

CHILDHOOD BAPTISM AND CHURCH MEMBERSHIP:
A POSITION AND POLICY FOR SOJOURN COMMUNITY CHURCH

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Introduction

At Sojourn, we make it the highest priority to care for you and your children. This is particularly the case when it comes to a child's spiritual life. We want to encourage your kids to place their faith in Christ and have a faith that continues to grow as they grow up. We are also passionate about Jesus Christ and the beautiful symbols he has given to his church in baptism and the Lord's Table. It is a great privilege to discuss these matters with parents and their children, and it is our desire to sit and talk through these matters with you. As you read this document, please know that you have freedom to ask any question.

The Childhood Baptism and Church Membership Process

1. Parents and seeking children are invited to take part in an *Ask Class*. In this class, Sojourn leaders clearly present the gospel, explain Sojourn's philosophy on childhood baptism and church membership, and give parents and kid an opportunity to ask questions. Parents are asked to study the materials in this document along with the attached reader.
2. Over a period of time, the seeking child should be observed by his or her parents to assure that evidence, understanding, maturity, and independent thinking are observed. We strongly suggest waiting until age 12 to present a child for baptism.
3. The child should work on his own to prepare a written testimony. The aim of giving a personal testimony is for the child to tell about how God's grace has been at work in his life so that the cross of Christ may be proclaimed and the faith of the gathered community may be encouraged and challenged.

A few things for kids to remember when writing their story...

- Keep it focused on Christ, the cross and on God's initiative and grace—God focused as opposed to self-focused.
- Ask the Holy Spirit to guide you, so that the most important and helpful aspects of your gospel story will be shared clearly. Believe that God will empower you through his Spirit to be a witness to His good grace (Acts 1:8).
- Be brief—**2/3 of a page, single-spaced, 12 pt. font!** Your testimony isn't every life event. It is a simplified version of life before Christ, receiving of the Gospel, and life after.
- Don't exaggerate or glamorize your experiences. If you have any question about the appropriateness, ask a Sojourn leader or your parent.

- Use biblical terms, but explain them in plain language as if you are talking to a friend.
 - See appendix 2 for further pointers.
4. When a child's parents are convinced that the Holy Spirit has done a transforming work in a child's life and the child has prepared a written testimony, the child will meet for an interview (or series of interviews) with a member of Sojourn's pastoral leadership. The purpose of this interview is to discern whether the child understands and has embraced the gospel.
 5. If the pastors are convinced that a child has given evidence of a genuine conversion, the child will be baptized and accepted into the fellowship and discipline of the church. The child, under the authority of his or her parents, will be without voting responsibilities until the age of eighteen.
 6. At the age of eighteen, the child will attend Sojourn's membership classes and interview with an elder. The voting responsibilities given to adult members will only be exercised after the completion of this interview.

Two Positions on Baptizing Young Children

This paper begins by summarizing two positions within the Baptist tradition regarding the questions of childhood participation in the church ordinances, baptism and communion, and as childhood church membership. The two views are:

1. Withholding baptism and communion from children until they reach a level of maturity that is independent of their parents in matters relating to God and the church.
2. Immediate participation in baptism and communion for believing children, who are recognized as church members with limited responsibilities.

Early in the church's history, some began wrongly baptizing infants. This was in spite of the fact that the church during the New Testament times had only baptized believers—baptizing only after evidence of a changed heart. Infant children were considered to be part of “covenant families”—children of Christians to whom God had promised a family inheritance. Families who baptize their infant children expect that God will confirm this promise by giving faith to their children as they grow to adulthood. In churches that practice infant baptism, a child's faith is often “confirmed” —sometimes with a special ceremony—once the child has reached an age of accountability. The Baptist tradition, though only several hundred years old, has always practiced *believer's baptism*, rejecting the infant baptism of the Catholic, Lutheran, Anglican, and Reformed traditions.

Both positions on childhood participation in church ordinances have strong historical support. In 1858, Southern Baptist theologian, John Dagg, wrote in favor of immediate participation for children:

Intelligent piety has, in all ages, been found in children who have not yet reached maturity; and such children have a Scriptural right to church-membership [which would imply participation in baptism and communion].¹

In 1864, Charles Spurgeon, an English Baptist pastor who wrote extensively about teaching the gospel to children, preached a sermon, in which he seems to imply that his Metropolitan Tabernacle also welcomed children as members:

Of the many boys and girls whom we have received into Church-fellowship, I can say of them all, they have gladdened my heart, and I have never received any with greater confidence than I have these.²

On the other hand, it is worth noting—if only as an historical point—that most Baptists in history were not baptized until their late teens or early twenties. Most held jobs before they were baptized. Even Spurgeon waited to baptize his own sons—who may have been believers for years—until they were eighteen.³ Simply put, as far as Baptists were concerned, baptizing young children was rare.

This is not the case in Southern Baptist churches today. Between 1977 and 1997 there was a 250 percent increase in the number of baptisms of children under age six in Southern Baptist churches.⁴ Moreover, there is evidence that this trend is not only recent but distinctly American. English Baptist Anthony Cross observes that Southern Baptists tend to approve of baptizing younger persons than do Baptists in England.⁵ Why is this the case?

Perhaps our parental desire to see our children saved has trumped our responsibility as both parents and church members to protect our children and the church from error. We want to see our children embrace Christ and experience authentic salvation. This is right and good, but it can nevertheless be dangerous if we are not equally wary of deceiving our children by giving false assurances. In our day, there is a tremendous amount of social pressure on the church's pastoral leadership to confirm the conversion of a young child.⁶ Pastors and teachers must take care not to pressure children for a quick decision without waiting for understanding about what it means to turn away from sin and truly trust in Jesus. Parents also should consider how dangerous it is for the church to allow nominal Christians—those who are believers in name only—into its membership. Nominal Christians weaken the church by giving a false witness to the watching world and pose even greater dangers if given positions as teachers or leaders. In the 1840s, J. L. Reynolds issued the following warning:

The recognition of unconverted persons, as members of a Christian Church, is an evil of no ordinary magnitude. It throws down the wall of partition which Christ himself has erected and obliterates the distinction between the church and the world... An accession of nominal Christians may enlarge its numbers, but cannot augment its real strength. A Church that welcomes to the privileges of Christ's house, the unconverted, under the specious pretext of increasing the number of his followers, in reality betrays the citadel to his foes.⁷

So, the issue of childhood baptism and church membership is important on at least two levels. First, it has to do with our children, for whom we desire salvation. Second, because it involves the ordinances (baptism and communion), it has to do with the visible witness of the church in the world.

Position #1: Withholding

The arguments for withholding baptism and communion from children until they reach a level of maturity that is independent of their parents in matters relating to God and the church are as follows:⁸

1. Children, just like adults, are sinful, and they are in need of Jesus' saving work (Psalm 51:5; Romans 5:12-21).
2. Children can be saved. Christ invites children to come to him (1 Samuel 1-3; Psalm 22:9-10; 1 Kings 18:12; 2 Kings 22; 2 Chronicles 34-35; Jeremiah 1:5-8; Luke 1:15; Luke 18:16), and he uses children as examples of the humility necessary for those who wish to enter Jesus' kingdom (Matthew 11:25; 18:2-4; 19:13-14; Mark 10:15-16; Luke 10:21; 18:14-16).
3. Baptism and communion should be given immediately when one's confession of faith is publicly credible. For adults, this means living in the community of faith for a time and being examined by the elders and larger community who watch for an authentic trust in Christ that is independent of others.
4. It is not clear in the New Testament that children were ever baptized or that we should expect they should be (e.g., Acts 4:4, 32; 5:6, 12-14; 6:1; 8:1-3, 12; 9:2; 10:24, 33, 44-48; 12:13). All followers of Christ described in the New Testament are baptized as adults, who are actively participating in church life.
5. A child's faith is primarily nurtured by his or her parents (Ephesians 6:4)—primarily the father, who provides pastoral direction to his child. The New Testament teaching that children must obey their parents (Ephesians 6:1; Colossians 3:20) implies that children relate to God and the church primarily through their parents, and they are not on independent standing before God (see also 1 Corinthians 7:14).
6. Moreover, children are easily deceived. They require the constant supervision and care of parental authority (Proverbs 22:15; Ephesians 4:14-15; 1 Corinthians 13:11).
7. Due to immaturity, children have had little chance to express their trust in Christ independently from their parents. For example, they have had few opportunities to choose between Christ and their peers in a deep way. They cannot make a publicly credible confession.
8. Therefore, baptism and communion should be withheld from children until they reach a level of maturity that is independent of their parents.
9. Moreover, baptism and communion are inseparable from active membership and participation in the local church. So, children should be excluded from church membership as well.

10. God's saving grace is not given through baptism and communion. So, there is no danger to the child in waiting. In fact, waiting can increase the honor associated with this event as well as allow time for the child's discipline and faith to grow.

“Withholding” At Its Worst

In its attempt to judge the faithfulness of each individual's testimony by the fruits of that person's life (Matthew 7:16; 1 John 4:1ff; James 2), the church begins to emphasize good works as a means of self-assessment. Tender children (and adults), in whom the Spirit is at work, may be discouraged by their continuing sinfulness and lack of apparent fruit. A well-intentioned policy may become a stumbling block that encourages these children to have a fearful and introspective view of their spiritual lives. Parents may be discouraged as well, and “withholding” could become an excuse for them to lower their expectations and put off training their children in spiritual things. The adolescent period may be prolonged and filled with many failures. If this occurs, God will judge the church's teachers for being stumbling blocks to the little ones in their care (Matthew 18:6).

“Withholding” At Its Best

The church welcomes young adults into its membership with the confidence that they have demonstrated evidence of change and new life throughout their adolescent years. These young people demonstrate a deep understanding of the Christian faith without confusion, and they gladly look forward to their public confession and baptism. Once joining the church, these adult believers have fond memories of their baptism as a significant event and rite of passage. In the process, the church's reputation and leadership is protected from those who are Christians in name only.

Resources for Parents:

Dever, Mark E. “Who Should Be Baptized? At What Age Should Believers Be Baptized?” Sermon at the Capitol Hill Baptist Church, Washington, D.C., on Sunday, April 21, 2002.

Elliff, Jim. *How Children Come to Faith in Christ*. Audio cassettes. Little Rock, AR: Family Life, 1994. MP3s available at *Christian Communicators Online*, <http://www.ccwonline.org/>.

_____. “Childhood Conversion.” Available at *Christian Communicators Online*, <http://www.ccwonline.org/cconv.html>. Published in 1997.

Position #2: Immediate Participation

The arguments for immediate participation in baptism and communion for believing children who are also recognized as church members with limited responsibilities are as follows:⁹

1. Children, just like adults, are sinful, and they are in need of Jesus' saving work (Psalm 51:5; Romans 5:12-21).
2. Children can be saved. Christ invites children to come to him (1 Samuel 1-3; Psalm 22:9-10; 1 Kings 18:12; 2 Kings 22; 2 Chronicles 34-35; Jeremiah 1:5-8; Luke 1:15; Luke 18:16), and he uses children as examples of the humility necessary for those who wish to enter Jesus' kingdom (Matthew 11:25; 18:2-4; 19:13-14; Mark 10:15-16; Luke 10:21; 18:14-16).
3. Believing children should be welcomed into the church through baptism. The NT authors addressed these children as members within the church (Ephesians 6:1 "in the Lord;" Colossians 3:20), and we should as well.
4. The New Testament knows nothing of un-baptized followers of Christ. If a child is a believer, he or she is a disciple. If a child is a disciple, then Christ commands that this child participate in baptism and communion (Matthew 28:18-10).
5. Baptism and communion are intended for every member of Christ's church. They are ways of experiencing and remembering God's goodness and the gracious gifts that he has lavished on his people. None of Jesus' gracious gifts—worship, teaching, preaching, community, pastoral care, communion, or even church discipline—should be withheld from young followers of Christ.
6. In his pastoral epistles, Paul limits the position of elder to men (1 Timothy 2:11-12; 3:2). Moreover, the term "elder" itself suggests that the attainment of age and experience is required for one to exercise this role in the church (though Timothy should not be considered to be too young—4:12). Paul also sets an age limit (age 60) for widows who can receive support from the church (5:9). In the spirit of these limitations, it is suggested that church leadership roles and responsibilities that call for a certain level of maturity should be withheld from children until they reach that level. In other words, believing children are full-fledged members of the church that have limited responsibilities until they reach a level of independence from their parents. Until that time, their primary responsibility *in the Lord* is to obey their parents (Ephesians 6:1).

“Immediate Participation” At Its Worst

The social pressure on the church’s leadership may lead them to confirm the salvation of children at a very young age. Teachers and parents may pressure children for quick decisions without waiting for understanding about what it means to turn away from sins and truly trust in Jesus. False assurances may be given to some children. As these children grow, their Christianity is shown to lack credibility, and this damages the church’s public reputation as well as its witness to the gospel. As loving shepherds of the church, the elders are responsible to confront any professed believer (adult or child) whose life is not lived in accord with his confession (2 Tim 4:1-5; Heb 13:17). Therefore, if a baptized child continues in sin without repenting, the elders will have to take corrective measures. The goal in any “church discipline” situation is restoration, and our hope is that any correction from Sojourn’s elders would augment parents’ discipline. The worst cast scenario would occur if the elders were at odds with the parents.

“Immediate Participation” At Its Best

The church teaches parents that salvation is a work of God and not merely a decision by the believer. Children, like adults, show understanding and evidence of believing faith before the church accepts them for baptism. Christ’s goodness, love, and gracious mercy are taught to children. The church receives believing children into its membership and corporate worship gatherings with confidence and glad hearts—knowing that their faith is made strong by Christ. The children, encouraged to obey their parents, read their Bibles, and talk to God in prayer, grow in wisdom and grace even as they grow in stature.

Resources for Parents:

Christman, Ted. *Forbid Them Not: Rethinking the Baptism and Church Membership of Children and Young People* (booklet). Owensboro, KY: Heritage Baptist Church.

Spurgeon, Charles H. “Children Brought to Christ, and Not to the Font.” Sermon at the Metropolitan Tabernacle, Newington, on Sunday, July 24, 1864. Available at *The Spurgeon Archive*, <http://www.spurgeon.org/sermons/0581.htm>.

A Way Forward: How Long Should I Wait?¹⁰

It is a joy to meet with parents of seeking children. The Christian family is one of God's ordained means for advancing his kingdom. It is a joy to speak with parents that desire to preach the gospel to their kids and encourage their faith. Having read this far, you understand the tensions that weigh on our hearts when we approach the issue of childhood baptism and church membership. With you, we long to see our children saved and not discouraged. We also long to have a policy that will not compromise our church's witness to the culture.

At What Age Should A Child Be Baptized?

1. Sojourn strongly recommends that parents wait until their child is at least twelve years old before presenting them for a baptism interview. Please note that this is a recommendation and not a mandate. Children will be interviewed, and their readiness for baptism considered on a case-by-case basis. Sojourn's leadership is seeking biblical faithfulness in these matters. Please note that this policy will likely be refined as we move to the more difficult stage of putting it into practice.
 - We recognize that the New Testament example is for baptism upon a valid profession of faith. Therefore, baptism ought to follow conversion immediately upon the appearance of discernable signs of conversion.
 - Time, however, is sometimes the only course of action for determining, as much as is humanly possible, the validity of a child's profession of faith in Christ. It is for this reason, that we strongly advise parents to wait.
 - Discernable signs of a child's genuine conversion often become clearer as the child grows and shows the fruit of a changed heart.
 - Throughout the history of the church—for the past 2,000 years—people have traditionally waited for baptism to celebrate communion. Given this, Sojourn's pastoral leadership also advises parents not to allow their children to participate in communion until after they have been baptized.

2. Conversion is God's work in the believer. It is not simply a decision on the believer's part. What evidences or signs of conversion should a parent look for in their child before presenting him or her for baptism?

- *Conviction* is the work of the Holy Spirit, who uses God's laws and commands to bring sin and the necessity of trusting Christ home to the child's conscience (2 Kings 22; Romans 7:7-9). Does your child demonstrate sorrow and remorse about his or her sin? Does your child recognize that he has sinned against God and not just against others? Does your child confess her sins to God and ask for his mercy without your prompting? Does your child demonstrate commitment to Christ in the midst of strong temptation to disobey?
 - *Revelation* is the work of the Holy Spirit by which he reveals the thoughts of God to people so that a person may obtain a true understanding of Christ and his word (John 10:26-27; 1 Corinthians 2:6-16). Does your child understand that she is a sinner and cannot save herself? Does your child understand that his sins deserve death and punishment in hell? Does your child understand that Jesus died as a substitute for his sins? Does your child understand that she is saved only by God's grace and not because of any good within herself? Does your child demonstrate an understanding of the Scriptures when they are taught or is your child confused by the Scriptures?
 - *Regeneration* is the work of the Holy Spirit, who gives life to a dead soul, and produces a credible profession of repentance and faith (John 3; Romans 6; 10:9-10) as well as a new valuing of the Scriptures (John 6:45). Does your child demonstrate a genuine interest in spiritual things? Does your child pray or read the Scriptures on their own initiative? What sins have your children repented of? Does your child desire to talk with you about the Scriptures? How does your child demonstrate that he trusts Jesus? Does your child demonstrate a genuine desire to tell others about Jesus?
3. Neither *sorrow over sin* nor *interest in spiritual things* alone is sufficient evidence of a regenerate heart or the work of the Spirit (Acts 8:9-25; 2 Corinthians 7:10; Hebrew 12:17).

Why Wait Until Age 12?

We are open to baptizing younger children but strongly encourage parents to wait until at least age twelve. Since baptism precedes church membership it follows that a decision to delay participation in the ordinances is a decision to delay church membership as well. There are at least three things for which to wait.

1. Wait for Evidence. Several factors might lead a child to demonstrate sorrow over sin or an interest in spiritual things. However, permitting a child to participate in the ordinances and become a church member without seeing tested evidence of conviction, revelation, and regeneration is dangerous and risks giving the child a false assurance of his salvation. Does your child demonstrate the evidences discussed above? Is this a tested change or a temporary fear about hell and God's judgment? Is this a true conversion or merely a desire to please parents? Is there true evidence or a desire to imitate friends/siblings?

2. Wait for Understanding. Young children are concrete thinkers. It is a temptation even for adults to think that the ordinances (baptism and the Lord's Table) are God's means of communicating saving grace. As a result, some trust participation in the ordinances for salvation rather than trusting Christ's work on the cross. Does your child clearly understand the gospel and the meaning of the ordinances? Does your child desire baptism because a friend/sibling has been baptized? Would your child be tempted to think that participation in baptism or communion contributes to his salvation?

3. Wait for Maturity and Independent Thinking. It is not uncommon for those who were baptized during their pre-teen years to feel a need to be "re-baptized" when they are older. Memories of the first decade of our lives are often fuzzy at best. Even if we do remember a decision or an event like baptism, we usually cannot recall any reasoning behind the decision or event. Once a young person has the capacity for reasoning and for more independent thinking, they are more likely to embrace the decisions and commitments they make as their own. Our hope is that as a child waits there will be a growing sense of anticipation as they look forward to following the Lord in obedience. Is your child old enough that this will be a significant event for him? Will she be able to recall the reasoning behind her decision?

Appendix 1: What If?

1. What if my child is expressing faith in Christ? How can I encourage this faith?

- Continue to teach your children God’s law and commands, which the Holy Spirit uses to bring conviction of sin (Deuteronomy 6).
- Teach your children God’s promises and speak plainly about their need to repent from sin and trust Christ (Acts 2:38-39).
- Model and teach honesty and openness with the Lord in prayer in the midst of all situations (Lamentations 2:19ff).
- Encourage your children to exercise disciplines such as prayer, Bible reading, and Bible memorization (Psalm 119:9-11; 144:12).
- Include your children in both family and corporate worship gatherings (Exodus 12:26; 13:9, 14-16). A person’s presence and participation in a Christian worship service can be a catalyst for helping them grow to understand the gospel (Psalm 8:2; 102:18; 1 Corinthians 14:24-25).

“May our dear children know the cross, and they will have begun well. With all their [learning] may they [learn] an understanding of this, and they will have the foundation rightly laid. This will necessitate your teaching the child his need of a Savior. You must not hold back from this needful task. Do not flatter the child with delusive rubbish about his nature being good and needing to be developed. Tell him he must be born again. Don’t bolster him up with the fancy of his own innocence, but show him his sin. Mention the childish sins to which he is prone, and pray the Holy Spirit to work conviction in his heart and conscience. Deal with the young in much the same way as you would with the old. These boys and girls need pardon through the precious blood as surely as any of us.”
Charles Spurgeon, *Come Ye Children*

2. What if I have older children or teenagers, but they are not receptive to spiritual things? What do I do?

- *Pray* for your children’s salvation. Salvation is God’s work. Do not be afraid to ask God to give your children saving faith (Matthew 6:7-11). Pray that the Holy Spirit will use your teaching, correction, and love as parents to show your kids God’s holiness as well as their own sin and guilt (2 Kings 22; Romans 7:7-9). Pray that he will make your child’s conscience tender and ready to hear the gospel (Galatians 4:1-5). Pray these prayers in front of your kids.
- *Talk* to your children.
 - Talk to them about the benefits of obeying God and living with wisdom (Proverbs 3:13-18; 8:12-21; Exodus 20:12; Proverbs 1:8-9; 6:20-23; 7:1-3; 24:13-14; Ephesians 6:1-3).
 - Lovingly warn your children that failing to trust and obey God results in death and hell (Proverbs 12:1-2; 13:1; 15:32-33; 19:20, 27-29; 23:12; Luke 12:4-5).

- Assure your children that Jesus offers forgiveness of sins and joy to those who trust him (Romans 5:8).
 - Correct your children when they disobey. Remember mercy when correcting your children. A truly just punishment destroys, but Christ already has taken the rebukes and beatings our sins deserve. Repent and ask your children for forgiveness when you fail to be merciful (Psalm 39:10-11; Proverbs 13:24; 29:15; 1 Timothy 3:16; Ephesians 6:4; Psalm 6:1-2; 38:1; 39:11; Isaiah 53:4-5; Romans 5:8).
- *Don't rush* your children to be baptized if you feel they are not ready. Some members of Sojourn's leadership are convicted that their children should wait to participate in the ordinances until they are older than age twelve. Do not feel you have failed as a parent because you do not see fruit. Trust that God will work according to his own timetable (Philippians 1:6).
 - *Ask for help.* God has put us in community together so that we can help one another. Sojourn's pastoral leaders have identified parent mentors that will talk and pray with you about your parenting struggles. Don't be afraid or embarrassed to ask.
3. What if my child was baptized at another church before our family came to Sojourn?
- By asking parents to wait until their children are twelve years old to present them for baptism, we are not saying that a genuine baptism cannot occur before age 12. Several members of Sojourn's leadership were baptized before this age. If a child was baptized as a believer at another church before coming to Sojourn, we will not ask that this child be baptized again.
 - Children baptized at another church will usually be required to go through the church membership process outlined above before being identified as members at Sojourn. These children should wait to participate in communion until this process is complete. One purpose of Sojourn's process for childhood membership is to test a child's heart to ensure that they have the maturity and understanding necessary to take communion in a worthy way (See the explanation of why this is important under question #4 below).
4. What if my child has trusted Christ, but they have not been baptized? Can he or she take communion?¹¹
- The *simple answer* to the question is that the Lord's Table is open to anyone in our community who has come to personal repentance toward God and faith in the Lord Jesus Christ. It is available to all who, by God's grace, desire to follow the Lord all the days of their life. Children are welcome to participate in the Lord's Supper when they can understand its significance, are able to give a credible profession of faith in Christ, and when they consciously intend to follow the Lord in obedience.

- However, there is a more *complex answer*. Discuss the following with your child before allowing him or her to take communion:

The Church's Practice in History – Throughout the history of the church—for the past 2,000 years—people have traditionally waited for baptism to celebrate communion. Baptism has been considered an initiation rite, that is, baptism celebrated one's entrance into the believing community. The Lord's Table, on the other hand, was the community meal open to all who had declared their unity with the believing body through baptism. Thus, to the leaders of the early church, baptism should precede one's participation in the Lord's Table. It is interesting to note that a similar arrangement was seen with the Old Covenant rites of circumcision (initiation into the community) and the Passover (the community meal). For this reason parents should encourage their children to wait until they are baptized before partaking in the Lord's Table.

“One simple believing site of Christ will produce more light and peace and joy than a lifetime of looking within ourselves for evidences and signs of grace.”
Octavius Winslow, *Soul-Depths and Soul-Heights*

Paul's Warning – In 1 Corinthians 11: 27-29 Paul writes, “*Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.*” We can see from these verses that Paul is concerned that people do not partake of the Lord's Table in an unworthy manner. He instructs his readers to test the attitude of their own hearts and actions and their awareness of the significance of the supper.¹² Each person should examine the genuineness of his faith and life so as to avoid taking upon himself the Lord's judgment.

- In light of these two concerns, Sojourn's pastoral leadership advises parents not to allow their children to participate in the Lord's Supper until after they have been baptized. If for the above reasons one is inclined to encourage his child to wait, take note of the following:
 - *Make waiting positive.* Instead of only focusing on why your child shouldn't partake, focus on your eager anticipation that they *will* partake. If you can do so truthfully, let your child know how you have seen the Lord's work in their lives, and how you look for them to grow. Encourage them to continue trusting Christ. Children in whom the Spirit is at work will be aware of their sins. Do not encourage children to be introspective and worried about their faults. Point them to Christ and assure them of your confidence that since he has begun a good work in them, he will finish it (Philippians 1:6).
 - *While you wait, prepare.* If your children are with you during the communion service, allow them to hold your hand as you hold the elements. Allow them to quietly observe you as you take each element. Share with them how much the

Lord loved us to give His life for us. Pray with them thanking the Lord for His death and life.

- *Set an example of worthy partaking.* If bitterness or anger or any sin troubles you, do not partake. This will show your child that you are serious about Paul's admonition that we should not partake of the Table in an unworthy way.
5. What if my child has not been baptized, but has already been partaking of the Lord's Supper?
 - As stated above, our counsel is that you not continue allowing your child to take communion until after he or she has finished the childhood baptism process. We recognize that this may be discouraging to a child that has already been taking the Lord's Supper, and he or she may view this teaching as a punishment. Our counsel is that you lovingly explain the matters discussed in question 4 (above) to your child. Tell them of your desire to honor the Lord and Sojourn's leadership by submitting to this teaching. Then, encourage them to continue trusting Christ.
 6. What if I am convinced that my child is not ready for baptism and church membership, but he is feeling peer-pressure because he sees friends being baptized or taking communion?
 - *Ask questions.* Peer-pressure provides an excellent opportunity for parents to talk with their children about the gospel, baptism, and communion. Ask your children, "Why do you want to be baptized?" "Do you only want to be baptized because your friend was baptized?" "What do you understand baptism to signify?" Asking probing questions will help you, as the shepherds of your home, to understand your child's heart.
 - *Be honest.* If you are convinced that your child is not embracing the gospel, talk honestly with them about errors in their understanding or sin in the life. Encourage them to repent from sins or submit to the Bible's teaching, and pray with them for God's help.
 - *Make waiting positive.* Instead of only focusing on why your child shouldn't partake, focus on your eager anticipation that they *will* partake. If you can do so truthfully, let your child know how you have seen the Lord's work in their lives, and how you look for them to grow. Encourage them to continue trusting Christ. Children in whom the Spirit is at work will be aware of their sins. Do not encourage children to be introspective and worried about their faults. Point them to Christ and assure them of your confidence that since he has begun a good work in them, he will finish it (Philippians 1:6).
 7. What do I say to other parents if they call into question our family's decisions on these matters?

- *Be open.* Don't be embarrassed about sharing your convictions with others in our community. God intentionally created us to grow in community with others. Change occurs in community when we seek to live by faith together—loving one another, supporting one another, and holding one another accountable (Galatians 2:20; 2 Corinthians 7:3). This kind of gospel community is short changed if we are not talking with one another.
 - *Be forgiving.* Remember that this is a matter in which the Scriptures are not perfectly clear. Families in our community will come to different conclusions about these things. Do not judge others because your approach is different (Romans 14:1-23).
8. What if I don't have kids, but I work with the children's ministry at Sojourn? How can I encourage a child who expresses faith in Christ without overstepping or pressuring the child?
- Stress the facts of the gospel. Teach children God's laws and commands, which the Holy Spirit uses to bring conviction of sin (Deuteronomy 6). Then, teach them God's promises and plainly speak about their need to repent from sin and trust Christ (Acts 2:38-39).
 - Encourage under-churched children to come to SojournKids' regular gatherings. God saves sinners through exposure to His preached and taught word. Pray that the ministry of SojournKids will influence every child that walks through our doors.
 - Recognize that children are easily deceived and manipulated (Ephesians 4:14), and, just like adults, they may be tempted to find assurance in things they can manipulate—their own knowledge, emotional experiences, prayers, or good works. Discourage children from finding assurance in such things, and encourage them to trust Jesus alone.
 - Do not offer false assurances or pressure children for commitments. Do not assure children that a prayer for mercy (a “sinner’s prayer”) guarantees their eternal destiny. It does not. Salvation is a work of God. We must teach children that assurance is found in Jesus Christ and his work alone.
 - Do not be skeptical about a child's sincerity. Although we want to be careful not to give a child a false sense of security, neither do we want to unwittingly discourage children from believing that God can grant them saving faith as a child.
 - Trust God to work in the hearts of his children to bring them to himself through faith, in his time and in his ways. Your responsibility is to faithfully tell the gospel to them and leave the results to the Lord (Philippians 1:6). We can trust that the Holy Spirit will assure those who are truly changed (Rom 8:16).
9. What if a child—on her own initiative—says she is trusting in Christ?

- Express joy, but use discernment about validating that expression as one of saving faith. Offer encouragement to her to continue placing her trust in Christ throughout her life.
- If a child from a believing family speaks with you about the gospel, let her parents know the questions their child is asking. Parents are called to be the primary shepherds of their children, and they should be closely involved when their children are asking these questions. Encourage parents, with the support of Sojourn's leadership, to discern their child's heart carefully.
- If a child from an under-churched family speaks with you about the gospel, let the SojournKids leadership know so we can explain the gospel clearly to the child's parents, let them know about the questions their child is asking, encourage them to continue bringing their child to SojournKids, and build a relationship with them.

Appendix 2:
Here are some practical suggestions for writing a baptism testimony...

In Acts 26, Paul stood before King Agrippa and shared simply and plainly the story of his life. Essentially, Paul's testimony followed a guideline that can help you prepare your testimony.

1. Before the Cross (vs. 4-11)
 2. How he came to know Christ and Him crucified (vs. 12-20)
 3. After Christ (vs. 21-23)
1. Before the Cross:
 - a. What was your life like...what characterized you? How did you think of the Lord? How was the Lord justly angered toward you?
 2. How you came to know Christ and Him crucified:
 - a. Unfolding the world around you that drove you to consider Christ, whether it was the circumstances or time.
 - b. Share the specific steps of how you became a Christian. If there was a particular Scripture or word that someone said that drew you to Christ, share it here.
 Explain the gospel clearly:
 - i. You were sinful and fully deserving of God's wrath
 - ii. Christ died in your place on the cross as your substitute—bearing the wrath of God in your place
 - iii. When you repented of your sin, turning from your old lifestyle and placed your faith in his sacrifice, then you were forgiven of all sin, becoming a child of God and obtaining new life in Him.
 3. After Christ:
 - a. What difference has Christ made in your life? In the way you act? Think? In the way coworkers see you? In the way your family sees you?
 - b. Don't be afraid to share that you still have struggles, but how Christ helps you with these struggles.
 - c. Conclude by sharing that you now know you have eternal life (according to 1 John 5:11-13) in Christ.

Here are some more practical suggestions for writing your testimony...¹³

Use some of the phrases under each heading to help you focus on important things.

1. What I Was Like:

My family, friends, interest were...

My most important value was...

My religious background and attitude about Christ were...

2. What God Used to Begin to Open My Eyes:

I was awakened to my need by (people, books, circumstances)...

What I thought or noticed (about myself, God) at this point was...

3. What I Saw/Understood:

The aspects of the gospel that touched me were...

I came to understand that Christ...

I saw my need was...

4. How Christ Has/Is Affecting My Life:

What changed was...

My desires now are...

I'm now doing...

A difficult area of obedience is...

Endnotes:

¹ John L. Dagg, “Chapter 4: Infant Church Membership” in *Manual of Theology, Second Part: A Treatise on Church Order*, (Greenville, SC: The Southern Baptist Publication Society, 1858), available at http://wwwFOUNDERS.org/library/dagg_vol2/ch4.html.

² Charles H. Spurgeon, “Children Brought to Christ, and Not to the Font [of Infant Baptism].” A sermon at the Metropolitan Tabernacle, Newington, on Sunday, July 24, 1864; available at *The Spurgeon Archive*, <http://www.spurgeon.org/sermons/0581.htm>.

³ Mark E. Dever, “Baptism in the Context of the Local Church” in *Believer’s Baptism: Sign of the New Covenant in Christ*, ed. Thomas R. Schreiner and Shawn D. Wright, (Nashville: Broadman & Holman, 2006), 346. Also see W. Y. Fullerton, *Thomas Spurgeon: A Biography*, (London: Hodder & Stoughton, 1919), 43-45.

⁴ Tony Hemphill, “The Practice of Infantile Baptism in Southern Baptist Churches and Subsequent Impact on Regenerate Church Membership,” *Faith & Mission* 18.3 (Summer 2001): 74-87.

⁵ Anthony Cross, *Baptism and the Baptists: Theology and Practice in Twentieth Century Britain*, (Carlsisle, UK: Paternoster, 2000), 393 n. 23. Cross gives English Baptist examples of churches accepting children ages 8-12 but observes that English Baptists rarely accept preschool age children for baptism.

⁶ John Withers, “Social Forces Affecting the Age at Which Children are Baptized in Southern Baptist Churches,” Ph.D. diss., The Southern Baptist Theological Seminary, 1996.

⁷ J.L. Reynolds, *Church Polity or the Kingdom of Christ (1849)*, in *Polity*, ed. M.E. Dever, (Washington, D.C.: Center for Church Reform, 2001), 327.

⁸ See Jim Butler, “Church Membership and Young Children” a paper presented to Free Grace Baptist Church, Chilliwack, British Columbia, on April 14, 2001; Mark E. Dever, “Baptism in the Context,” 344-50; “The Baptism of Children at Capitol Hill Baptist Church,” a paper presented to Capitol Hill Baptist Church, Washington, D.C. in 2004; “Who Should Be Baptized? At What Age Should Believers Be Baptized?” a sermon at the Capitol Hill Baptist Church, Washington, D.C., on Sunday, April 21, 2002; Jim Elliff, *How Children Come to Faith in Christ*, audio cassettes, (Little Rock, AR: Family Life, 1994), [MP3s are available at *Christian Communicators Online*, <http://www.ccwonline.org/>]; “Childhood Conversion,” available at *Christian Communicators Online*, <http://www.ccwonline.org/ccconv.html>, 1997; Jim Elliff and Daryl Wingerd, “Is Baptism a Requirement of Church Membership?” available at *Christian Communicators Online*, <http://www.ccwonline.org/baptismrq.html>, 2006; and David W. Merck, “Children and Church Membership,” available at *The Reformed Reader*, <http://www.reformedreader.org/rbs/cacm.htm>, accessed December 7, 2007.

⁹ Ted Christman, *Forbid Them Not: Rethinking the Baptism and Church Membership of Children and Young People* (booklet), (Owensboro, KY: Heritage Baptist Church); John L. Dagg, “Chapter 4: Infant Church Membership” in *Manual of Theology, Second Part: A Treatise on Church Order*, (Greenville, SC: The Southern Baptist Publication Society, 1858); text found at http://wwwFOUNDERS.org/library/dagg_vol2/ch4.html; Charles H. Spurgeon, “Children Brought to Christ, and Not to the Font,” a sermon at the Metropolitan Tabernacle, Newington, on Sunday, July 24, 1864; available at *The Spurgeon Archive*, <http://www.spurgeon.org/sermons/0581.htm>.

¹⁰ The following policy was adapted from Bruce Ware and Shawn Wright, “A Recommendation from the Elders of Clifton Baptist Church on Childhood Baptism and Church Membership,” February 15, 2004; and David Michaels, “Preparing Young People for Baptism and Church Membership.” Bethlehem Baptist Church, 2007.

¹¹ Adapted from “On Children and the Lord’s Table” by Ron Elwardt, Associate Pastor of Children and Families, Camelback Bible Church, Paradise Valley, AZ; Available online at http://www.cbcaz.org/pcevents_and ““Why Can’t I Have a ‘Snack’ Like Everyone Else? Thoughts on Children and the Lord’s Supper” by David Michael (Children Desiring God, 1997).

¹² Wording here from the NIV Study Bible.

¹³ This section is taken directly from Will Metzger's book *Tell the Truth: The Whole Gospel to the Whole Person by Whole People* published by InterVarsity Press.