

FROM CIRCUMCISION TO BAPTISM

"Circumcised...in Baptism" – Colossians 2:11-12



Biblical refutation of the baptismal views of Baptists and Anabaptists

by

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First Edition 2006

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In Holy Scripture, there is indeed adult baptism -- as well as infant baptism. Yet both -- not by saturating from below, but solely by sprinkling from above. However, there is neither antipaedobaptism nor baptismal regenerationism nor submersionism in God's Holy Word.

This we shall endeavour to demonstrate adequately below, under ten successive headings. *Viz.*: (1) Baptism in the Older Testament; (2) Baptism between the Older and the Newer Testaments; (3) Baptism as administered by John; (4) Baptism as administered by Christ's Ministers; (5) Anabaptist and Baptist views of baptism are contrary to those of the Early Church; (6) Submersion and other post-apostolic baptismal heresies arisen since 250 A.D.; (7) Baptism for the Protestant Reformers Luther and Zwingli; (8) John Calvin's Biblical views on baptism; (9) The baptismal theology of the genius of Geneva; and (10) Consistently-Biblical baptism for today!

(1) Baptism in the Older Testament

The very first verses of the Holy Bible teach that **God's Triune's Holy Spirit** has always pre-existed the primaeval waters. They say He hovered not under but rather over them. Indeed, over their **face** (namely '*al p^eneey hamaayiyim*'). Genesis 1:1-2 & 1:26.

As Tertullian remarks¹: "The Spirit...was hovering over the waters." And Jerome:² "The Spirit of God moved above...[and] over the **face** of the water, and produced from them the **infant** world -- a type of the Christian **child** that is drawn from the laver of **baptism**.... 'The Spirit of the Lord,' says Moses, 'moved upon the face of the waters' -- from which it appears that there is no **baptism**, without the Holy Ghost."

Also Professor Dr. Oscar Cullmann notes³ in his book *Baptism in the New Testament* that "Tertullian...was at pains to demonstrate the essential relation between the Holy Spirit and water, referring to Genesis...where it is said...the Spirit of God hovered over the waters. This is why the Spirit from then on is bound up with water; and hence **baptism**...has to do with water."

After that creation, the Triune God made mankind as His Own image. Genesis 1:26-28. Indeed, Genesis 2:7 clarifies it was not the entire Adam who was plunged into and under the Spirit of God. No, the Spirit came into Adam's **facial** nostrils -- and precisely from above.

Now baptism is the sacrament of initiation, which at Calvary replaced circumcision (Colossians 2:11-13). Although God before the fall erected His first Covenant with Adam as well as with all his descendants (Genesis 1:26f & 2:15 *cf.* Hosea 6:7f), there were no sacraments as such till after humanity's lapse into sin.

Thereafter, God gave clothes to Adam and his descendants. That is why babies are to be clothed with or to "put on" Christ -- even in their infancy (Galatians 3:27 *cf.* Genesis 3:21).

But fallen man constantly sins, even from his very birth onward.⁴ So God renewed His transgressed Covenant -- with Noah and his family (Genesis 6:18).

Then, Noah and all his covenanted household were baptized by rainwater from above. However, the wicked outside the ark were non-baptismally drowned to death by total submersion from beneath. Genesis 6:18 & 7:1-23 *cf.* First Peter 3:20*f.*

Too, the Bible insists that adult believers like Abraham, after they had professed faith in Jehovah -- were to be circumcised, covenantally, together with their (male) infants. Then, drops of blood were shed -- but there were no submersions!

Thereafter, at Calvary -- where also females of whatever age were elevated and given the sacrament (Acts 8:12 *cf.* Genesis 3:15*f* & 4:7) -- covenantal circumcision was replaced by baptism (and hence infant circumcision by infant baptism). Genesis 17:7-14; Acts 2:38*f*; Romans 4:11*f*; Colossians 2:11-13.

Now Moses the mediator of the Old Testament, and all his people, with their infants -- as the Israelitic ancestors of New Testament Christians -- were all baptized from a watery cloud above them. They were baptized not into the sea, but unto Moses and with the cloud -- just as Christians are, unto Christ and with water. Yet the ungodly adult Egyptians who pursued them, were all non-baptismally drowned to death under the sea in total submersion.⁵

For an exhaustive demonstration of this, see Francis Nigel Lee's doctoral dissertation titled *Baby Belief Before Baptism*.⁶ Yet notwithstanding the clear teachings of the Bible -- both Anabaptists and Baptists deny that the babies of believers should be baptized!

Still, the Anabaptists -- though rejecting paedobaptism -- nevertheless baptize by pouring. But Baptists (just like the sacramentalistic baptismal regenerationists during the Middle Ages) -- insist that baptism should be administered only by way of submersion.

That latter method, however, is totally foreign to the Word of God -- which knows only of sprinkling and pouring. Genesis 1:2 & 2:7 & 7:4*f* (*cf.* First Peter 3: 20*f*); Isaiah 32:15 & 44:1-5 & 52:15*f*; Ezekiel 36:25-27; Daniel 4:22-23 & 5:21;⁷ Joel 2:16,23,28*f*; Acts 1:5*f* & 2:1-4a,16*f*,33,38*f* and Hebrews 9:10-21. For abundant proof of this, see Francis Nigel Lee's monograph *Sprinkling is Scriptural!*⁸

It should also be noted that in all the circumcisions performed during the times of the Older Testament from Genesis to Malachi -- there is no question of submersion in either blood or water. To the contrary, while being circumcised, adult covenanters and their infant children thereby had their blood shed -- or sprinklingly poured forth.

Every ritualistic cleansing during those times (B.C. 4000 to B.C. 400) -- took place by way of pouring or sprinkling. Such never occurred by way of submersion. See Hebrews 9:10-22 and 10:22. That was the case even in patriarchal times. Genesis 7:4*f* & 28:18 & 35:14.

Such was the situation also under the Mosaic Law. Exodus 4:9 & 9:8-13 & 12:7 & 12:22 & 24:6-8 & 29:7 -21 & 30:9*f*; and Leviticus 1:5-11 & 2:1-6 & 3:2-13 & 4:3-34 & 5:9 & 6:27 &

7:2-14 & 8:11-24 & 9:9-18 & 14:7-51 & 16:14-19 & 17:6-13 & 21:10 and Numbers 8:7 & 18:17 & 19:4-21 and Deuteronomy 12:16-27 & 15:23 *etc.*

Also in the Prophets, the various non-submersionistic sprinkling passages are all rich in such symbolism. Thus: Joshua 3:8-17 and First Kings 18:5-45 and Second Kings 5:1-14 and Psalms 51:2-7 & 77:16-17 & 78:12-13 and Proverbs 1:23 and Isaiah 21:4 & 32:15 & 44:1-4 & 45:8 & 52:15 & 53:12 & 63:3 and Song 1:3 and Ezekiel 11:5 & 36:18-25f & 39:29 and Daniel 4:15-33 & 5:21 & 7:14-22 & 9:24-27 and Hosea 6:1-3 and Joel 2:16-28 and Zechariah 12:10 & 13:1 and Malachi 3:1-3-10 & 4:5f.

For these Prophets point not only back, to the Law. They also point forward, to the Saviour! Thus, they actually predict even Christian baptism. That sign and seal, instituted after Christ's incarnation, engrafts His elect into His Church -- and symbolically refreshes them.

It should be noted in Joshua 3:8-17 that the B.C. 270 Israelitic Septuagint translation has *ebapheesan* (from the verb *baptein*) as its rendition of the Hebrew *nith'loo*. Literally, this says that the priests 'bapt-ed' in the Jordan -- when they and all the Israelites crossed it on dry land. They all 'bapt-ed' -- but were not submersed.

Elijah, in turn, gave a preview of the work of his later successor John the baptizer (sometimes miscalled 'John the Baptist' but perhaps better to be named 'John the Presbyterian'). Elijah did this, when he thrice poured water on his sacrifice on behalf of all twelve of the tribes (including their babies) -- just before it rained. First Kings 17:1 & 18:5-45 (*cf.* John 1:25-33 and James 5:17-18). Thus Origen, Basil, Gregory of Nazianzen, and Augustine's mentor Ambrose.

Origen says:⁹ on First Kings 18:33f and Malachi 4:4-6 and John 1:19-33: "Why do you [Pharisees] believe that Elijah to come, will baptize?... He [Elijah]...in the time of Ahab...commands the priests to do this!"

Basil says¹⁰ on First Kings 18:33f: "Elijah has shown the power of baptism...by means of water.... The water is mystically poured thrice." And Gregory Nazianzen states¹¹ on First Kings 18:33f: "I have three overpourings...with which I will hallow the sacrifice."

Ambrose remarks¹² on First Kings 18:34 and John 1:19-33: "Christ baptizes by fire.... In the Books of the Kings...Elijah placed wood upon the altar and said they should throw water over it from water-pots.... The water flowed....

"John [the baptizer alias the Second Elijah] baptized unto repentance.... Elijah showed...a type of baptism." And again: "The water poured on the sacrifice by Elijah...is said to be a type of Christian baptism."¹³

Indeed, Elijah's student Elisha told Naaman the leper to be baptized. That was when he commanded him to receive that symbolic cleansing, apparently by being sprinkled in the Jordan. Second Kings 5:1-3-14, where the Septuagint has *ebaptisato*.

For already back at Leviticus 14:2-7, it was stated a priest should take the blood of a slain bird and "sprinkle it seven times upon him who was to be cleansed from leprosy." Accordingly,

the leper Naaman was not even once submersed -- **but** cleansed specifically by sevenfold sprinkling. Thus: Justin, Irenaeus, Tertullian, and Cyril.¹⁴

Indeed, also Ambrose states:¹⁵ "By the cedar-wood the Father, by the hyssop the Son, and by the scarlet wool...the Holy Spirit -- is designated. Whoever wished to be cleansed in proper form, was sprinkled by these Three."

Isaiah predicted the suffering Christ would pour out His soul and sprinkle blood on His garments. As a result, in terms of the Great Commission, He would sprinkle many **nations**. Isaiah 52:15 & 53:12 & 63:3 *cf.* Matthew 28:19 and Revelation 14:1-9 & 15:2-4.

To expedite this, He would **baptize** His Church with His Spirit. So Isaiah further predicted also the baptismal outpouring of the Holy Ghost. "The Spirit," he explained, shall "be **poured upon us** from on high." Isaiah 32:15.

For God declared: "I will pour water upon him that is thirsty.... I will pour My Spirit upon your **seed**, and My blessing upon your offspring.... Drip down, you Heavens, from above; and let the skies pour down righteousness!" Isaiah 44:1f & 45:8.

Ezekiel was commanded by God to "set a mark upon the foreheads of the men" who repudiated the abominations of the ungodly. He also predicted that God would sprinkle clean water on His people -- at the time He would give them a new heart. That was to occur when He would pour out His Spirit. Ezekiel 9:4-8 & 36:18-25f & 39:29.

This means baptism, says Jerome:¹⁶ "Ezekiel 36:16 *et seq.*, 'I will pour out or sprinkle upon you clean water'.... I will pour out the clean water of saving baptism...so that a new heart...may be given by the pouring out and sprinkling of water."

Joel foresaw that God would send His rain -- even upon **sucklings**! That was to take place especially when He would pour out His Spirit -- at the **baptism** of the Holy Ghost. Joel 2:16f & 2:23f (*cf.* Acts 1:4 & 2:1f & 2:16f & 2:33 & 2:38f).

Daniel explained that Nebuchadnezzar would be baptized by the **dew**. For the Septuagint states at Daniel 5:21 that the penitent Nebuchadnezzar was symbolically cleansed -- by being moistened with the dew-drops from above. There too, it is the Greek *ebaphee* which translates the Aramaic *yitstabba*'. Indeed, also Daniel 9:24-27 predicted that -- centuries later -- the Messiah Himself would be anointed at His 'Christ-ic' **baptism**.

Zechariah predicted this outpouring would occur at the opening of a **Fountain**. This would happen just after the piercing of the Messiah. For "in the time of the latter rain...the Lord shall make bright clouds and give...**showers of rain**." Zechariah 10:1 & 12:10 & 13:1.

Finally, the *circa* B.C. 420 Malachi indicated that the Messiah would **purify** His people -- and pour out His blessings. He also indicated this would occur after Jehovah's messenger (John the baptizer) had come as a second Elijah -- preaching the baptism of repentance. See: Malachi 3:1-10 & 4:5f (*cf.* Luke 1:15-17 & 3:3-22 and Matthew 17:9-13).

So much, then, for sprinkling and the use of the word *baptein* during the times of the Older Testament. Clearly, there, both antipaedobaptism and submersionism are excluded.

(2) Baptism between the Older and the Newer Testaments

We now come to **intertestamentary proselyte baptism**. From B.C. 400 to A.D. 30 and beyond, the Israelites seem to have incorporated proselytes from Paganism into the people of Abraham by way of both baptism and circumcision.

The Hebrew word *ʿbiylah*, from the verb *taabal* (as at Joshua 3:17 *etc.*) -- Greek translation, *baptisma* -- was used to describe part of the rite whereby Gentiles could convert to Judaism. Thereby, catechised Gentiles and their entire families were incorporated into the Commonwealth of Ancient Israel. Thus the Apocrypha, the Talmud, Lightfoot, Schürer, Edersheim, Schaff-Herzog, Hastings, and also the *Encyclopaedia Judaica*.

In the Old Testament Apocrypha, the *circa* 125 B.C. Second Maccabees 1:19-36 states that Neemias, finding water, "commanded them to draw it up and to bring it.... Neemias commanded the priest to sprinkle with the water (*epirrhanoi too, hudati*)."

Here, Ambrose comments:¹⁷ "This water when sprinkled by the order of Neemias...is said to be a type of Christian baptism.... The narrative of the sacrifice offered by Neemias, betokens the Holy Spirit and the baptism of Christians."

On Judaic writings, *cf.* the Gemaric tract *Jevamoth*:¹⁸ "If anyone becomes a proselyte, he is like a newborn child." Also *Chetuboth*:¹⁹ "With a proselyte, his sons and his daughters be made proselytes.... They are wont to baptize such a proselyte in infancy."

"The Gloss on the latter adds: "None is made a proselyte without circumcision and baptism.... Any proselyte's male child under thirteen years and a day, and females under twelve years and a day" -- were baptized as infants.

Also the great Westminster Assembly Commissioner and Puritan Rev. Dr. John Lightfoot discusses this. In his famous *Horae Hebraicae*, he states:²⁰

"The baptizing of infants was a thing as well-known in the Church of the Jews [by way of 'proselyte baptism'], as ever it has been in the Christian Church.... I do not believe the people that flocked to John's baptism were so forgetful of the manner and custom of the [Hebrew] nation, as not to bring their little children along with them to be baptized!"

Lightfoot explains²¹ in his *Commentary on the New Testament from the Talmud and Hebraica* that in the Babylonian *Jevamoth* (46.2), Rabbi Joshua says "the maidservants...were baptized but not circumcised.... He [masculine, however,] is not a proselyte -- until he be circumcised and baptized'.... Baptism [without circumcision] was sufficient for women....

"'One baptizes a heathen woman...for a deed rightly done' [*Jevamoth* folio 45.2].... The Gloss is thus: 'To be baptized in the name of a woman, was to be baptized.... We may...assert

her who is so baptized, for a complete proselyte -- because that baptism...serves for proselytism to her'

"They baptized also young children (for the most part with their parents).... 'They baptize a little proselyte' [Babylonian *Erubbin* folio 11.1].... The Gloss renders it 'If he be deprived of his father, and his mother brings him to be made a proselyte -- they baptize him'

"And the *Gemara*, a little after..., 'If with a proselyte his sons and his daughters are made proselytes also -- that which is done by their father redounds to their good'.... The Gloss writes thus: 'This is to be understood of little children who are made proselytes together with their father'

"'If an Israelite takes a Gentile child...or finds a Gentile's infant' [Maimonides in *Avadim* chapter 8] and baptizes him in the name of a proselyte -- behold, he is a proselyte!.... Rabbi Hezekiah says, 'Behold, a man finds an infant cast out -- and he baptizes him'

"You see baptism inseparably joined to the circumcision of proselytes.... 'They were not baptized till the pain of circumcision was healed' [*Jevamoth* folio 45.2]; but certainly, baptism ever followed....

"When a proselyte was to be circumcised, they first asked him concerning the sincerity of his conversion to Judaism.... If he professed that he embraced it, he is forthwith circumcised. 'As soon as he grows whole of the wound of circumcision, they bring him to baptism.... And behold, he is as an Israelite in all things!' [Maimonides's *Jevamoth*]." Thus Lightfoot.

States Rev. Professor Dr. Emil Schürer, in his monumental *History of the Jewish People in the Time of Jesus Christ*:²² "According to the Talmud..., on the occasion of admitting proselytes...into the Jewish communion, three things were necessary: (1) *miylaah*, circumcision; (2) *t^ebiylaah*, baptism...; and (3) *har^etsaa'ath daamiym*, a sacrifice [by blood-shedding].... In the case of women, only the last two were required [*Kerithoth* 81a]....

"They [both circumcision and baptism] were already currently practised in the time of Christ. For as no Jew could be admitted into fellowship with Israel except through circumcision -- so, it was quite as much a matter of course that a Gentile who as such was unclean...should be required on entering into such fellowship to take...the Levitical purification....

"A Gentile as such was also *m^echusar kapaaraah* -- 'in need of atonement' -- and continued to be so 'until blood was sprinkled for him' [*Kerithoth* 2.1].... The *Sibylline Oracles* [4:184], the Jewish origin of which is at least probable [*circa* 170 B.C. onward], insists on converted Gentiles being baptized as an outward token of their conversion."

The famous Hebrew-Christian Dr. Alfred Edersheim, in his *On the Baptism of Proselytes*, maintains:²³ "The person to be baptized, having cut his hair and nails, undressed completely.... A person under age was indeed received, but not regarded as properly an Israelite till he had attained majority.... But the children of a Jewess or of a proselyte, were regarded as Jews.... He was considered as 'born anew' -- in the language of the Rabbis, as if he was 'a little child just born (*Yebamoth* 22a & 48b & 97b); as 'a child of one day' (*Mass. Ger.*)....

"The Talmud...finds in Exodus 2:5 a reference to the baptism of Pharaoh's daughter (*Sotah* 12b).... In *Shem. R.* 27, Jethro is proved to have been an convert from the circumstance that his original name had been Jether (Exodus 4:18) -- an additional letter (Jethro), as in the case of Abra[ha]m, having been added to his name when he became a proselyte (*cf.* also *Zebhach.* 116a and *Targum Pseudo-Jonathan* on Exodus 18:6-27 and Numbers 24:21).... We are pointed to Ruth (*Targum* on Ruth 1:10-15); and to Nebuzaradan, who is also described as a proselyte (*Sanhedrin* 96b)....

"We have also positive testimony...the baptism of proselytes existed in the [B.C. 70f] time of Hillel and Shammai. For whereas the school of Shammai is said to have allowed a proselyte who was circumcised on the eve of the passover, after baptism to partake of the Passover [*cf.* Exodus 12:44f] -- the school of Hillel forbade it. This controversy must be regarded as proving that at that time (previous to Christ), the baptism of proselytes was customary."

In his comprehensive (*Schaff-Herzog Encyclopaedia*) article titled *Proselytes of the Jews*, Leyrer states:²⁴ "At all times there were Non-Israelites who, by conversion to the God of Israel, were incorporated into the people of Israel.... Many of these strangers became adorers of Jehovah, and by circumcision became members of the household of Israel.

"Slaves who were circumcised and partook of the paschal lamb (Exodus 12:44), may also be called proselytes. The children of a heathenish slave born in the house, were circumcised [Exodus 12:48-49]....

"According to *Jebamoth* (folio 46 column 1) the master, in case he intended to retain a heathenish slave bought from a Heathen, was to make it know in the act of baptism, putting around him a chain [alias a religious bond]. The baptism...coupled judaizing with permanent slavery.... Heathenish slaves who refused to undergo circumcision and baptism, had to be sold again to Heathen, after twelve months (*Jebamoth* folio 48 column 2)....

"[The Maccabee] John Hyrcanus forced circumcision on the Idumaeans about 129 B.C. The Ituraeans were converted in the same way, by Aristobulus. From this time, we may date the zeal of the Pharisees for making proselytes. [Such Pharisees were those] who travelled by 'land and sea' to make many converts.... Matthew 23:15....

"When a proselyte asked for admission, he was first catechised as to his motives. If these were satisfactory, he was first instructed as to the divine protection of the Jewish people and then circumcised...if he was a male -- in the presence of three teachers.... But the convert was still a 'stranger'; and, unless he had been baptized, his children are counted as bastards....

"To complete his admission, baptism was required.... By baptism, the proselyte became a new creature.... As long as the temple stood [*viz.* till 70 A.D.], baptism was followed by the offering of a sacrifice consisting of two turtle-doves" -- by blood-shedding. Thus Leyrer.

Cruickshank, in his *Hastings's Encyclopaedia* article on proselytes, states:²⁵ "The rise of proselytism is found in Post-Exilic influence, particularly the Dispersion -- and the period of its bloom is set in the age of hellenism.... It is generally recognized as having ended in the beginning of the second century after Christ."

In his Hasting's article *Proselyte*, Gilroy states:²⁶ "By the fourth century B.C., the 'stranger' had become a member of the Jewish Church -- a proselyte.... About the time of the Maccabees..., the sword became the instrument of national idealism.... Whole cities and tribes were given the option of circumcision or exile, if not slaughter (First Maccabees 2:46 & 13:48 & 14:14-36 and Josephus's *Antiquities* III:9:1 & 11:3 & 15:4).... This propaganda went on till the first century of our era [*cf.* Matthew 23:15 with Acts 2:10 & 6:5 *cf.* 8:27f]....

"The ritual conditions imposed on the proselyte on entering Judaism, were three -- [*viz.*] (1) circumcision; (2) cleansing or baptism; (3) sacrifice. Baptism took place after the healing of the wound caused by circumcision.... The heathen was unclean, and so had to be cleansed by washing in water before admission into Judaism.... These three conditions seem of early origin.... Every synagogue" however, "would become the seed-plot of a Christian church!"

In his Hastings's article on judaic baptism, A.J.H.W. Brandt observes²⁷ that "the bathing of proselytes [w]as at once a purification from heathenism and an initiation or consecration of the convert before his admission amongst the people of God.... Epictetus [*Dissertations* 2:9], the Stoic philosopher who taught in Rome till A.D. 94..., had heard of the practice -- and speaks of it...as a matter of common knowledge....

"The Babylonian Talmud (*Yebamoth* folio 46a)...contains the tradition that Eliezer and Joshua, who both flourished toward the end of the first century A.D., disagreed in their views.... Rabbi Eliezer asserted that circumcision without immersion, Rabbi Joshua that immersion without circumcision, was sufficient.... We thus have good authority for believing that proselyte baptism was practised towards the end of the first century [*cf.* too Matthew 23:15]....

"The necessity for proselyte baptism was argued by the Talmudic scholars from the fact that, according to Exodus 19:10-22, the Israelites were commanded 'to sanctify themselves' before the deliverance of the Law at Sinai.... In the case mentioned by Josephus (*Antiquities* 2:4), circumcision was simply remitted." Thus Brandt.

Also the Post-Christian Judaistic *Encyclopaedia Judaica* declares²⁸ that **not** submersion but "immersion...came to form part of the ceremony of conversion to Judaism.... Pouring nine *kav*...of water over the body, was considered sufficient."

This insertion or immersion in water is **not** total submersion under water. The partial immersion involved, was sufficiently administered by a "pouring" of water. Indeed, the water was to be poured "over" the candidate. Thus the *Encyclopaedia Judaica*.

Furthermore, this involved precisely running water -- nine *kav* of it. The very word "*kav*" (or *qav*) -- a measurement -- is, like the word *mi-qv-ah*, derived from the Hebrew verb *qav-ah*.

Qav-ah means to "collect together"; to collect water which had been, and further could be, poured out -- yes, poured out -- as 'running water.' Indeed, also the *Judaica* further²⁹ tells us that sprinkling was in fact quite sufficient -- though there were indeed "sects" which, unnecessarily, required partial immersion (as distinct from total submersion) of the hands before eating (*cf.* Matthew 15:1-9 and Mark 7:1-4).

(3) Baptism as administered by John

By and large, what has just been seen above about the intertestamentary baptism of proselytes to Judaism, holds true also of baptismal statements in **the Newer Testament itself**. Here, briefly, we deal with baptisms administered by John the baptizer -- before treating of those administered by Christ's Apostles at the direction of the Lord Jesus.

Regarding **Johannine baptism**, John went out ahead of Jesus in the spirit and power of Elijah. Why? To turn many of the children of Israel back to their God; and to turn the hearts of the fathers back to the children. Malachi 3:1 & 4:4-6 *cf.* Luke 1:13-17.

As 'the second Elijah' -- John was happy to do all of this, at great personal sacrifice, in order to "increase" the influence of Jesus among His people. First Kings 18:31-45 *cf.* John 1:25-36 & 3:23-31.

However, this 'John the baptizer' preached conversion -- before administering baptisms not only to penitent fathers but also to their children. For "all the land of Judea" -- and those of Jerusalem and "all the region round about Jordan" -- were "all baptized" by John. Matthew 3:5*f* and Mark 1:4*f*.

Indeed, John preached "the baptism of repentance to all the people of Israel" (including pregnant women and their unborn infants, as well as to mothers carrying their babies in their arms). For John, the baptizer of households, preached not just to the adults of Israel -- but to whole families. Acts 13:24 *cf.* Malachi 3:2*f* & 4:4-6 and Luke 3:3-8*f* and Acts 1:5 & 2:14-39.

Furthermore, John baptized not by submersion -- but by rainlike **sprinkling**. Malachi 3:10 & 4:5*f* and First Kings 18:30-33-45 and John 1:19-33 and 3:22-25 and Acts 1:5-8 & 2:1-33 & James 5:17*f*. John knew that he himself, as Jehovah's messenger, would **pour out** a blessing. He knew this was to occur -- soon before the advent of Christ, the Mediator of the Covenant. Malachi 1:1 & 3:1*f* & 3:10 & 4:5*f* (*cf.* Numbers 8:7 & 19:9-21 and Ezekiel 36:25 and Zechariah 12:10 & 13:1) with Matthew 3:1*f* and Luke 1:13*f*, & 1:76*f* & 3:2*f* and John 1:31*f*.

The baptizer John himself therefore declared to his converts: "I indeed baptize you with water" -- **not under** it! Matthew 3:11a and Mark 1:8a and John 1:26a & 1:31b & 1:33a. Throughout, the Greek has *en*, meaning "with" -- and not *hupo(katoo)*, meaning "under(neath)."

Here John was absolutely categorical. He insisted that God Himself had sent him "to baptize with water." It was not under but at the Jordan that John so **baptized**. Matthew 3:6 and Mark 1:5. He did so, with fresh running water -- as the sprinkling symbol of purification. John 3:25-26. Significantly, he did not baptize where the water was deep. Instead, he baptized where the water was fresh and running -- at *Aenon* alias 'Fountains.' John 3:22a.

Aenon is the plural form of the Hebrew *ayin*, meaning a fountain. Many such fountains adorned Judaea. Ezekiel 47:10. *Aenon* was a place where there were "many" sprinkling springs for purification -- many waters (*polla hudata*). There, John had baptized with that running water. The infallible Jesus Himself so indicates. Acts 1:5a *cf.* 11:16a.

Usually, an Old Testament priest or a prophet or a king -- all being types of Christ the 'Anointed One' -- were themselves anointed. This was done precisely by their being sprinkled on their heads. Exodus 29:7 & 30:30 and Leviticus 8:12 and Numbers 4:2f and First Samuel 10:1 & 16:13 and Psalm 23:1-5 and First Kings 19:16f and Second Kings 2:9 & 3:11 & 9:1f.

So too -- at His baptismal anointing -- was their Antitype, Jesus Christ Himself! Thus, when John got ready to baptize Jesus as our great Prophet and Priest and King -- he would do so not by submersing but precisely by sprinkling Him. Thus, also Hippolytus and Lactantius.

For the noted A.D. 210 Early Church Father Hippolytus clearly implies that John baptized Jesus by sprinkling water upon His head. In his *Discourse on the Holy Theophany*,³⁰ he records how "Christ the Maker of all came down as the rain [Hosea 6:3-7] and...was baptized in the Jordan.... He bent His **head** to be baptized by John.... Lo, the Spirit of God descended in the form of a dove...when Christ the Bridegroom was baptized!"

Too, also the great A.D. 300 Church Father Lactantius states³¹ in his *Divine Institutes* that Jesus Himself was *tinctus* (tinctured) alias "baptized by the prophet John at the river Jordan." This was done, "so that He might save the Gentiles also by [His] baptism -- that is, by the dew of purification."

Elijah, before John, poured water upon the sacrifice atop the altar-stones -- representing all the tribes of Israel (together with their children). So now, apparently, John the baptizer too -- as the 'second Elijah' -- similarly poured out water, over a later generation of converted Israelites (together with their children). First Kings 18:31-35 *cf.* John 1:25-32.

Yet John did not immediately baptize these fathers and their children. First, he powerfully preached to them all. Only then, after assessing their favourable re-action, did he presuppose their at least incipient faith in the coming Christ -- as a result of his preaching the Gospel to them -- prior to baptizing them. Malachi 4:6 *cf.* Matthew 3:2f & Luke 3:7-14. Thus Ambrose, Lightfoot, Wall, and Cullmann.

Commenting on the above, Ambrose implies³² that the Abraham-like and Elijah-like John baptized also infants among God's covenantal people. For Abraham had circumcised such, and the Neo-Abrahamic and John-like Elijah had poured water like rain on the altar representing all of Abraham's descendants. Genesis 17:1-14 and First Kings 18:33-35.

As Lightfoot points out:³³ "If baptism and baptizing infants had been a new thing and unheard of till John [the baptizer]...came, as circumcision was till God appointed it to Abraham -- there would no doubt have been an express command for baptizing infants, as there was for circumcising them [Genesis 17:9-14 *cf.* Colossians 2:11-13]. But when the baptizing of infants was a thing commonly known and used, as appears by incontestable evidence from their [Hebrew] writers -- there need not be express assertions that such and such persons were to be the object of baptism.... It was as well-known before the Gospel began that men, women, and children were baptized -- as it is to be known that the sun is up....

"The whole nation knew well enough that infants were wont to be baptized. There was no need of a precept for that which was always settled by common use.... Just so the case stood

as to baptism.... All should be admitted to the profession of the Gospel -- as they were, formerly, to proselytism in the Jews' religion!"

So, then -- both the Anabaptists and the Baptists are wrong in their claim that covenantal infants would have been refused baptism by John the baptizer. Wrong too is the claim that baptism was soon thereafter refused to infants by Christ's Own Ministers.

For those claims to have been correct, continues Lightfoot, it would have been necessary "that there should have been an express and plain order that infants and little children should not be baptized -- if [John the baptizer and] our Saviour had meant that they should not. For since it was ordinary in all ages before to have infants baptized [by way of Hebrew 'proselyte baptism'] -- if Christ would have had that usage to be abolished, He would expressly have forbidden it. So that His and the Scriptures' silence in this matter does confirm and establish infant baptism for ever."

Here, then, is Lightfoot's bottom line:³⁴ "The following ages [after the Older Testament and the immediately-following intertestamental period]..., by divine prescript administered a baptism.... Consider well Malachi 3:1 [and 4:2-6]; Luke 1:17; John 1:7-31 &c!.... Men, women, and children came to John's baptism -- according to the manner of the nation in the reception of proselytes."

Also the comment on John 1:25 of the great Anglican scholar Rev. Dr. William Wall (in his *History of Infant Baptism*) is very germane. To John the baptizer, explains Wall,³⁵ "multitudes came in and were baptized, confessing their sins.

"What children they brought with them, need not be mentioned -- especially to the Jewish Christians.... To them, St. Matthew wrote -- who knew the custom of their nation to bring their children with them into covenant." Matthew 3:9 & 19:13-15 *cf.* Genesis 17:1-10.

"If St. John had been sent to convert and circumcise any uncircumcised nation, so short an account of his success would hardly have had any mention of the children. And yet, no man would have doubted of their being some among them [*cf.* Genesis 17]!"

As Professor Dr. Oscar Cullmann insists in his *Baptism in the New Testament*:³⁶ "A whole house in which there were infants, came over into the Christian Church.... When Heathen came over into [pre-incarnational] Judaism, their children also were subjected along with them to proselyte baptism....

"Such children as were born only after the conversion of their parents..., ranked as sanctified through their parents -- an important consideration in view of the analogy in First Corinthians 7:14.... Consideration would also be given here to...Mark10:13ff (Matthew 19:13ff [and] Luke 18:15ff) of the blessing of the children....

"John [the baptizer]...demands repentance.... For him, all about to be baptized -- are in the position of proselytes.... Just as the [pre-incarnational] Jewish missionary to the Heathen had to call for the prior decision of the adult proselytes being won over....

"We have not the least ground for believing that John..., in contrast to Jewish proselyte baptism, shut out children who were brought to him at Jordan by repentant parents for simultaneous reception into the messianic fellowship.... Paul in First Corinthians 7:14 follows Jewish doctrine and practice in this connection, according to which proselyte children are regarded as already pure."

(4) Baptism as administered by Christ's Ministers

We now come to the **baptisms administered by the Ministers of Christ**. Many of His **Apostles** earlier seem to have been baptizees of John the baptizer. Here, then, we first note **how** they themselves baptized; and next we note **who** then and there got baptized at their hands.

First, then, as regards the **how** of those apostolic baptisms As far as the **naked** cleansing of the 'defiled' **body-parts** of both circumcised Israelites and the later intertestamentary Jews are concerned -- cf. Edersheim's previously-mentioned "undressed completely" of Gentiles then being proselytized to Judaism! This was done not at all by naked total submersion of the **whole** body, but by **sprinkling** on the naked **face** etc.

Truly, the non-naked practice of modern Baptists who totally submerge the entirety of **clothed** persons -- instead of sprinklingly baptizing only the face as the naked body-part concerned -- is against all Biblical and Talmudic precedent, and is indefensible. Indeed, this is clear even from Matthew 15:1-9 and Mark 7:1-4f and John 1:19-33 and 13:5-10.

Thus, the Pharisees and all the Jews then ritually cleansed or "baptized" their **naked** hands by **sprinkling** them -- also during the earthly lifetime of Jesus Christ. "The Pharisees...saw some of His disciples eat bread...with unwashed hands. They found fault! For the **Pharisees**...do not eat, unless they **wash**" their **naked** hands. Mark 7:1f cf. Matthew 15:1f.

For the above words "they **wash**" -- the Textus Receptus, the Codex Alexandrinus and the Codex Bezae all have: *baptisoontai*. This means: "they baptize" -- cf. Hebrews 9:10. Some other ancient manuscripts and two uncials (the Codex Sinaiticus and the Codex Vaticanus) here use the word *rhantisoontai*. This means: "they **sprinkle**." Cf. Hebrews 9:10,13,19,21.

So, even when Christ was here on Earth, the Pharisees were apparently still performing the "washings" (*baptismous*) of defiled utensils by **sprinkling**. Indeed, some of those utensils -- like "tables and beds" -- could hardly have been totally **submersed**!

Even **partial** **immersion** of all these utensils, was quite unnecessary -- and also a departure from the Sacred Scriptures. For the inspired Hebrews 9:10-21 describes the prescribed Old Testament "washings" or *baptismois* of temple utensils. It says this was done by "sprinkling" -- *rhantizousa* and *errhantisen*. It says absolutely nothing at all about total submersion or even about partial immersion of such articles -- and least of all, about the submersion of large objects such as tables and beds!

Christ's response to this Pharisaical practice, is very illuminating. He told them: "You have made the Commandment of God of no effect, by your tradition. You hypocrites! Well

did Isaiah [29:13] prophesy about you, saying, 'In vain do they worship Me, teaching the commandment[s] of men for doctrines!' Matthew 15:5-9.

When Jesus later washed only the feet of His disciples, Peter objected: "Lord, [wash] not only my feet, but also my hands [*etc.*]." Yet Jesus said to him, "he who has been washed, does not need [to keep washing his whole body] -- but he is every whit clean!" John 13:5-10.

John the baptizer had not predicted that Jesus would submerge people under the Holy Spirit. To the contrary, John had declared that Christ would "baptize...with the Holy Ghost." Matthew 3:11b and Mark 1:8b and Luke 3:16b and John 1:33b. The Greek has *en*, meaning "with"; and not *hupo*, meaning "under" (the water).

Also Jesus had promised that He Himself would baptize -- by sending His Spirit "upon" His Apostles. Luke 24:33 & 24:49a (which has *eph'* for "upon"). They would be "en-dued" or "clothed with" power from on high.

In Luke 24:48b, "en-dued" translates *en-duseesthe* (which means to "clothe with"). To His Apostles, the Lord Jesus Christ declared: "You shall be baptized with the Holy Ghost" -- namely, upon their heads. Thus Acts 1:5b, where "with" translates *en*; and Acts 2:2, where "from" translates *ek* alias "out of" (Heaven).

Frankly, precisely **sprinkling** -- and indeed of the **head** -- is the New Testament **mode** for the baptism of **all** Christians -- *viz.* all Christ-professing adults, together with all of their babies and other minor children. Acts 2:17f *cf.* 2:38f & 10:48 and First Corinthians 1:13-16 & 3:6-8 & 10:1-2 and Hebrews 6:1f & 9:10-21 & 10:22 & 11:7 & 11:28f & 12:22-25 and First Peter 1:2 & 3:20f; and Revelation 7:2-9; 14:1f & 19:16 (*cf.* Isaiah 63:3) & 22:2-4. But enough!

As regards **who** received Christian baptism at the time of the Newer Testament, infants and children were baptized together with their Christ-professing parents. For see: John 1:25-33 *cf.* First Kings 18:31:45 and Mark 10:13-14's *mee kooluete* alias "do not forbid them [tiny covenantal children]" *cf.* Acts 10:47's (& 11:17's) *kolusai* alias "[do not] forbid (water)!" Thus Lightfoot and Cullmann.

As Lightfoot explains:³⁷ "The Anabaptists object -- 'It is not commanded to baptize infants; therefore they are not to be baptized!' To whom I answer -- 'It is not forbidden to baptize infants; therefore they are to be baptized!'"

"And the reason is plain. For when paedobaptism in the [intertestamentary] Jewish Church was so known...and frequent in the admission of proselytes that nothing almost was more known...and frequent -- there was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into His hands and into evangelical use.... The whole nation [of the Jews] knew well enough that little children used to be baptized!...."

"The case is the very same in [Christian] baptism. Christ instituted it for an evangelical sacrament -- whereby all should be admitted into the possession of the Gospel, as heretofore it was used for admission into proselytism to the Jewish religion. The particulars belonging to it

[Christian baptism] -- as the manner of baptizing, the age, the sex to be baptised &c. -- had no need of a rule and definition. Because there were, by the common use of them, sufficiently known even to...the most ignorant men....

"It was most common, in all ages foregoing, that little children should be baptized. If Christ had been minded to have that custom abolished -- He would openly have forbidden it. Therefore His silence, and the silence of the Scripture in this matter, confirms paedobaptism -- and continueth it unto all ages....

"It is clear enough...in what sense that is to be taken in the New Testament, which we sometimes meet with -- namely, that the master of the family was baptized with his whole family. Acts 16:15,33, &c. Nor is it of any strength, which the Antipaedobaptists contend for -- that it cannot be proved there were infants in those families.

"For the inquiry is not...whether there were infants in those families.... It is concluded, truly and deservedly -- if there were -- they all had to be baptized. Nor do I believe this people that flocked to John's baptism were so forgetful of the manner and custom of the nation, that they brought not their little children also with them to be baptized."

Cullmann well illustrates the force of New Testament expressions such as 'Do not hinder!' -- all derivatives from the Biblical Greek word *kooluein* -- in administering baptisms to both adults and their children. Here, he refers³⁶ to a whole string of texts. Such are:

"Matthew 3:13f ['Jesus came...to John to be baptized by him. But John forbad (*diekooluen*) Him, saying "I need to be baptized by You!"].... Mark 10:13-14 ['They [believers] brought young children to Him.... Jesus...said (to His Apostles): "Permit the tiny children to come unto Me and forbid them not [*mee kooluete auta*]; for of such is God's Kingdom!"]....

"The situation is just the same... in the baptismal stories, especially Acts 10:47 and 11:17..., [where] blessing by the laying on of hands takes the place of baptism.... Acts 8:36 ['The eunuch said: "See here is a water [*hudoor*]! What hinders (*kooluei*) me to be baptized?"]. Acts 10:47 ['Peter said: "Can anyone forbid (*koolusai*) water, that they should not be baptized?"]. Acts 11:17 ['Who was I, that I could withstand (*koolusai*) God?']."

This is reflected even in the many cases of (inter)national household baptisms mentioned within the Newer Testament. Such is evidenced by Matthew 28:19 and Acts 2:38f & 16:15 & 16:31-33 & 18:8 and First Corinthians 1:14-16 & 16:15-19 and First Peter 3:20f.

Indeed, also the Apostle John seems to presuppose the baptisms of households -- and even specifically by sprinkling them on their foreheads. For he reminds also the "little children" that they too have received a sealing "unction" or an "anointing."

Thus John 21:15's "lambs" or *arnia*. Also germane is the cognate First John 2:12-18's *teknia* and *paidia* alias "little offspring" and "tiny children" -- and 2:20-27 (where "unction" and "anointing" each translate *chrisma*). Too, John's Revelation 7:2-9 & 14:1 & 15:4 & 21:24f & 22:3-4 (which collectively teach sealing the foreheads of entire nations with God's Name).

As J.V. Bartlet rightly points out in his *Hastings's Encyclopaedia* article on baptism in the New Testament:³⁷ "The idea that a parent should enter a religious or covenant[al] relation[ship] with God as an individual merely -- *i.e.*, by himself as distinct from his immediate family -- would never occur to the ancients, least of all to a Jew.... All were seen as members of larger units, of which the family was the chief....

"Those who were to be reared 'in the Lord's training and admonition' and to 'obey their parents...in the Lord' [as distinct from antipaedobaptistically only later being brought into or to the Lord]..., Ephesians 6:1-4, must have been viewed as already Christians in status or objectively -- ranking according to their stage of development with 'those of the household of faith' and not with 'those without.' This went back to infancy [*cf.* Second Timothy 1:3-6 & 3:14-17].

"For Paul regards the child of faith, even on one side only, as thereby 'holy' -- *i.e.*, objectively in Covenant with God (First Corinthians 7:14).... For 'a newly-made proselyte is like a newborn child' (Babylonian *Yebamoth* 48b). So it was with children -- both of proselytes [to Judaism], and of Christians." And the denial of this obvious truth, has dire social consequences -- as we shall soon see.

Sadly, the Anti-Oldtestamentical and Anti-Intertestamentical and Anti-Newtestamentical baptismal stance of the Post-Reformational Anabaptists as to the "who" of baptism still persists. Furthermore, much of this strongly characterizes even their Baptist children today -- who have in addition embraced also the Non-Biblical submersionistic views of mediaeval Romanism.

Moreover, the Anabaptists and their modern stepchildren err not only in their baptismal views -- but also in their non-baptismal aberrations. Even the latter views of the communizing Anabaptists are still encountered -- also among many contemporary cults and sects.

Those stepchildren include sacramentalistic 'Church of Christ' Campbellites; unitarian Christadelphians; 'charismatic' Pentecostals; premillennial Dispensationalists; polygamous Proto-Mormons; state-hating "Jehovah's witnesses"; soul-sleeping Seventh-day Adventists; and various assorted deniers of everlasting punishment. All such are indeed neither Catholic, Orthodox, nor Protestant!

(5) Anabaptist and Baptist views on baptism are contrary to those of the Early Church

Not just secular scholars but also Church History clearly substantiates the above claims. For the Early Church Fathers all opposed the communism,³⁸ revolutionism,³⁹ soul-sleep,⁴⁰ and pseudo-pentecostalistic babblings⁴¹ of the various ancient heresies.

As we shall see later below, the unitarian Anabaptist Servetus appealed for antipaedobaptistic support from the adult ablutions of 'magical' Ancient **Paganism**! For Servetus called in the assistance of Egypt's Pre-Christian god Thoth (alias Hermes Trismegistus) -- and invoked the adult submersions even of the Post-Christian syncretistic Sybils!

Right now, however, we focus specifically on the antipaedobaptism of ancient **Heretics**. In that regard, there are indeed only few pre-incarnational and post-biblical extant records about

baptism -- until Cyprian in 250 A.D. Yet also many Pre-Cyprianic works do yield at least fragmentary traces of either sprinkling, or infant baptism, or both -- in the Church Universal.

Such Pre-Cyprianic works include not only important pre-incarnational traditions such as those of the *Apocrypha* and the *Talmud* -- as discussed earlier above. In addition, they include also the post-incarnational writings of Philo, Josephus, Clement of Rome, the *Didachee*, (Pseudo-)Barnabas, Ignatius, Pliny, Aristides, Diognetus, Papias, Hermas, the post-incarnational apocryphal writings, Justin Martyr, Polycarp, Athenagoras, Theodotus, Irenaeus, Polycrates, Tertullian, Clement of Alexandria, the *Old Egyptian Ordinance*, Hippolytus, and Origen.⁴²

Thus the A.D. 42 hellenised Judaist Philo comments⁴³ on Numbers 19:2-19 as to how "persons are sprinkled with pure water." There, Moses commanded "to pour water upon" ashes. Then -- "moistening some branches of hyssop with the mixture of ashes and water" -- he further commanded "to sprinkle it over those who were to be purified" (cf. Hebrews 9:13).

Philo also declares⁴⁴ that "**reason** is baptized with the things that come upon it." Then again further, regarding the brazen laver of the (42 A.D.) Jewish Temple, he warns:⁴⁵ "Let him who is about to be sprinkled with the water of purification from this laver, remember!"

Similarly, around A.D. 93 -- after the **Romans** destroyed the temple in Jerusalem during A.D. 70 -- the famous judaistic historian Josephus (in his *Antiquities of the Jews*) commented⁴⁶ on Exodus 29:10-18. Said he: "Within these gates [to the tabernacle], was the vessel for sprinkling.... Therefrom, the priests washed their hands and poured water.... Moses took some from the blood of the sacrifices, and **sprinkled** the robes of Aaron himself and his sons -- and sanctified them with **spring water**."

Josephus also declared⁴⁷ that in Numbers 19:4-20 the red "heifer was slain by the high priest, and her blood sprinkled with his finger.... When therefore any persons were defiled by a dead body, they put a little of these ashes into spring water." Then, "baptizing (*baptizontes*) part of these ashes in it, they sprinkled (*errhainon*) them with it." Cf. too Hebrews 9:13.

Shortly after the completion of the Newer Testament probably just before A.D. 70 -- one encounters perhaps the earliest extant Christian writing since the Holy Bible. There, the Apostle Paul's co-worker the Roman Clement (Philippians 4:3), makes important remarks.

There, apparently referring to the account of the baptisms of Noah's family in First Peter 3:20f, he declares:⁴⁸ "**He did not deluge Noah!**" And later:⁴⁹ "You, therefore, O overseers, will anoint the **head** of the baptized....as a type of...**baptism**."

The Lord's Teaching through the Twelve Apostles to the Nations, commonly called the *Didachee* alias *The Teaching of the Twelve Apostles*, may well have been written as early as 80 A.D. (or barely a decade after the Roman destruction of the temple of the Jews and the likeliest date for the completion of infallible Scripture). It declares:⁵⁰

"You shall not remove your hand from your son or from your daughter! But from their **youngness** [Genesis 8:21], you shall teach them the fear of God [Ephesians 4:4-6 & 6:1-4]!...

"Concerning baptism, this is how you must baptize. Having first said all these things [cf. Matthew 28:18], **baptize unto** (*eis*) the Name of the Father and of the Son and of the Holy Spirit, **with** living water [*en hudati zoonti* alias **with** running water]! But if you have not [running water]..., baptize **unto** other water (*eis allo hudoor*)." **With** and unto -- but not 'down under' or beneath other water! "But if you have neither [runner nor other water], **pour out water thrice upon the head unto** (*eis*) the Name of Father and Son and Holy Spirit!....

"Do not give that which is holy, to the dogs [Matthew 7:6]!" In other words, restrict also holy baptism to sheep and their lambs -- but do not administer it to pigs and their piglets!

Then there is also perhaps the earliest patristic treatise dealing with the sprinkling ceremony of the Older Testament's red heifer. We refer to the *Epistle of Barnabas*, probably written before 100 A.D., where the Older Testament's ceremony is compared with the similar **sprinkling** of New Testament **baptism**.

The Epistle addresses Christians awaiting baptism. Speaking to them about the red heifer, it says:⁵¹ "What do you think this type was?... The 'young men' [or Old Testament priests] would **sprinkle** the people one by one....

"The 'young men' [or New Testament administrators] who **sprinkle**, are those who preach to us the 'Good Tidings'.... We go down toward [but not into] the **water**, full of sins and uncleanness -- and come away, bearing fruit in the heart!" Cf. Isaiah 52:15f & Acts 8:35-39.

Around A.D. 150, the Christian Justin Martyr wrote to Trypho the Judaist:⁵² "Wash and be clean!... **Wash this washing**, and...circumcise **the true circumcision!**... You [Jews], indeed, who have been circumcised as to the flesh -- need our [**baptism**, as our Christian] circumcision; but we, having this [baptism], have not need of that [*viz.* your circumcision].... What need, then, have I of **circumcision?**...

"What need is there of **that** 'baptism' [*viz.* Of your circumcision] -- for me who have been **baptized**, by the Holy Spirit?!" Indeed, seemingly commenting on Hebrews 9:9f, Justin Martyr also stated:⁵³ "The Law released from blame...by certain **sprinklings**...and diverse kinds of **baptisms**."

Also the A.D. 195 Clement of Alexandria, who advocated Christian baptism by Scriptural **sprinkling**, attempts to show⁵⁴ how God had 'pre-evangelistically' not left Himself without witness even among the ancient heathen by giving them "**rain** from Heaven" (Acts 14:11-17).

He writes too of being "**baptized by tears**." Says he:⁵⁵ "If you truly desire to see God -- take to yourself means of **purification**..., wreathing your **brows** with righteousness...like Elijah's **rain** of salvation [First Kings 17:1 & 18:33-45 cf. John 1:15-33]!... **So** receive the water of the Word! Wash, you polluted ones! Purify yourselves..., by **sprinkling** yourselves with the true **drops!**"

The same Clement states also in his famous *Paedagogue*:⁵⁶ "Faith, with baptism, is trained by the Holy Spirit.... 'For as many as were **baptized** into Christ, have **put on** Christ' [Galatians 3:26-29 cf. Romans 4:11f].... Jesus therefore...said: 'I thank You, O Father, God of Heaven and

Earth, that You have hidden these things from the wise and prudent, and have revealed them to babes' [Luke 10:21 *cf.* Matthew 11:25].... Let our seals be either a dove [descending from above] or a fish [catchable through baptismal water]!... If there be one fishing, he will remember the Apostle -- and the small children [*paidioon*] drawn out of the water."

It is true the sectarianly proto-pentecostalized Semi-Montanist Tertullian around A.D. 200 opposed, but did not seek to invalidate, infant baptism. Yet even then, he did not oppose baptism by sprinkling. Yet his by-then-sectarian opposition to paedobaptism -- only proves that the Church Universal had long been practising it!

On sprinkling, Tertullian wrote:⁵⁷ "John tinged into repentance.... One comes Who shall tinge by the Spirit and fire (Luke 3:15). Because a true and firm faith is tinged by water....

"The Holy Spirit descended upon the disciples, so that they might be baptized by Him.... Do you not know that those who have been tinged into Christ Jesus, have been tinged into His death? Therefore you have been buried through baptism into death [Romans 6:3f]....

"It is necessary also that the water...may be able by its own baptism to cleanse.... For the Lord says through the prophet Ezekiel, 'And I will sprinkle you with pure water' The madness of the heretic Menander is spit out.... What is this bath of Menander? It must belong to magic!"

Especially Tertullian's *On Baptism* seems to favour sprinkling as the best form of baptism; to concede the baptismal force of Matthew 19:14 (*cf.* Acts 10:47 with 10:1-2); and to approve of emergency baptisms for "*parvuli*" alias small children. Yet inconsistently, he there disadvises the infant baptism practised till then in the Church Universal⁵⁸ -- practised there till then, and indeed also for ever thereafter.

This fact is evidenced also in his *On Repentance*. There, he says⁵⁹ that "young novices are only just beginning to bedew...as whelps in yet early infancy" -- with "one single sprinkling of any water whatever."

After his temporary lapse from the Church Universal into the proto-pentecostalistic heresy of Semi-Montanism from about A.D. 200 onward, Tertullian seems to have embraced the triple submersionism of that heterodox sect. Yet even in his *De Corona*, he does implicitly admit that even such sectarian antipaedobaptist submersionism lacks "positive Scriptural injunction."⁶⁰

The great Origen championed both infant baptism and sprinkling. It should be recalled that he himself was an Alexandrian hellenist,⁶¹ with a huge knowledge also of the Greek Septuagint's Older Testament. Here are five sample citations from Origen, who also calls the baptism of rebirth "the second circumcision."⁶²

(1) "Infants also are by the usage of the Church baptized."⁶³ (2) "According to the saying of our Lord on infants, 'and you were an infant when you were baptized.'⁶⁴ (3) "The coming Elijah [John the baptizer] would baptize"; for Elijah commanded :four pots of water be poured upon (*epicheete*) the sacrifice, and that it be done thrice."⁶⁵ (4) "Infants are baptized."⁶⁶ And also (5) "The Church had from the Apostles a tradition to give baptism even to infants."⁶⁷

Explains the A.D. 250 Cyprian:⁶⁸ "As to the case of infants..., they must...be baptized... In respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand.... When Christ came, it was fulfilled [*cf.* Genesis 17:1-14 with Colossians 2:11-13].... Nobody is hindered...from baptism and from grace. How much rather ought we to shrink from hindering an infant!... By us no one ought to be hindered from baptism.... [It] is to be even more observed in respect of infants and newly-born persons!"

Regarding sprinkling, Cyprian declares:⁶⁹ "The sick are seen to be sprinkled or to be poured upon.... The Holy Scripture says, Ezekiel 36:25-26, 'I will sprinkle clean water upon you'.... The sprinkling of water possesses equal value with the saving washing.... They who are baptized in sickness, receive no less measure of the Holy Spirit."

Cyprian's commitment to infant and household baptism and to the validity of the mode of sprinkling, can be seen also in his statement⁷⁰ that "the Jews under the Apostles...had already gained the most ancient baptism of the Law and Moses." Numbers 8:5-7 & 19:8-13 *cf.* Hebrews 9:10-21.

He wrote to Demetrianus about Ezekiel 9:4-6 that the executioners of God's wrath were commanded to "slay all -- old and young, maids and little children -- that had not the mark upon their foreheads." Cyprian then applied this to Christians, saying it signifies that none can now escape but those only who are "regenerated -- and signed with Christ's mark." See too Matthew 28:19 *cf.* Revelation 7:2-4 & 9:4 & 14:1 & 22:2-4.

Even the Baptist A.W. Argyle -- Regent's Park College Tutor at Oxford -- has made some important concessions. He admits⁷¹ that there indeed "appears to be [at least] one cryptic reference to infant baptism in an allegorical passage of the *Paedagogus*" written by the 195f A.D. Clement of Alexandria.

Indeed, Argyle further concedes that the 230 A.D. Origen describes "the practice of infant baptism not only as a custom of the church, but as an apostolic custom." Nay more. Argyle also admits the indisputable fact that (the 250f A.D.) "Cyprian Bishop of Carthage...directs that infants should be baptized."

Before Cyprian, only heretics had rejected infant baptism and had begun to insist on a magical and neo-paganistic submersionism. Until Cyprian -- ever since the Apostles, baptisms of believers and their children had been administered in the Church Universal by way of sprinkling. See Francis Nigel Lee's three dissertations *Baptism Does Not Cleanse* and *Rebaptism Impossible* and *Baby Belief Before Baptism*.⁷²

Yet notwithstanding the above, Cyprian himself was sadly also the first Catabaptist in Church History. By this is meant he insisted that all baptized even triumphantly outside the Church Universal, should be rebaptized in the Church Universal.

Mercifully, this Cyprianic error was even then repudiated by practically the whole of the rest of the Church Universal. Unmercifully, Cyprian introduced not only rebaptism but also the swiftly-spreading and paganistic pollution now called 'baptismal regenerationism.'

Thus Presbyterian Professor Dr. Angus wrote:⁷³ "It was inevitable that [heathen] Hellenic religion should leave a deep impression upon...later Christianity..., mainly because Hellenic converts became the pillars of the Church.... In considering the history of Christian sacramentarianism..., the organization of the [later] Catholic Church was largely the creation of the genius of Cyprian -- who was a firm believer in magic."

Unintended corroboration of the above, comes also from another camp. Thus Romanist Professor Dr. B.V. Miller insists:⁷⁴ "All competent scholars are agreed that from the end of the third century, the Catholic theology...was fixed.... The principal author of the innovation and of the change in the current of theological tradition, is said to be St. Cyprian."

(6) Submersion and other post-apostolic baptismal heresies arisen since 250 A.D.

So from the A.D. 250 time of Cyprian onward, the Church degenerated -- by syncretizing with Paganism. More and more water now got used at baptisms.

The false new theory was that the greater the quantity of water at baptisms (and the more naked the candidate), the greater quantity and quality of sins were washed away. Enter sacramentalistic baptismal regenerationism!

Too, from A.D. 350 onward, infant baptism was often deferred till just before infant or adult death. Supposedly, this was intended to wash away nearly all of one's sins committed till as late in life as possible.

Yet this was no attack against **infant baptism!** For even the then largely-romanizing Church Universal rightly regarded babies too as sinners -- all stained with Adam's original sin. Thus, paedobaptism was clearly enunciated by Lactantius, Asterius, Basil, Gregory of Nazianze, Gregory of Nyssa, Hilary, Ambrose, Chrysostom, Jerome, and Augustine.

Thus, Gregory Nazianzen states:⁷⁵ "Do you have an infant?... Let him be sanctified from his infancy!... What do you say to those who are as yet infants?... Shall we baptize them too? Yes, by all means!..."

"The evidence of this is circumcision -- which is a typical seal [Genesis 17:1-14 cf. Romans 4:11f & 6:3-5 and Colossians 2:11-13 and Hebrews 9:10-14f & 10:22 & 11:28].... And in like manner, the smearing [or 'striking' or sprinkling] of the doorposts protects the firstborn [Exodus 12:17-2]."

Gregory also insists:⁷⁶ "The grace of baptism is one of the helps given.... The children of the Hebrews escaped death by the christic blood which purified the doorposts when the firstborn of the Egyptians perished [Exodus 11:4-7 & 12:12].... So also to me is this baptism [or seal] of God...a seal indeed to infants (*neepiachois*)."
Cf. Romans 4:11f & 6:3-5.

Chrysostom too writes:⁷⁷ "Our circumcision..., the grace of baptism..., fills us with the grace of the Spirit.... One who is in the very beginning of his age...may receive this circumcision made without hands [Colossians 2:11-13]." And again:⁷⁸ "It is necessary to say something as to what

the baptism is.... It is called...circumcision [Colossians 2:11-13].... Those about to be baptized -- [include] children."

There is also the great Ambrose, the teacher of Augustine. On First Kings 18:34, Ambrose observes:⁷⁹"John baptized unto repentance, and all Judea gathered together.... Elijah showed...a type of baptism.... That returning of the river-waters backward...was caused by Elijah [*cf.* First Kings 17:1 & 18:31-45 and Second Kings 2:7-9 with Luke 1:15-17 and John 1:25-33].... It signified the sacrament of the laver also to the children of Israel."

Augustine, in his work *On Free Will*, says of antipaedobaptistic sects:⁸⁰ They are wont to ask also this question, 'What good to infants does the sacrament of Christ's baptism do?' The faith of those by whom the child is offered to be consecrated, profits the child!"

Also in his work *On the Rewards of Sins*, he adds:⁸¹ "The regenerating Spirit is...in those that bring the child, and in the child that is brought.... The water affords outwardly the sacrament..., and the Spirit operates inwardly."

Indeed, Augustine even wrote to Dardanus:⁸² "Infants sanctified by the sacrament of Christ, regenerated by the Holy Spirit, belong in His temple.... The Holy Spirit dwells in baptized infants."

Now even after the start of the increasing declension of the Post-Cyprianic Church into submersionistic baptismal regenerationism, the Biblical baptismal mode of sprinkling was still practised⁸³ by Dionysius of Alexandria, Eusebius, Lactantius, Athanasius, the *Apostolic Constitutions*, Cyril of Jerusalem, Hilary, Basil, Gregory of Nazianze, Gregory of Nyssa, the *Second Council of Constantinople*, Ambrose, Didymus of Alexandria, Jerome, Chrysostom, Augustine, Cyril of Alexandria, and Theodoret. The last two, Cyril and Theodoret, lived just before the Church Universal's submersion into the Dark Ages of the Papacy.

Thus Basil the Great states on First Kings 18:33f:⁸⁴ "Elijah has shown the power of baptism...by means of water.... The water is mystically poured thrice."

Also Gregory of Nyssa compares Elijah's "pouring" of the water -- to the trinitarian baptism of his own day. Gregory says:⁸⁵ "Thus did Elijah, through that wondrous sacrifice of his, evidently proclaim to us beforehand -- the mysterious consecration which was afterwards to be accomplished by baptism. For the fire was kindled by the water which had been poured over thrice -- so as to show that where the mystic water is, there also is the...fiery Spirit Who burns up the ungodly and enlightens the faithful."

Even Jerome of Bethlehem refers⁸⁶ to "Ezekiel 36:16 *et seq.*" -- where the Lord God predicted, 'I will pour out or sprinkle clean water upon you.' That, he says, means: " I will pour out the clean water of saving baptism...so that a new heart...may be given by the pouring out and sprinkling of water."

Also Augustine's great and illustrious mentor Ambrose insists⁸⁷ on First Kings 18:34: "In the Books of the Kings...Elijah put wood upon the altar and said they should throw water over it.... The water flowed.... John baptized unto repentance.... Elijah showed...a type of baptism."

Indeed, even Cyril of Alexandria wrote⁸⁸ around A.D. 400: "We have been baptized not with naked water nor with the [sprinkled] ashes of the heifer, but with the Holy Spirit.... Be glad, O Earth, because of those who are about to be sprinkled!... Do not regard this washing as by simple water!... The Spirit seals the soul!... The laver within the tabernacle, was the symbol of baptism.... The Holy Spirit descended, so that He might endue with power.... For the Lord says 'You shall be baptized by the Holy Spirit!' ... The water is poured around externally, while the Spirit completely baptizes the soul internally."

It should also be pointed out that the Patristic Church Universal reprehended re-baptisms -- whether by the Church Universal herself, or by any of the sects. Some of the apostate Gnostics and certainly the Montanist heretics 'rebaptized' -- as too did the sabellianizing Callistus.

But early-orthodox Christians never did. For triune baptism severed Christians once and for all from both unitarian Judaists and polytheistic Pagans (thus Justin Martyr). There is no way in which gnostic washings could ever be regarded as Christian Baptisms (thus Irenaeus).

Especially to Clement of Alexandria, Tertullian and Hippolytus -- triune baptisms were quite unrepeatable. The Alexandrine Clement rejected both Montanist rebaptisms and also submersionism in general.

Only from around A.D. 220 onward did the first rebaptisms begin to plague the Church Universal herself. In the Sabellian controversy, Hippolytus condemned Callistus for maintaining that "second baptism was permitted" -- and condemned also the heretic Marcus for promising another baptism subsequent to the first.

It is true that Cyprian and Firmilian overreacted by themselves rebaptizing penitent sectarian Hyper-Montanists and Novatianists who themselves rebaptized. But the famous Church Father Stephen rightly refuted all of their rebaptistic views.

Cyril of Jerusalem championed the antirebaptistic Baptism also of infants -- and indeed by sprinkling. Indeed, Hilary of Poitiers taught that Trinitarian Baptism lasts for a lifetime, and that all rebaptisms should be unthinkable.

Jerome of Bethlehem was strongly antirebaptistic, especially in his campaign against the persecutory and papocaesaristic Luciferians. Against rebaptism, Jerome here appealed to the verdict of Church History -- but also to many portions of Holy Scripture too.

Ambrose of Milan stressed sprinkling. He rebuffed rebaptism especially from Hebrews chapter six, maintaining:⁸⁹ "The Apostle...could not be silent as to those who thought that baptism was to be repeated..., lest a false belief in a reiterated baptism should lead astray.... Baptism is not to be repeated.... He teaches one baptism. In him who is [re-]baptized, the Son of God is [re-]crucified.... But Christ was crucified once.... So there is but one, not several, baptisms [*cf.* too Ephesians 4:4-6].... The reiteration by anyone of the sacrament of baptism, is not permitted."

Chrysostom here adds:⁹⁰ "It is not possible that Christ should be crucified a second time.... He then that baptizes a second time, crucifies Him again.... He that does this, having forgotten

the former grace and ordering his own life carelessly -- acts in all respects as if there were another Baptism... The thing is impossible.... The one who has betrayed all that was granted to him, is not worthy to be renewed again.... There is no second Baptism!" Hebrews 6:1-6.

In his major work *On Baptism Against the Donatists*, Augustine condemns their rebaptisms and himself refuses to re-baptize such of them as repented and then joined the Church Universal. For copious discussion of this, see Francis Nigel Lee's Doctor in Sacred Theology dissertation *Triune Baptisms Repeatable?* (subtitled *The Biblical Unrepeatability of Baptism in the Name of the Triune God in Church History*).⁹¹

Indeed, also the greatest of Greek Orthodox Theologians, John of Damascus, declares:⁹² "Those then who get rebaptized -- after being baptized into Father and Son and Holy Spirit, and after having been taught that there is one divine nature in three subsistences -- these, as the divine Apostle says, 'crucify the Christ afresh.' He says 'it is impossible for those who were once enlightened &c -- to renew them again unto repentance. Seeing they crucify to themselves the Christ afresh, and put Him to an open shame.'" Hebrews 6:1-6.

Furthermore, **sprinkling** was the sole essential baptismal practice constantly upheld in the ancient Armenian Liturgical Codex.⁹³ This is very significant, inasmuch as Armenia is often claimed by many to be the first land-as-such to embrace Christianity as its national religion (around 300 A.D.).

Yet, during the Late-Patristic period, in the deteriorating Church Universal -- Biblical sprinkling decreased, and magical submersion increased. In fact, still further deformations at the time of baptism itself included: consecration of the water; baptismal regenerationism; transferring a 'kiss of peace'; immediate post-baptismal communion (including even paedocommunion); and, finally, transubstantiationism.

Why? Even the famous Romish theologian Bernard Schmid in his *Manual of Patrology* has stated why -- and with considerable accuracy! While writing⁹⁴ on the "Decline of Patristic Literature from 461 till about 700," that patrologist notes: "The universal decline of patristic literature during the period we have now to consider, was due to a twofold cause: first, the untoward political events of the time; and second, the internal troubles that afflicted the Church....

"We may recall in the West the constant incursions of barbarian hordes; and in the East the rise and growth of Islamism.... The interior troubles of the Church arose from the unbridled fanaticism of the various sects."

Such "various sects" include seventh-century Neo-Marcionite and Neo-Manichaean 'Adoptionists' in Armenia, who rejected original sin and infant baptism. They include also the later Paulicians or *Cathari*, who substituted their own new rite (the *consolamentum*) in the place of baptism -- and also the twelfth-century Petrobrusians, who held infants to be unsaveable and accordingly unbaptizable.

Of all the errors in the Post-Cyprianic Church Universal mentioned earlier above, the paganistic and neo-paganizing heresy of baptismal regenerationism was probably the most

dangerous. Especially this insidious evil, particularly from the middle of the fifth century onward, promoted the rapid advance of the further error of total submersionism.

Only at the advent of the later Protestant Reformation was this paganizing perversion fully reversed. For it was then that Biblical baptism for entire covenantal households -- together with its meaningful mode of Scriptural sprinkling -- was restored correctively.

(7) Baptism for the Protestant Reformers Luther and Zwingli

In the blessed providence of the Triune God, however, there was a merciful rediscovery of the Bible's teachings about baptism. That occurred from 1517 onward under the great Protestant Reformers like Luther and Zwingli and Calvin. Indeed, it took place *vis-a-vis* Romanism's baptismal regenerationism on the one hand -- and on the other hand also against the antipaedobaptist views of the Anti-Protestant and Counter-Reformational Anabaptists.

All Anabaptists, as converts from Romanism and rejecters of the Protestant Reformation, rejected infant baptism. The first German Anabaptists, from 1521 onward, simply rejected paedobaptism. The first Swiss Anabaptists, from 1525 onward, rebaptized as adults those who had earlier been baptized in infancy by Romanists (or later by Protestants).

Unitarian Anabaptists like Michael Servetus of Spain and Faustus Socinus of Italy totally submersed their adult converts -- as too did their followers in Poland, Lithuania, and even Holland. But Trinitarian Anabaptists like Conrad Grebel in Switzerland and Menno Simons in Holland, baptized or rebaptized by simply pouring water over the heads of their adult converts.

Martin Luther was born into a Roman Catholic family in 1483, and baptized as an infant in the Name of the Triune God in the Roman Catholic Church. After becoming an Augustinian monk in 1507, and receiving his Th.D. in 1512, Luther became Professor of Biblical Studies at the University of Wittenberg. By 1517, those Biblical Studies had led him to start the Protestant Reformation of Christ's Deformed Church Universal.

Thereafter, Luther -- just like also the other two leading Ex-Romanist Protestants Zwingli and Calvin -- was never rebaptized. Why not? Because he knew that the Triune God had maintained His baptism -- despite the Church's mediaeval meanderings. Indeed, Luther even called this: *The Babylonian Captivity of the Church*.

In his 1520 famous tract by that name, Luther boldly declared⁹⁵ that "the papacy is the kingdom of Babylon." Yet even there, he insists, one still finds "the sacrament of baptism.

"Blessed be God and the Father of our Lord Jesus Christ Who according to the riches of His mercy hath preserved in His Church His sacrament!.... He desired that by it, little children...might be...sanctified in the simple faith of His Word....

"Satan...could not quench the power of baptism in little children.... Baptism is the beginning and foundation....

"We ought to receive baptism at the hands of a man, just as if Christ Himself...were baptizing us with His Own hand. For it is not man's baptism, but Christ's...which we receive -- by the hand of a man....

"There is much of comfort, and a mighty aid to faith, in the knowledge that one has been baptized not by man but by the Triune God Himself through a man acting among us in His Name.... The sacrament of baptism, even in respect to its sign, is not the matter of a moment -- but continues for all time....

"This glorious liberty of ours, and this understanding of baptism, have been carried captive in our day! And whom have we to thank for this, but the Roman pontiff with his despotism?... Neither pope...nor any other man has the right to impose a single syllable of [his] law...upon a Christian man...and deal with us far worse than the [Islamic] Turk.... Few know this glory of baptism and the blessedness of Christian liberty..., because of the tyranny of the pope.... The papacy is of a truth the kingdom of Babylon -- yea, of very Antichrist." Yet notwithstanding this, triune baptism -- even in the papacy -- remains indestructible, unrepeatable, and still valid!

According to Scripture, it is the Spirit-empowered Word which regenerates. James 1:18. According to the Anabaptists, the Spirit alone regenerates -- unmonitorable by the Word. Rome, however, says that regeneration is effected by or through baptism -- and that baptism then and thus produces faith.

Rome thus held that infants could not believe savingly, until after and because they had been baptized. The Anabaptists held that infants cannot believe (and still less profess belief), so that infants should not be baptized -- but that adults could receive baptism (yet only after professing their faith).

The Protestant Reformation objected first to Rome and then to the Anabaptists. Instead, it pointed both of them -- back to the Bible!

Probably even before his formal break with Rome, Luther had realized -- through studying Holy Scripture -- that baptism presupposes prior faith within the baptizee himself. From the Bible alone, Luther was led to deny the Romish error (and the later Anabaptist heresy) that unbaptized infants cannot believe. He demonstrated the contrary.

To Luther, Genesis 17:7 teaches that the Triune God is the Lord not only of adult believers but also of their unbaptized seed. Hence the seal of Pre-Calvary Circumcision in the Older and of Post-Calvary Baptism in the Newer Testament was prescribed for both adult believers and their tiny babies.

John the baptizer himself, the seed of believing parents, believed while yet in his mother's womb -- notes Luther. That was long before John's infant circumcision. Luke 1:41 & 1:59.

Luther also notes that Matthew 18:6f refers to little ones who believe in Jesus. Indeed, in Matthew 19:14 -- Jesus even declares that only those adults are fit for the Kingdom of Heaven, who believe like such infants.⁹⁶

Referring to Christ's blessing of the children in Mark 10:14f -- Luther insists⁹⁷ that infant faith is present "before, or certainly in, the baptism.... If any baptism is certain of success, the baptism of children is most certain... In adults there may be deception, because of their mature reason. But in children there can be no deception, because of their slumbering reason." And if such infants indeed have a "slumbering reason" -- then why not also a slumbering faith?

Now what exactly is this "slumbering" reason? Luther explains: "Tell me, is the Christian deprived of his reason when he is asleep? Certainly -- then -- his faith and God's grace do not leave him! If faith remains with the sleeping Christian [even] while his reason is not conscious of the faith -- why should there not be faith [with]in children, before reason is aware of it?"

"A similar situation obtains, when a Christian is engaged in strenuous labour and is not [then] conscious of his faith and reason. Will you say that, on account of this, his faith has come to an end?" Of course not!

Luther later told the Anabaptists that Mark 16:16 does **not** say 'he who confesses he has faith and is baptized, shall be saved.' Instead -- the inspired Mark **actually** says that 'he who believes and is baptized, shall be saved.'

Explains Luther:⁹⁸ "It is true that a [hu]man should believe, for baptism.... But his faith, **you** do not know!... Because all men are liars, and only God knows the heart....

"I do not get baptized because I am sure of faith, but because God has commanded it... Who then can exclude the little children?..."

"We have a command to offer every one the universal gospel and the universal baptism. The children too must be included. We plant and water; and leave **God** to give the increase!"

Well-known is Luther's emphasis on 'infant faith' at and even before infant baptism. For, he insists, "children must themselves believe -- lest the majesty of the Word and Sacrament be obscured."⁹⁹ So "we are of...the expectation, that the child should believe; and we pray that God give it faith. Yet we do not baptize it for that reason; but because God has so commanded."¹⁰⁰

Already in 1521 Luther clearly stated¹⁰¹ that "without faith, no Sacrament is of any use.... The Sacrament of baptism is a divine sign or seal given by virtue of the promise and Word of Christ in the last chapter of Mark [16:16]. 'He that believes and is baptized, shall be saved.'"

Again, Luther also insisted¹⁰² that the Church prays for God to pour out His blessing upon the one to be baptized -- "so that he may become worthy to come to grace at his baptism.... The children themselves believe...and have their own faith which God works within them -- through the faithful intercession of their parents who faithfully bring them to the Christian Church.... Through their intercession and assistances, the children receive their own faith from God."

Luther appealed to infant circumcision (Genesis 17:10f). He asserted against the Anabaptists that covenantal babies actually believe. Matthew 18:6 & 19:14. Also, against the Romanists, he insisted: "Baptism helps no one. It is also to be given to no one -- except he believes for himself. Without personal faith, no one is to be baptized."

Ancient Anabaptists; baptistic Baptists; latter-day 'Lutherans' (*sic*); and saddest of all, even perversely-unpresuming paedobaptistic Presbyterians -- all of you, listen! Oh, all of you watered-down modern Sub-Reformed Quasi-Protestants! Carefully listen to Luther!

By 1570, a *Thesaurus* (or *Treasury*) of Luther's writings was selected post-humously from all of his works which had thus far been collected. This *Treasury* adds the following¹⁰³ about Luther's views on baptism.

"God supplies the minister, be he whatever he may.... He [the minister] does not baptize in his own name, nor in that of Peter or Paul [*cf.* First Corinthians 1:13-16]...but in the Name of the Father and the Son and the Holy Spirit. It is Thereinto that I see the baptizee baptized...or sprinkled with water! Thus, I know that such is a correct baptism. For Scripture clearly testifies this.... For here it is God the Father and the Son and the Holy Ghost Himself Who baptizes.

"That is why St. John portrays baptism so that we should not regard it only as water. For Christ, he says [First John 5:6], does not come with water alone -- as the Anabaptists [*Wiederteuffer*] allege.... Peter [in his First Epistle 1:2 & 3:20 and also in his Second Epistle 1:16-21 & 3:13-18] says that one is baptized and sprinkled with the blood of the guiltless Christ.... Peter [First Epistle 1:2 & 1:23-25] says that sprinkling means nothing else but preaching.... The water of sprinkling, is Holy Scripture....

"Therefore such preaching and baptizing [Matthew 28:19*f*] is equivalent to being sprinkled with the blood of Christ Himself. Only, here it occurs Spirit-ually -- for corporal sprinkling does nothing.... That is why I must therefore hide and mask it -- lest you should say: 'I don't see anything in baptism but the water with which the baptizer baptizes...and sprinkles the little child; and I hear nothing but the words "I baptize you in the Name [*etc.*]" being spoken!'.... But the Word and faith tell me that God Himself is there....

"Concerning infant baptism.... Children are rightly baptized, and they too believe.... Such **infant** baptism devolves from the **Apostles** [Acts 2:14-39 & 16:15 & 16:33 & 18:8 and Romans 4:11 & 6:3*f* and First Corinthians 1:16 & 7:14 & 16:15 and Colossians 2:11-13]....

So we cannot reject it, and must let it remain! For nobody has yet been able to prove that children, in baptism, cannot believe -- nor that such baptisms are not right.... For wherever baptism is right and useful, it blesses the children (who believe as we do)....

"Christ called the little children to come and to be brought to Him, Matthew 19, and says: 'Of such is the Kingdom of Heaven.' The Apostles baptized whole households [Acts 2:38*f* & 16:15 & 16:30-33 & 18:8 and First Corinthians 1:1-2 & 1:16 & 7:14 & 16:15].... John [the Apostle] wrote to little children [First John 2:12*f cf.* John 21:15*f*].... And John [Jesus' Own older half-cousin] became a believer in his mother's womb [Luke 1:15 & 1:41-44]....

"These sayings are not enough for the swarms of anabaptistic heretics (*Schwermer*)!... For us [Protestants], they are.... They are **certainly enough**!... It [infant baptism] is nowhere against Scripture, but in accordance with Scripture [Romans 4:11*f* and First Corinthians 7:14 and Colossians 2:11-13 *cf.* Genesis 17:6-14]....

"God has made His Covenant with all nations through the Gospel [Matthew 28:19 *cf.* Revelation 7:2-4 & 14:1 & 15:4 & 21:24-26 & 22:3-4], and has instituted baptism as its sign. Who can [among those **nations**] exclude the little children therefrom?...

"The Old Covenant with its sign of circumcision made Abraham's children [to be marked as] believers.... They were the people of God.... He said: 'I will be the God of your seed!' [Genesis 17:6-14]. This must be much more so, in the New Covenant with its sign [of baptism]!... We baptize all, freely.... Nobody is excluded, save those [like the Judaists and the Muslims] who place themselves outside, and who do not wish to accept such a Covenant.

"When we, according to His [*viz.* Christ's] command, baptize all -- we take care that the baptizees believe. That we do, when we preach and baptize [Matthew 28:19 *cf.* Mark 16:16].... We plant, and water; and we let God give the growth [Isaiah 44:3-5 & 52:15 *cf.* First Corinthians 3:2-6 & 7:14 & 16:15]!"

Also the first Swiss Protestant Reformer Ulrich Zwingli -- in his essay *On Baptism, Rebaptism and Infant Baptism* -- rightly saw that "the children of Christians are not less the children of God than their parents are -- or than the children in Old Testament times were." So, seeing they "belong to God -- who will refuse them baptism?"¹⁰⁴

In 1527, Zwingli published also his own *Polemic against the Catabaptistic Catastrophe*. There, he showed that rebaptism amounts to recrucifying Christ [Hebrews 6:1-6].

In that latter work,¹⁰⁵ Zwingli rightly remarked that "the Hebrews' children, because they with their parents were under the covenant, merited the sign of the Covenant [circumcision]. So also Christians' infants -- because they are counted within Christ's Church and people -- ought in no way to be deprived of baptism, the sign of the covenant."

Zwingli thus saw that the Church "distributes the sacrament [of baptism] -- to those who according to human judgment are to be regarded as elect."¹⁰⁶ Indeed, Zwingli also published a work titled *Questions Concerning the Sacrament of Baptism*.

Too, in his *Confession of Faith*, Zwingli declared¹⁰⁷ that "specifically the children of Christians belong without exception to the Church of God's people -- and are members of His Church.... However, the children [of Israel] just as much as the [adult] Jews themselves belonged to that Church. No less do our children belong to the Church of Christ, than was formerly the case with the children of the Jews....

"All who descend from them according to the flesh, were reckoned to the Church. Yet if ours were not counted together with the parents, Christ would appear to be mean and stingy toward us -- if He had denied us what He gave to the [Hebrew] Ancients....

"Were John and Paul not chosen -- even when they were still children -- and indeed, from the foundation of the world?... Isaac, Jacob, Judah and all descendants of Abraham were [during Old Testament times] members of this Church -- even in their childhood. Yes, even those children whose parents turned to Christ through the preaching of the Apostles at the start of the [New Testament] Church!...

"For this reason, I believe and acknowledge that they [such children of believers] were marked with the sacrament of baptism.... For the promise is not given to our children more narrowly but rather more extensively and more richly than it was to the children of the Hebrews in olden times. These are the foundations according to which the children are baptized and the Church is to be commanded. The attacks of the Anabaptists have no power against this....

"Isaac was circumcised as a child, even though he did not [then] make a profession of faith.... We are prepared -- without the sacrament -- so that we may receive the sacrament. The Spirit works with His grace, before the sacrament. The sacraments serve as general testimonies of that grace which already previously inhabits each one in particular. Thus, baptism is conferred in front of the congregation -- to him who already has the promise before he receives baptism.

"From this, it is acknowledged that he is a member of the Church.... Our children are no less regarded as belonging to the Church, than were those of the Hebrews. When members of the Church bring their child, it is baptized. For as a child of Christian parents it is regarded as belonging among the members, according to the promise. By baptism, the Church thus openly takes in him who was previously already accepted by grace.

"Consequently, baptism does not bring grace; but the Church testifies that he who has baptism imputed to him, has already received grace.... The sacrament is the sign of something holy -- namely of the grace already received.... The Anabaptists err thoroughly, inasmuch as they refuse baptism to the children of believers -- and err in many other ways too.... But now, by God's grace, this pest in our midst has much abated!"

(8) John Calvin's Biblical views on baptism

Now let us hear Calvin on what the Holy Bible itself teaches about baptism! First, the genius of Geneva comments on the baptism of Noah's whole family inside the ark -- at the very first mention of the word 'Covenant' in the written Word of God (at Genesis 6:18).

He says:¹⁰⁸ "Noah would be safe.... The Covenant with him is confirmed.... His family shall be preserved, for his sake.... He is commanded to lay up...for his whole family.... Noah and his family safely escaped....

"Peter taught that Noah's deliverance from the universal deluge was a figure of baptism [First Peter 3:21].... Noah -- believing the promise of God -- gathered himself, his wife, and his children together....

"God, as in a matter of present concern, makes a Covenant with Noah and his family.... He transmits His Covenant to posterity.... The ignorance of the Anabaptists may be refuted, who deny that the Covenant of God is common to infants.... God promises salvation to a thousand generations." No wonder, then, that Noah's entire household was not at all submersed with the wicked -- but rather blessedly baptized, by rain falling from above on the roof of the ark! First Peter 3:20-21.

At Genesis 17:1-23, God re-affirms His Covenant with Abraham and his entire household. All of Abraham's hundreds of adult male household servants and all of their sons, including their week-old babies, were then circumcised. Cf. too at Genesis 14:14.

God here tells Abram: 'You shall be a father of many nations!' Calvin comments:¹⁰⁹ "He so extends the name of 'father' -- as to make it applicable to the whole World -- in order that the Gentiles...might from all sides combine in one family of Abram [cf. Matthew 28:19 and Mark 16:15-16]....

"Moses speaks of those sons who, being regenerate by faith, acquire the name and pass over into the stock of Abram.... It is the evident doctrine of Paul concerning the natural descendants of Abraham that they are holy branches which have proceeded from a holy root (Romans 11:16).... Nothing is more certain than that God made His Covenant with those sons of Abraham who were naturally to be born of him.... All Israelites were of the household of the Church, and sons of God and heirs of eternal life....

"The salvation of the race of Abraham was included in that expression, 'I will be a God to your seed!'... But if any infants were deprived by death of the [circumcisional] tokens of salvation -- He spared them, because they had done nothing derogatory to the Covenant of God.

"The same reasoning is at this day in force respecting baptism.... To consign [with Romanism] to destruction those infants whom a sudden death has not allowed to be presented for baptism before any neglect of parents could intervene, is a cruelty originating in superstition. But that the promise belongs [also] to such children, is not in the least doubtful."

On the other hand, "God 'adopts' the infant son in the person of his father -- so when the father repudiates such a benefit, the infant is said to [be] cut...off from the Church" Visible. Sadly, such is the case with the unbaptized children of Anabaptists and Baptists -- until those children themselves become baptized.

"Abraham...circumcised the whole of his family, as he had been commanded.... He must...have been devoted to God entirely, since he did not hesitate.... Abraham diligently took care to have them prepared for due obedience. And since -- he held them under holy discipline [cf. Genesis 18:19 and Exodus 12:43-49]....

"Let those, then, who embrace the promise of mercy to their children -- consider it as their duty to offer them to the Church, to be sealed with the symbol of mercy!... **Children derive some benefit from their baptism**.... Being ingrafted into the body of the Church, they are made an object of greater interest to the other members.... **God will take vengeance on everyone who despises to impress the symbol of the Covenant on his child** (Genesis 17:15) -- such contempt being a rejection and as it were abjuration of the offered grace!"

Regarding the Great Commission in Matthew 28:19, comments Calvin,¹¹⁰ "the Anabaptists have stormed greatly against Infant Baptism. But the reply is not difficult.... Christ orders them [His Ministers] to convey to all nations the message of eternal salvation -- and confirms it by adding the seal of Baptism....

"It cannot indeed be denied that, when He has once received them [the aliens] into His favour, He continues to bestow it on their children and their children's children.... Therefore, that promise which was formerly given to the Jews, must now be in force towards the Gentiles -- 'I will be your God, and the God of your seed after you.' Genesis 17:7."

Acts 2:38f commands: 'Be baptized every one of you..., for the promise is unto you and to your children!' Calvin comments:¹¹¹ "**Baptism...is nothing else but a sealing of the blessings which we have through Christ.... Baptism is a help for confirming and increasing our faith....**

"The promise was made first to the Jews and then **to their children**, and finally...to the Gentiles.... **God reckons the children with the fathers in the grace of adoption.**

"This passage therefore sufficiently refutes the Anabaptists, who deny baptism to the children of the faithful while they are still infants -- as though they were not members of the Church.... Peter spoke thus, because God adopted one nation as peculiarly His Own. And **circumcision** bears evidence that the right of **adoption** was shared even by **infants....**

"God made a Covenant with Abraham when he [Isaac] was not yet born -- because he [Isaac] was the seed of Abraham.... So Peter teaches that all the children of the Jews are covered by the same Covenant -- because the word continues in force which says 'I will be the God of your **seed.**'" Compare Genesis 17:7 and Isaiah 59:19-21.

After many Jews and proselytes and their children had been baptized unto Christ (in Acts 2:10 & 2:16-18 & 2:38f) -- Acts 8:12 declares that Philip in terms of the Great Commission went from Judaea to Samaria, where he "baptized both men and women." This means both males and females of whatever age.

Calvin comments here:¹¹² "The fact that baptism came after faith, is in accordance with Christ's institution.... Mark 16:16. For they ought to have been ingrafted into the body of the Church by faith -- **before** receiving the sign.

"Anabaptists are being quite absurd, in trying to prove from these verses [Acts 8:12-16] that infants must be kept back from baptism. Men and women could not have been baptized -- without making open confession of their faith. But they were admitted to baptism on this **condition** -- that their **families** were **consecrated** to God **at the same time**. For the Covenant is in these terms, 'I will be your God, and the God of your **seed.**' Genesis 17:7."

It was from while next going from Samaria, that Philip baptized the Ethiopian. Thus did Christ continue to "**sprinkle many nations**" and "see His **seed**" -- even as the Scripture passage the Ethiopian himself was then reading itself promised! Isaiah 52:15 to 53:10 *cf.* Acts 8:27-36. Indeed, all **nations** were now beginning to become **baptized** (Matthew 28:19)!

Regarding the Ethiopian, observes Calvin,¹¹³ "in some respects the...faith was not explicit.... Baptism is...the appendix of faith, and therefore subsequent in order.... Fanatics stupidly and wrongly [and anabaptistically] attack infant baptism on this pretext."

However: "The children of the godly are born sons of the Church, and are from the womb numbered among the members of Christ. Because God adopts...our children."

Commenting on Peter's baptizing of Cornelius's household in Acts chapter ten,¹¹⁴ Calvin states: ""Since baptism is an appendage to the spiritual grace -- a man who receives the Spirit is at the same time fit to receive Baptism.... The inference that ignorant men [anabaptistically] draw from this -- that infants must be debarred from baptism -- is absolutely groundless....

"Believers' children, who are born within the Church, are members of the family of the Kingdom of God -- from the womb.... God has adopted the children of believers before they are born.

"This testimony...powerfully refutes [also] the superstition of the **Papists**, who bind the grace of the Spirit to the signs.... Luke narrates that men who had not yet been initiated in baptism -- were **already** endowed with the Holy Spirit [Acts 10:1f,22,35]. He is showing that the Spirit is not shut up in baptism."

Peter soon gave a report to the other Apostles about this pre-baptismal faith of Cornelius's household. Acts 11:1f. Explained Peter of Cornelius: "He had seen an angel in his house, who stood and said to him...: 'All your household shall be saved'....

"John indeed baptized with water.... Inasmuch then as God gave them [Cornelius and his household] the like gift as He did to us who believed on the Lord Jesus Christ -- who was I, that I could withstand God [by withholding baptism from them]?" Acts 11:13-16f.

Here, Calvin again clearly castigates the Anabaptists:¹¹⁵ "Those who are **opposing Infant Baptism**, are waging **war on God**.... Those men are cruelly rejecting from the Church those whom the promise of God adopts into the Church.... Those whom God honours with the name of sons -- they deprive of the external symbol" of Infant Baptism!

Paul next told the Jews in the synagogue of Pisidian Antioch that God had fulfilled the promises made to the[ir] fathers. God had now fulfilled those same promises to their children. For God had raised up Jesus from the dead. Acts 13:14,32f.

Calvin here comments:¹¹⁶ "It is certain that Paul is here speaking about the natural children who derived their origin from the holy fathers.... Certain fanatics [the **Anabaptists**], who make allegories out of everything, imagine that no account is to be taken here of descendants -- but only of 'faith.' But with a fiction like that -- they are making meaningless the sacred Covenant of God which says: 'I will be your God, and the God of your seed.'

In Acts 16:13-16, the writer records that at Philippi "on the sabbath...a certain woman named Lydia -- a seller of purple from the city of Thyatira -- was worshipping God.... The Lord opened her heart, so that she gave attention to the things which were spoken by Paul. Then, when she and her household had been baptized, she besought us, saying: 'If you have judged me to be faithful to the Lord -- come into my home, and stay there!'"

Here Calvin comments:¹¹⁷ "It is clear...how in a short space of time, God had been effectively at work in Lydia. For there is no doubt that she genuinely embraced the **faith** of Christ, and gave her allegiance to Him -- **before** Paul admitted her to **baptism**.... Here, holy zeal and piety reveal themselves in the fact that she dedicates her **household** to God **at the same time**.... It certainly ought to be the common desire of all the godly to have their relatives who are under their charge, of the same faith.... Any man who wishes to rule over wife, children, and men-servants and women-servants in his home -- but will not trouble himself about giving any place to Christ -- **does not deserve** to be counted among the sons of God!"

Also to the penitent jailor in Philippi, Paul similarly commanded: "Believe on the Lord Jesus Christ, and **you shall be saved -- and your household!**" Paul and Silas then "spoke the Word of the Lord to him and to all that were in his house." Then he "**was baptized -- he and all his -- immediately.**" The jailor then "**rejoiced, believing in God with all his household.**" Acts 16:31-34.

Comments Calvin:¹¹⁸ "Luke again commends the godly zeal of the keeper [of the jail], because he dedicated his whole household to God. The grace of God is also reflected in that -- because He suddenly **brought a whole family to godly unanimity.**"

Consequently, Calvin concludes in his *Institutes of the Christian Faith*¹¹⁹ that there is not "anything plausible in the objection that we nowhere read of **even one infant** having been baptized.... For although this is not expressly narrated..., they are **not expressly excluded** when mention is made of any **baptized family** (Acts 16:15,32). What man of sense will argue from this that **they were not baptized?!**"

At Acts 19:4f, Calvin comments on some heretics whom Paul met in Ephesus:¹¹⁹ "The baptism of John was a sign of repentance and remission of sins.... There is no difference between it and our own baptism.... **We do not read that Christ baptized afresh** those who came over to Him from John [see John 3:22f & 4:1f]....

"Fanatical men of our day...have tried to introduce **Anabaptism**.... Yet I do **deny that the baptism of water was repeated.**" Here, at **Ephesus** too, there was only "**one baptism!**" Ephesians 4:4-6 *cf.* Acts 19:1-7.

Now when Paul had been somewhat earlier in Corinth, his chronicler Luke wrote that "**Crispus the ruler of the synagogue believed in the Lord with all his household.** And many of the Corinthians...believed and were baptized." Acts 18:8.

There, Calvin comments:¹²⁰ "Luke names two of those who believed, Crispus and Sosthenes, about whom Paul also speaks in First Corinthians chapter one [verse 14].... He says that Crispus was baptized by him" -- adding: "I baptized Crispus and Gaius...and I baptized also the household of Stephanus." First Corinthians 1:14-16.

Paul further indicates that "the household of Stephanus...is the firstfruits of Achaia, and...they...minister to the saints." First Corinthians 16:15. So too did "Aquila and Prisca...with the church that is in their house." First Corinthians 16:19.

Comments Calvin:¹²¹ "What a wonderful thing to be put on record -- that the name 'church' is applied to a single family! And yet, it is fitting that all the families of believers should be organized in such a way as to be so many little churches."

Indeed, at First Corinthians 10:1-2, Paul says that the Ancient Israelites too "all...were under the cloud and all passed through the sea [on dry land] and were all baptized unto Moses in the cloud." There, Calvin comments:¹²² "There is no point of difference between the Israelites and us.... They had the same sacraments...."

"Paul deals first with baptism, and he teaches that the cloud...was indeed like baptism [*cf.* Psalms 77:15-20 & 78:12-16].... He says they 'were baptized unto Moses'...."

"Anyone who will give proper attention to these things, will find nothing absurd in what Paul says.... He will see, both in spiritual substance and visible form, the closest agreement between the baptism of the Jews and ours!"

In Romans 2:28*f*, Paul says that being a 'Jew' is not outward. Neither is that circumcision which is outward in the flesh. But he is a 'Jew' who is one inwardly; and circumcision is that of the heart in the Spirit." Indeed, also in Colossians 2:11-13 Paul insists that uncircumcised Christian Gentiles "have been circumcised with the circumcision made without hands...by the circumcision of Christ" because they have been "buried with Him in baptism" -- so that "He has enlivened the uncircumcision of your flesh...through the faith of the operation of God."

Comments Calvin:¹²³ "It is He [Christ] Who circumcises the foreskin of our heart...not with the hand but by His Spirit.... Spiritual circumcision...we obtain...through baptism.... Circumcision was a literal sign. The same view must be taken of baptism...."

"In the second chapter to the Colossians, the Apostle makes the one to be not a whit more spiritual than the other. For he says that in Christ we 'are circumcised with the circumcision made without hands'.... In explanation of his sentiment, he immediately adds that we are 'buried with Him in baptism.'

"What do these words mean, but just that the truth and completion of baptism is the truth and completion of circumcision -- since they represent one [and the same] thing? For his object is to show that baptism is the same thing to Christians [and their infants] that circumcision formerly was to the Jews [and their infants].... Circumcision, which...corresponds to our baptism, was intended for infants."

Hebrews 6:1-2 refers to "the doctrine of baptisms." There, Calvin comments:¹²⁴ "The children of believers were baptized as infants." He also gives us the reason for this -- "since they were adopted from the womb."

Finally, at First Peter 3:19-21, that Apostle makes it very clear that God -- through the baptism-like rainwater on the roof of the ark -- preserved Noah's entire family therewithin. Even while God submersed and drowned to death the wicked outside that vessel.

Comments Calvin:¹²⁵ "The dead in the time of Noah, were unbelieving...[even] before they were drowned by the deluge.... Peter ascribes salvation only to Noah's **family**, and gives over to ruin all who were not within the ark.... In the common ruin of mankind, **Noah's family alone** escaped. He points out how this happened, and says that it was a kind of **baptism**....

"Our baptism is an antitype of the **baptism of Noah**.... He was preserved together with his small family. So too today, the death which is set forth in baptism -- is to us an entrance into life!"

(9) The baptismal theology of the genius of Geneva

It is very important to realize that it was Calvin's understanding of the **Holy Bible** alone -- which governed all of his theological statements elsewhere. This is true also of his evaluation of the practice of baptism during the post-apostolic course of Church History.

Thus the great Frenchman Calvin clearly describes the woes of the Western Church with great precision. Yet he still condemns the catabaptistic insistence of Anabaptists and others, in rejecting the once-and-for-all validity of triune baptisms previously [and even subsequently] administered even in the Romish Church. Thus the great genius of Geneva explains:¹²⁶

"As in ancient times there remained among the Jews certain special privileges of a Church -- so in the present day we deny not to the Papists those vestiges of a Church which the Lord had allowed to remain among them."

Too, "when the Lord had once made His Covenant with the Jews, it was preserved.... Nor could circumcision be so profaned by their impure hands, as not still to be a true sign and sacrament of His Covenant." That is, prior to Christ's incarnation.

So too with the Post-Patristic Church! Then also, explains Calvin, God "deposited His Covenant in Gaul, Italy, Germany, Spain, and England. When these countries were oppressed by the tyranny of [the Papal] Antichrist -- He, in order that His Covenant might remain inviolable, first preserved baptism there as an evidence of the Covenant. Baptism which, consecrated by His lips, retains its power in spite of human depravity.....

"A sacrament is not to be estimated by the hand of him by whom it is administered, but is to be received as from the hand of God Himself.... This confutes the error of the Donatists, who measured the efficacy and worth of the sacrament by the dignity of the minister.

Such in the present day are our [anabaptistic] Catabaptists, who deny that we [Protestants] are duly baptized -- because we were baptized in the Papacy by wicked men and idolaters. Hence, they furiously insist on Anabaptism.

"Against these absurdities we shall be fortified sufficiently, if we reflect that by baptism we were initiated not into the name of any man but into the name of the Father and the Son and the Holy Spirit.... Therefore that baptism is not of man but of God -- by whomsoever it may

have been administered. Be it that those who baptized us were most ignorant of God and all piety -- or were despisers -- still, they did not baptize us into a fellowship with their ignorance or sacrilege but into the Faith of Jesus Christ -- because the Name which they invoked was not their own but God's. Nor did they baptize into any other Name....

"It did not harm the Jews, that they were circumcised by impure and apostate priests. It did not nullify the symbol, so as to make it necessary to repeat it.... The objection that baptism ought to be celebrated in the assembly of the godly, does not prove that it loses its whole efficacy because it is partly defective....

"We do not abolish [baptism as] the institution of God, though idolaters may corrupt it. Circumcision was anciently vitiated [or defaced] by many superstitions, and yet ceased not to be regarded as a symbol of grace. Nor did Josiah and Hezekiah, when they assembled out of all Israel those who had revolted from God -- call them to be circumcised anew! [Indeed, how could they be? Jeremiah 9:25f]....

"We do not believe that the promise itself has vanished. We rather reflect thus: God in baptism promises the remission of sins, and will undoubtedly perform what He has promised to all believers....

"When the Lord invites the Jewish people to repentance -- He gives no injunction concerning another circumcision, though...they were circumcised by a wicked and sacrilegious hand.... Howsoever much the Covenant might have been violated by them, the symbol of the Covenant always remained according to the appointment of the Lord -- firm and inviolable.

"Solely therefore on the condition of repentance, they were restored to the Covenant which God had once made with them in circumcision. Though this which they had received at the hand of a covenant-breaking priest -- they themselves had polluted, as much as lay in them.... In regard to us, it [baptism] was indeed long buried on account of unbelief. Now, therefore -- let us with faith receive" its thus-offered benefits!

Elsewhere, Calvin adds:¹²⁷ ""The Jews were naturally accursed through being Adam's seed. But by supernatural and singular privilege, they were exempt and free from the curse -- since circumcision was a testimony of the adoption by which God had consecrated them to Himself. Hence they were holy.... As to their being impure -- it could not...abolish God's Covenant!

"The same thing ought at this time to prevail in the Papacy.... And so Paul says that the children of the faithful are holy; since **baptism does not lose its efficacy**, and the adoption of God remains fixed (First Corinthians 7:14)....

"In the Papacy, such declension has grown up through many ages.... And yet it is certain that a portion of God's Covenant remains among them.... Hence it arises that our baptism does not need renewal. Because although the Devil has long reigned in the Papacy, yet he could not altogether extinguish God's grace. Nay, a Church is among them. For otherwise, Paul's prophecy would have been false when he says that Antichrist was seated in the temple of God (Second Thessalonians 2:4). If in the Papacy there had been only Satan's dunghill or

brothel, and no form of a Church had remained in it -- this had been a proof that Antichrist did not sit in the temple of God."

In his *Institutes*, Calvin further says¹²⁸ of the catabaptistic Anabaptists that "they seem to think the weapon which they brandish irresistible.... They allege that Paul rebaptized those [twelve men at Ephesus] who had been baptized with 'John's baptism' (Acts 19:3-5)."

Yet "it seems to some [**Non-Anabaptists**] it was **a foolish imitator of John** -- who by a former 'baptism' [they had previously received from such an 'imitator'] **had initiated them into vain superstition!** This, it is thought, may be conjectured from the fact that they [the men at Ephesus] acknowledge their entire ignorance of the Holy Spirit -- an ignorance in which John never would have left his disciples....

"John's was a true baptism, and one and the same with the baptism of Christ [administered by His Apostles who had earlier been non-rebaptizing baptizeers and disciples of John the baptizer himself].... **I deny that they [the twelve at Ephesus] were re-baptized!**"

One should also see Calvin's *Instructions Against the Anabaptists*. There, he states on baptism, that in 'Article One' of *The Schleitheim Confession* of Sattler and his Anabaptists -- "these poor fanatics [mis]cite the usage and practice of the Apostles [Acts 19:2ff]....

"But of **children** who belong to the Church before they depart their mother's womb..., their fathers and forefathers received the promise upon which their baptism is founded.... Peter testifies to the Jews that they are children of the promises..., inasmuch as they are descendants of Abraham's race (Acts 2:39 & 3:25).... Otherwise, it would be in vain for Saint Paul to say that a child of a believing father or mother is sanctified -- who would be impure, if he [such a child] were born of and descended from unbelievers (First Corinthians 7:14).

"Seeing then that the Holy Spirit, Author and Source of all sanctification, testifies that the children of Christians are holy -- is it our business to exclude them from such a benefit? Thus, if the **truth** of baptism is in them -- how can we dare deprive them of the **sign**, which is less significant and inferior?"

"But the Anabaptists reply that the custom and practice of the Apostles was to the contrary.... They think they have a passage that is precisely in their favour, in Acts 19:2ff -- where it is written that Saint Paul, having discovered certain disciples who had not yet received the Holy Spirit, 'rebaptized' them....

"They cannot accept anything other than that Saint Paul rebaptized these disciples -- owing to their ignorance. But if it is necessary for baptism to be repeated **on these grounds**, then why weren't the **Apostles** rebaptized who three years after their baptism [by John!] were so filled with errors and misleading opinions -- as to think that the Kingdom of Jesus Christ was earthly?" Thus Calvin, referring to Acts 1:5-8.

"As for **ourselves**," adds Calvin, "we would constantly require a **lake** or **river** in readiness -- **if** it were a matter of receiving baptism anew, every time our Lord should purge us of error!" But, of course, such is not at all the case!

Calvin also wrote: "**We** maintain...that in **baptism**...the **forehead** is **sprinkled** with **water**."¹²⁹ Further:¹³⁰ "The meaning of **baptism**...is set before us, when the water is **poured** upon the **head**....

"The blood of Christ...was **shed**, in order to wipe away all our stains.... We receive the fruit of this cleansing, when the Holy Spirit **sprinkles** our consciences with that sacred **blood**. Of this, we have a **seal** in the **Sacrament**."

The above applies also to the **babies** of believers. Thus Calvin next goes on to observe: "**We baptize infants**.... God, under the Old Testament, in order to show Himself [to be] **the Father of infants**, was pleased that the promise of salvation should be **engraven on their bodies** by a visible sign.

"It were unbecoming to suppose that, since the advent of Christ, believers [now] have less to confirm them.... The force and...the substance of **baptism** are common [also] to **children**. To deny them the sign, which is inferior to the substance, were manifest injustice.... **Children are to be baptized**.... They are heirs of the blessing promised to the **seed** of believers!"

Finally, we should note how Calvin thrashes the pagan antipaedobaptistic arguments of the unitarian and pantheistic Anabaptist Michael Servetus. Declares the genius of Geneva:¹³¹ "I am unwilling to annoy the reader with the series of conceits which Servetus, not the least among the Anabaptists -- nay, the great honour of this crew -- when girding himself for battle, deemed...to be...'arguments'....

"He [Servetus] at length calls in -- the assistance of [the pagan Egyptian god Thoth alias] Trismegistus, and the [syncretistic] Sybils, to prove that sacred ablutions are fit only for adults. See how 'honourably' he thinks of Christian baptism -- when he tests it by the profane rites of the Pagans, and will not have it administered except in the way pleasing to Trismegistus!

"**We** [however] defer more to the authority of **God**, Who has seen it meet to consecrate **infants** to Himself -- in order to change, in our **baptism**, that...law which God enacted in circumcision.... These reprobate spirits, as if they were under the influence of frenzy, introduce the grossest absurdities in defence of their errors.... I trust I have made it apparent how feebly Servetus has supported his friends the Anabaptists....

"No sound man can now doubt how rashly the Church is disturbed by those who excite quarrels and disturbances because of paedobaptism.... It is of importance to observe what Satan means by all this craft -- *viz.* to rob us of the singular blessing of confidence and spiritual joy....

"How sweet it is to pious minds to be assured...that they are...in favour with their heavenly Father!.... See how He acts towards us as a most provident Parent..., consulting and providing for our children....

"The design of Satan in assaulting paedobaptism with all his forces, is to keep out of

view...that attestation of divine grace.... In that way, not only would men be impiously ungrateful for the mercy of God -- but be less careful in training their children to piety....

"It is no slight stimulus to us to **bring them up in the fear of God** and the observance of His Law, when we reflect that from their birth they have been considered and acknowledged by Him as His children. Therefore, if we would not maliciously obscure the kindness of God -- let us present to Him our infants, to whom He has assigned a place among His friends and family, that is, the members of the Church!"

(10) Consistently-Biblical baptism for today!

In his book *An Introduction to the Baptists*, British Baptist Erroll Hulse wisely indeed does not claim¹³² any 'apostolic succession' or even any 'early-patristic' ancestry for Baptists. But he does claim that the former "playboy" Conrad Grebel practised the Anabaptists' "first baptism" in Switzerland in 1525.

That was when Grebel "baptized Blaurock" the ex-priest -- and when during the following week "thirty-five were baptised by affusion (pouring) at Zollikon." Indeed, the submersionist Hulse even claims that another Anabaptist pioneer, "Menno Simons, [was] probably the most successful of the early Baptists" (*sic*).

Strange "Baptists" were these! As Ex-Romanists, they all repudiated mediaeval Romish submersion! Even according to Baptist Hulse himself, these "early Baptists" rebaptized folks by "affusion" or "pouring" -- a mode of baptism which no Baptists today regard as valid!

Were we to wish, we could dwell for a long while on some of the quainter views of many of the more sectarian (Ana)Baptists. We merely record that it was precisely the Unitarians in Spain and Italy and Poland and Lithuania who pioneered the total submersion of those Anabaptists. We also point to the naked submersions of some -- and to the forward-leaning triple submersions of others -- within various groups of German Baptists.¹³³

Yet instead of examining those extraordinary eccentricities, we rather proceed straight to the later British and Anglo-American Baptists. For it was they who invented and finally adopted the baptismal mode of backward-leaning and fully-clothed onefold submersion.

The British Baptists originated with John Smyth (1565-1612). He started practising "believers' baptism" (*sic*). Then, during 1639, in Rhode Island, Roger Williams and eleven others were "baptized" (*sic*) -- and the first Baptist Church in America was constituted.

Now it should be observed that after Smyth had 'baptized' himself -- or rather '**re-baptized**' himself (and indeed rebaptized himself) -- he was '**re-re-baptized**' by the Dutch Mennonite Anabaptists (by way of **pouring**). It should also be noted that after Williams was **submersed**, he later renounced that submersion as being invalid -- because administered by someone not yet himself submersed.

As the Scottish Baptist J.G.G. Norman informs us:¹³⁴ "John Smyth, father of English

General Baptists..., baptized himself!" This he did in 1609; by affusion. Thereafter he was again 'baptized' by way of pouring, in Holland. Worse yet. After thus becoming a Mennonite -- Smyth personally embraced their heretical christology.¹³⁵

The noted English Baptist Rev. Professor Dr. West has drawn attention to what he regards¹³⁶ as "the first statement by an Englishman arguing for believers' baptism. It is Smyth's pamphlet: *Character of the Beast*."

Sadly, that is a diatribe -- "666"(!) -- against the historic Christian Church's apostolic practice of infant baptism. The latter must be renounced, held Smyth, as "profanation" and as the baptism of "Antichrist."¹³⁷

After Smyth's death while a Mennonite, his colleague and successor Thomas Helwys in 1611 drew up the first English *Baptist Confession*. At first, he denied original sin; always, he maintained an Arminian soteriology.¹³⁸

Indeed, Helwys's *Baptist Confession* -- while indeed confining baptism only to those who have confessed Christ -- still says nothing about submersion.¹³⁹ However, he not only identified Romanism with the first beast but the Church of England as the second beast -- of Revelation thirteen!¹⁴⁰

Smyth and Helwys were both Arminian (Ana)Baptists. The first so-called 'Calvinistic' or rather 'Particular Baptist' congregation was formed, in England, only in the 1630s. Yet by 1638, this new faction had rejected Scriptural sprinkling and had lapsed into sacramentalistic submersionism. Then, following that declension -- in 1641, Edward Barber was the first English Arminian or General Baptist to advocate dipping.¹⁴¹

The famous American-Swiss Church Historian Rev. Professor Dr. Philip Schaff has informed us¹⁴² that "in America the Baptists trace their origin chiefly...to Roger Williams.... He was immersed by Ezekiel Hollyman [during 1639] -- and, in turn, immersed Hollyman and ten others.

"This was the first Baptist church on the American Continent. But a few months afterwards, he [Williams] renounced his rebaptism -- on the ground that Hollyman was unbaptized [meaning unsubmersed], and therefore unauthorized to administer the rite to him."

Clearly, it never dawned on Roger Williams that nobody had baptized John the baptizer. Nor, earlier, had anyone circumcised Abraham before he started circumcizing others. Yet it was the unbaptized John (and apparently by pouring or sprinkling) who validly baptized Jesus. And it is the Latter's baptism alone which gives validity to **all Christian baptisms!**

Incredibly -- the apostate Roger Williams pleaded¹⁴³ for the complete toleration everywhere on Earth even of Islam, Judaism and Paganism! He accordingly rejected the British and American Puritans and their Christonomic Theocracy.¹⁴⁴ Far more unfortunately, the Dutch and English (Ana)Baptist heresies of Williams have now massively corrupted especially the United States -- and, thence, also most of the rest of the Anglo-Saxon World.

In July 1643, the National Assembly of infant-sprinkling British Puritans had convened at Westminster. Swiftly, the (Ana)Baptists reacted. Arising out of their disputation against the leading Anglican Puritan Rev. Dr. Daniel Featley, they quickly produced their 1644 *Confession of the Seven Churches of London* -- alias their *London Confession*.¹⁴⁵

Thus did they issue their own 1644 symbol. Intriguingly, it was subtitled:¹⁴⁶ *Confession of Faith of those churches which are commonly...called 'Anabaptist'* (emphasis of F.N. Lee). This novelly alleged a single submersion to be the only valid form of baptism. Therein, it alleged that the candidate's total submersion (alias his being dunked or **dipped under** the water) -- is indeed necessary.

After the appearing of the sacramental parts of the British Puritans' *Westminster Confession* (about which soon below), the *London Confession* of the 'Anabaptists' re-appeared again in 1646. But this time, with several additions and alterations.

Held that antipaedobaptistic and submersionistic *London Confession*: "Baptism is an Ordinance of the New Testament...to be dispensed **only upon persons professing faith**.... The way and manner of the dispensing of this ordinance, the Scripture holds out to be **dipping or plunging the whole body under water**.... The word *baptizo*, signifying to dip under water -- yet so as with convenient garments both upon the administrator and subject, with all modesty."¹⁴⁷

Comment is redundant. For in Biblical and Patristic baptism, the baptizees were not submersed but **sprinkled**. And the body-part baptized -- the **face** -- was then never clothed 'with convenient garments' (*sic!*), but was always **naked** (as too with Protestants today).

Now the Protestant views of Luther and Zwingli and Calvin against both the Romanists and the (Ana)Baptists, were distilled and excellently summarized in the seventeenth-century *Westminster Standards*. These were drawn up by the greatest (and decade-enduring) assembly of international Bible Scholars the World has ever seen. To these, in conclusion, we now turn.

The absurd allegations contained in the 1644 *Baptist Confession* of the seven congregations in London "called Anabaptist" -- soon became apparent upon the 1646 publication of the *Westminster Confession* of the British Puritans which refuted them. See Dr. F.N. Lee's *I Confess! Holy Scripture, the Westminster Confession and the Declaratory Statement: their Relationship to One Another in the Presbyterian Church of Australia*.¹⁴⁸

Of the various Westminster Standards, the *Westminster Directory for the Publick Worship of God* had appeared already in February 1645. "Baptism," it declared,¹⁴⁹ "is not unnecessarily to be delayed.... The **child to be baptized**...is to be presented by the father....

"Before baptism, the Minister is to use some words of instruction...shewing that...**the seed and posterity of the faithful born within the Church have by their birth interest in the Covenant** and right to the **seal** of it.... They are **Christians and federally holy before baptism**, and **therefore are they baptized**....

"He [the minister] is to **baptize the child with water** which, for the manner of doing it,

is not only lawful but sufficient and most expedient to be **by pouring or sprinkling of the water on the face of the child** without adding any other ceremony." By the latter is meant the 'salt and spittle' as well as the submersions of post-midpatristic Romanism (and also of post-reformational Baptists).

In the above *Directory*, especially the expression "**baptize the child with water**" should be noted. Not "under water" but "with water."

Next, the *Westminster Confession* was finalized. It states¹⁵⁰ that "**the first Covenant** made with man was a Covenant of works wherein life was promised to Adam and in him **to his posterity**. [Hosea 6:7 & First Corinthians 15:22 & 15:45f &] Romans 10:5 & 5:12-20...

"God gave to Adam a Law -- as a Covenant of works by which **He bound him and all his posterity** to...perpetual obedience. Genesis 1:26f & 2:17; Romans 2:14f." For, even God's very first Covenant with man -- like all others -- bound both parent and descendants.

The mediaeval Petrobrusians had denied infants could demonstrate their worthiness and thus be saved. Accordingly, they rejected the baptism of babies. Also their descendants, the Anabaptists, rejected the baptism of infants -- and equivocated on their salvation. So too do **their** stepchildren, the Baptists.

But the Calvinistic *Westminster Confession* summarily declares¹⁵¹ that "elect infants dying in infancy are regenerated and saved by Christ through the Spirit, Who worketh when and where and how He pleaseth. Luke 18:15f; Acts 2:38f; John 3:3,5; First John 5:12; Romans 8:9; John 3:8."

At man's creation, the 1647 *Westminster Confession* continues,¹⁵² "**marriage was ordained...for the increase** of mankind with a legitimate issue and **of the Church with an holy seed**. Malachi 2:15....

"The catholick or universal church which is invisible, consists of the whole number of the elect.... **The Visible Church** which is also catholick or universal...consists of all those throughout the World that **profess** the true religion, **together with their children** -- and is **the family of God**. First Corinthians 7:14; Acts 2:39; Ezekiel 16:20f; Romans 11:16; Genesis 3:15 & 17:7....

"Unto this catholick Visible Church -- Christ hath given the Ministry, Oracles and **Ordinances of God**.... Matthew 28:19 & Isaiah 59:21." In the last two prooftexts, taken together, also **infant baptism** is indicated.

Specifically, the *Confession* goes on,¹⁵³ "baptism is a sacrament...and **seal** of the Covenant of grace.... **Dipping** of the person into the water is **not** necessary; but **baptism is rightly administered by pouring or sprinkling water upon the person**. Hebrews 9:10-22; Acts 2:41 [also vv. 14-18 & 33] & 16:33; Mark 7:4." See too Psalms 77:15-20 & 78:12-16; Joel 2:16,23,28f; First Corinthians 10:1-2; and First Peter 1:2 & 3:20f.

This means not only that "dipping" (though valid) -- and, *a fortiori*, even submersion -- is

"unnecessary" for baptism. It also means that **baptism** is "**rightly**" administered by "pouring or **sprinkling**" and **not** by **submersion**.

Thus, one already baptized by the faulty mode of submersion, in the Name of the Trinity, should be deemed to have been baptized validly -- even though the correct method was not followed "**rightly**" or properly. Indeed, although the mode of the baptism so such a one was **irregular** -- he or she should never again be re-baptized "rightly" (*viz.* by way of the Biblical mode of **sprinkling**). For his baptism, though deficient, was not unefficient.

"Also the **infants** of one or both **believing parents**, are **to be baptized**. Genesis 17:7-9; Galatians 3:9,14 [and vv. 27f]; Colossians 2:11f; Acts 2:38f; Romans 4:11f; Mark 10:13f; Luke 18:15f.... **It be a great sin to contemn or neglect this ordinance.** Luke 7:30 & Exodus 4:24-26.... **Baptism is but once to be administered to any person.** Titus 3:5."¹⁵⁴

The *Westminster Larger Catechism* was adopted in October 1647. "God doth not leave all men to perish in the estate of sin and misery, but" -- it states¹⁵⁵ -- "bringeth them into an estate of salvation by the second Covenant...of grace [Genesis 3:15].... Under the New Testament...the same Covenant of grace was and still is to be administered in...the administration...of baptism. Matthew 28:19f.....

"Baptism is a sacrament of the New Testament wherein Christ hath ordained the washing with water...to be a sign and seal of ingrafting into Himself.... Baptism is not to be administered to any that are out[side] of the Visible Church....

"Infants descending from parents either both or but one of them professing faith in Christ and obedience to Him, are in that respect within the Covenant -- and to be baptized. Genesis 17:7f; Colossians 2:11f; Acts 2:38f; Romans 4:11f; First Corinthians 7:14; Matthew 28:19; Luke 18:15f; Romans 11:16.... **Baptism is to be administered but once...., and that even to infants.**"¹⁵⁶

Finally, the *Westminster Shorter Catechism* was adopted in November 1647. It insists¹⁵⁷ that "baptism is a sacrament wherein the washing with water in the Name of the Father and of the Son and of the Holy Ghost doth signify and seal our ingrafting into Christ and partaking of the benefits of the Covenant of grace and our engagement to be the Lord's. Matthew 28:19; Romans 6:4; Galatians 3:27.

"Infants of such as are members of the visible church, are to be baptized. Acts 2:38f; Genesis 17:10; Colossians 2:11f; First Corinthians 7:14."

Both Scripture and the *Westminster Standards* thus see rebaptism as a sin. It is a transgression of the Law of God. For the Decalogue commands that God be worshipped only in the authorized way -- and not be worshipped through any 'graven images' (or idols such as rebaptism) contrary to His revealed will.

In Old Testament times, bodily circumcision is unrepeatable -- and recircumcision was and is impossible. Deuteronomy 10:16 & 30:6 and Jeremiah 4:4 & 9:25-26.

Circumcision has now been replaced by baptism. So baptism too is unrepeatable -- and rebaptism impossible. Romans 4:11-25 & 6:1-5; Galatians 3:6-29; Colossians 2:11-13.

Only unitarians and heretics practised 'rebaptism' in apostolic and post-apostolic times. Mark 7:3-8; Acts 19:1-3; First Corinthians 11:18f & 15:29. To the True Visible Church of the Triune God, there was only one baptism -- trinitarian, life-long, and unrepeatable. Matthew 28:19f; Mark 16:15f; Romans 6:3-23; Ephesians 4:4-6; Colossians 2:6-16.

Hebrews 6:1-6 implies that those who get themselves rebaptized, recrucify Christ. Thus too Ambrose, Chrysostom, John of Damascus, and Zwingli. For it commands: "Do not again lay down...the doctrine of baptisms!" Indeed, such who do so, thereby "crucify to themselves the Son of God afresh." See Francis Nigel Lee's *Rebaptism Impossible*.¹⁵⁸

The *Westminster Confession of Faith*¹⁵⁹ declares that "the sacrament of baptism is **but once** to be administered to any person. Titus 3:5."

The *Westminster Larger Catechism*¹⁶⁰ rightly insists that the Second Commandment requires the proper "**receiving** of the sacraments. Matthew 28:19." Indeed, the Third Commandment requires that the "sacraments...be holily and reverently used...by an holy profession."

"**Holily and reverently used!**" This means all the baptized Orthodox and Protestants and Romanists and their children constantly need to "improve their baptism" -- by living the way all the baptized should. Romans 6:1-13 and *Westminster Larger Catechism* 167.

Too, the *Westminster Larger Catechism*¹⁶¹ requires "that baptism is to be administered **but once** with water -- to be a sign and **seal of our regeneration and ingrafting into Christ**. Matthew 3:11 & Galatians 3:27."

But once! Anabaptists and Baptists -- note well! For the sin of rebaptism denies Christ's work, for us, once-and-for-all. So **too** does the sin of leaving your babies unbaptized. Exodus 4:23-26 and Colossians 2:11-12, and the *Westminster Confession of Faith* 28:5n.

There is indeed some good -- in Anabaptists, Baptists, Orthodox, Protestants, and Romanists. But what is good in them, is not original; and what is original, is not good. All the baptized must be faithful to the Triune God in Whose Name they have been baptized

Therefore too, repent of your rebaptisms -- all rebaptized (Ana)Baptists! Arise, and bring also your unbaptized babies into fellowship with the Christian Church!

Endnotes

- 1) Tertullian: *On Baptism*, ch. 3.
- 2) Jerome's *Letter 69:6* (to Oceanus), and also his *Dialogue against the Luciferians* 6.
- 3) O. Cullmann: *Baptism in the New Testament*, SCM Press, London, 1956 ed., p. 13.
- 4) Genesis 6:5-12 & 8:21 *cf.* Job 14:4 & 15:14.

- 5) Exodus 14:13-29 & 15:4-10 and Psalms 77:16-20 & 78:12-14 *cf.* First Corinthians 10:1-2.
- 6) F.N. Lee: *Baby Belief Before Baptism*, Whitefield Theol. Seminary, Lakeland, 1991, pp. ix + 656.
- 7) Dan. 4:22-23 (Aramaic *mittal* and Greek Septuagint *drosou* alias "lie wet under the dew-drops"); and Dan. 5:21 (Aramaic *mittal...yitstabba'*...and Greek Septuagint *drosou...ebaphee* alias "moistened under the dew").
- 8) F.N. Lee: *Sprinkling is Scriptural*, in *The Presbyterian*, Bristol (England), July 1990.
- 9) Origen IV:241 (in R.W. Dale's *Judaic Baptism* [1871], Loewe Belfort, Toney Ala., 1991, p. 328f).
- 10) Basil III:428 (in Dale's *Jud. Bap.* 329).
- 11) Gregory Nazianzen II:421 (in Dale's *Jud. Bap.* 329).
- 12) Ambrose I:727f (in Dale's *Jud. Bap.* 329f and also in his *Christic Baptism and Patristic Baptism* [1874], Loewe Belfort: Toney Ala., 1995, p. 537).
- 13) Amb. III:173-75 (in Dale's *Pat. Bap.* 521).
- 14) Justin Martyr's *Fragment X* (in Migne's *Patrologia Graeca* VI:1596); Irenaeus's *Fragment from the Codex of Mark*, Ven. 534, fol. 220 (Cod. Coislin 3); Tert. *Against Marcion* 4:9; Cyril's *Polished Discourse on Leviticus* (in Migne PG 79 cols 557 A-B & 560 C-D & 561B & 576f).
- 15) Amb. IV:829 (in Dale's *Jud. Bap.* 185 *cf.* 194).
- 16) Jerome V:341 (in Dale's *Pat. Bap.* 534).
- 17) Amb. III:173-75 (in Dale's *Jud. Bap.* 346 and *Pat. Bap.* 521).
- 18) *Jevamoth* c. iv. fol. 621.
- 19) *Chetuboth* I fol. 11.
- 20) J. Lightfoot: *Horae Hebraicae et Talmudicae*, I-VI, 1658f (on Matt. 3:16) -- and Lightfoot's *Harmony on John* (1:25).
- 21) J. Lightfoot.: *A Commentary on the New Testament from the Talmud and Hebraica*, Hendrickson Pubs., Peabody Ma., ed. 1989, 2:55-66.
- 22) E. Schürer: *A History of the Jewish People in the Time of Jesus Christ*, T. & T. Clarke, Edinburgh, 1910, II:2:319-23.
- 23) A. Edersheim: *On the Baptism of Proselytes*, in his *The Life and Times of Jesus the Messiah*, Longmans, Green, and Co., London, 1912 ed., pp. 745-47.
- 24) E. Leyrer: *Proselytes of the Jews*, in Schaff-Herzog *Encyclopaedia of Religious Knowledge*, III:1941.
- 25) W. Cruickshank: *Proselyte, Proselytism*, in ed. Hasting's *Encyclopaedia of Religion and Ethics*, 10:399-403.
- 26) J. Gilroy: *Proselyte*, in ed. Hastings's *Dictionary of the Bible*, T. & T. Clark, Edinburgh, 1914 ed., pp. 766f.
- 27) A.J.H.W. Brandt: *Baptism, Jewish*; in Hastings's *E.R.E.*, 2:408f.
- 28) *Encyclopaedia Judaica*, Keter, Jerusalem, 1971, Volume 11 columns 82-83.
- 29) *Op. cit.* p 33, citing "Kelim chap. 25, Mishnah 1."
- 30) Hippolytus: *Discourse on the Holy Theophany*, 2-6.
- 31) Lactantius: *Divine Institutes*, IV:15.
- 32) Amb.: *On Abraham*, II:11:81-84.
- 33) Lightfoot's *Horae Heb. et Talm.* (on Matt. 3:16) -- and his *Harm. on John* (1:25).
- 34) J. Lightfoot: *Comm. on N.T. from Talm. and Hebraica*, 2:55-66.
- 35) W. Wall, *The History of Infant Baptism*, Oxford U.P., 1862, I pp. 13 & 18f & 28f and IV p. 226.
- 36) O. Cullmann: *op. cit.*, pp. 72 & 78 & 72.
- 37) Bartlet, J.V.: *Baptism, Early Christian*; in Hastings's *E.R.E.* 2:379.
- 38) See: *Didachee* chs. 2 and Irenaeus's *Against Heresies* IV:16-18.
- 39) See: (First) Clement of Rome's *Epistle to the Corinthians* ch. 1 and *Diognetus* ch. 5.
- 40) Irenaeus's *op. cit.* II:33-34; Tertullian's *Resurrection of the Flesh*, chs. 18 & 37; Chrysostom's *28th Homily on Hebrews* (11:37f); and Augustine's *City of God* XIII:7-9 and *Epistle* 166:3:6f.
- 41) See: *Did.* 2:3-8 & 3:1-7 & 11:2-12 & 16:3-4; *Ist Clem.* 1:1-2; *Barn.* ch. 20; Ignatius's *Epistle to*

- the Ephesians* chs. 9,16,19; *Shepherd of Hermas* II:11:1f; Tatian's *Greeks* 1 & 12; Justin Martyr's *First Apology* 14 & 30; Theophilus's *Epistle to Autolycus* II:8; Athenagoras's *Plea* chs. 26f; Irenaeus's *op. cit.* I:13-16; Clement of Alexandria's *Stromata* IV:16f & VIII:18; Caius's *Fragment against Proclus* 2 and *Muratorian Canon* 4; Hippolytus's *Refutation of Heresies* V:3 & VIII:12 & X:22f; Origen's *Contra Celsus* III:24 & VII:3-4 & VIII:48; and Eusebius's *Church History* IV:26 & V:16.
- 42) On Christian Patristic writings, see esp.: Clement of Rome's *First Epistle to the Corinthians* chs. 9:4 & 12:5 & 17 & 38 & 46; *Didachee* 7:1-3; Barnabas's *Epistle* 6,8,9,11,13f; *Shep. Herm.* I:3:3-7,29 & II:2:1 & II:4:3 & III:9:16,17,29-31; Justin Martyr's *First Apology* chs. 15 & 61-64, his *Dialogue with Trypho* (chs. 14-19,23-24,29,46,66,86,104); and his *Frag.* 10 & 1; and Irenaeus's *op. cit.* I:21:1 & II:22:4 & III:17:1-7 & III:18:7 & IV:22:1.
- 43) Philo III:230f.
- 44) Philo: *On Sobriety*.
- 45) Philo: *Life of Moses*, 3:15.
- 46) F. Josephus: *The Antiquities of the Jews*, 3:6:2 & 8:6.
- 47) *Ib.* 4:4:6.
- 48) Clement or Rome I:620 (in Dale's *Pat. Bap.* 477).
- 49) *Ib.* I:797 (in Dale's *Pat. Bap.* 540).
- 50) *Didachee* III:9 & VII:1-3 & IX:5.
- 51) *Epistle of Barnabas*, chs. 8 & 11.
- 52) Justin Martyr: *To Trypho the Jew* 536 (in Dale's *Pat. Bap.* 540).
- 53) Justin: *Op. Sp.* 1340 (in Dale's *Jud. Bap.* 381).
- 54) Clement of Alexandria: *Strom.* 7:5.
- 55) Clem. Alex.: *Exhort. Gen.* 1:94-6 & 10:12-23,59-60 (and *Kelim* chap. 25, *Mishnah* 1).
- 56) Clem. Alex.: *Paedagogue* I:6f & III:11.
- 57) Tertullian I:1212-13 & 1202 & II:862 & III:1082 & II:734 (in Dale's *Pat. Bap.* 610 & 516 & 519 & 569 & 541 & 549f).
- 58) Tert.: *On Baptism* 4 & 5 & 18.
- 59) Tert.: *On Repentance* 6.
- 60) Tert.: *De Corona* 3 & 4. On sprinkling further, see too: Basilides (in Eusebius's *Church History* 6:5); Clement of Alexandria (*Strom.* 1:23 & 4:22 & 5:11 & 6:4 and his *Paedagogue* 1:6f & 3:9-11f and *Exhortation to the Heathen.* 1:94-9 & 10:12f & 12:92 and *Who is the Rich Man?* 34,40,42); Hippolytus (10:856); and Origen's *Commentary on Matthew* (at Huett's *Rhotomag.* 1668 XIII:331) and his *Commentary on John* 6:13 and his *Hexapla* at I [III] Kgs 18:33f.
- 61) Eusebius: *Church History*, 6:19:12f.
- 62) Origen II:850 (in Dale's *Pat. Bap.* 500).
- 63) Orig.: *Homily 8 on Leviticus 12*.
- 64) Orig.: *Homily 9 on Joshua* (8:33).
- 65) Orig.: *Hexapla*, at First Kings 18:34 LXX (in Dale's *Pat. Bap.* 535); and Orig. *Comm. John* (6:13).
- 66) Orig.: *Homily on Luke 14:2* (regarding 2:22a).
- 67) Orig.: *Commentary on Romans* (ch. 5).
- 68) Cyprian: *Ep.* 58(64).
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- 70) Cyp.: *Epistles* 72(73):17 and 74(75 or 69):12-16.
- 71) A.W. Argyle: *Baptism in the Early Christian Centuries* (ed. A. Gilmore's *Christian Baptism*, Lutterworth, London, 1959, p. 202f & n. 8). Further, on Cyprian, see too his *Ep. to Magnus* 12,13,16 (cf. Migne's *PL* III:1196-2000); his *Epistles* 72 or 73 and 74 or 75 and 76 or 69 (citing Num 19:8 & 8:5f), and 70 and 72 and 73:17 cf. Euseb. *op. cit.* 6:5,43 and Petavius's *Opus de Theol. Dog.* and Wall's *op. cit.*, Oxford, 1844, I:142-60 & II:386.
- 72) His M.Div. and Dr. Sac. Theol. dissertations (respectively in 1990 and 1991 at Whitefield Theological Seminary in Florida). See too his 1989 Ed. D. and his 1991 D.R.E. dissertations

- on *Catechism Before Communion* (pp. 117f & 126f & 201f) and *Baby Belief Before Baptism* -- both at the Dominion School of Education in Florida.
- 73) S. Angus: *Religious Quests of the Graeco-Roman World*, Murray, London, 1929, pp. 166f & nn. 1.
- 74) B.V. Miller: *The Eucharistic Sacrifice*, Burnes Oates & Washbourne, London, 1930, p. 17.
- 75) Greg. Naz.: *Oration 40* (parts:17 & 28).
- 76) Greg. Naz. II:850 (in Dale's *Pat. Bap.* 558).
- 77) Chrysostom: *40th Homily on Genesis*.
- 78) Chrys. III:1:463 & II:1:223 (in Dale's *Pat. Bap.* 500 & 487).
- 79) Amb. (I:727 (in Dale's *Pat. Bap.* 537), and his *Commentary (50:1) on Luke (1:17)*).
- 80) Aug.: *On Free Will* III:23.
- 81) Aug.: *De Peccatis Meritis*, 50:1:25 & 50:1:33.
- 82) Aug.: *Epistle to Dardanus*.
- 83) Dionysius Alexandrinus (in Mosch.: *Prat. Spir.* 176); Eusebius (*op. cit.* 6:5 and *Conc. Nic.* canon 12); Lactantius (*Inst. Div.* 4:15); Athanasius (*Quaest. ad Ant.* in Migne's *PG* 28:C-D [760A-C] and *Quaest. ad Ant.* [in *PG* 28:644C-D,760A-C] cf. Sozomen's *Hist. Eccl.* 2:17 and *Cons. Epon.* 26; the *Apostolic Constitutions* 6:15; Cyril of Jerusalem (*Cat.* 3:4,15,16 & 16:30); Hilary (1:238); Basil (3:428); Greg. Naz. (*Orat.* 34:17; & 39:1-3,17 and *Disc.* 4); Gregory of Nyssa (*On Chr. Bapt.*); the *Second Council of Constantinople* (canon 7); Amb. (1:727f & 3:399 & 3:424 & 4:827-29 & 4:875); Didymus of Alexandria (713); Jerome (5:341f and *In Ps.* 50(51):7 and *In Ezek* 36:22f & 16:4 and *In Zech* 13:1); Cyril of Alexandria (*In Isa.* 4:4 & *Polished Disc. on Lev.* 14:1-7 and *Disc. on Book of Num.* ch. 19); Theodoret (*Hist. Eccl.* 3:10-12 & 5:18 on Ps. 51 [LXX = 50:1-7] and on Ezek 36:25 & Zech 13:1 and *Comm. in Ep. Heb.* 910) and *Armenian Liturgical Codex* (as cited in R. Ayres's excellent sourcebook *Christian Baptism*, Kelly, London, n.d., pp. 620-24).
- 84) Basil III:428 (in Dale's *Pat. Bap.* 536).
- 85) Greg. Nys.: *In Bapt. Chr.* (in Migne's *PG* 46:592).
- 86) Jerome V:341 (in Dale's *Pat. Bap.* 534).
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- 89) Amb.: *On Repentance* II:7:12.
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- 93) *Arm. Liturg. Cod.* (cited in Ayres's *op. cit.*, pp. 620-24).
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- 95) M. Luther: *The Babylonian Captivity of the Church* (1520), in *Works* (Holman, II:171 & 218-26).
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About the Author

Dr. Francis Nigel Lee was born in 1934. His father was an Atheist, yet he married a Roman Catholic who raised their baptized baby Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

Nigel, converted to Christ in 1955, has never been rebaptized. He had the joy of leading both of his parents to Christ. He and his wife Nellie have two children, Johanna who teaches at Parkridge High School and Anna Marie who teaches at Earnshaw State College. All live in Brisbane, Australia.

Both daughters were baptized but once, when infants -- one by Dr. Carl McIntire and the other by Dr. Lee. By God's grace, all in Dr. Lee's family keep on improving their baptism -- by professing and serving Christ as Lord.



