

Cyril's *Polished Discourse on Leviticus* (in Migne PG 79 col. 557 A-B & 560 C-D & 561B & 576f); and Amb. IV:829 in Dale's *Jud. Bap.* 185 cf. 194 ("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).

¹¹ Jerome V:341, in Dale's *Pat. Bap.* 534 ("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").

¹² The apocryphal II Macc. 1:19-36 states that Neemias, finding water, "commanded them to draw it up and to bring it" -- and that "Neemias commanded the priest to sprinkle with the water" (Amb. III:173-75 in Dale's *Jud. Bap.* 346 and *Pat. Bap.* 521 comments: "This water when sprinkled by the order of Neemias...is said to be a type of Christian baptism" and that "the narrative of the sacrifice offered by Neemias, betokens the Holy Spirit and the baptism of Christians."

The Talmudic *Jevamoth* c. iv. fol. 621 states: "If anyone becomes a proselyte, he is like a newborn child." *Chetuboth* I fol. 11 adds: "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. J. Lightfoot in his *Horae Hebraicae et Talmudicae* (on Matt. 3:16) and in his *Harmony on John* (1:25) states: "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!" He explains in his *Commentary on the New Testament from the Talmud and Hebraica* (Hendrickson Pubs., Peabody Ma., ed. 1989, 2:55-66) 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 proselytess -- 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*]."

E. Schürer states in his *History of the Jewish People in the Time of Jesus Christ*, T. & T. Clarke, Edinburgh, 1910, II:2:319-23: "According to the Talmud..., on the occasion of admitting proselytes...into the Jewish communion, three things were necessary: (1) *miylaah*, circumcision; (2) *ḥbiylaah*, baptism...; and (3) *harṣaa' 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'chusar 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 *Life and Times of Jesus the Messiah*, Longmans, Green, and Co., London, 1912 ed., pp. 745-47, writes: "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.* Ex.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* III:1941) article titled *Proselytes of the Jews*, Leyrer states: "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 (Ex. 12:44), may also be called proselytes. The children of a heathenish slave born in the house, were circumcised [Ex. 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.... Matt. 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.

Cruikshank, in his *Hastings's Encyclopaedia of Religion and Ethics* 10:399-403 article on proselytes, states: "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 Dictionary of the Bible* (T. & T. Clark, Edinburgh, 1914 ed., pp. 766f) article *Proselyte*, Gilroy states: "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 *E.R.E.* 2:408f. article on judaic baptism, A.J.H.W. Brandt observes 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 [as distinct from submersion], 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 Ex. 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."

The Post-Christian Judaistic *Encyclopaedia Judaica* (Keter, Jerusalem, 1971, 11:82-83) declares⁸ 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. 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 as 'running water.' The *Judaica* (citing "Kelim chap. 25, Mishnah") further 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. Matt. 15:1-9 and Mark 7:1-4).

¹³ The A.D. 210 Church Father Hippolytus implies John baptized Jesus by sprinkling water upon His head. In his *Discourse on the Holy Theophany* (2-6), 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 A.D. 300 Church Father Lactantius states in his *Divine Institutes* (IV:15) that Jesus Himself was *tinctus* (tinctured) alias "baptized by the prophet John at the river Jordan...so that He might save the Gentiles also by [His] baptism -- that is, by the **dew** of purification."

¹⁴ Amb, in his *On Abraham*, II:11:81-84, implies 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. Gen. 17:1-14 and I Kgs. 18:33-35.

Lightfoot states (*Horae Heb. et Talm.* on Matt. 3:16 and *Harm. on John* 1:25 and *Comm. on N.T. from Talm. and Hebraica* 2:55-66.): "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 [Gen. 17:9-14 *cf.* Col. 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!"

Both Anabaptists and Baptists err in their claim that covenantal infants would have been refused baptism by John the baptizer and also by Christ's Own Ministers. For those claims to have been correct, says 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.... 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*, Oxford Univ. Press, Oxford, 1862, I pp. 13 & 18f & 28f and IV p. 226), is germane. To John the baptizer, explains Wall, "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 [Matt. 3:9 & 19:13-15 *cf.* Gen. 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 there being some among them [*cf.* Gen. 17]!"

Prof. Dr. O. Cullmann insists in his *Bapt. in the New Test.* pp. 72 & 78 & 72: "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...Mark 10:13ff (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 [antecedently 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."

¹⁵ The Pharisaical Jews then cleansed or "baptized" their naked hands by sprinkling them -- While Jesus was on Earth. "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.* Matt. 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.* Heb. 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.* Heb. 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 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 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!" Matt. 15:5-9. Indeed, 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.

¹⁶Lightfoot explains (*Comm. on N.T. from Talm. and Hebraica* 2:55-66.): "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 (*op. cit.* pp. 72 & 78 & 72) well shows 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?";]

¹⁷J.V. Bartlet: *Baptism, Early Christian*; in Hastings's *E.R.E.* 2:379.

- ¹⁸ See: *Didachee* chs. 2 and Irenaeus's *Against Heresies* IV:16-18.
- ¹⁹ See: Clement of Rome's *First Epistle to the Corinthians* ch. 1; and the *Epistle to Diognetus* ch. 5.
- ²⁰ See: 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.
- ²¹ *Did.* 2:3-8 & 3:1-7 & 11:2-12 & 16:3-4; *1st 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's *First Apology* 14 & 30; Theophilus's *Epistle to Autolytus* II:8; Athenagoras's *Plea* chs. 26f; Irenaeus's *op. cit.* I:13-16; Clement Alex.'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.
- ²² On Christian Patristic writings, see here 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.
- ²³ Philo III:230f.
- ²⁴ Philo: *On Sobriety*.
- ²⁵ Philo: *Life of Moses*, 3:15.
- ²⁶ F. Josephus: *The Antiquities of the Jews*, 3:6:2 & 8:6.
- ²⁷ *Ib.* 4:4:6.
- ²⁸ Clement or Rome I:620 (in Dale's *Pat. Bap.* 477).
- ²⁹ *Ib.* I:797 (in Dale's *Pat. Bap.* 540).
- ³⁰ *Didachee* III:9 & VII:1-3 & IX:5.
- ³¹ *Epistle of Barnabas*, chs. 8 & 11.
- ³² Justin Martyr: *To Trypho the Jew* 536 (in Dale's *Pat. Bap.* 540).
- ³³ Justin: *Op. Sp.* 1340 (in Dale's *Jud. Bap.* 381).
- ³⁴ Clement of Alexandria: *Strom.* 7:5.
- ³⁵ Clem. Alex.: *Exhort. Gen.* 1:94-6 & 10:12-23,59-60 (and *Kelim* chap. 25, *Mishnah* 1).
- ³⁶ Clem. Alex.: *Paedagogue* I:6f & III:11.
- ³⁷ Tertullian's I:1212-13 & 1202 & II:862 & III:1082 & II:734 (in Dale's *Pat. Bap.* 610 & 516 & 519 & 569 & 541 & 549f) states "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!"
- Tertullian's *On Baptism* 4 & 5 & 18 seems: to favour sprinkling as the best form of baptism; to concede the baptismal force of Matt. 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 also disadvises the infant baptism till then (and ever subsequently) practised in the Church Universal till then and also for ever thereafter. The latter fact is evidenced also in his *On Repentance* 6 ("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 proto-pentecostalist Semi-Montanism from about A.D. 200 onward, Tertullian seems to have embraced the triple submersionism of that heterodox semi-pagan and re-paganizing sect. Yet even in his *De Corona*, 3 & 4, he admit sthat even such sectarian antipaedobaptist submersionism lacks "positive Scriptural injunction."

- 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 *Paedag.* 1:6f & 3:9-11f and *Exhort. to Heath.* 1:94-9 & 10:12f & 12:92 and *Who is the Rich Man* 34,40,42); Hippolytus (10:856); and Origen's *Comm. on Matt.* (at Huett's *Rhotomag.* 1668 XIII:331) and *Comm. on John* 6:13 and *Hexapla* at I Kgs 18:33f (*LXX III Kgs* 18:33).
- ³⁸ Eusebius: *Church History*, 6:19:12f.
- ³⁹ Origen II:850 (in Dale's *Pat. Bap.* 500).
- ⁴⁰ Orig.: *Homily 8 on Leviticus* 12.
- ⁴¹ Orig.: *Homily 9 on Joshua* (8:33).
- ⁴² Orig.: *Hexapla* at First Kings 18:34 *LXX* (Dale's *Pat. Bap.* 535); and Orig. *Comm. on John* (6:13).
- ⁴³ Orig.: *Homily on Luke* 14:2 (regarding 2:22a).
- ⁴⁴ Orig.: *Commentary on Romans* (ch. 5).
- ⁴⁵ Cyprian: *Ep.* 58(64).
- ⁴⁶ Cyp.: 1147 (in Dale's *Pat. Bap.* 535).
- ⁴⁷ Cyp.: *Epistles* 72(73):17 and 74(75 or 69):12-16 (citing Num 19:8 & 8:5f) and 70 and 73:17) *cf.* Euseb. *op. cit.* 6:5,43 and Petav. *Opus de Theol. Dog.* and Wall's *History of Infant Baptism*, Oxford, 1844, I:142-60 & II:386. See further, also Cyprian's *Ep. to Magnus*).
- ⁴⁸ Cyp.: *Epistle to Demetrianus*.
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- ⁵³ Greg. Naz.: *Oration 40* (parts 17 & 28).
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- ⁵⁸ Aug.: *On Free Will* III:23.
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- ⁶² Basil III:428 (in Dale's *Pat. Bap.* 536).
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- ⁶⁴ Jerome's *Letter* 69:6 (to Oceanus) and also his *Dialogue against the Luciferians* 6.
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- ⁷⁴ See esp. in our next section 5 below.
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- ⁸⁵ See n. 83.
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- ⁹⁵ *Ib.* Q. 68,1.
- ⁹⁶ *Ib.* V pp. 708f (citing Thomas's *Summa* III.62.6).
- ⁹⁷ *Ib.* III.66.9; 67:3; 68:9; 72:1.
- ⁹⁸ Schaff: *Ch. Hist.* V p. 711.
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- ²³⁶ *Op. cit.* in Gilmore's *op. cit.* p. 250.
- ²³⁷ Williams's *Rad. Ref.* p. 381.
- ²³⁸ Williams & Mergal's *op. cit.* p. 223.
- ²³⁹ Kurtz's *op. cit.* II p.408.
- ²⁴⁰ Kramer's *op. cit.* p. 72.
- ²⁴¹ H. Bouwman's *David Joris*, art. in the *Dutch Chr. Enc.* I pp. 571f.
- ²⁴² Williams & Mergal's *op. cit.* p. 223 n. 57.
- ²⁴³ *Ib.* p. 511.
- ²⁴⁴ *Op. cit.* p. 123.
- ²⁴⁵ *Rad. Ref.* pp. 381f & 511f.
- ²⁴⁶ Williams & Mergal, pp. 204-25.
- ²⁴⁷ Estep's *op. cit.* p. 108; and Norman's *Philips* & D. Jellema's *Menno Simons (1496-1561)* in Douglas's *op. cit.* pp. 650 & 776.
- ²⁴⁸ Bouwman's *op. cit.*, p. 114.
- ²⁴⁹ Williams & Mergal: *op. cit.* p. 223 and their nn. 55 & 58 cf. p. 261f.
- ²⁵⁰ Estep's *op. cit.* pp. 122f.
- ²⁵¹ *Op. cit.* f. 32b; 893a.
- ²⁵² *Op. cit.*, f. 32b; 893a. Also quoted from M. Simons's *Foundation Book* [or *Fundamentboek*] by De Moor's *Comm. on Marck P. V.* p. 492sq., and by C. Vitringa's *Doctrine* VII.

- ²⁵³ E. Hulse: *op. cit.*, p. 11.
- ²⁵⁴ Menno: *op. cit.* pp. 16-23 & 414 (cited in Berkouwer's *op. cit.* pp. 80f & 89).
- ²⁵⁵ Estep's *op. cit.* p. 200: "Apparently all Anabaptists of the sixteenth century believed that the Lord's return was imminent." See too Wall's *op. cit.*, II:161.
- ²⁵⁶ Williams's *Rad. Ref.* pp. xx & 15.
- ²⁵⁷ J. Calvin's *Tracts and Treatises*, Eerdmans, Grand Rapids, 1958, II pp. 265 & 358.
- ²⁵⁸ *Rad. Ref.* pp. 323f & 610f (also citing Calvin's *Opera* VIII col. 496).
- ²⁵⁹ Kurtz *op. cit.* II p.409f.
- ²⁶⁰ Williams's *Rad. Ref.* pp. 652 & 692 cf. 656.
- ²⁶¹ *Op. cit.*, p. 114.
- ²⁶² H.C. Vedder: *Balthazar Hübmaier*, Putnam, New York, 1905, p. 144.
- ²⁶³ Newman: *op. cit.* pp. 336f.
- ²⁶⁴ *Rad. Ref.* pp. 666f.
- ²⁶⁵ *Ib.* p. 669.
- ²⁶⁶ *Op. cit.* II pp. 400f.
- ²⁶⁷ W. Klaassen's *Anabaptism: Neither Catholic nor Protestant*, Conrad, 1973 -- and I.B. Horst's *The Radical Brethren: Anabaptism and the English Reformation to 1558*, De Graaff, 1972.
- ²⁶⁸ *Op. cit.* p. 142.
- ²⁶⁹ *Mennonite Quarterly Review*, January 1950, p. 25.
- ²⁷⁰ Schaff's *Creeeds* I p. 841; & *Ch. Hist.* VII pp. 442f.
- ²⁷¹ See especially his *Rad. Ref.* pp. XX,268-73,311-17,322f,335f,605f,621f,858f.
- ²⁷² *Ib.* p. 133.
- ²⁷³ See Schaff's *Creeeds* I p. 844 n. 3 para. 2; and W.J. M'Glothlin's art. *Anabaptism* (in J. Hastings's *Encyclopädia of Religion & Ethics*, Clark, Edinburgh, 1925, I, xii & 406f).
- ²⁷⁴ B.W. Farley: *Introduction to Calvin's Libertines*, p. 15.
- ²⁷⁵ Schaff's *Creeeds* I p. 844 n. 3 last para.
- ²⁷⁶ F.N. Lee: *Biblical Private Property Versus Socialistic Common Property*, art. in *Ex Nihilo Technical Journal*, Sunnybank, Brisbane, Australia, III, 1988. See too his *Communist Eschatology*, Craig Press, Nutley N.J., 1974, pp. xxiv + 1177.
- ²⁷⁷ F.N. Lee's *Quarterly Communion at Biblical Seasons Annually*, Addendum C in his *Catechism Before Communion!*, pp. 210-20.
- ²⁷⁸ See 'The Cover Letter' in Yoder's *The Legacy of Michael Sattler*, Herald, Scottsdale, 1973, pp 35f. Emphases mine -- F.N. Lee.
- ²⁷⁹ Farley, in Calvin's *Libertines* p. 283 n. 5.
- ²⁸⁰ See below at nn. 326-332f.
- ²⁸¹ P. Smith: *The Age of the Reformation*, Holt, New York, 1920, p. 154.
- ²⁸² See Schaff's *Creeeds* I p. 844 n. 3 para. 2.
- ²⁸³ Schaff's *Creeeds* I:844 & n. 3; cf. Winer's *Confessions of Christendom*, Clark, Edinburgh, 1873 p. 30.
- ²⁸⁴ M'Glothlin's *Anabaptism* (in Hastings's *ERE* I) p. 407 col. 2.
- ²⁸⁵ D.M. Lake's *Baptism* in ed. Douglas's *op. cit.* pp. ix & 100.
- ²⁸⁶ Estep's *op. cit.* p. 209.
- ²⁸⁷ M. Simons's *Opera Omnia* f. 778, 264sq. & 493; D. Philips's *Handbook of the Christian Doctrine and Religion* f. 32 & 264.
- ²⁸⁸ Simons's *op. cit.* f. 155sq., 175sq., 471, 751, 881sq.; Philips's *op. cit.* f. 32 sq. & 269sq.
- ²⁸⁹ Simons's *op. cit.* f. 30a,176,756b,811; Philips's *op. cit.* f. 34.
- ²⁹⁰ Simons: *Opera Omnia* f. 778, 264sq. & 493. See too Philips: *op. cit.* f. 32 & 264.
- ²⁹¹ Simons: *op. cit.* f. 155sq., 175sq., 471sq., 751sq., 881sq.; Philips: *op. cit.* f. 32sq. & 269sq.
- ²⁹² Simons: *op. cit.* f. 30a, 176, 756b, 811; Philips: *op. cit.*, f. 34.
- ²⁹³ Ch. 17.
- ²⁹⁴ J.C. Wenger in *Mennonite Quarterly Review* XII:148. Cf. J.J. Kiwiet's *Pilgram Marbeck*, Oncken, Kassel, 1957, pp. 101f.

- ²⁹⁵ J. Oecolampadius: *Instruction Against Rebaptism*, cited in Kramer's *op. cit.* p. 159.
- ²⁹⁶ J. Oecolampadius: *Answer to Balthazar Hubmaier's 'Little Book Against...Infant Baptism'* -- in Kramer's *op. cit.* p. 159.
- ²⁹⁷ J. Oecolampadius: *First Basle Confession* (1532), art. 12.
- ²⁹⁸ Cited in G.H. Williams: *op. cit.* pp. 201f.
- ²⁹⁹ Schenck: *op. cit.* p. 28.
- ³⁰⁰ *First Helvetic Confession*, art. XI.
- ³⁰¹ Art. 20-21 (21-22).
- ³⁰² Arts. 25f.
- ³⁰³ J. Calvin's 1536 *Preface to Francis King of France*, para. 7, in the Reformer's *Institutes of the Christian Religion*, Clarke, London, ed. 1957, I p. 17.
- ³⁰⁴ J. Calvin's *Preface to his Commentary on the Book of Psalms*, Eerdmans, Grand Rapids, 1963, I pp. xl-xlix.
- ³⁰⁵ *Inst.* IV:17:13-15..
- ³⁰⁶ *Ib.* I:9:1.
- ³⁰⁷ *Ib.* II:8:26.
- ³⁰⁸ *Ib.* III:3:14.
- ³⁰⁹ *Ib.* IV:16:1 (English and French).
- ³¹⁰ J. Calvin's *Second Defence of the Sacrament in Answer to the Calumnies of Westphal*, in Calvin's *Tracts & Treatises*, Ieerdmans, Grand Rapids, 1958, pp. 336.
- ³¹¹ *Inst.* I:13:22
- ³¹² J. Calvin: *Concerning Scandals* (1550), Eerdmans, Grand Rapids, 1978, pp. vii & 66-67.
- ³¹³ *Ib.* IV:16:31.
- ³¹⁴ *Corpus Reformatorum* (ed. G. Baum, E. Cunitz & E. Reuss, Brunswick, 1863-1900) VIII:615.
- ³¹⁵ *Rad. Ref.* pp. 612-14.
- ³¹⁶ T.B. van Halsema: *This Was John Calvin*, Zondervan, Grand Rapids, 1959, pp. 96 & 121.
- ³¹⁷ *Op. cit.* p. 19.
- ³¹⁸ Williams: *op. cit.* p. 597. Cf. too Calvin's *Letter to Farel, 21st January 1546*.
- ³¹⁹ *Selected Works of John Calvin*, ed. J. Bonnet, Baker, Grand Rapids, ed. 1983, IV:1 pp. 172f.
- ³²⁰ Cited in Williams: *op. cit.* pp. 590f.
- ³²¹ See Calvin's *Tracts & Treat.*, III p. 413.
- ³²² *Preface by John Calvin to a Friend*, in *Tracts & Treat.*, III pp. 414f.
- ³²³ See Calvin's *To the Reader* (of his *Psychopannychia*), in *Tracts & Treat.*, III pp. 416f.
- ³²⁴ *Tracts & Treat.*, III pp. 423f,450f,457, 459f.
- ³²⁵ *Ib.* p. 490.
- ³²⁶ *Inst.* IV:20:2.
- ³²⁷ J. Calvin: *Brief Instruction for Arming All the Good Faithful Against the Errors of the Common Sect of the Anabaptists*, in his *Treatises Against the Anabaptists and Against the Libertines*, Baker, Grand Rapids, ed. 1982, p. 43.
- ³²⁸ *Ib.* pp. 44f.
- ³²⁹ *Ib.* pp. 56f.
- ³³⁰ *Ib.* pp. 76f.
- ³³¹ *Ib.* p. 82.
- ³³² *Ib.* pp. 82f & 90f.
- ³³³ *Ib.* pp. 106f.
- ³³⁴ *Ib.* pp. 119,123,135f,138, 141.
- ³³⁵ *Ib.* pp. 156.
- ³³⁶ (Editor) B.W. Farley's *Introduction to Calvin's Against the Libertines* (in his *Treatises Against the Anabaptists and the Libertines*, pp. 170f).
- ³³⁷ *Ib.* pp. 213-25.
- ³³⁸ *Ib.* pp. 232f.

- ³³⁹ *Ib.* pp. 279f.
- ³⁴⁰ *Ib.* pp. 282 n. 5 (thus Farley).
- ³⁴¹ *Ib.* pp. 287f.
- ³⁴² *Ib.* pp. 290f.
- ³⁴³ *Ib.* pp. 299-336.
- ³⁴⁴ *Inst.* IV:19:11.
- ³⁴⁵ *Catechism of the Church of Geneva: Of the Sacraments*, 1545, in *Tracts and Treatises*, Eerdmans, Grand Rapids, 1958 ed., II pp. 86-89.
- ³⁴⁶ *Inst.* IV:16:26 & *Comm.* on Mt. 19:14.
- ³⁴⁷ *Comm.* on Mt. 28:19.
- ³⁴⁸ *Comm.* on Acts 2:38-39.
- ³⁴⁹ *Comm.* on Acts 8:12-16.
- ³⁵⁰ *Comm.* on Acts 10:47 & 11:17.
- ³⁵¹ *Comm.* on Acts 13:32f.
- ³⁵² *Inst.* IV:15:22, 1559 ed.; compare the 1550 ed. where it is located in a discussion of the Lord's Supper (*Corp. Ref.* I:1038). See too Calvin's *Opera Selecta* (ed. P. Barth & W. Niesel, Munich, 1926-36).
- ³⁵³ Calvin's 1536 edition of his *Institutes*. See *Corp. Ref.* I:118 & I:982 (compare too I:1038, in n. 292 above).
- ³⁵⁴ After the rapid apostasizing of Simon the sorcerer (Acts 8:9-23), he too is said to have started 'baptizing' others in(to) his own name. Later, also his 'disciple' Menander did likewise. See Tertullian's *Against All Heresies* ch. 1 and his *On the Soul* ch. 50; Irenaeus's *Heresies* I:21; Epiphanius's *Heresies* 22; and Theodoret's *Heretical Fables* I:2 & II:7. Also the Montanists later invalidly 'baptized' "in the Name of the Father, Son and Montanus"; and/or "in the Name of the Father, Son and Priscilla"; and/or "in the Name of the Father, Son and Maximilla." See Basil's *Epistolary Canons* I:7; Theophylact's *On Luke* 24 p. 546; the *Council of Laodicea* (canon 8); the *First Council of Constantinople* (canon 7); and Jerome's *Epistle 54* (to Marcella against Montanus). Also Marcus the sorcerer invalidly 'baptized' -- "in the name of the unknown Father of all things; in the name of truth, the mother of all things; and in the name of Jesus who descended for the union and redemption and communion of the principalities or powers." See Theodoret's *Heretical Fables* I:9 and Irenaeus's *Heresies* I:18 and Epiphanius's *Heresies* 34 and Eusebius's *Church History*.
- ³⁵⁵ *Ib.* IV:16:8-9.
- ³⁵⁶ *Comm.* on Rom. 4:10-12 and *Inst.* IV:16:15.
- ³⁵⁷ *Ib.* IV:16:18 (*cf.* Kramer's *op. cit.*, p. 136 n. 1).
- ³⁵⁸ *Inst.* IV:16:19f.
- ³⁵⁹ *Comm.* on I Pet. 3:19-21.
- ³⁶⁰ *Inst.* IV:16:20-22.
- ³⁶¹ *Ib.* IV:16:31-32.
- ³⁶² *Reply by John Calvin to Letter by Cardinal Sadolet to the Senate and People of Geneva*, in *Tracts and Treatises*, Eerdmans, Grand Rapids, ed. 1958 (I pp. 1,23,36).
- ³⁶³ J. Calvin's *Antidote to the [Romish] 'Articles Agreed Upon by the Faculty of Sacred Theology of Paris'*, Art. I (in Calvin's *Tracts & Treat.*, I pp. 74f).
- ³⁶⁴ J. Calvin's *Refutation of the 'Adultero-German Interim Declaration' on the True Method of Reforming the Church*, in his *Tracts & Treat.* III pp. 253,269,275.
- ³⁶⁵ J. Calvin's 1547 *Appendix to the Tract on the True Method of Reforming the Church*, in his *Tracts & Treat.* III pp. 346f.
- ³⁶⁶ J. Calvin: *Sermons on Deuteronomy*, Banner of Truth, Edinburgh, ed. 1987, pp. 500 & 505a (30-40).
- ³⁶⁷ *Ib.*, pp. 1078 & 1083b (30-40).
- ³⁶⁸ J. Calvin's *Second Defence of the Sacrament in Answer to the Calumnies of Westphal*, in his *Tracts & Treat.* II pp. 264f, 313, 319f, 327f & 336-40.

- ³⁶⁹ Ch. 26.
- ³⁷⁰ *French Confession*, arts. 28 & 35 and 39-40.
- ³⁷¹ J. Calvin's *True Partaking of the Flesh and Blood of Christ in the Holy Supper*, in his *Tracts & Treat.* II pp. 501 & 534f.
- ³⁷² *Op. cit.* pp. 209.
- ³⁷³ *Ib.* p. 778.
- ³⁷⁴ *Op. cit.* p. 210.
- ³⁷⁵ Williams: *Rad. Ref.* pp. 780f.
- ³⁷⁶ J. Jewel's *Works* (1560), ed. Ayre, Cambridge, 1850 ed., IV:1240f.
- ³⁷⁷ *Op. cit.* p. 209.
- ³⁷⁸ W.A. Curtis: *History of Creeds and Confessions of Faith*, Clarke, Edinburgh, 1911, pp. 172f.
- ³⁷⁹ E.J. Bicknell: *A Theological Introduction to the Thirty-nine Articles of the Church of England*, Longman Green & Co., London, ed. 1939, pp. 14f. Cf. Wall's *op. cit.*, II:180f.
- ³⁸⁰ *Ib.* p. 28.
- ³⁸¹ *Ib.* p. 70.
- ³⁸² *Ib.* pp. 121f.
- ³⁸³ *Ib.* p. 154.
- ³⁸⁴ *Ib.* pp. 161-63.
- ³⁸⁵ *Ib.* p. 165.
- ³⁸⁶ *Ib.* p. 188.
- ³⁸⁷ *Ib.* pp. 218f.
- ³⁸⁸ *Ib.* p. 219.
- ³⁸⁹ *Ib.* p. 220.
- ³⁹⁰ *Ib.* p. 221.
- ³⁹¹ G.F. Maclear & W.W. Williams: *An Introduction to the Articles of the Church of England*, Macmillan & Co., London, 1896, pp. 16 and 200f.
- ³⁹² *Ib.* p. 201.
- ³⁹³ *Ib.* p. 201 n. 3.
- ³⁹⁴ *Ib.* pp. 279 & 289f.
- ³⁹⁵ *Ib.* p. 291.
- ³⁹⁶ *Op. cit.*, pp. 16 and 236f & n. 1.
- ³⁹⁷ *Ib.* p. 404.
- ³⁹⁸ *Ib.* pp. 442f.
- ³⁹⁹ *Ib.* pp. 443f.
- ⁴⁰⁰ *Ib.* pp. 463f.
- ⁴⁰¹ *Ib.* pp. 479f.
- ⁴⁰² *Ib.* pp. 527f.
- ⁴⁰³ *Ib.* p. 528.
- ⁴⁰⁴ *Ib.* p. 556.
- ⁴⁰⁵ *Creeds* III p. 514.
- ⁴⁰⁶ *Ib.* I p. 615 & n. 2.
- ⁴⁰⁷ *Op. cit.* p. 20 n. 2.
- ⁴⁰⁸ K. Reed: *A Warning Against the Anabaptists by John Knox*, Presb. Heritage, Dallas, 1984, pp. 1-3.
- ⁴⁰⁹ Knox's *Works* IV:261-74 (cf. IV:257-60), as cited in Reed's *op. cit.* pp. 21f.
- ⁴¹⁰ *Works* V:121f & 189 (cited in Reed's *op. cit.* pp. 4 & 13).
- ⁴¹¹ *Works* II:117 (in Schenck's *op. cit.* p. 38 at n. 121).
- ⁴¹² Art. 23.
- ⁴¹³ *First Book of Discipline* ch. II 2nd Hd. 1-3; cf. IV 4th Hd. (1) 1-3; cf. XI 9th Hd. (1) 4. In F.M. Bradshaw: *Basic Documents on Presbyterian Polity*, Christian Education Committee, Presbyterian Church of Australia, 1984, pp. 11, 14, 36.
- ⁴¹⁴ *Rad. Ref.* p. 789f.

- ⁴¹⁵ *Testimony Before a Judge in Surrey 29 May 1561* (cited in Williams's *Rad. Ref.* p. 789f).
- ⁴¹⁶ Williams's *Rad. Ref.* p. 784.
- ⁴¹⁷ *Ib.* p. 216.
- ⁴¹⁸ Against the Romanists, *Belg. Conf.* art. 15; against the Anabaptists, art. 34 & *cf.* n. 144.
- ⁴¹⁹ Arts. 7, 18, & 36. See too Wall's *op. cit.* II:177.
- ⁴²⁰ G. de Brés: *The Radical Origin and Foundation of the Anabaptists*, ed. 1608, Bk. III.
- ⁴²¹ *Ib.* f. 200b,271b,215b,216a.
- ⁴²² *Ib.* f. 252b,253a,255a.
- ⁴²³ *Ib.* f. 257a, *cf.* Kramer's *op. cit.* p. 207, and Kuyper's *Sacraments* (in his *Dogmatic Dictations*, Kok, Kampen, 1909, VI p. 140).
- ⁴²⁴ *Ib.* f. 268a.
- ⁴²⁵ *Ib.* f. 256a-b,257b,258a.
- ⁴²⁶ *Ib.* 260a,245ab.
- ⁴²⁷ *Ib.* f. 290a.
- ⁴²⁸ Cited by C.F. Herschberger in his book *The Recovery of the Anabaptist Vision*, Herald, Scottsdale Pa., 1957, p. 204.
- ⁴²⁹ Ch. 11.
- ⁴³⁰ Ch. 20.
- ⁴³¹ Chs. 20 & 29.
- ⁴³² Ch. 30.
- ⁴³³ *Op. cit.* p. 206.
- ⁴³⁴ See above at nn. 129f.
- ⁴³⁵ See above at nn. 125f.
- ⁴³⁶ See above at nn. 146f.
- ⁴³⁷ See above at nn. 159f.
- ⁴³⁸ See above at nn. 149f & 213f.
- ⁴³⁹ See at nn. 167f.
- ⁴⁴⁰ See at nn. 204f.
- ⁴⁴¹ P. Datheen: *Protocol of the Dialogue with the Anabaptists*, 1571.
- ⁴⁴² M. Alting: *Prot. of the Dialog. with the Anab.*, 1580.
- ⁴⁴³ J. Taffin: *Instruction Against Errors of Anabaptists*, 1580f.
- ⁴⁴⁴ F. Junius: *Theological Theses on Paedobaptism*, ed. 1735.
- ⁴⁴⁵ L. Trelcatius Sr.: *Common Places*, 1587.
- ⁴⁴⁶ L. Trelcatius Jr.: *Scol. et Meth. Loc. Comm. S. Theol. Inst.*
- ⁴⁴⁷ G. Snecanus: *The Basis of...the Sacrament...of Baptism.*
- ⁴⁴⁸ J. Kimedoncius: *Answer to the Anabaptist Dirk Philip's 'On the Baptism of our Lord Jesus Christ'*, 1590.
- ⁴⁴⁹ P. Bontemps: *Manifold Errors of the Anabaptists or Mennonites*, 1602.
- ⁴⁵⁰ Thus: Bastingius; Gomarus; Acronius; Grevinchoven; Seu; Du Bois; Donselaer; Venhuizen; Moded; Buschius; Tayus; Costerus; Nicolai; Langspergius; Amspringius; Vossenholius; and especially Faulkelius (the writer of the *Short Compendium to the Heidelberg Catechism*). See in Kramer's *op. cit.* pp. 238-41.
- ⁴⁵¹ See above at nn. 159f. Compare too Calvin's successor Beza's *Abstersion of the Calumnies of Tilemann Hesshus* (the Gnesio-Lutheran). Brandenburg is the central province of Prussia, with Berlin as its capital. From the beginning of the seventeenth century onward, its Lutheran Hohenzollern princes embraced Calvinism. They sponsored the three *Brandenburg Confessions*: the 1614 *Confession of Sigismund* (or Siegmund); the 1631 *Leipzig Colloquy*; and the 1645 *Declaration of Thorn*.
- ⁴⁵² Univ. of Glasgow Press, London, 1931, pp. 243-47.
- ⁴⁵³ *Of the Administration of the Sacraments: and First, of Baptism*, in *The Subordinate Standards and Other Authoritative Documents of the Free Church of Scotland*, Edinburgh, 1933, pp. 293f.

- ⁴⁵⁴ L.B. Schenck's *op. cit.* p. 39.
- ⁴⁵⁵ C.G. M'Crie: *The Confessions of the Church of Scotland*, MacNiven and Wallace, 1907, pp. 51-52 (cited in Schenck's *op. cit.*, p. 57; and in A.F. Mitchell's *The Scottish Reformation*, Baird Lectures for 1899, Edinburgh, pp. 103 & 112f).
- ⁴⁵⁶ *Creeds* III p. 526.
- ⁴⁵⁷ *The Westminster Assembly*, 1972 ed., pp. 176f.
- ⁴⁵⁸ *Irish Articles* Arts. 61f & 64f.
- ⁴⁵⁹ *Irish Articles*, arts. 89-91.
- ⁴⁶⁰ *Decrees of Dordt* I:17, in *The Doctrinal Standards of the Dutch Reformed Church* p. 92. Compare too Gravemeijer: *op. cit.* III:20:22 p. 139.
- ⁴⁶¹ *Decrees of Dordt*, Rejection of Error 8.
- ⁴⁶² Art. 5, sect. 14. See too Wall's *op. cit.*, II:161.
- ⁴⁶³ Comp. too G. Gillespie's *Aaron's Rod Blossoming*, London ed., III ch. 12.
- ⁴⁶⁴ Schaff: *Creeds* III p. 558.
- ⁴⁶⁵ See our main text at its nn. 213-16 above.
- ⁴⁶⁶ H. Kaajan: *Voetius (Gisbertus)*, in *Christian Encyclopedia*, Kok, Kampen, 1929, V p. 616.
- ⁴⁶⁷ G. Voetius: *Selected Theological Disputes*, Utrecht, 1648f, II p. 142.
- ⁴⁶⁸ J. Cloppenburgh: *The Gangrene of Anabaptist Theology*, II ch. 20 p. 245, cf. III ch. 28 p. 584f.
- ⁴⁶⁹ W. Perkins: *Golden Chain*, chs. XIX-XXXI.
- ⁴⁷⁰ C.G. M'Crie: *op. cit.*, pp. 51-52. Cited in Schenck's *op. cit.* p. 50 n. 166.
- ⁴⁷¹ *Op. cit.* pp. 50-51.
- ⁴⁷² R.G. Torbet: *A History of the Baptists*, Carey Kingsgate Press Ltd., London (1950), 1966, pp. 20-35.
- ⁴⁷³ Estep's *op. cit.* p. 231; and R.G. Clouse's *Church of the Brethren*, in Douglas's *op. cit.* p. 228.
- ⁴⁷⁴ See above at n. 472f.
- ⁴⁷⁵ See Torbet's *op. cit.* pp. 20-35; and Payne's *The Anabaptists of the 16th Century and Their Influence in the Modern World* (London, 1949), pp. 18-21.
- ⁴⁷⁶ E.B. Bax's *Rise and Fall of the Anabaptists*, London, 1903, chs. 5-9; C.-P. Clasen's *Medieval Heresies in the Reformation* (in Dec. 1963 *Church History*, XXXII:4, pp. 392-414); H.E. Dosker's *The Dutch Anabaptists*, pp. 45f; A.H. Newman's *History of Anti-pedobaptism* (Philadelphia, 1897), chs. 7,21,22; J.H. Shakespeare's *Baptist and Congregational Pioneers*, London, 1905.
- ⁴⁷⁷ Hulse's *op. cit.* pp. 21,25,52.
- ⁴⁷⁸ J.G.G. Norman's *Smyth, John (c.1565-1612)*, in Douglas's *op. cit.* pp. x & 911.
- ⁴⁷⁹ Estep's *op. cit.* p. 221.
- ⁴⁸⁰ West's *op. cit.* pp. 223f & 265f.
- ⁴⁸¹ *Ib.* p. 220.
- ⁴⁸² T. Helwys: *Baptist Confession*, 1611, art. 3 reads that "God imposes the necessity of sin on nobody." Compare Estep's *op. cit.* p. 222: "Helwys...in his first confession of faith...was one with Smyth in denying original sin.... Other aspects of an Arminian soteriology were retained."
- ⁴⁸³ A.M. Derham's *Helwys, Thomas (c. 1550 - c. 1616)*, in Douglas's *op. cit.* p. 459. See too the *Baptist Confession of 1611*, art. 10 (in Schaff's *Creeds* I pp. 857f).
- ⁴⁸⁴ *Ib.* p. 224.
- ⁴⁸⁵ R.S. Ward's *Baptism in Scripture and History*, pp. 58f.
- ⁴⁸⁶ *Rad. Ref.* p. 788.
- ⁴⁸⁷ Schaff's *Creeds* I pp. 849f.
- ⁴⁸⁸ R. Williams: *The Bloody Tenent of Persecution for Cause of Conscience Discussed*, ed. Edward Bean Underhill, Hanserd Knollys Soc., London, 1848, pp. 1-2: "It is the will and command of God that...a permission of the most Paganish, Jewish, Turkish or Anti-Christian consciences and worships be granted to all men in all nations and countries." Estep's *op. cit.* pp. 226 & 235 n. 63.
- ⁴⁸⁹ Estep's *op. cit.* p. 228. *Per contra*, J. Cotton's *Abstract of the Laws of New England* (1641).
- ⁴⁹⁰ *Op. cit.* p. 7. Cf. too p. 92: "North America...29,681,927." World total = "33,749,228."

- ⁴⁹¹ *Ib.* pp. 89-91.
- ⁴⁹² *Op. cit.* p. 229.
- ⁴⁹³ P.J.S. de Klerk: *Reformed Symbolics*, Van Schaik, Pretoria, 1954, pp. 88f.
- ⁴⁹⁴ W.L. Lumpkin: *Baptist Confessions of Faith*, Judson, Philadelphia, 1959, p. 157.
- ⁴⁹⁵ Marginal note, in the Particular Baptists' 1644 *Confession of Faith of those churches which are commonly...called 'Anabaptist'*. See too our text at the previous three endnotes.
- ⁴⁹⁶ See De Klerk's *op. cit.* p. 89.
- ⁴⁹⁷ Art. 29; and Schaff's *Creeds* I pp. 835f,849f,855f.
- ⁴⁹⁸ *Idem.*
- ⁴⁹⁹ *Ib.* pp. 88f.
- ⁵⁰⁰ F.N. Lee: *I Confess! Holy Scripture, the Westminster Confession, and the Declaratory Statement (Their Relationship to One Another in the Presbyterian Church of Australia)*, revised ed., Brisbane 1991, pp. 29f.
- ⁵⁰¹ *Westminster Directory for the Publick Worship of God: Of the Administration of the Sacraments -- and first, of Baptism, in the Subordinate Standards of the Free Church of Scotland*, Free Church Offices, Edinburgh, 1933, pp. 293f.
- ⁵⁰² *West. Conf.* 7:2 & 19:1.
- ⁵⁰³ *Ib.* 10:3.
- ⁵⁰⁴ *Ib.* 24:2 & 25:1-3.
- ⁵⁰⁵ *Ib.* 28:1-7.
- ⁵⁰⁶ *West. Larg. Cat.* 30 & 35.
- ⁵⁰⁷ *Ib.* 165f & 177.
- ⁵⁰⁸ *West. Short. Cat.* 94.
- ⁵⁰⁹ *West. Conf.* 20:4.
- ⁵¹⁰ *Ib.* 21:3.
- ⁵¹¹ *Ib.* 22:2.
- ⁵¹² *Ib.* 23:1.
- ⁵¹³ *Ib.* 24:1.
- ⁵¹⁴ *Ib.* 24:5.
- ⁵¹⁵ *Ib.* 26:3.
- ⁵¹⁶ *Ib.* 28:7.
- ⁵¹⁷ *West. Larg. Cat.* 108 & 112.
- ⁵¹⁸ *Ib.* 177.
- ⁵¹⁹ Jesus Lives, 3 Kenya St., Wavell Heights, Australia, 1981.
- ⁵²⁰ J. Calvin: *Commentaries on the First Book of Moses called Genesis* (Eerdmans, Grand Rapids, 1948), I pp. 458f; and Calvin's *Inst.* IV:16:9.
- ⁵²¹ J. Calvin: *Commentaries on the Four Last Books of Moses arranged in the Form of a Harmony*. Eerdmans, Grand Rapids, 1948, I p. 106.
- ⁵²² *Ib.* pp. 465-67.
- ⁵²³ J. Calvin's *Commentaries on the Book of Joshua* (5:2-8 & 24:15), Eerdmans, Grand Rapids, 1948, pp. 80f & 276f.
- ⁵²⁴ J. Calvin: *Commentary on a Harmony of the Evangelists*. Eerdmans, Grand Rapids, 1965, II p. 19.
- ⁵²⁵ J. Calvin: *The Acts of the Apostles*, Eerdmans, Grand Rapids, 1965, I pp. 19f.
- ⁵²⁶ *Ib.* p. 325.
- ⁵²⁷ *West. Larg. Cat.* 124-130.
- ⁵²⁸ *Ib.* 166.
- ⁵²⁹ *West. Conf.* 28:4f.
- ⁵³⁰ *West. Larg. Cat.* 155 & 159.
- ⁵³¹ *Ib.* 167.
- ⁵³² *West. Conf.* 13:1; 16:3; 19:7.
- ⁵³³ *Ib.* 20:4 & 23:1.

⁵³⁴ *West. Larg. Cat.* 53-54.

⁵³⁵ *West. Larg. Cat.* 191.

⁵³⁶ *The Subordinate Standards*, pp. 290f.

⁵³⁷ *Ib.* pp. 286f.

⁵³⁸ *Solemn Acknowledgement of Publick Sins and Breaches of the Covenant*, in *The Subordinate Standards* pp. 280 & 283.

⁵³⁹ *Ib.* pp. v,vi,xiv,xv. Cf. the *West. Conf.* 8:8; and the *West. Larg. Cat.* 45, 52, 53, & 54.

⁵⁴⁰ Cf. the last words in any edition of K. Marx & F. Engels: *Manifesto of the Communist Party* (1848).

INDEX (All references below are to the numbers of the Sections and not to page numbers)

PERSONS MENTIONED IN THE TEXT (Listed in Alphabetical Order)

Aaron — 3

Abel — 20

Abraham and his household — 2,20,23,72

Adam --- Introduction, 2,20,23-25,97

Allah. See: Islam

Alsted — 87

Alting — 87

Ambrose — 2,4,26

Ames — 91

Ammann — 95

Angus — 3

Anne, Queen — 8

Apelles — 84

Aquila and his household — 70f

Aquinas — 7,20

Apollinarius — 16,84

Apollo --- 71

Aristides -- 3

Arius — 23,86

Argyle — 3

Athanasius --- 4,84

Asterius --- 3f

Athenagoras — 3

Augustine --- 2, 4,9,19,21,26

Bacon --- Foreword, Introduction

Balcanqual --- 91

Barber --- 94

Barnabas --- 3

Bartlet — 2

Basil — 2-4

Bax — 93

Belot — 51

Bender --- 43

Beukels — 2,34-36,41
 Beza — 11.77.87*f*
 Bicknell --- 79-81
 Blaures --- 46
 Blaurock --- 25,27*f*
 Bockelsen. See: Beukels
 Boekbinder — 35*f*,39
 Böhmer — 20
 Bomeromenus — 51
 Bontemps --- 87
 Bouwman — 43
 Brown John — 60
 Bucer. See: Butzer
 Butzer — 46*f*,88
 Bullinger --- 19,26*f*,47,78,81,86-88
 Burgess — 91

Caiaphas — 24
 Cain — 22
 Callistus — 4
 Calvin, Idelette. See: Stordeur, Idelette.
 Calvin, John — Preface, Introduction, 1,3,13,16,23,44,48-77,79,82,86-88,99,102
 Campanus — 2,16,33-35
 Campeggio — 22
 Capito — 47
 Carlstadt — 16*f*,22,27
 Christ. See: Jesus
 Chrysostom — 4
 Clement of Alexandria — 3*f*
 Clement of Rome — 3
 Clinton — 97,99
 Cloppenburgh — 91
 Clouse — 17
 Cole — 78
 Cornelius, C.A. — 36
 Cornelius the centurion — 50,68
 Cranmer— 88
 Crispus and his household — 23,70
 Cullmann — 2
 Curtis — 79, 86
 Cuyper — 35.39
 Cyprian — 3*f*, 21,46
 Cyril of Alexandria — 4
 Cyril of Jerusalem — 2,4

Dardanus — 4
 Datheen — 87
 Davenant — 91
 David Joris See: Joris, Davis
 David, King — 23
 De Brés — 84*f*,87*f*

De Bruys. See: Peter De Bruys
 De Bure. See: Stordeur, Idelette
 Demas — 41
 Demetrianus — 3
 Denck — 2,16,26f,24,38
 Devil, The — 13,17,20-24,29
 Didymus of Alexandria — 4
 Dionysius of Alexandria — 3
 Dirck Philips. See: Philips, D.
 Donatus. See: Donatists
Doopgezinden — 44
 Drechsel — 17
 Diognetus. See: *Matheetees*
 Dionysius of Alexandria — 3f
 Dragon, The — 23

Eck — 9,19
 Edersheim — 2
 Edward VI, King — Introduction, 79f, 83,93
 ‘Elijah’ (*sic*). See: Hofmann, and John of Batenburg, and Matthys
 Elijah the Prophet --- 2f
 Elisha — 2
 Elizabeth I, Queen — 78,93
 Engels --- 20f
 ‘Enoch’ (*sic*). See: Matthys, and Polterman, and Schwenkfeld
 Epiphanius — 76
 Estep — 16,19,32,37,41,43,78f,96
 Eusebius — 4,52
 Eutyches — 84
 Eve — 5,20,23,26,35,45,55
 Ezekiel — 2

Farel --- 50
 Farley — 57f
 Featley — 96
 Ferdinand I, King — 11
 Firmilian — 4
 Fischer — 37
 Foxe — 8
 Francis I, King — 48
 Franck(e) — 16,33f
 Frend — 19
 Friedmann --- 16

Galenus — 41
 Gennadius --- 84
 Geysteran --- 90
 Gillespie — 91
 Goad — 91
 Gomarus — 91
 Grebel — 25,27f

Gregory of Nazianze — 2-4,84

Gregory of Nyssa — 4

Hätzer — 2,26f,37f

Hastings — 2

Hart — 37

Hausschein. See: Oecolampadius

Helwys — 93f

Henry VIII, King — 78.93

Henry of Lausanne — 5

Herman of Gerbehaye — 51

Hermas, Shepherd of — 3

Hermes Trismegistus. See: Thoth

Heuszgen. See: Hausschein

Hezekiah — 13

Hilary — 4

Hippolytus — 2-4

Hofmann, Melchior — 2,20f,34,36-38,40,93

Hollyman — 95

Holy Ghost. See: Holy Spirit

Holy Spirit — 8,12-14,17f,21,23f,30,33,35f,39,41-44,46,49f,57,61-63,65f,69,71-74,76f,80f,84f,91,97,99f

Hooper — 78,81

Horst — 43

Hübmaier — 19f,27f,38,46

Hulse — 5,17,25,27,41,51,94,97

Huss — 8-12

Hut — 32,38

Ignatius — 3

Irenaeus — 2-4,72,76,84

Isaiah — 2

Jacobs — 20

James I(VI), King — 91

Jerome of Bethlehem — 2,4

Jerome of Prague — 8

Jesus — Preface,1f,8,12-17,19-28,31f,34-36,38-51,53-57,61-72,74-82,84-86,89f,94f,97f,99-102

Jewel — 78,88

Joel — 2

John of Batenburg — 37f

John of Damascus — 4

John the Apostle --- 23

John the baptizer — Introduction,2,23,27,71,95

John, Pope — 56

Joris, David — 3,34f,37,40

Josephus — 3

Joshua — 10.99

Josiah — 13

Judas --- 24,102

Junius — 87

Justin Martyr — 2-4

Kaajan — 91
 Kautsky — 20
 Kimedoncius — 87
 Klaassen — 43
 Knipperdolling — 2.36
 Knox — 82*f*,87*f*
 Kramer — 16
 Krechtling — 36
 Kurtz — 27,42

Lactantius — 2-4
 Lake — 44
 Landaff — 91
 Laski — 78,88
 Latimer — 93
 Lazarus — 24
 Lee --- Preface, Introduction, 2,9,14,16,44,57,60,97*f*
 Lenin(ism) — 44
 Leo Judae — 47
 Lightfoot — 2
 Linder — 17
 Louis of Tuengeda — 37
 Luther — 6,9,11-15,17,21-24,27,33,38,76*f*,87,102
 Lydia and her household — 23,70

Maclear & Williams — 81
 M'Glothlin — 44
 McMillan — 88
 Malachi — 2
 Man[t]z — 25,27*f*,83
 Marbeck — 43,46
 Marcion — 4,55,84
 Marcus the sorcerer — 4,71
 Marpeck. See: Marbeck
 Marx(ism) — 18,20,44,102
Matheetes. See: Diognetus
 Mary — 23.55
 Matthys — 2,34,40,93
 Maximilla — 71
 Megander — 47
 Menander — 71
 Menno Simons. See: Simons, Menno
 Mergal. See: Williams G.H. (& Mergal)
 Michael (ex-priest) — 10
 Michael, The Archangel or Leader of the Angels. See: Jesus
 Micron — 87
 Miller, B.V. — 3
 Miller, Samuel — 6
 Miller, William — 32
 Mitchell — 92

Mohammad. See: Islam
 Montanus — 4,57,71
 Moses — 70,99
 Mün[t]zer — 2,17f,21-235,27,38,44,76,93
 Myconius — 46f

Naaman — 2
 Nebuchadnezzar — 2
 Newman — 6
 Nicholas. See: Niklaes
 Niklaes — 93
 Nitsche — 27
 Noah and his household — 2,23,72
 Norman — 27,94
 Novak — 16

Obbe Philips. See: Philips, O.
 Oecolampadius — 46.87
 Optatus — 19
 Origen — 2f
 Orwell — 18

Papias — 3
 Paracelsus — 16
 Pastor — 41
 Paul, St. — 9f, 20,23,56,70
 Payne — 93f
 Pelagius — 45,102
 Perkins — 91
 Peter de Bruys — 5
 Peter Martyr. See: Vermigli
 Peter, St. — 23,50,66f,72
 Pfistenmeyer — 47
 Philemon — 60
 Philippian jailer and his household — 23,70
 Philo — 3
 Philips, Dietrich (Dirck) — 35.40,42
 Philips, Obbe — 35,38-41
 Pliny — 3
 Polterman — 38f
 Polycarp — 3
 Polycrates — 3
 Pocquet — 61
 Pris(ill)a the wife of Aquila --- 71f
 Priscilla the Montanist — 71
 Pseudo-Barnabas. See: Barnabas
 Pseudo-Clement — 33,36
 Pseudo-Isidore — 33

Quintin — 51

Rauschenbusch — 93
 Reist — 95
 Rhegius — 36
 Richard II, King — 8
 Riedemann — 32
 Rigot --- 50
 Ritschl — 16
 Robinson — 93
 Rogers — 63
 Rothmann — 34-38

 Sabellius — 4,27,44
 Sadoletto — 74
 Saluz Gallicus — 86
 Satan. See: Devil, The
 Sattler — 44,60,71
 Schaff — 10,25,28,44,89,95
 Schaff-Herzog — 20
 Schenck — 92
 Schmid — 4
 Schoenmaker — 40
 Schubert — 36
 Schürer — 2
 Schwenkfeld --- 23,72
 Servetus — 3,15*f*,34*f*,42-44,50*f*,76,83,86
 Sider — 18
 Simon the sorcerer — 41,71
 Simons, Menno — 2,22,35,40*f*
 Smith, Dr. H.P. — 44
 Smyth — 93*f*
 Snecanus — 87
 Socinus — 16,43,90
 Somerset --- 88
 Son of God. See: Jesus
 Stadler — 32,44,60
 Steeves — 5
 Steimle — 17
 Stephanus and his household — 23,70
 Stephen — 4
 Stolze — 20
 Storch — 17
 Stordeur, Idelette (later Mrs. John Calvin) — 16,51
 Stordeur, Jean --- 16,51
 Stübner — 17

 Taffin — 87
 Tatian --- 3,23
 Tertullian — 2-4,84
 Theodoret --- 4
 Theodotus — 3
 Thomas. See: Aquinas

Thoth — 3,50
 Torbet — 93,96
 Trelcatius Jr. — 87
 Trelcatius Sr. — 87
 Trismegistus — 3,50
 Trypho — 3

 Ulimann — 44*f*
 Ussher — 89,92

 Vadian --- 26
 Van Campen — 39
 Valentinus — 16,35*f*
 Vedder — 16,19,32,43,93
 Verduin — Introduction, 1,10,35,96
 Vermigli — 88
 Vitell — 93
 Vladislav, King — 12
 Voetius — 91
 Volk — 37

 Waldo — 6
 Wall, Dr. W. — 2,5,8,79,84
 Ward, Dr. S. — 91
 Warham — 93
 Warfield — 89
 Weigel — 43
 Wenceslaus, King — 8
 Wesley — 4
 West, Dr. W.M.S. — 16,38,94
 Westphal — 50,96
 White, W. — 8
 Wiedemann — 32
 Williams, Dr. G.H. — 1,18,27,33,35,37,42,44,50,78,83,94
 Williams, R. — 94*f*
 Wishart — 88
 Wycliffe — Foreword, 8*f*

 Yamauchi — 5

 Zechariah — 2
 Zinzendorff --- 44
 Zipporah — 99
 Zwingli — 25*f*,28-31,38,46,76,87,102

SUBJECTS MENTIONED IN THE TEXT (Listed alphabetically)

Adamites — 37
 Adoptionism — 4,102

Adultery — 2,27,29,39,54,59,86,97
 Aenon — 2
 Affusion — Foreword, Introduction, 27,46,62,66,84,94,97,102
 Albigensians — 5,19
 Allah --- 21
 American Anabaptists — 95f
 American Baptists — 94f
 Amish — 95,102
 Anabaptists — Introduction, 1-3,5,11,13,16f,21f,24-29,48,50-61,63,69f,90
 Anabaptist Confession of Faith — 23,32,44
 Anarchy — 23,43f,49,54,79-81,84,93,97
 Ancient Israelites baptized --- 70
 Anglicans — 78-81,83,88f,96
 Annihilationism — 1f,56,58,89,94,102
 Antichrist — 3,13,35,41
 Antinomianism — 1,24,59f,79f,95,99,101f
 Anti-Oldtestamentism — 16f,43f,79
 Antipaedobaptism — Foreword, 2,16f,26,41,45,54,79,81f,94f
 Anti-rebaptism — 13,23,102
 Anti-Romanism, Exaggerated — 10f
 Antitrinitarianism — 2,16,27,33,42f,79f
 Apollinarianism — 16,35
Apostles' Creed — 23,80
 Apostates — Preface
 Apostolics (sect) — 86
 Apostles --- 102
Apostolic Constitutions --- 4
 Arabian sect, The — 52f,56
 Arianism — 41,43,78,82,86
 Armenia — 5
Armenian Liturgical Codex --- 4
 Arminianism — 35,49,90,94,101f
Article Book — 33
 Asceticism — 44
Athanasian Creed — 80
 Atheism — 20,102
Augsburg Confession — 6,23f,81
 Austrian Anabaptists — 32,43

 Babylon --- 13,17
 Ban — 41,44,54,79f,95
 Baptism — Preface, 2-4,13,25,28,43,49f,70,72
 Baptismal 'Kiss of Peace' — 4
 Baptismal Regenerationism — 4
Baptist Confession (1611) — 94
Baptist Confession (1646) — 96
Baptist Confession (1693) — 96
 'Baptist-minded.' See: *Doopsgezinden*
 Baptists --- Preface, Introduction, 2-5,49,62,93,99,102
 Barbarians — 4
Basle Confession. See under: *First* and *Second*

Batenburgers — 34,37,60
 Beard — 95
 Belgian Anabaptism — 33f,37,39,84f
Belgic Confession (Reformed) — 84f
 Bible — 22f
 Bigamy — 26f,37
 Binitarianism — 1,33f,35
 Blood Friends — 37
 Bogomils — 5,16,19,35
 Bohemian Brethren — 9-12
Bohemian Confession (1504) — 13
Bohemian Confession (1535) — 13f
Bohemian Confession (1575) — 11
Bolsheviki. See: Communism.
Book of Common Order — 88
Brandenburg Confessions — 87
 British Anabaptists — 78-83
 Buttons — 95

Calixtenes — 10
 Calvary — 2
 Calvinism — 35,56,76f
 Campbellism (so-called "Churches of Christ") — 2
 Capital(ism) — 23
 Capital crimes --- 23
 Catabaptism --- 1,3,13,48,53,102
 Cataphrygians. See: Montanism
 Catharism — 5,16,84
 Christadelphianism — 5,16,84
Christerie — 37
Christirung — 37
 Christians and Christianity — 23,81
 Christonomy — 95
Chronica (of Franck) — 33
 Church of Scotland — 88
 Circumcision — Preface, 2-4,10,13,19,26,28-30,43,46,72,74,84,98
 Circumcellions. See: Donatism
 Cloud — 2
 Clothes — 2
Collegians --- 41
Confession of the Seven ['Anabaptist'] Churches of London (1644) — 96
 Communism — 1f,18,20f,29f,40,44,79,81,93,95,97,101f
Communist Manifesto (1848) — 20
 Community of goods — 29,32f,36,43f,54,57,60,81,84,89,97
 Community of wives — 29,33-37,44
Conditional immortality — 23
 Consecration of baptismal water — 4
Consolamentum — 5
 Constantinople, Second Council of — 3
 Conversion(s) — 49
 Continual repentance — 66f

Corinth — 70
 Covenant — 2-4,13

 Daily communionism — 44
 Davidjorists. See: Jorists
 Decalogue. See: Moral Law
 Death penalty — 54,89
Declaration of Faith (antipaedobaptist) — 93
 Deferred baptism — 4
 Demogogy — 2,60
 Dew --- 2f
Didachee — 3
 Dispensationalism — 2,43
 Distinctive dress — 95
 Docetism — 8,87
 Donatism — 4f,10,13,19,21,36,81
Dordt, Synod of — 90f
 Dreamers — 37
 Drops — 2
 Drowning — 2
 Dualism — 16
 Dutch Anabaptists — 34f,38-41,44,79,81f,93-95

 Early-Patristic Church — 3f,102
 Ebionites — 33
 Ecstaticism — 52,61
Edwardine Articles — 79-81 83
 Egyptians — 2f
 Eighth day --- 3
 Electricity — 95
 Enchratites --- 23
Encyclopaedia Judaica — 2
 England --- 13f
 English Anabaptists. See: British Anabaptists
 English Baptists — 93f
 ‘Ephesian Disciples’ — 71,78
 Erastianism --- 101
 Evanjellyfish --- 57
 Everlasting punishment. See: Annihilationism

 Face — 2-4
 Familists. See: ‘Family of Love’ and *Naaktloopers*
 Family baptisms. See: Abraham, Cornelius, Crispus, Lydia, Moses, Noah, Philippian jailer, Stephanus.
 ‘Family of Love’ — 83,93,101
 Fanaticism — 4,34,44,71,76f,93
 Females — 2
First Basle Confession — 46
First Book of Discipline — 82
First Helvetic Confession — 42,86
 Footwashings — 19.95
 Forehead(s) — 2f

Formula of Concord — 23
Forty-two Articles. See: *Edwardine Articles*
 Fountain --- 2*f*
 France — 13
 Frankhausen — 20
 ‘Free Love’ — 44,47,57,59,61,83,86,89,93
 Freewill. See: Arminianism
French Confession
 Frequent-communionism — 44
 Frisian Anabaptists — 84

Gasoline — 95
 Gaul. See: France
 German Anabaptists — 17-24,79,93
 Gnosticism — 44,55,84
 Great Commission — 2*f*
 ‘Great Disappointment’ — 32
 Glossolaly, Pseudo- — 1,29,44,57,61,97

Head(s). See: Forehead(s)
 Heaven --- 24,31,41*f*,44,55*f*,78-80,84,86,99
 ‘Heavenly flesh’ (*sic*) of Christ — 34,41,44,55,78*f*,84,86,94
 Hell --- 24,56
Helvetic Confession, First. See: *First Swiss Confession*
Helvetic Confession, Second. See: *Second Swiss Confession*
 Heretical anabaptistic christology. See: ‘Heavenly flesh’ (*sic*) of Christ
 Henricians --- 5
 Heretics — 3*f*
 Hinder, Do not!. See: *Mee kooluete!*
 Household baptism. See: Abraham, Cornelius, Lydia, Moses, Noah, Philippisn jailer, Stephanus, *etc*
 Human immortality — 56,58
 Humanism — 15*f*,23
 Hutterites — 16,27,32*f*,44,60*f*

Illuminism — 10,17
 Imminentism — 41,101*f*
 Improving one’s baptism — 100,102
 Incarnation — 2,22,34,78
 Infant baptism. See: Paedobaptism
 Infant faith — 14*f*,23,49,64,70
 ‘Innocence’ (*sic*) — 45
Intertestamentary proselyte baptism — 2
Irish Articles – 89,92
 Islam — 4,13,21-23,50,52,56,101
 Israel – 49
 Israeliutes. See: (Old Testament) Jews, and (New Testament) Christians
 Italian Anabaptism --- 43
 Italy – 13

Jehovah’s witnesses (*sic*) — 2,32,52,102
 Jews — 13,22*f*,49*f*,95,101

Johannine baptism — 2
 "John's baptism" (*sic*) — 71
 Jorists or Davidjorists — 60
 Judaism — 23,49f,95,101

Koran, The — 22

 Lambs (and Sheep) --- 2f
 Lawlessness. See: Anarchism and Antinomianism
 Leprosy — 2
 Liberationism — 12,19,102
 Libertinism — 57,61,76,78,101
 Lichtenstein Anabaptists — 32
 Lithuanian Anabaptists — 43
 Lollards — 8
London Baptist Confession (1677) — 98
 Lord's Supper — 44,81
 'Love, Family of.' See: 'Family of Love'
 'Lower-Mennonites' — 95
 Luciferians — 4
 Lutherans and Lutheranism — 6,9,11-15,21-23,36,38,76f,87

 Magic --- 2f
 Manichaeism — 1,5,55
 Marcionism— 4,23,55,79,84
 Mark of baptism on the forehead. See: Forehead(s)-
 Mark of the beast on the forehead --- 93f
 Marranos — 42
 Marxism. See: Communism
 Mass, The. See: Romanism
 Maturity --- 31
 May Day --- 20
Mee kooluete — 2f
 Mennonites — 41,44,93-95,102
 Messianism. See: Pseudo-Messianism
 Modalism — 37,44
 Millenarianism — 1,40,79,81,93
 Minnists — 41,79
 Minor United Brethren — 10f
 Miracle-workers --- 61
 Mohammad(anism). See: Islam
 Mobocracy --- 18,60
 Montanism — 23,57,71
 Moonies — 83
 Moral Law --- Introduction, Preface, 17,20
 Moravian Anabaptists — 44
 Moravian Brethren — 44
 Moravians — 10
 Moriscos — 42
 Mormonism — 1f,36,43,93,102
 Mühlhausen — 18,20

Münster(ians) — 20,22f,34,36f,40,60,77
Mysticism — 44

Naaktloopers — 36,40,93

Naked baptisms — 2

Naked-walkers. See: *Naaktloopers*

Nemours, Council of — Foreword, 27

Neo-Docetism. See: Docetism — 17.36

Neo-Donatism

Neo-Manichaeism — 4f,16,84

Neo-Marcionism — 4

Neo-Paganism — 4

Neo-Pentecostalism. See: Glossolaly & Pentecostalism & Pseudo-prophetism

Neo-Pythagoreanism — 33

Neo-Stoicism — 33

Neo-Valentinianism — 36

‘New Elijah’ (*sic*). See: Batenberg(ers)

‘New Jerusalem’ (*sic*) or Strassburg — 38

New Testament Apocrypha — 3

‘New Zion’ (*sic*) --- 38-40

Nicene Creed — 79-81

Nicolaitan(s) — 17

Novatianists — 4

Oathing — 2,29,31,41f,44,79,86,93,95,97

Obbenites — 35,41

Old Testament Apocrypha — 3

Old Egyptian Ordinance — 3

Original guilt — 44,80

Pacifism --- 45,86,89,95

Paedobaptism — 2f,13,21,34,49f,62-76,81f,89,96-99,102

Paedocircumcisionism — Preface, 2,14,23f,26,28,46,54,64f,65,67,75,98-100

Paedocommunionism — 4,19

Paganism — 4,102

Pantheism — 20,26f,42,44

Papacy. See: Romanism

Papists. See: Romanism

Particular Baptists — 96

Paulicians — 5,16,83,102

Peasants — 17-20

Pelagianism — Introduction, 45,78,80,82,102

Pentecostalism — 1f,32,38,57,61,97

Pentecostalism, Neo-. See: Neo-Pentecostalism

Perfectionism — 79

Petrobrusians — 5,16,102

Ppigs and Piglets — 3

Pharisees --- Preface

Philadelphia Confession of Faith — 96

Poena talionis — 50

Polish Anabaptists — 41,43,45,78,94

Polygamy — 1,29,31,33f,36f,43f,55,57,86,97
 Polytheism — 1,45
 Pope. See: Romanism
 Postbaptismal Immediate Communion --- 4
 Postmillennialism — 100-102
 Postmortal conscious punishment — 56,81
 Pouring. See: Affusion and Sprinkling
 Predestination — 54,90.100f
 Pre-Renaissance — 16
 Premillennialism — 2,17,79,80f
 Presbyterianism — 2,82,88
 Presumed regeneration of tiny covenanters — 47,64-69,73,75f,85,90
 Priscillianists — 57,71
 Proselyte baptism — 2
 Prostitution — 47
 Protestant Episcopal Church of Ireland — 89
 Protestantism — 9f,27,102
 Protestant Reformation. See: Reformation
 Pseudo-Messianism -- 36f,44
 Pseudo-prophetism — 2.34.39f,41
 Pseudo-tonguesspeaking glossolaly. See: Tonguesspeaking and Glossolaly
 Psychopannychia. See: Soul-sleep
 Puritans – 89,92,95f

 Quintinists — 57

 Rain --- 2f,66,72
 Rebaptism — Introduction, 4,10,23,30f,34f,44-46,71,77,79-81,84,94,97f
 Recircumcision — Preface, 98
 Recrucifixion — Preface, 29,98
 Reformation — 4,20,27
 Regeneration — Preface, 4,49
 Remonstantism. See: Arminianism
 Re-re-baptism — 11
 Resurrection — 79,81
 Revolutionism — 2,25,29,38f,44,97
Rhaetian Confession --- 96
 Rhode island --- 95
 Romanism — 4,6f,10f,13-16,21-23,36f,48f,54,72,74,82,87,102
 "Romish baptism" (*sic*) — 6f,10-13,48f,51,77,87,97
Rottengeister --- 24,46
 Running water — 2f

 Sabellianism --- 4,37,44
 Sacrament. See: Baptism
 Sacramentarianism — 4,7,5
 Samaritan Disciples — 68
 Saracens. See: Islam
 Scepticism --- 101
Schleithem Confession — 44.54.71
Schwärmer (swarms of Anabaptists) — 17,23

Schwenkfeldians --- 23f,34,38
Scots Confession --- 82
 Seal(ing)s --- 3f,42,72,102
 Se-baptism. See: Self-baptism
Second Basle Confession --- 47
 Second Council of Constantinople --- 4
 'Second Elijah' — 2
Second Helvetic Confession. See: *Second Swiss Confession*
Second Swiss Confession — 86,88
 Secularism --- 95
 Sects — 4f
 Self-baptism — 94
 Separation between Church and State (*sic*) — 95
 Separatism --- 44
Septuagint – 2f
 Serfdom --- 20
 Seventh-day Adventism --- 1f,32,102
 Sheep (and Lambs). See: Lambs (and Sheep)
 Showers — 2
 Shunning — 24,41
 Sinlessness of Jesus — 80
 Slavery --20,60
Smalcald Articles --- 21
 Socialism --- 23
 Socinianism --- 43,94,101
Solemn Acknowledgement of Publick Sins --- 101
 Soul-death — 52-54,56,81
 Soul-sleep — 1f,16,52-54,56,79,81
 Spirit, Holy. See: Holy Spirit
 Spiritual body --- 24
 Spiritualism — 16,44,61,80
 Sprinkling — Foreword, 1-3,19,44,62,84,94-97,102
 Strassburg — 38,40
 Submersionism — Foreword, Introduction, 1f,44f,62,72,94-96,102
 Superspirituality. See: Spiritualism
 Swabia --- 20
 Swiss Anabaptists — 25-31
 Sybil(s) — 3,50
 Synergism — 35

 Taborites — 10
Talmud — 3
 Tears — 3
T'biylaah — 2
Tetrapolitan Confession --- 46
 Theonomy. See: Christonomy
Thirty-nine Articles --- 80f
 Thüringen or Thuringia — 20
 Tongues-speaking, Pseudo-. See: Glossolaly, Pseudo-
 Tsarist Russia – 95
 Transubstantiation --- 4

Tribe(s) — 2
 Tritheism — 4,42,44,50
 Trinitarianism — *Preface*, 1f,4,13,23,49,80,99,101f
Twelve Articles of all the Peasants — 20-23
 Turks. See: Islam

 Unitarian Anabaptists. See: "Pastor" & "Polish" & "Servetus" & "Socinus" & "Socinianism" *etc.*
 Unitarianism — *Preface*, 1,27,44,78,90,98
 Universalism — 27,27,79
 Unrecircumcisability — *Preface*, 9,13,26
 'Upper-Mennonites' — 95

 Valentinians — 84
 Vilnius — 43
Vulgate — 4

 Waldensians --- 6,16
Waterland Confession — 44,93
Weekly-communionism — 44
 Westminster Assembly --- *Foreword*, 92
Westminster Confession of Faith — *Foreword*, *Preface*, 88f,92,97-101
Westminster Directory for the Publick Worship of God — 8,,99,101
Westminster Larger Catechism — *Preface*, 97, 100f
Westminster Shorter Catechism — 97
 World Council of Churches — 19

Yebamoth — 2

 Zwickau Prophets — 17

SCRIPTURES MENTIONED IN THE TEXT (Listed in the order followed in the English Bible)

Genesis 1:1-3 — 2,50
 Genesis 1:20-28 — 2,14,50,53,58,88,97
 Genesis 2:7 — 53,58,97
 Genesis 2:15 — 2
 Genesis 2:17 — 21
 Genesis 2:23f — 20,59
 Genesis 3:3 — 24
 Genesis 3:15-21 — 2,20,24,55,97
 Genesis 3:24 — 24
 Genesis 4:3-5 — 20
 Genesis 4:7 — 2
 Genesis 4:14 — 24
 Genesis 4:19 — 24
 Genesis 5:1-5 — 20,58
 Genesis 6:18 — 2,72

Genesis 7:1-23 — 2,72
Genesis 8:1-21 — 3
Genesis 9:1-10 — 23*f*,72
Genesis 14:8-15 — 24
Genesis 17:6-14 — Preface, 2-4,14,23-26,28,46,54,64*f*,67,70,75,98-100,102
Genesis 22:8 — 84
Genesis 28:18 — 2
Genesis 29:7-21 — 2*f*
Genesis 30:9*f* — 2
Genesis 30:30 — 2

Exodus 3:14 --- 58
Exodus 4:9 --- 2
Exodus 4:24-26 — Preface, 10,97,99
Exodus 9:8-13 --- 2
Exodus 11:4-7 --- 2
Exodus 12:7-22 --- 2,4
Exodus 12:22-48 – Preface, 2,99
Exodus 15:4-10 --- 2
Exodus 20:10-17 — 2,59,60
Exodus 21:2-6 — 60

Leviticus 1:5-11 — 2
Leviticus 2:1-6 — 2
Leviticus 3:2-13 — 2
Leviticus 4:3-34 — 2
Leviticus 5:9 — 2
Leviticus 6:27 — 2
Leviticus 7:2-14 — 2
Leviticus 8:11-24 — 2
Leviticus 9:9-18 — 2
Leviticus 14:2-6*f* — 2
Leviticus 14:7-51 — 2
Leviticus 16:14-19 — 2
Leviticus 17:6-13 — 2
Leviticus 21:10 — 2

Numbers 4:2-3,33-36,39,43,47 — 2,27
Numbers 5:7 — 2*f*
Numbers 8:7 — 2*f*
Numbers 8:24 — 27
Numbers 18:17 — 2
Numbers 19:4-21 — 2*f*

Deuteronomy 6:6*f* — Preface, 99
Deuteronomy 10:16-20 — Preface, 12,98
Deuteronomy 12:1*f* — 77
Deuteronomy 12:16-27 — 2
Deuteronomy 13:1-12 — 39,41,100
Deuteronomy 15:23 — 2
Deuteronomy 18:10-22 — 39,41

Deuteronomy 22:22 — 54
Deuteronomy 30:6 — Preface, 85,98
Deuteronomy 31:1*f* — 75
Deuteronomy 30:6 — Preface, 85,98
Deuteronomy 32:35 — 20

Joshua 3:8-17 — 2
Joshua 5:2-8 — 10,99
Joshua 24:15 — 99

First Samuel 10:1 — 2
First Samuel 16:13 — 2

Second Samuel 7:12 — 84

First Kings 17:1 — 2-4
First Kings 18:5-34 — 2,57,62,102
First Kings 18:45 — 102
First Kings 19:16*f* — 2

Second Kings 2:7-9 — 2,4
Second Kings 3:11 — 2
Second Kings 5:1-14 — Preface, 2
Second Kings 9:1*f* — 2
Second Kings 23:5-21 — 100

Second Chronicles 15:12-16 — 100
Second Chronicles 34:33 — 100

Ezra 7:23-28 — 100

Nehemiah 8:8 — 100
Nehemiah 13:5-30 — 100

Psalms 2:8 — 100
Psalm 3:6 — 20
Psalm 8:1-8 — 58
Psalm 19:8 — 100
Psalm 22:9*f* — 100
Psalm 22:27-31 — 100
Psalm 23:1-5 — 2
Psalm 33:6-9 — 50
Psalm 51:2-7 — 2
Psalm 72:6-17 — 100
Psalm 77:15-20 --- 2,70,97
Psalm 78:12-16 — 2,70,97
Psalm 82:6*f* --- 54
Psalm 107:49 — 20

Proverbs 1:23 — 2

Ecclesiastes 3:18-21— 24,53,58
Ecclesiastes 7:29 — 45
Ecclesiastes 12:7 — 53,58
Ecclesiastes 12:1-14 — 24,58

Song 1:3 — 2

Isaiah 11:1— 84
Isaiah 21:4 — 79
Isaiah 26:19-21 — 2
Isaiah 32:15 — 2
Isaiah 34:8-10 — 2
Isaiah 44:1-5 — 2,23,102
Isaiah 45:8 — 2
Isaiah 48:20 — 17
Isaiah 49:18-23 — 100
Isaiah 50:3-9 --- 100
Isaiah 52:15*f* — 2*f*,23,102
Isaiah 53:12 — 2
Isaiah 59:19-21 — 64,67,75,97
Isaiah 60:3 — 54
Isaiah 63:3 — 2
Isaiah 64:7 — 100
Isaiah 66:24 — 58

Jeremiah 1:5 — 23,85
Jeremiah 4:2-4 — Preface, 2,98
Jeremiah 9:25*f* — Preface, 98
Jeremiah 31:33 — 100
Jeremiah 33:15 — 84

Ezekiel 9:4-8 — 2
Ezekiel 11:5 — 2
Ezekiel 16:20*f* — 75,97
Ezekiel 34:2-4 — 99
Ezekiel 34:11-15 — 10
Ezekiel 36:18-28 — 2-4,100,102
Ezekiel 39:29 — 2
Ezekiel 44:7 — Preface, 99
Ezekiel 47:10 — 2

Daniel 3:25-29 -- 22,100
Daniel 4:15-33*f*— 2
Daniel 5:21 — 2
Daniel 7:14-22 -- 2
Daniel 9:24-27 --- 2,22
Daniel 12:1-6 — 22,58,79

Hosea 6:1-3 — 2
Hosea 6:7-10 — 2,97

Joel 2:16 — 2,66,97,102
Joel 2:23-28f --- 2,18,97,102
Joel 3:1-4 --- 18

Zechariah 10:1 — 2
Zechariah 12:2f — 2,100
Zechariah 13:1 — 2

Malachi 2:14-16 — 2,59,97
Malachi 3:1-10 — 2
Malachi 4:1-6 — 2,27

Matthew 1:1 — 84
Matthew 1:23 — 84
Matthew 3:1f — Introduction, 2
Matthew 3:5f — 2
Matthew 3:11 — Preface, 2,98
Matthew 4:4-10 — 100
Matthew 6:7 — 2,57
Matthew 6:10 — 101
Matthew 7:6 — 2
Matthew 10:28-31 --- 53,58
Matthew 11:12f — 62
Matthew 11:25f — 3,90
Matthew 12:35 — 100
Matthew 14:2 — Introduction
Matthew 15:1-9 — 2
Matthew 16:17 — 24
Matthew 17:9-13 — 2,62
Matthew 18:6f — 14,45
Matthew 19:4-9 — 2,35
Matthew 19:13-14 — 2,14f,23,63,65,84f
Matthew 22:23 — 56
Matthew 24:21f — 23
Matthew 25:31-46 — 24,79
Matthew 26:52 — 20,24
Matthew 28:18f — Preface, 2f,12,23,64,73,84,97,99,100,102

Mark 1:8 — 2,66
Mark 7:1-8 — Preface, 2,97,99
Mark 8:28 — Introduction
Mark 9:42-48 — 2,24
Mark 10:7 — 14,59
Mark 10:13f — 2,14,97
Mark 13:9-13 — 82
Mark 16:15f — Preface, 23,64f,84,98

Luke 1:13-17 — 2,23,72,75,85
Luke 1:31f — 2
Luke 1:36f — 14,85
Luke 1:41-44 — 14,23,45,72,85

Luke 1:52 — 20
Luke 1:76 — 2
Luke 1:80 — 85
Luke 2:10*f* — 23
Luke 2:40-52 — 31
Luke 3:3-16 — 2,71
Luke 3:2-23 — 2,27,71
Luke 7:20-33 — Preface, Introduction, 97,99
Luke 9:9 — Introduction
Luke 10:21 — 3
Luke 11:2 — 101
Luke 16:20-28 — 24,54,56
Luke 18:15*f* — Preface, 45,47,63,86,97,99
Luke 20:25*f* — 21,56
Luke 23:43 — 2
Luke 24:27-33 — 2,57
Luke 24:48*f* — 2

John 1:12 — 24
John 1:25-33 — 2*f*,62,102
John 3:3-8 — 24,45,62,97
John 3:16 — 24
John 3:22-31 — 2,62,71
John 3:34 — 62
John 3:36 — 24
John 4:1*f* — 62,71
John 5:24*f* — 24
John 5:28*f* — 79
John 8:3-11 — 54
John 8:58 — 50
John 13:5-10 — 2
John 15:4*f* — 100
John 17:17 — 100
John 19:15 — 20
John 19:34 — 84
John 21:15*f* — 2,23

Acts 1:5-8 — 2,62,66,71,102
Acts 1:9-11 — 100
Acts 2:1-4 --- 2,7,66,102
Acts 2:14-18 — 2,7,23,62,97,102
Acts 2:30 — 84
Acts 2:32*f* — 2,7,62,66
Acts 2:37-41 — Preface, 2,23,62,66,71,84,97,99,102
Acts 2:44*f* — 60
Acts 3:25 — 71,86
Acts 4:32*f* — 21,60
Acts 5:1-4 — 60
Acts 8:1-23 — 2,8,71,84
Acts 8:27*f* — 68,100
Acts 8:35-39 — 3

Acts 9:36 — 60
Acts 10:6 — 60
Acts 10:1-4 — 47,69,76
Acts 10:22*f* — 69,76
Acts 10:31 — 69
Acts 10:34*f* — 69,76
Acts 10:43-48 — 2,69,76,85
Acts 11:1*f* — 69
Acts 11:16*f* — Preface, 2,69,99
Acts 12:12 — 60
Acts 13:14-32*f* — 2,70
Acts 14:11-17 — 3
Acts 16:13-16 — 2,23,60,70
Acts 16:31-34 — 2,23,70,97
Acts 17:28 — 58
Acts 18:8 — 2,23,70
Acts 18:25-28 — 71
Acts 19:1-7 — Preface, 71
Acts 23:6*f* — 56
Acts 24:15 — 79
Acts 26:6*f* — 100
Acts 26:18 — 100

Romans 1:3*f* — 2
Romans 1:32 — 100
Romans 2:14*f* — 97
Romans 4:10-25 — Preface, 2,4,23,43*f*,45,72,97,99,102
Romans 5:12-20 — 97
Romans 6:1-14*f* — Preface, 4,10,43,51,84,86,98,100,102
Romans 6:22 — 100
Romans 8:7-9 — 85,97
Romans 8:15 — 44,74
Romans 8:34 — 100
Romans 9:5 — 84
Romans 10:1-5*f* — 97,101
Romans 11:25*f* — 101
Romans 11:16 — Preface, 70,73,75,85,97,99
Romans 12:2 — 57
Romans 13:1-14 — 20,24,54,100

First Corinthians 1:2 — 2,23,54
First Corinthians 1:13-17 — 23,70
First Corinthians 2:4 — 100
First Corinthians 2:11-13 — 26
First Corinthians 3:2-6 — 2,23
First Corinthians 5:1*f* — 54
First Corinthians 5:5 — 17
First Corinthians 6:11 — 84
First Corinthians 7:2 --- 69
First Corinthians 7:14 — Preface, 2,23,26,45,47,50,65,71,73,75,85,97,99
First Corinthians 7:20-24 — 20,60

First Corinthians 10:1*f* --- 2,23,50,70,84,99
First Corinthians 11:18*f* — Preface, 98
First Corinthians 11:22 — 60
First Corinthians 14:7-21 — 2
First Corinthians 15:12-54 — 24
First Corinthians 15:22*f* — 97
First Corinthians 15:24-28 — 24,100
First Corinthians 15:29 — Preface
First Corinthians 15:39*f* — 58
First Corinthians 15:45*f* — 97
First Corinthians 15:50-54 — 24,79
First Corinthians 16:15-19 — 2,23,70

Second Corinthians 1:23 — 2
Second Corinthians 4:4 — 21
Second Corinthians 5:1-8 — 2,54,58

Galatians 1:8*f* — 84
Galatians 3:6-29 — Preface, 2,43,84,97,99
Galatians 4:4 — 84

Ephesians 1:22 — 100
Ephesians 4:4-6 — Preface, 3*f*,23,26,71,84,98
Ephesians 4:8 — 100
Ephesians 4:10 — 100
Ephesians 4:24-28 — 2
Ephesians 5:28-29 — 32
Ephesians 6:1-4 — Preface, 2*f*,99
Ephesians 6:16*f* — 100

Philippians 1:21-23 — 2,54,58
Philippians 2:9 — 58
Philippians 2:12*f* — 100
Philippians 4:3 — 33
Philippians 4:13 — 100

Colossians 2:6-23 — Preface, 82,98
Colossians 2:11-13 — Preface, 2-4,10,23,26,28,43,54,65,84,97,99,102

First Thessalonians — 2
First Thessalonians 4:2-8 — 59
First Thessalonians 4:14-17 — 24

Second Thessalonians 2:3-17*f* — 23,82,100

First Timothy 1:5 — 23
First Timothy 1:17 --- 56,58
First Timothy 2:2 — 84,100
First Timothy 4:3-4 — 58
First Timothy 5:7-8 — 32
First Timothy 6:14-16 — 58

Second Timothy 1:3-6 — 2,45,50,77,100
Second Timothy 3:14^f — 2,23,45,50,77
Second Timothy 4:10 — 41

Titus 2:1-8 — 100
Titus 3:1^f — 2,47
Titus 3:5 — 84.97^f

Hebrews 2:9-17 — 2,84
Hebrews 5:1-8 — 2
Hebrews 6:1-8 — Preface, 2,23,29,51,84,86,98
Hebrews 6:11^f — 100
Hebrews 7:14 — 84
Hebrews 8:10 — 100
Hebrews 9:9-22 — 2-4,27,61,84,97,102
Hebrews 10:22 — 2,102
Hebrews 11:6^f — 2,46
Hebrews 11:28 — 4
Hebrews 12:22-25 — 2
Hebrews 13:8 — 58

Philemon — 60

James 1:18 — 14
James 5:17^f — 2

First Peter 1:2 — 2,23,74,97,102
First Peter 1:23-25 --- 23,102
First Peter 2:2 — 102
First Peter 2:13-17 — Preface, 2,100
First Peter 3:19-21 — Preface, 2^f,23,58,84,97,100,102

Second Peter 1:3-11 — 100
Second Peter 1:16-21 — 23
Second Peter 2:10 — 84
Second Peter 2:12 — 53,58
Second Peter 2:18 — 23,57
Second Peter 3:13-18 --- 23,72

First John 1:7 — 84
First John 2:12^f — 2,23
First John 2:20-27 — 2
First John 4:1-6 — 2,39,84
First John 5:6 — 23
First John 5:12 — 84

Second John 10 — 84

Jude 6 — 58
Jude 8-10 — 84

Jude 16 — 57.61
 Jude 20 — 100

 Revelation 1:4-18 — 22,84
 Revelation 2:9 — 82
 Revelation 2:14^f — 17
 Revelation 3:9 — 82
 Revelation 3:14 — 22
 Revelation 4:5-11 — 2,22,58
 Revelation 5:8-14 — 22,102
 Revelation 6:9-11 — 53^f,56
 Revelation 7:2-9^f — 2^f,23,56,102
 Revelation 8:5-8 — 22
 Revelation 9:1^f — 22
 Revelation 9:4 — 3,102
 Revelation 9:12-21 — 22
 Revelation 10:2-6 — 22
 Revelation 11:15 — 100
 Revelation 12:4-11 — 22
 Revelation 12:17 — 102
 Revelation 13:1-16 — 94
 Revelation 14:1-9 — 2^f,23,102
 Revelation 14:11 — 2,58
 Revelation 14:13 — 56
 Revelation 15:2-4 — 2,23,100,102
 Revelation 17:5 — 82
 Revelation 18:4 — 82
 Revelation 19:16 — 2
 Revelation 20:5-10^f — 3,53^f,58,79
 Revelation 19:15^f — 2
 Revelation 20:10-15 — 58.79
 Revelation 21:19-21 — 24
 Revelation 21:2 — 102
 Revelation 21:24-26 — 2,23,100,102
 Revelation 22:2-5 — 2^f,7,22^f,58,100,102
 Revelation 22:16-21 — 2,22,102

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Dr. Francis Nigel Lee was born to an atheistic father and a Romish mother in Westmorland Country, Cumbria, Great Britain. He was baptized when one month old in the Holy Trinity Roman Catholic Church in Kendal, and has never been rebaptized. At the outbreak of the Second World War, his father was appointed by the Royal Navy as Chief Radar Officer (South Atlantic). Consequently, the family moved to South Africa. There, Nigel became a Calvinist; had the great joy of leading both of his dear parents to Christ (and later also his father's murderer and the latter's parents); and became a minister and pastor (of the Reformed Church in Natal).

Emigrating to the U.S.A., Dr. Lee became a Minister of the Presbyterian Church in America (pastoring congregations in Mississippi and Florida). He was also: Professor of Philosophy at Shelton College in New Jersey; Scholar-in-Residence at the Christian Studies Center in Memphis; and Academic Dean of Graham Bible College in Tennessee. He was then the only person in the World serving on the Executives of both the British Lord's Day Alliance (headquartered in London) and the Lord's Day Alliance of the United States (headquartered in Atlanta).

Preacher, theologian, lawyer, educationist, historian, philosopher and author, he has produced more than 330 publications (including many books) -- and also many long unpublished manuscripts. In addition to an honorary LL.D., he has twenty earned degrees -- including eleven earned doctorates (awarded for dissertations in law, literature, philosophy and theology).

Each morning Dr. Lee rises early; reads God's Word in eleven languages; and then walks a couple of miles before breakfast. He has been round the World some seven times; has visited eighty-eight countries (some repeatedly); and has been to every Continent. He is in demand as a promoter of doctoral students in Australia, Britain, Germany, South Africa and the United States. Though loving to study, he prefers to lead people to Christ.

A diehard predestinarian, Dr. Lee is affectionately nicknamed "General Lee" by his closest friends. He is now in his early seventies, and was till his retirement in 2000 the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological Seminary, Australia. His wife Nellie, baptized when a baby in the Dutch Reformed Church at Vanrhynsdorp (South Africa) is in Fulltime Christian Service as a godly Homemaker. Their elder daughter Johanna (baptized as a baby in the Collingswood N.J. Bible Presbyterian Church), teaches at Parkridge High School, near Brisbane. Their younger daughter Anna Marie, whom Dr. Lee baptized as a baby, was formerly Librarian at the Queensland Presbyterian Seminary -- and now teaches at Earnshaw College in Brisbane.