture as is the paedobaptist’s practice.” Reymond, 936.

f. Col. 2:11-12: *In [Christ] also 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.* This is metonymy, a figure of speech using one thing to represent another, just as in Romans 6:1-6: putting off old/putting on new man in Christ (identification). Notice both uses of circumcision and baptism are interchangeable as synonyms for union in Christ (see also Ephesians 2:11). Thus, in the NT, it is said that Jesus is “Christ our Passover” (1 Cor. 5:7) and the “minister of circumcision” (Rom. 15:8). And “we are the circumcision” (Phil. 3:3). There is an overlap of covenantal terms as the OT transitions into the NT in Christ’s work, not only with some discontinuity, but also much continuity.⁵⁴⁹

g. Based on Genesis 17, God almost killed Moses until his wife marked their son with the sign of church membership (Exodus 4:24-26; see Pastor’s sermon, “Commit to Your Children”). Reymond explains, “The ground of infant baptism is not then presumptive election or presumptive regeneration but rather the covenant relation in which the child stands and the ordinance or command of God. When Reformed paedobaptists are asked: ‘Upon what ground do you baptize infants,’ they should understand that it is sufficient to answer: ‘Because our infants are covenant children, and God has commanded that covenant children receive the sign of the covenant’ ... the church should baptize its infants because God requires that covenant children be baptized and for no other reason.”⁵⁵⁰ As well, “The Old Testament practice of reckoning children among the covenant people of God and having the covenant sign administered to them in infancy is nowhere repealed in the New Testament.”⁵⁵¹ It should help to recognize what R.C. Sproul disclaims: “Baptism is not a sign of the child’s faith; it is a sign of what the child will receive by faith. It is a sign of God’s promise, which is received by faith.”⁵⁵²

h. In 1 Cor. 10:1ff and 1 Peter 3:20ff, as well as Ex. 24:6-8, notice that whole families are understood to be baptized, children included by virtue of their being part of the covenant community with Jesus. The fact that many credobaptists have some kind of “dedication” service of their infants shows that “all well-exercised believers recognize implicitly what they do not all recognize expressly.”⁵⁵³ Green clarifies that for a covenant child, “In his case baptism is a rite, not of initiation

⁵⁴⁹ Dickson, 221: “...by baptism we are said to put on Christ (*Gal. 3:27*) ... the apostle teaches [*Rom. 4:6-8; Col. 2:II-12*] that our being buried with Christ in baptism is our circumcision in Christ; which shows that baptism hath succeeded to us in the room of circumcision [and thus its meaning and its objects, including infants].”

⁵⁵⁰ Reymond, 938-9. Van Dixhoorn agrees: “Paul’s inclusion of new covenant people in the old covenant community provides the theological skeleton on which our doctrine of church membership and sacraments is to be fleshed out. It is because we are inheriting a family-centered covenant rather than an individual-centered covenant that we continue to apply the covenantal entry-sign of baptism much as we applied the covenantal entry-sign of circumcision” (374).

⁵⁵¹ *Ibid.*, 940.

⁵⁵² Sproul, vol. 3, 116.

⁵⁵³ Ward, 177. An age of accountability is nowhere expressly or implicitly taught in Scripture. Once, a “Reformed” Baptist teenager visited us and could not partake of the Lord’s Supper with us because we could not determine he was a member of a Visible Church. Later it was shared that his parents deem him a member of the Visible Church by virtue of their federal headship membership, but that the church does not allow people to become members until the age of 16: where is THAT in the Scriptures! Such practice wants its cake and to eat it too.

[admission], but of recognition.”⁵⁵⁴

i. 1 Cor. 7:14 shows parental federal representation makes children “holy” in the Visible Church.

j. If Jesus says, quoting Psalm 8 (Mt. 21:16), that God ordains praise out of the mouths of babies and nursing infants, certainly those nursing infants can be baptized and recognized as members of the covenant community. As well, the command to circumcise covenant children was to be done “forever”; it is so done through the New Covenant transformation of it into paedobaptism.⁵⁵⁵

k. Just as there is no explicit command to baptize only adults, there is no explicit command or example for women to partake of the Lord’s Supper (but we deduce it). As well, the Gospel always expands in the NT. Just as the Passover Feast is now shared with Gentiles as the Lord’s Supper, so too baby girls now receive the new covenant sign. To see this understood and implied OT carry over to the NT transition, see Col. 2:11-12⁵⁵⁶ with 1 Cor. 5:7 and Phil. 3:3.

l. Remember, only Ishmael, the child of the bondwoman, was there when circumcision was given by God to Abraham in Genesis 17. Abraham knew Ishmael was not a child of the promise (a true believer), and yet He rightly circumcised him with all his household (Isaac, the child of the promise, didn’t come until much later). The sign of baptism on covenant children does not guarantee head-for-head that each child is truly a Christian (against Federal Vision and the New Perspective on Paul). Yet even Jesus treated the Visible Church as such while He knew all their hearts: He administered the Lord’s Supper even to Judas [See Psalm 41:9 quoted in John 13:18 to prove this].

m. Infant baptism of covenant children was always the practice of the early Church, and rebaptism as adults was only introduced by the Anabaptists in Germany in AD 1637.⁵⁵⁷

n. Baptism does not represent our faith response, but God’s promise to be faithful to us to be His (WSC 94).

o. Recognize NT baptisms of responding adults highlighted are 1st generation Christians.

p. Note that in Luke 1:41, John the Baptist leapt within the womb of Elisabeth in response to Jesus in the womb of Mary. Here, Sproul’s words are important to consider:

Saving faith involves a certain level of understanding that, presumably, young infants do not have. However, they can have the grace of regeneration, where their heart’s disposition is changed and they are redeemed from the power of original sin. The merit of Christ can also

⁵⁵⁴ Green, 209. So during discussions on the floor of the Assembly committees assigned to put together its first document, the “Form of Presbyterial Church Government”, Wayne Speak notes that “Gataker voiced the consensus of the Assembly when he said, ‘Baptism doth not make, but suppose their [covenant children] membership.’” Wayne Spear, *Covenanted Uniformity in Religion: The Influence of the Scottish Commissioners on the Ecclesiology of the Westminster Assembly* (Grand Rapids: Reformation Heritage Books, 2013), 81.

⁵⁵⁵ “Our argument is this: (1) God commanded believers to give the sign and seal of the covenant to their children, (2) baptism is the sign and seal of the covenant concerning which God gave this command (Gal. 3:16,17), (3) God changed the form of the sign and seal but not the everlasting covenant; he did not revoke his command to give the sign and seal to the children of believers, and (4) the New Testament evidence confirms this position.” Williamson, 211-212.

⁵⁵⁶ “Clearly, for Paul the spiritual import of the New Testament sacrament of baptism—the outward sign and seal of the Spirit’s inner baptismal work—is tantamount to that of Old Testament circumcision.” Reymond, 929.

⁵⁵⁷ Hodge, 348. For a detailed historical account, see “Infant Baptism in Early Church History”, by Dennis Kastens (available under “Baptism” on our websites “Resources/Duties Required” tab).

be imputed to them without expressed faith. Though infants are too young to process or articulate it, faith is in the heart of the regenerate at least in seminal form.⁵⁵⁸

WCF 28:5: *Although it be a great sin to contemn or neglect this ordinance, (n) yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it; (o) or, that all that are baptized are undoubtedly regenerated. (p)*
(n)Luke 7:30 with Exod. 4:24-26. (o)Rom. 4:11; Acts 10:2, 4, 22, 31, 45,47. (p)Acts 8:13, 23.

It is “a great sin” not to baptize professors of the true religion and their children: “... the New Testament does not envisage a person as a Christian who has not been baptised.”⁵⁵⁹ Notice that WLC 167 says we need to improve our baptism to our own benefit. However, baptism is not indispensable for regeneration, grace, and salvation (e.g., the thief on the cross). As well, baptism does not guarantee that all who are baptized “are undoubtedly regenerated”. This is against the belief of “baptismal regeneration” of the Roman Catholic Church and its other modern manifestations.

WCF 28:6: *The efficacy of baptism is not tied to that moment of time wherein it is administered; (q) yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God’s own will, in His appointed time. (r)*
(q)John 3:5, 8. (r)Gal. 3:27; Tit. 3:5; Eph. 5:25-26; Acts 2:38, 41.

Related to WCF 27:3, baptism is not dependent on the element, time it is administered, nor administering person or church. It is effectual because it is God’s ordinance by the Holy Spirit upon His elect. Ward points out that “... the Reformers and the Westminster men held to the validity of Roman Catholic baptism, but not to the lawfulness of receiving baptism from a Roman priest.”⁵⁶⁰ Note we do receive though our Presby favors re-baptism. This again relates to the early church Donatist heresy. But more pastorally, earlier comments on WCF 10:3 are relevant and reassuring.

WCF 28:7: *The sacrament of baptism is but once to be administered unto any person. (s)*
(s)Tit 3:5.

Per WCF 27:3 and 28:6, if a baptism is rightly administered (Trinitarian) by a Visible Church, it is invalid to enforce rebaptism on transferring members. Baptism in any branch of the Visible Church represents a one-time admission to the catholic Visible Church; thus, it should not be repeated, as that would communicate the person has not been a true part of Christ’s universal body (and if so, should

⁵⁵⁸ Sproul, vol. 3, 128. Van Dixhoorn concurs: “Indeed, it is possible that the Holy Spirit could make elect infants new creatures even as the sign of new life is being applied to them. At least one member of the assembly thought that this would be the norm” (378). Of course, it could be even in the womb if Christ so graciously chooses. And this is only a greater example of God showing His sovereign, elective grace.

⁵⁵⁹ Ward, 174.

⁵⁶⁰ Ward, 178. He also shares the following from the French Confession (1559) written by John Calvin: “... we condemn the papal assemblies ... Nevertheless, as some trace of the church is left in the papacy, and the virtue and substance of baptism remain, and as the efficacy of baptism does not depend upon the person who administers it, we confess that those baptised in it do not need a second baptism. But on account of its corruptions, we can not present children to be baptised in it without incurring pollution.” See our article in *Place for Truth* on this topic.

not have been partaking of communion). As baptism represents our being born-again by the Holy Spirit, we should only be baptized once, as we are only born-again once (and for good).⁵⁶¹

Some closing thoughts by Thomas Watson from The Ten Commandments:

“In general, [baptism] is a matriculation, or visible admission of children into the congregation of Christ’s flock ... The parent, in presenting the child to be baptized, (1) Makes a public acknowledgment of original sin; that the soul of his child is polluted, therefore needs washing from sin by Christ’s blood and Spirit; both which washings are signified by the sprinkling of water in baptism. (2) The parent by bringing his child to be baptized, solemnly devotes it to the Lord, and enrolls it in God’s family; and truly it is a great satisfaction to a religious parent to have given up his child to the Lord in baptism. How can a parent look with comfort on that child who was never dedicated to God? ... The party baptized has, (1) An entrance into the visible body of the church. (2) He has a right sealed to the ordinances, which is a privilege full of glory. Rom. ix 4. (3) The child baptized is under a more special providential care of Christ, who appoints the tutelage of angels to be the infant’s life-guard ... baptism is ... a badge of adoption ... Children are parties in the covenant of grace ... Gen xvii 7 ... Acts ii 39 ... (218).” “It is certain the children of believers were once visibly in covenant with God and received the seal of their admission into the church; where now do we find this covenant interest, or church membership of infants, repealed or made void? Certainly Jesus Christ did not come to put believers and their children into a worse condition than they were in before. If the children of believers should not be baptized, they are in worse condition now than they were in before Christ’s coming” (218-219). “... though the word infant baptism is not mentioned in Scripture, the practice of baptizing infants may be drawn from Scripture by undeniable consequence ... Acts xvi 33 ... Though an infant understand not the meaning of baptism it may partake of the blessing of baptism ... Mark x I6 ... A legacy may be of use to the child in the cradle; though it now understand not the legacy, yet when it is grown up to years, it is fully possessed of it” (219). “... if the kingdom of heaven belongs to them, they may be saved ... Mark x I4 ... infants may be among the number of God’s servants ... God calls them his servants. ‘He shall depart from thee, and his children with him, for they are my servants.’ Lev xx 4I. Therefore children in their infancy, being God’s servants, why should they not have baptism, which is the *tessera*, the mark or seal which God sets upon his servants? ... I Cor vii I4 ... Mr. Hilersam, says, ‘that the children of the faithful as soon as they are born, have a covenant holiness, and so a right and title to baptism, which is the token of the covenant.’ ... The ancient fathers were strong asserters of infant baptism ... (220).” “How far God has given up many persons, who are for deferring baptism, to other vile opinions and vicious practices, is evident, if we consult history; especially if we read the doings of the Anabaptists in Germany ... Those parents ... who ... withhold from them this ordinance. By denying their infants baptism, they exclude them from membership in the visible church, so that their infants are sucking pagans. Such as deny their children baptism, make God’s institutions under the law more full of kindness and grace to children than they are under the gospel; which, how strange a paradox it is, I leave you to judge ... Let us who are baptized, labour to find the blessed fruits of it in our own souls; not only to have the signs of the covenant, but the grace of the covenant ... What is baptism of water

⁵⁶¹ Dickson, 224-225: “... baptism is a sacrament of admission into the visible church and of regeneration (which is one only ...) ... there is a command for repeating and frequent using of the Lord’s Supper (*I Cor. II:25-26*), but no precept or command for repeating baptism ... circumcision (to which succeeded baptism) was never repeated, as the Passover was ... baptism is a seal of adoption (*Gal. 3:26-27*). But whom God loveth and hath once adopted, those he never casteth off afterwards (*Rom. II:29*) ... the apostle says there is but one baptism (*Eph. 4:5*): namely, not only in number, but also in the administration upon us all (*Rom. 6:3-4*).” This should be considered to disprove the mistaken notion of “second baptisms” of the Holy Spirit per modern charismatic circles; see Warfield, *Counterfeit Miracles*.

without he baptism of the Spirit? Many baptized Christians are no better than heathens” (221). “Such as live unsuitable to their baptism, may go with baptismal-water on their faces, and sacramental bread in their mouths, to hell ... Luther tells us of a pious woman who, when the devil tempted her to sin, answered, Satan, *baptizata sum*, ‘I am baptized;’ and so beat back the tempter ... By remembering our baptism, let us be stirred up to make good of our baptismal engagements; renouncing the world, flesh, and devil, let us devote ourselves to God and his service. To be baptized unto the name of the Father, Son, and Holy Ghost, implies a solemn dedication of ourselves to the service of all the Three persons in the Trinity. It is not enough that our parents dedicate us to God in baptism, but we must dedicate ourselves to him; this is called living to the Lord ... We should be ready to confess that Holy Trinity, into whose name we were baptized” (222).

Suggested Readings/Resources:

- “Praise from the Mouths of Children”, Mark Shand, PECA website Resources tab
- “Forming Covenant Identity in Children”, Benjamin W. Miller, PECA website Resources tab
- *Baptism: Three Views*, David F. Right (Editor)
- *Children of Promise: The Case for Baptizing Infants*, Geoffrey William Bromiley
- *Meaning and Mode of Baptism*, Jay E. Adams
- *Christian Baptism*, John Murray
- “The Polemics of Infant Baptism”, B.B. Warfield
- Sermons by Pastor Van Leuven on sermonaudio.com/puritanchurch: “Be a Covenant Keeper” (Genesis 17:9-14); “Commit to Your Children” (Ex. 4:24-26); “Your Covenant God Summons Your Covenant Children” (Acts 2:37-39). See also there a sermon by guest preacher, Dr. Jeffrey Stivason, entitled “The Sign and Seal of Baptism” (Romans 4:8-13).
- PECA Westminster Larger Catechism sermons on the Sacraments, Baptism, Lord’s Supper (Q&A 161-177; numbers 192-209 in the series on sermonaudio.com/puritanchurch).
- “The Validity of Romish Baptism”, in *Discussions in Church Polity*, Charles Hodge
- *Sacramental Sorcery: The Invalidity of Roman Catholic Baptism*, J.H. Thornwell (we do not agree, but it is appropriate to let you know about this contemporary critique of Hodge).
- “Old Princeton: Charles Hodge—Don’t Throw Out the Roman Catholic’s Baptism with its Baptism Water”, by Pastor Grant, see <http://www.placefortruth.org/blog/old-princeton-charles-hodge%E2%80%94don%E2%80%99t-throw-out-roman-catholic%E2%80%99s-baptism-its-baptism-water>
- “Calvin on the Validity of ‘Romish’ Baptism”, Francis Nigel Lee: <https://dr-fnlee.org/calvin-on-the-validity-of-romish-baptism/3/>
- <https://rowlandward.net/products-page/books/baptism-in-scripture-and-history-pdf/>; this has chapters on meaning and mode reflecting the same things Jay Adams points out but also when it began to change, as well as an appendix on the validity of Roman Baptism and not needing to re-baptize with quotes by John Calvin but also John Knox (especially important for Presbyterians)
- *A New Systematic Theology*, Robert Reymond, see sections on Sacraments and Baptism
- *Systematic Theology*, Louis Berkof, see sections on Sacraments and Baptism

Assigned Readings for Wednesday, August 3, 2022: of The Lord’s Supper

- WCF 29 and corresponding Scripture references
- WLC 168-177 and corresponding Scripture references
- WSC 96-97 and corresponding Scripture references