

“The issue of paedobaptism is not merely a topic that is talked about in the ivory tower of church history, but equally delves deep into the life of the church and family. It can be overwhelming to study this subject, requiring the grasp of the exegetical details of numerous texts, biblical theology, systematics, and church history. That is where Goeman’s work steps in. This volume is a wonderful guide through the plethora of angles on this issue, not only walking through the arguments, in compelling and concise fashion, but also providing an excellent discussion on the rich significance of this ordinance. This book is an excellent resource to give to those who have questions or are wrestling through the question of infant- versus credobaptism.”

Abner Chou, President and John F. MacArthur
Endowed Fellow, The Master’s University

“The question of whether to baptize their infant children is a significant challenge for many Christian parents. In his new book, *The Baptism Debate*, Peter Goeman carefully examines the best arguments for infant baptism and shows from Scripture that only those who profess faith in Christ should be baptized. Goeman’s work is thoroughly researched, clearly written, and exegetically compelling. I couldn’t recommend it more highly to anyone who is wrestling with this issue!”

Matt Waymeyer, Associate Pastor, Grace Immanuel
Bible Church; Academic Dean,
The Expositors Seminary

“Peter Goeman provides a superb resource that fairly critiques the belief in and practice of paedobaptism common in Reformed circles. He also offers a clear understanding of the strong scriptural support for believer’s or biblical baptism. Anyone desiring to correctly understand this key issue will find this book a great help for their understanding of God’s intentions for His followers.”

Michael Grisanti, Professor of Old Testament,
The Master’s Seminary

“Friendly doctrinal divisions among faithful orthodox believers can be found throughout church history. In our current age of pragmatism and watered-down doctrine, it is refreshing to read an articulate yet gracious defense of a Baptist understanding of baptism. Peter Goeman helpfully lays out the key issues, showing readers how the doctrine of baptism has far-reaching implications for one’s system of theology. This volume is a wonderful resource for believers seeking to better understand the full significance of Christian baptism.”

Kaspars Ozolins, Assistant Professor of Old Testament Interpretation, The Southern Baptist Theological Seminary

“Peter Goeman clears away the debris of tradition, misinterpretation and speculation so that the sunlight of scripture can illuminate the truth of believer’s baptism. With a scholar’s mind and a shepherd’s heart, he offers a clear and compelling understanding of this significant act in the believer’s life.”

Stephen Davey, Pastor, The Shepherd’s Church; President, Shepherds Theological Seminary

“In a day when doctrinal distinctives are being downplayed and evangelical ecumenism is promoted, it can be very unpopular to insist on biblical accuracy in an area that some might call ‘secondary.’ Peter Goeman is concerned, however, that Christians who are lovely people can still be wrong! But it is not just a matter of simple disagreement on ‘secondary issues’ that concerns Goeman. He knows that some doctrines have effects beyond a classroom debate. Such is the practice of infant baptism. Other doctrines are affected by this practice, even soteriology. With all of his evident concern, Goeman does not engage in insults, but in an even-handed discussion of the biblical significance of baptism. I appreciate his informed theological approach and pray that this volume will have a wide effect. His concerns need to be heard.”

William Varner, Professor of Biblical Languages and Bible Exposition, The Master’s University

The Baptism Debate

The Baptism Debate

Understanding and Evaluating Reformed Infant Baptism

Peter Goeman



SOJOURNER
PRESS

Unless otherwise indicated, all Scripture quotations are taken from The ESV® Bible (The Holy Bible, English Standard Version®) copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. ESV® Text Edition: 2016. The ESV® text has been reproduced in cooperation with and by permission of Good News Publishers. Unauthorized reproduction of this publication is prohibited. All rights reserved.

Cover design by Rob Williams

Interior layout by Andrew “Marcus” Corder

For bulk, special sales, or ministry purchases, please contact us at sales@sojournerpress.org.

The Baptism Debate: Understanding and Evaluating Reformed Infant Baptism

Copyright © 2023 by Peter Goeman

Published by Sojourner Press

Raleigh, NC, 27603

sojournerpress.org

Trade paperback ISBN: 978-1-960255-04-4

Hardcover ISBN: 978-1-960255-05-1

ePub ISBN: 978-1-960255-06-8

Audiobook ISBN: 978-1-960255-07-5

Printed in the United States of America

To my wife, Kinsley.
The fruit of my labor is equally yours.

Contents

Illustrations.	ix
Acknowledgments.	xi
Foreword	xiii
Introduction.	3
Chapter 1: The Relationship between Faith and Baptism	7
Chapter 2: Understanding the Reformed Paedobaptist Position	41
Chapter 3: Paedobaptism and the Covenant of Grace	49
Chapter 4: Paedobaptism and the One People of God.	77
Chapter 5: Has Baptism Replaced Circumcision?.	95
Chapter 6: Household Baptisms and the Covenantal View of Families. . .	137
Chapter 7: The Biblical Significance and Mode of Baptism.	167
Chapter 8: Embracing the Biblical Picture of Baptism.	201
Bibliography	203
Scripture Index.	221

Illustrations

Tables

Table 1.1. Baptism in the Book of Acts.....	9
Table 1.2. The Gifts Promised to Faith and Baptism	16
Table 3.1. Comparison of Covenantal Language	53
Table 5.1. Meaning of Colossians 2:11	126
Table 7.1. Meaning of 1 Peter 3:21	175

Figures

Table 2.1. Reformed Paedobaptist Framework	47
--	----

Acknowledgments

Anyone who writes a book knows there are many people to thank in the process. First of all, it is appropriate that I thank my wife and family for putting up with countless hours of reading, researching, and writing. My wife's name is not listed as a co-author, but in many ways she should be. She is the one who makes writing possible by being a godly wife and mother.

I owe a great debt to the administration and faculty at Shepherds Theological Seminary, who have been completely supportive through the whole process. I am deeply indebted to them for the encouragement and conversations about covenant theology and biblical interpretation which sharpened my thinking.

I also want to thank Aaron Valdizan, who did a great job with the bulk of the editing. He also spent considerable effort to ensure that I was consistent in citations and style. I also received feedback at various stages from Hunter Hays, Nicole Bowal, Collin Marot, Kevin Welch, and Mathew Wronski. Their feedback was tremendously helpful, and they sharpened my writing and thinking in many ways. I am also thankful for Zach Pawlowski, who gave valuable feedback and painstakingly compiled a Scripture index for the book. Finally, Marcus Corder also deserves my immense gratitude for his role in formatting the book and preparing it for publication.

Saving the best for last, I thank our Lord and Savior, Jesus Christ, for giving me the ability and strength to start and finish this task. The Lord gave grace throughout the whole process, and it is fitting that I should end the acknowledgments by attributing the highest praise to the Lord for seeing this work through to completion. May He receive all the glory.

Foreword

THE ISSUE OF INFANT baptism continues to be heavily debated in the Christian community. It has rightly been understood that the issue of infant baptism vs. believers' baptism is not an issue in which Christians should break fellowship. Good Christians disagree on this issue and can stand united on the gospel. We can celebrate this fact.

Yet this issue is important and getting baptism right has great significance. Baptism testifies to the reality that the believing sinner has been united with Christ. He or she has died to sin and has been raised to newness of life (see Romans 6). The person is now placed into and is part of the new covenant community, the church, that Jesus established. A new heart and the indwelling ministry of the Holy Spirit have occurred. The conscience has been cleansed. Baptism represents all these realities. Yet infant baptism muddies what baptism conveys. When people are baptized who have not experienced these great truths, the meaning of baptism is lost and confusion ensues. Thus, we need to make sure we understand what biblical baptism is and why it is so important.

That is why this book is needed. Peter Goeman offers an in-depth, *tour de force* case against infant baptism, particularly as found within Covenant Theology. He does so by offering a deep dive into the most important biblical and theological issues associated with the debate. As Goeman shows, there are many substantive reasons against the infant baptism view. And yet, significantly, he also reveals that the main argument against infant baptism is the compelling positive case for believers' baptism.

Few people understand the issues concerning the baptism debate like Peter Goeman. He has deeply studied the issues on both sides and brings a rare clarity to a complex topic.

For those interested in baptism and the baptism debate, this book is a must read. It leaves no Scripture text or theological argument uncovered. It is a serious treatment that both sides of the issue should consider.

Michael J. Vlach
Professor of Theology
Shepherds Theological Seminary

The Baptism Debate

Introduction

I BELIEVE INFANT BAPTISM IS unbiblical and harmful to the church. This is obviously a controversial statement, and many will disagree with me (thus, the need for this book). Roman Catholics, Eastern Orthodox, Lutherans, and many Protestant denominations all practice infant baptism (also called paedobaptism), making paedobaptism the most common form of baptism in broader Christendom. However, despite the popularity of infant baptism, I will show in the following pages that it is an unbiblical practice and that the Bible indicates only those who profess faith in Christ should be baptized (a position known as credobaptism).

But first, a word of clarification. Although it would be worthwhile to examine the infant baptism practiced by Roman Catholics, Eastern Orthodox, or Lutherans, this book will primarily analyze what is called Reformed infant baptism (sometimes called covenantal infant baptism). I want to focus on the Reformed understanding of infant baptism for three reasons. First, Reformed theology has the most complicated and robust defense of infant baptism. Second, in contrast to the Roman Catholic understanding of Church tradition, the Reformed paedobaptist recognizes Scripture as the sole and binding authority on baptism. This means we can center our dialogue on Scripture, as it should be. Third, and most practically, I have friends that hold to the Reformed paedobaptist position. Unashamedly, I write to persuade them (and you) that infant baptism is unbiblical. It is my goal to show that Scripture is clear about baptism being only for believers, and that the Reformed arguments for infant baptism are lacking.

To facilitate this conversation, I have divided this book into eight chapters. In the first chapter, I set up what is perhaps the defining question concerning infant baptism—what is the relationship between faith and baptism? I show that a biblical analysis demands a strong connection between faith and baptism. I also show that the early church historically emphasized faith and baptism through the Reformation. It was not until the 16th century with the writings of Ulrich Zwingli that there was any

attempt to separate baptism from faith. The Reformed paedobaptist is eager to separate faith and baptism, because if faith is linked with baptism, then it would be natural to question infant baptism.

Having raised the issue of faith and baptism, in the second chapter I summarize the Reformed framework of covenant theology. Understanding the Reformed argument for paedobaptism is impossible without understanding covenant theology. Thus, this chapter briefly outlines the contours of covenant theology and summarizes how this theological system forms the basis for infant baptism.

Following the summary of covenant theology, the third chapter launches a thorough analysis of the focal point of covenant theology—the covenant of grace. Because the Reformed paedobaptist position completely depends on the belief in a covenant of grace, I discuss the arguments for the covenant of grace. I argue that the Reformed paedobaptist understanding of the covenant of grace is fallacious and we should abandon it as evidence for infant baptism.

The fourth chapter discusses the argument for one people of God, which is said to be the same in both Old and New Testaments. The Reformed proposition that there is one people of God is a crucial component of the argument for infant baptism. If the nation of Israel and the church are the same, the entrance requirement could conceivably be the same. However, I seek to show in this chapter that, although both Jew and Gentile are incorporated into the church, Israel keeps a special role and function in God's plan. Observing the difference between Jew and Gentile challenges the idea that the entrance requirement into Israel and the church are the same.

The fifth chapter deserves a significant amount of attention because it addresses the most important argument for infant baptism from a Reformed perspective. In this chapter, I address the fundamental argument that baptism has replaced circumcision and the two signs are essentially equal in signifying acceptance into the covenant community. After analyzing the Reformed viewpoint, I argue that circumcision and baptism are distinct in their descriptions and significance.

The sixth chapter deals with household baptisms and corporate headship. The Reformed paedobaptist argues that when the head of the household embraces Christ, the rest of the family would also be baptized in solidarity with the head of the household. However, I show how these household arguments are short-sighted and do not fully consider the biblical evidence.

In the seventh chapter, I deal with the mode and significance of baptism. While chapters two through six deal with negative critiques of the Reformed paedobaptist argumentation, this seventh chapter provides a positive presentation about the meaning of baptism. I walk through the biblical theology of baptism, spending significant time on the New Testament description of baptism. The definition of baptism in the New Testament contradicts the paedobaptist position, making it the strongest argument against infant baptism.

Finally, in the eighth chapter I briefly summarize why this book is important and why I took the effort to write it. Although baptism is often relegated to a secondary issue, there are significant ramifications for this doctrine in the life of the church. Thus, in the final chapter I encourage the believer to love baptism and to embrace the bible's teaching on the subject.

Admittedly, not everyone will like this book. I have tried to present and evaluate the Reformed paedobaptist position fairly, but not every Reformed paedobaptist explains things the same way or uses the same passages the same way. Nevertheless, I have attempted to use well-known sources to represent the best of the Reformed paedobaptist arguments, but obviously it is not possible to include every paedobaptist on every issue.

Although there is always more that could be said about baptism, I believe this book provides an excellent summary of the Reformed paedobaptist position. I also think I have provided solid, biblical arguments for why we should reject the Reformed paedobaptist position. Thus, I pray God uses this book to challenge those holding to a paedobaptist position and to encourage others by helping them understand the biblical significance of baptism.

Chapter 2

Understanding the Reformed Paedobaptist Position

AS WE NOTED LAST chapter, Zwingli revolutionized the arguments for paedobaptism. Largely because of Zwingli and Calvin, Reformed paedobaptists today use distinct arguments for paedobaptism that differ from those used in Lutheran or Catholic churches. Once Zwingli separated faith from baptism, the argument for paedobaptism also changed. Today, systematic covenant theology has become the centerpiece for the Reformed paedobaptist argument. Thus, we will spend this chapter summarizing and laying out the basics of covenant theology and how it relates to infant baptism.¹

The Foundational Elements of Covenant Theology

Adherents of covenant theology claim it to be the natural outworking of God's covenantal relationship with humanity.² Few would disagree with that general statement, but proponents of covenant theology often debate the finer details. Although most historians view Zwingli as the originator of covenant theology,³ it developed into a full-fledged system through the

1 We will be necessarily brief in this chapter, but for a fuller treatment of the connection between covenant theology and infant baptism, see Stephen J. Wellum, "Baptism and the Relationship between the Covenants," in *Believer's Baptism: Sign of the New Covenant in Christ*, ed. Thomas R. Schreiner and Shawn D. Wright, NAC Studies in Bible & Theology (Nashville, TN: B & H Academic, 2006), 97–162.

2 Michael Horton, *Introducing Covenant Theology* (Grand Rapids: Baker Books, 2006), 1–14.

3 Lillback notes, "Calvin is not the initiator of covenant theology, since this honor must really fall to Zwingli. He is not the designer of the first paradigm of covenant thought, since this distinction falls to Bullinger" (Lillback, *The Binding of God*, 311).

contributions of Zwingli's successors.⁴ As covenant theology developed into a system, there emerged a broad agreement on the central components of covenant theology. Covenant theologian, Michael Horton, summarizes:

A broad consensus emerged in this Reformed (federal) theology with respect to the existence in Scripture of three distinct covenants: the covenant of redemption (*pactum salutis*), the covenant of creation (*foederus naturae*), and the covenant of grace (*foederus gratiae*). The other covenants in Scripture (Noahic, Abrahamic, Mosaic, Davidic) are all grouped under these broader arrangements.⁵

These three covenants—the covenant of redemption, the covenant of creation (more often called the covenant of works)⁶, and the covenant of grace—form the basis of covenant theology.

We can define the covenant of redemption as “an eternal pact between the persons of the Trinity. The Father elects a people in the Son as their mediator to be brought to saving faith through the Spirit. Thus, this covenant made by the Trinity in eternity already takes the fall of the human race into account.”⁷ Or, in the words of Berkhof, “The covenant of redemption may be defined as *the agreement between the Father, giving the Son as Head and Redeemer of the elect, and the Son, voluntarily taking the place of those whom the Father had given Him.*”⁸ In other words, this is the pre-Fall covenantal agreement between the members of the Trinity to save the elect.

The second significant covenant in covenant theology is the covenant of works. Whereas the covenant of redemption is within the Godhead, the covenant of works is between humanity and God. The Westminster Confession (7.2) defines this covenant as follows: “The first covenant made with man was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.” Obviously, Adam failed to keep this covenant and thereby failed to secure eternal life for himself and his posterity. According to Frame, the covenant of works is essential to covenant theology primarily because

4 To trace the historical development of covenant theology, see the fine work of Pettegrew, “Israel and the Dark Side of the Reformation,” 78–105.

5 Horton, *Introducing Covenant Theology*, 70.

6 The covenant of works has been referred to as covenant of creation, works, Edenic covenant, or Adamic covenant.

7 Horton, *Introducing Covenant Theology*, 70.

8 Berkhof, *Systematic Theology*, 271. Emphasis in original.

human beings are identified as covenant breakers in Adam. Additionally, human beings see God's perfect standard, which only Jesus can fulfill on our behalf.⁹

The final covenant which makes up the foundation of covenant theology is the covenant of grace. Berkhof defines the covenant of grace as "that gracious agreement between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this believingly, promising a life of faith and obedience."¹⁰ The Westminster Confession (7.3) defines and compares this covenant to the covenant of works as follows:

Man by his fall having made himself incapable of life by that covenant [the covenant of works], the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.

Importantly, covenant theology views the covenant of grace as a unified covenant spanning both Old and New Testaments, although it shows up in various administrations.¹¹ Zwingli describes this covenant as follows, "God therefore made no other covenant with the miserable race of man than that he had already conceived before man was formed. One and the same testament has always been in force."¹²

This one covenant of grace has many administrations, but it must be essentially the same throughout Old and New Testaments, according to covenant theology.¹³ Frame notes, "Scripture mentions covenants that God made with Noah, Abraham, and others. Theologians have gathered these covenants together under a master title that includes all of them: the

9 John Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P&R Publishing, 2013), 119.

10 Berkhof, *Systematic Theology*, 277. Emphasis in original has been removed.

11 Notably, many within the Reformed Baptist tradition would say the covenant of grace is to be equated *only* with the new covenant. We are concerned primarily with the Reformed paedobaptist position here.

12 Ulrich Zwingli, *Selected Works of Huldreich Zwingli*, ed. Samuel Macauley, trans. Lawrence A. McClouth, Henry Preble, and George W. Gilmore (Philadelphia, PA: University of Pennsylvania, 1901), 234.

13 Berkhof, *Systematic Theology*, 279; Cornelis P. Venema, "Covenant Theology and Baptism," in *The Case for Covenantal Infant Baptism*, ed. Gregg Strawbridge (Phillipsburg, NJ: P&R Publishing, 2003), 217.

covenant of grace."¹⁴ Thus, although Scripture speaks of multiple covenants, covenant theologians view these covenants as a manifestation of the one, unified covenant of grace between God and humanity.

Covenant Theology and Infant Baptism

Reformed paedobaptists are not shy to assert that their defense of infant baptism relies on covenant theology. In fact, although many Baptists take issue with infant baptism not being mentioned anywhere in Scripture, this is really a simplistic understanding of the Reformed position. In reality, for the Reformed paedobaptist, the entire debate centers on the unified covenant of grace.¹⁵ Note the words of paedobaptist theologian, Cornelis Venema:

This debate can be reduced to one principal question: Does the covenant of grace in its New Testament administration embrace the children of believing parents just as it did in the Old Testament administration? However complex and diverse the arguments, pro and con, on the subject of infant baptism may be, this remains the overriding issue. Precisely because the debate between paedobaptists and Baptists centers on the doctrine of the covenant of grace, particularly the similarity and dissimilarity of the covenant in its Old and New Testament administrations, *it can hardly be resolved merely by appealing to specific biblical texts.*¹⁶

Similarly, in Robert Booth's book, *Children of the Promise*, he outlines the essentials for a defense of infant baptism as follows:

1. *Covenant Theology.* Throughout the Bible, God relates to his people by way of a covenant of grace. Covenant theology provides the basic framework for rightly interpreting Scripture.

14 Frame, *Systematic Theology: An Introduction to Christian Belief*, 119. Emphasis in original.

15 Collins explains, "The concept of the covenant of grace developed during the Reformation in part due to the Anabaptists' challenges to infant baptism. By asserting the unity of the covenant of grace under different administrations, Zwingli and others were able to argue for continuity between the circumcision of covenant children under the Abrahamic and Mosaic covenants and the baptism of covenant children under the new covenant. A unified covenant of grace also ensured that there is one way of salvation in every era of redemptive history" (Brian Collins, "The Covenants of Grace," in *Lexham Survey of Theology*, ed. Mark Ward et al. [Bellingham, WA: Lexham Press, 2018]).

16 Venema, "Covenant Theology and Baptism," 202. Emphasis added.

2. *Continuity of the Covenant of Grace.* The Bible teaches one and the same way of salvation in both the Old and the New Testaments, despite some different outward requirements.
3. *Continuity of the People of God.* Since there is one covenant of grace between God and man, there is one continuous people of God (the church) in the Old and New Testaments.
4. *Continuity of the Covenant Signs.* Baptism is the sign of the covenant in the New Testament, just as circumcision was the sign of the covenant in the Old Testament.
5. *Continuity of Households.* Whole households are included in God's redemptive covenant.¹⁷

The covenant of grace is essential to the Reformed argument because it provides a lens through which continuity can be established between the Old and New Testaments. If the sign of the covenant in the Old Testament was circumcision, then it is reasonable that baptism would be the manifestation of the covenant sign in the New Testament. If it is the same covenant, then the need for a similar application of the covenant sign remains. In this view, baptism has replaced circumcision as the sign of the covenant of grace.

According to such logic, what can be said about circumcision also applies to baptism. Specifically, that the sign applies not only to believers but also to their children. One of the best explanations of this connection is that of B.B. Warfield, who notes:

The argument in a nutshell is simply this: God established His Church in the days of Abraham and put children into it. They must remain there until He puts them out. He has nowhere put them out. They are still then members of His Church and as such entitled to its ordinances. Among these ordinances is baptism, which standing in similar place in the New Dispensation to circumcision in the Old, is like it to be given to children.¹⁸

For the covenant theologian, because the covenant is the same and the God of the covenant is the same, we would expect God to deal with households and their children rather than *only* individuals. In other words,

¹⁷ Robert R. Booth, *Children of the Promise: The Biblical Case for Infant Baptism* (Phillipsburg, NJ: P&R Publishing, 1995), 8.

¹⁸ Benjamin Breckinridge Warfield, "The Polemics of Infant Baptism," in *Studies in Theology* (New York: Oxford University Press, 1932), 408.

God has obligated himself through a covenant to work with individuals *and* their households. Therefore, for the Reformed paedobaptist, not only would it be strange if infants were ignored in the New Testament while they were an integral part of the covenant community in the Old Testament, it would also violate God's covenant promise. Holding the covenant of grace as the key theological principle leads some Reformed paedobaptists, like Doug Wilson, to say, "The debate about infant baptism is fundamentally a debate about *children*, and not really a debate about baptism at all."¹⁹ Reformed paedobaptists ask a valid question. If children had a place in the covenant of grace in the Old Testament, why should we remove them from the covenant of grace in the New Testament?

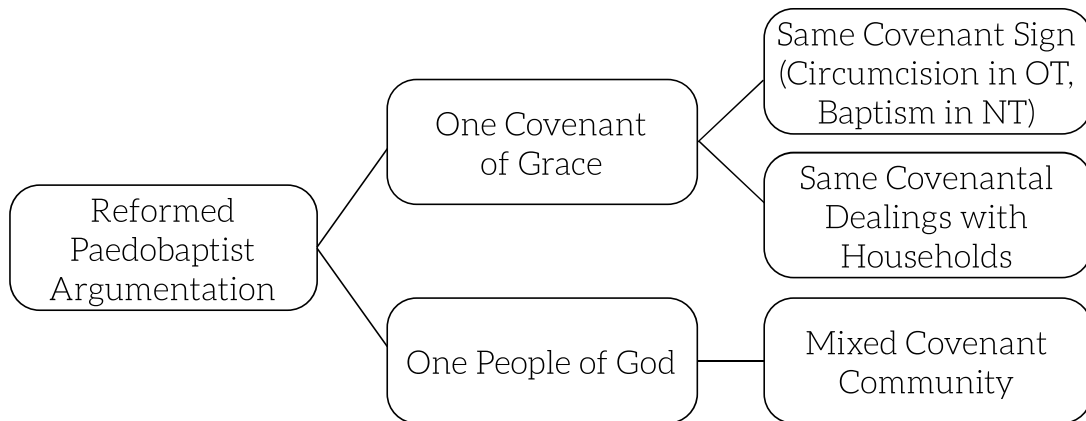
Not only is a unified covenant of grace essential to the Reformed paedobaptist argument, but, as Warfield's quote illustrates, another key assumption is the unity of the people of God in both Old and New Testaments. Put another way, the Reformed argument for paedobaptism assumes no distinction between Israel in the Old Testament and the church in the New Testament.

Covenant theologians view this unity of the people of God so strongly that they will regularly refer to Israel as the "church of the Old Testament." Because of this assumed continuity between Israel and the church, there is an expectation that the new covenant community is mixed (i.e., made up of believers *and* unbelievers), just like the Old Testament covenant community. In other words, for Reformed paedobaptists there is a difference between the elect (those saved) and those who are a part of the covenant community (the church).

To summarize, the Reformed argument for paedobaptism rests on two foundational realities: (1) the unity of the covenant of grace between the Old and New Testaments and (2) the unity of the people of God. These foundational realities lead to the idea that the sign of the covenant of grace is essentially the same, and that God acts with His people in the same way. If He has covenanted with them by the *same* covenant, as argued by covenant theologians, then we would expect the *same* participants.

¹⁹ Douglas Wilson, "Baptism and Children: Their Place in the Old and New Testaments," in *The Case for Covenantal Infant Baptism*, ed. Gregg Strawbridge (Phillipsburg, NJ: P&R Publishing, 2003), 287.

Figure 2.1. Reformed Paedobaptist Framework



Conclusion

In this chapter, I have briefly outlined the Reformed argument for paedobaptism with no critical evaluation. I have given an overview of the covenantal system, for it is through this system that the Reformed paedobaptist argues for infant baptism. The Reformed paedobaptist position entirely depends on the theological concept of the covenant of grace and the idea that there is no distinction between Israel and the church. If either of those realities is invalid, it poses a serious problem for the Reformed paedobaptist position. In the coming chapters, I will provide a detailed analysis of the Reformed paedobaptist position in each of the above areas and will provide a thorough critical evaluation.

Bibliography

- Achtemeier, Paul J. *1 Peter: A Commentary on First Peter*. Hermeneia. Minneapolis, MN: Fortress Press, 1996.
- Alexander, T. Desmond. *Exodus*. Apollos Old Testament Commentary 2. Downers Grove, IL: InterVarsity Press, 2017.
- . *From Eden to the New Jerusalem: An Introduction to Biblical Theology*. Grand Rapids: Kregel Publications, 2008.
- . “Genesis 22 and the Covenant of Circumcision.” *Journal for the Study of the Old Testament* 25 (1983): 17–22.
- Allen, Leslie C. *Jeremiah: A Commentary*. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 2008.
- Aristides of Athens. “The Apology of Aristides.” In *The Ante-Nicene Fathers*. Vol. 9, *The Gospel of Peter, the Diatessaron of Tatian, the Apocalypse of Peter, the Visio Pauli, the Apocalypses of the Virgil and Sedrach, the Testament of Abraham, the Acts of Xanthippe and Polyxena, the Narrative of Zosimus, the Apology of Aristides, the Epistles of Clement (Complete Text), Origen’s Commentary on John, Books I–X, and Commentary on Matthew, Books I, II, and X–XIV*. Edited by Allan Menzies. Translated by D. M. Kay, 257–80. New York: Christian Literature Company, 1897.
- Arndt, William, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 2000.
- Arnold, Clinton E. *Ephesians*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2010.
- Augustine of Hippo. “On Baptism, against the Donatists.” In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church*,

First Series. Vol. 4, *St. Augustin: The Writings against the Manichaeans and against the Donatists*. Edited by Philip Schaff. Translated by J. R. King, 407–514. Buffalo, NY: Christian Literature Company, 1887.

Augustine of Hippo. “A Treatise on the Merits and Forgiveness of Sins, and on the Baptism of Infants.” In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series*. Vol. 5, *Saint Augustin: Anti-Pelagian Writings*. Edited by Philip Schaff. Translated by Peter Holmes, 11–78. New York: Christian Literature Company, 1887.

Barcellos, Richard C., ed. *Recovering a Covenantal Heritage: Essays in Baptist Covenant Theology*. Palmdale, CA: RBAP, 2014.

Barrick, William D. “The Kingdom of God in the Old Testament.” *The Master’s Seminary Journal* 23, no. 2 (2012): 173–92.

Bartchy, S. Scott. “Slaves and Slavery in the Roman World.” In *The World of the New Testament: Cultural, Social, and Historical Contexts*. Edited by Joel B. Green and Lee Martin McDonald, 169–78. Grand Rapids: Baker Academic, 2013.

Basil of Caesarea, “The Book of Saint Basil on the Spirit.” In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series*. Vol. 8, *St. Basil: Letters and Select Works*. Edited by Philip Schaff and Henry Wace. Translated by Blomfield Jackson. New York: Christian Literature Company, 1895.

Bateman, Herbert W. “Introducing the Warning Passages in Hebrews: A Contextual Orientation.” In *Four Views on the Warning Passages in Hebrews*. Edited by Herbert W. Bateman, 23–85. Grand Rapids: Kregel Academic, 2007.

Beale, G. K. *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New*. Grand Rapids: Baker Academic, 2011.

Beasley-Murray, G. R. *Baptism in the New Testament*. New York: St Martin’s Press, 1962.

Beeke, Joel R. “‘Only for His Believers’: Paedocommunion and the Witness of the Reformed Liturgies.” In *Children and the Lord’s Supper*. Edited by Guy Waters and Ligon Duncan, 163–80. Ross-shire, UK: Christian Focus Publications, 2011.

Bibliography

- Beeke, Joel R., and Ray B. Lanning. "Unto You, and to Your Children." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 49–69. Phillipsburg, NJ: P&R Publishing, 2003.
- Berkhof, Louis. *Systematic Theology*. Grand Rapids: Eerdmans, 1938.
- Bierma, Lyle D. *German Calvinism in the Confessional Age: The Covenant Theology of Caspar Olevianus*. Grand Rapids: Baker, 1996.
- Blaurock, George. "The Beginnings of the Anabaptist Reformation Reminiscences of George Blaurock." In *Spiritual and Anabaptist Writers*. Edited by George H. Williams and Angel M. Mergal, 41–46. Philadelphia, PA: Westminster Press, 1957.
- Boice, James Montgomery. *Romans: God and History (Romans 9–11)*. Vol. 3. Grand Rapids: Baker Books, 1991.
- . *Romans: Justification by Faith (Romans 1–4)*. Vol. 1. Grand Rapids: Baker Books, 1991.
- Booth, Randy. "Covenant Transition." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 175–200. Phillipsburg, NJ: P&R Publishing, 2003.
- Booth, Robert R. *Children of the Promise: The Biblical Case for Infant Baptism*. Phillipsburg, NJ: P&R Publishing, 1995.
- Brinkel, Karl. *Die Lehre Luthers von der fides infantium bei der Kindertaufe*. Berlin: Evangelische Verlagsanstalt, 1958.
- Brownson, James V. *The Promise of Baptism: An Introduction to Baptism in Scripture and the Reformed Tradition*. Grand Rapids: Eerdmans, 2007.
- Bruce, F. F. *The Epistles to the Colossians, to Philemon, and to the Ephesians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1984.
- Busenitz, Irvin A. "Introduction to the Biblical Covenants: The Noahic Covenant and the Priestly Covenant." *The Master's Seminary Journal* 10, no. 2 (1999): 173–89.
- Calvin, John, and William Pringle. *Commentaries on the Epistles of Paul the Apostle to the Corinthians*. Bellingham, WA: Logos Bible Software, 2010.

- . *Commentaries on the Epistles of Paul to the Galatians and Ephesians*. Bellingham, WA: Logos Bible Software, 2010.
- . *Institutes of the Christian Religion*. The Library of Christian Classics 1. Edited by John T. McNeill. Translated by Ford Lewis Battles. Louisville, KY: Westminster John Knox Press, 2011.
- Campbell, Douglas A. “Participation and Faith in Paul.” In *“In Christ” in Paul: Explorations in Paul’s Theology of Union and Participation*. Edited by Michael J. Thate, Kevin J. Vanhoozer, and Constantine R. Campbell, 37–60. *Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe* 384. Tübingen, Germany: Mohr Siebeck, 2014.
- Carson, D. A. “Matthew.” In *The Expositor’s Bible Commentary: Matthew, Mark, Luke*. Edited by Frank E. Gaebelin, 1–600. Grand Rapids: Zondervan, 1984.
- Chapell, Bryan. “A Pastoral Overview of Infant Baptism.” In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 9–29. Phillipsburg, NJ: P&R Publishing, 2003.
- Collins, Adela Yarbro. *Mark: A Commentary on the Gospel of Mark*. Hermeneia. Minneapolis, MN: Fortress Press, 2007.
- , and John J. Collins. *King and Messiah as Son of God: Divine, Human, and Angelic Messianic Figures*. Grand Rapids: Eerdmans, 2008.
- Collins, Brian. “The Covenants of Grace.” In *Lexham Survey of Theology*. Edited by Mark Ward et al. Bellingham, WA: Lexham Press, 2018.
- Cotrell, Jack. *Baptism: A Biblical Study*. Joplin, MO: College Press Publishing, 1989.
- Coxe, Nehemiah. *A Discourse of the Covenants That God Made with Men before the Law: Wherein, the Covenant of Circumcision Is More Largely Handled, and the Invalidity of the Plea for Paedobaptism Taken from Thence Discovered*. London: John Darby, 1681.
- Craigie, Peter C. *Jeremiah 1–25*. Word Biblical Commentary 26. Dallas, TX: Word, 1991.
- . *Psalms 1–50*. 2nd ed. Word Biblical Commentary 19. Nashville, TN: Thomas Nelson, 2004.

Bibliography

- Cross, Anthony R. "Faith-Baptism: The Key to an Evangelical Baptismal Sacramentalism." In *Truth That Never Dies*. Edited by Nigel G. Wright, 19–42. Cambridge, UK: The Lutterworth Press, 2014.
- Cyprian of Carthage. "The Epistles of Cyprian." In *The Ante-Nicene Fathers*. Vol. 5, *Fathers of the Third Century: Hippolytus, Cyprian, Novatian, Appendix*. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Translated by Robert Ernest Wallis, 275–420. Buffalo, NY: Christian Literature Company, 1886.
- DeRouchie, Jason S. "Circumcision in the Hebrew Bible and Targums: Theology, Rhetoric, and the Handling of Metaphor." *Bulletin for Biblical Research* 14, no. 2 (2004): 175–203.
- Dorani, Daniel M. "Matthew 28:18–20 and the Institution of Baptism." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 30–48. Phillipsburg, NJ: P&R Publishing, 2003.
- Dunn, James D. G. *Baptism in the Holy Spirit*. London: SCM Press Ltd, 1970.
- . *The Epistles to the Colossians and to Philemon*. New international Greek Testament Commentary. Grand Rapids: Eerdmans, 1996.
- Edwards, James R. *The Gospel According to Mark*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2002.
- Elliot, J. K. *The Apocryphal New Testament: A Collection of Apocryphal Christian Literature in an English Translation*. Oxford: Clarendon Press, 1993.
- Engnell, Ivan. *Studies in Divine Kingship in the Ancient Near East*. 2nd ed. Oxford: Basil Blackwell, 1967.
- Essex, Keith. "The Abrahamic Covenant." *The Master's Seminary Journal* 10, no. 2 (1999): 191–212.
- Estelle, Bryan D. "Passover and the Lord's Supper: Continuity or Discontinuity?" In *Children and the Lord's Supper*. Edited by Guy Waters and Ligon Duncan, 31–58. Ross-shire, UK: Christian Focus Publications, 2011.
- Fee, Gordon D. *The First Epistle to the Corinthians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1987.

- Ferguson, Everett. *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*. Grand Rapids: Eerdmans, 2009.
- . “Exhortations to Baptism in the Cappadocians.” In *The Early Church at Work and Worship*. Vol. 2, *Catechesis, Baptism, Eschatology, and Martyrdom*, 100–109. London: James Clarke, 2014.
- . “Spiritual Circumcision in Early Christianity.” In *The Early Church at Work and Worship*. Vol. 2, *Catechesis, Baptism, Eschatology, and Martyrdom*, 144–54. London: James Clarke, 2014.
- Ferguson, Sinclair B. *The Holy Spirit*. Downers Grove, IL: InterVarsity Press, 1997.
- Fesko, J. V. *Word, Water, and Spirit: A Reformed Perspective on Baptism*. Grand Rapids: Reformation Heritage Books, 2010.
- Fox, Michael V. “The Sign of the Covenant: Circumcision in the Light of the Priestly ’ôṯ Etiologies.” *Revue Biblique* 81 (1974): 557–96.
- Frame, John. *Systematic Theology: An Introduction to Christian Belief*. Phillipsburg, NJ: P&R Publishing, 2013.
- Garrett, Duane A. *A Commentary on Exodus*. Kregel Exegetical Library. Grand Rapids: Kregel Academic, 2014.
- Gentry, Kenneth L. “Postmillennialism.” In *Three Views on the Millennium and Beyond*. Edited by Darrell L. Bock, 11–57. Grand Rapids: Zondervan, 1999.
- . *The Greatness of the Great Commission*. Tyler, TX: Institute for Christian Economics, 1990.
- Gentry, Peter J., and Stephen J. Wellum. *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*. Wheaton, IL: Crossway, 2012.
- Gibson, David. “Sacramental Supersessionism Revisited: A Response to Martin Salter on the Relationship between Circumcision and Baptism.” *Themelios* 37, no. 2 (2012): 191–208.
- Goeman, Peter J. “Implications of the Kingdom in Acts 3:19–21.” *The Master’s Seminary Journal* 26, no. 1 (2015): 75–93.
- . “Towards a New Proposal for Translating the Conjunction כִּי in Deuteronomy 4.29.” *The Bible Translator* 71, no. 2 (2020): 158–78.

Bibliography

- Gräbe, Peter. "The New Covenant and Christian Identity in Hebrews." In *A Cloud of Witnesses: The Theology of Hebrews in Its Ancient Contexts*. Edited by Richard Bauckham, Daniel Driver, Nathan MacDonald, and Mark Goodacre, 118–27. New York: T&T Clark, 2008.
- Grant, Robert M. "Aristides." In *The Anchor Yale Bible Dictionary*. Vol. 1, edited by David Noel Freedman, 382. New York: Doubleday, 1992.
- . "Justin Martyr." In *The Anchor Yale Bible Dictionary*. Vol. 3, edited by David Noel Freedman, 1133–34. New York: Doubleday, 1992.
- Green, Joel B. *The Gospel of Luke*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1997.
- Gregory Nazianzen. "Select Orations of Saint Gregory Nazianzen." In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series*. Vol. 7, *S. Cyril of Jerusalem, S. Gregory Nazianzen*. Edited by Philip Schaff and Henry Wace. Translated by Charles Gordon Browne and James Edward Swallow, 202–434. New York: Christian Literature Company, 1894.
- Gregory of Nyssa, "The Great Catechism." In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series*. Vol. 5, *Gregory of Nyssa: Dogmatic Treatises, Etc.* Edited by Philip Schaff and Henry Wace. Translated by William Moore. New York: Christian Literature Company, 1893.
- . "On the Baptism of Christ." In *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series*. Vol. 5, *Gregory of Nyssa: Dogmatic Treatises, Etc.* Edited by Philip Schaff and Henry Wace. Translated by William Moore. New York: Christian Literature Company, 1893.
- Grudem, Wayne A. "Perseverance of the Saints: A Case Study of Hebrews 6:4–6 and the Other Warning Passages in Hebrews." In *The Grace of God, The Bondage of the Will: Biblical and Practical Perspectives on Calvinism, Volume One*. Edited by Thomas R. Schreiner and Bruce A. Ware, 133–82. Grand Rapids: Baker, 1995.
- Hamilton Jr., James M. *God's Indwelling Presence: The Holy Spirit in the Old & New Testaments*. New American Commentary Studies in Bible and Theology. Nashville, TN: B&H Academic, 2006.

- Hamilton Jr., James M., and Fred G. Zaspel. "A Typological Future-Mass-Conversion View." In *Three Views on Israel and the Church: Perspectives on Romans 9–11*. Edited by Andrew Naselli and Jared Compton, 97–140. Grand Rapids: Kregel Academic, 2019.
- Hammett, John S. *40 Questions about Baptism and the Lord's Supper*. 40 Questions Series. Grand Rapids: Kregel Academic, 2015.
- Hays, Hunter. "The Meaning and Significance of Circumcision." ThM Thesis, Shepherds Theological Seminary, 2022.
- Helopoulos, Jason. *Covenantal Baptism*. Blessings of the Faith. Phillipsburg, NJ: P&R Publishing, 2021.
- Hiebert, D. Edmond. *First Peter*. Winona Lake, IN: BMH Books, 1997.
- Hodge, Charles. *A Commentary on the Epistle to the Romans*. Philadelphia, PA: Alfred Martien, 1873.
- . *Systematic Theology*. Vol. 3. Oak Harbor, WA: Logos Research Systems, 1997.
- Hoeksema, Herman. *The Biblical Ground for the Baptism of Infants*. Grand Rapids: First Protestant Reformed Church, 1998.
- Holladay, William Lee. *Jeremiah 1: A Commentary on the Book of the Prophet Jeremiah, Chapters 1–25*. Hermeneia. Philadelphia, PA: Fortress Press, 1986.
- Horton, Michael. *Introducing Covenant Theology*. Grand Rapids: Baker Books, 2006.
- . "'The Lord and Giver of Life': The Holy Spirit in Redemptive History." *Journal of the Evangelical Theological Society* 62, no. 1 (2019): 47–63.
- Hubmaier, Balthasar. "Ein Gespräch (1526)." In *Quellen zur Geschichte der Täufer*. Gütersloh, Germany: Gerd Mohn, 1962.
- Huey, Jr., F.B. *Jeremiah, Lamentations*. New American Commentary 16. Nashville, TN: Broadman & Holman, 1993.
- Hunt, J. P. T. "Colossians 2:11–12, The Circumcision/Baptism Analogy, and Infant Baptism." *Tyndale Bulletin* 41, no. 2 (1990): 227–44.

Bibliography

- Jeremias, Joachim. *Infant Baptism in the First Four Centuries*. Translated by David Cairns. London: SCM Press, 1960.
- Jewett, Paul K. *Infant Baptism and the Covenant of Grace: An Appraisal of the Argument That as Infants Were Once Circumcised, so They Should Now Be Baptized*. Eugene, OR: Wipf and Stock Publishers, 1999.
- Johnson, Jeffrey D. *The Fatal Flaw of the Theology Behind Infant Baptism*. Conway, AR: Free Grace Press, 2010.
- Jordan, James B. "Children and the Religious Meals of the Old Creation." In *The Case for Covenant Communion*. Edited by Gregg Strawbridge, 49–68. Monroe, LA: Athanasius Press, 2006.
- Kaiser Jr., Walter C. "The Indwelling Presence of the Holy Spirit in the Old Testament." *Evangelical Quarterly* 82, no. 4 (2010): 308–15.
- . *Walking the Ancient Paths: A Commentary on Jeremiah*. Bellingham, WA: Lexham Press, 2019.
- Köhler, Ludwig, Walter Baumgartner, M. E. J. Richardson, and Johann Jakob Stamm, eds. *The Hebrew and Aramaic Lexicon of the Old Testament*. 2 vols. Leiden, The Netherlands: Brill, 1994.
- Köstenberger, Andreas J. "Baptism in the Gospels." In *Believer's Baptism: Sign of the New Covenant in Christ*. Edited by Thomas R. Schreiner and Shawn D. Wright, 11–34. NAC Studies in Bible & Theology. Nashville, TN: B & H Academic, 2006.
- Kruse, Colin G. *Paul's Letter to the Romans*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2012.
- Lane, William L. *Hebrews 1–8*. Word Biblical Commentary 47a. Nashville, TN: Thomas Nelson, 1991.
- Leithart, Peter J. "Infant Baptism in History: An Unfinished Tragicomedy." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 246–62. Phillipsburg, NJ: P&R Publishing, 2003.
- Leo the Great. "Letters." *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series*. Vol. 12a, *Leo the Great, Gregory the Great*. Edited by Philip Schaff and Henry Wace. Translated by Charles Lett Feltoe, 1–114. New York: Christian Literature Company, 1895.

- The Lexham English Septuagint*. 2nd ed. Bellingham, WA: Lexham Press, 2020.
- Liddell, Henry George, Robert Scott, Henry Stuart Jones, and Roderick McKenzie. *A Greek-English Lexicon*. Oxford: Clarendon Press, 1996.
- Lightfoot, Joseph Barber, and J. R. Harmer. *The Apostolic Fathers*. London: Macmillan, 1891.
- Lillback, Peter A. *The Binding of God: Calvin's Role in the Development of Covenant Theology*. Grand Rapids: Baker Academic, 2001.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary 42. Dallas, TX: Word, 1990.
- Longenecker, Richard N. *Galatians*. Word Biblical Commentary 41. Dallas, TX: Word, 1990.
- . *The Epistle to the Romans: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2016.
- Luther, Martin. “A Treatise on the New Testament, That Is, the Holy Mass, 1520.” In *Luther's Works: Volume 35 Word and Sacrament I*. Translated by Jeremiah J. Schindel and E. Theodore Bachmann, 75–112. Philadelphia, PA: Fortress Press, 1960.
- . “Concerning Rebaptism, 1528.” In *Luther's Works: Volume 40 Church and Ministry II*. Translated by Conrad Bergendoff, 225–62. Philadelphia, PA: Fortress Press, 1958.
- . “The Babylonian Captivity of the Church, 1520.” In *Luther's Works: Volume 36 Word and Sacrament II*. Translated by A. T. W. Steinhäuser, Frederick C. Ahrens, and Abdel Ross Wentz, 11–126. Philadelphia, PA: Fortress Press, 1959.
- . “The Holy and Blessed Sacrament of Baptism, 1519.” In *Luther's Works: Volume 35 Word and Sacrament I*. Translated by Charles M. Jacobs and E. Theodore Bachmann, 29–44. Philadelphia, PA: Fortress Press, 1960.
- Marcel, Pierre. *The Biblical Doctrine of Infant Baptism: Sacrament of the Covenant of Grace*. Translated by Philip Edgcumbe Hughes. London: James Clarke, 1953.

Bibliography

- Martyr, Justin. "The First Apology of Justin." In *The Ante-Nicene Fathers*. Vol. 1, *The Apostolic Fathers with Justin Martyr and Irenaeus*. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, 163–87. Buffalo, NY: Christian Literature Company, 1885.
- Mathews, Kenneth A. *Genesis 11:27–50:26*. New American Commentary 1B. Nashville, TN: Broadman & Holman, 2005.
- McCabe, Robert V. "Were Old Testament Believers Indwelt by the Spirit?" *Detroit Baptist Theological Seminary Journal* 9 (2004): 215–64.
- Meade, John D. "Circumcision of Flesh to Circumcision of Heart: The Typology of the Sign of the Abrahamic Covenant." In *Progressive Covenantalism: Charting a Course between Dispensational and Covenant Theologies*. Edited by Stephen J. Wellum and Brent E. Parker, 127–58. Nashville, TN: B&H Academic, 2016.
- . "The Meaning of Circumcision in Israel: A Proposal for a Transfer of Rite from Egypt to Israel." *Southern Baptist Journal of Theology* 20, no. 1 (2016): 35–54.
- Migne, Jacques-Paul, ed. *Patrologia Graeca* [= *Patrologiae Cursus Completus: Series Graeca*]. Vol. 46. Paris, 1863. Cited in Everett Ferguson, *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*. Grand Rapids: Eerdmans, 2009.
- Milgrom, Jacob. *Leviticus 23–27: A New Translation with Introduction and Commentary*. Anchor Yale Bible 3B. New York: Doubleday, 2001.
- Montanari, Franco. *The Brill Dictionary of Ancient Greek*. Edited by Madeleine Goh and Chad Schroeder. Leiden; Boston: Brill, 2015.
- Moo, Douglas. *The Epistle to the Romans*. 2nd ed. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2018.
- Morris, Leon. *The Gospel According to John*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1995.
- Murray, John. *Christian Baptism*. Phillipsburg, NJ: P&R Publishing, 1980.
- . *The Epistle to the Romans*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1968.

- Murray, John J. "Christian Baptism." *Westminster Theological Journal* 13, no. 2 (1951): 105–50.
- . "Christian Baptism: Second Article." *Westminster Theological Journal* 14, no. 1 (1951): 1–45.
- Naselli, Andrew, and Jared Compton, eds. *Three Views on Israel and the Church: Perspectives on Romans 9–11*. Grand Rapids: Kregel Academic, 2019.
- Niehaus, Jeffrey J. "An Argument Against Theologically Constructed Covenants." *Journal of the Evangelical Theological Society* 50, no. 2 (2007): 259–73.
- . *Biblical Theology: The Common Grace Covenants*. Vol. 1. Bellingham, WA: Lexham Press, 2014.
- . "God's Covenant with Abraham." *Journal of the Evangelical Theological Society* 56, no. 2 (2013): 249–71.
- Niell, Jeffrey D. "The Newness of the New Covenant." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 127–55. Phillipsburg, NJ: P&R Publishing, 2003.
- O'Brien, Peter T. *Colossians, Philemon*. Word Biblical Commentary 44. Dallas, TX: Word, 1982.
- Ortlund, Gavin. "Why Not Grandchildren? An Argument against Reformed Paedobaptism." *Themelios* 45, no. 2 (2020): 333–46.
- Osborne, Grant R. "Baptism." In *Baker Encyclopedia of the Bible*. Vol. 1, edited by W. A. Elwell, 257–59. Grand Rapids: Baker, 1988.
- . *Matthew*. Zondervan Exegetical Commentary on the New Testament 1. Grand Rapids: Zondervan, 2010.
- Owen, John. *The Works of John Owen*. Vol. 11, *The Doctrine of the Saints Perseverance Explained and Confirmed* [1654]. Edited by W. G. Gould. London: Johnstone & Hunter, 1850–53; reprint, Edinburgh: Banner of Truth Trust, 1965.
- Pao, David W. *Colossians and Philemon*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2012.

Bibliography

- Peterson, David G. *The Acts of the Apostles*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 2009.
- Pettegrew, Larry. *The New Covenant Ministry of the Holy Spirit*. The Woodlands, TX: Kress Biblical Resources, 2013.
- Pettegrew, Larry D. "Israel and the Dark Side of the Reformation." In *Forsaking Israel: How It Happened and Why It Matters*. 2nd ed., 75–106. The Woodlands, TX: Kress Biblical Resources, 2021.
- Polhill, John B. *Acts*. New American Commentary 26. Nashville, TN: Broadman & Holman, 1992.
- Porter, Stanley E. *The Apostle Paul: His Life, Thought, and Letters*. Grand Rapids: Eerdmans, 2016.
- Pratt Jr., Richard L. "Infant Baptism in the New Covenant." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 156–74. Phillipsburg, NJ: P&R Publishing, 2003.
- Rainbow, Jonathan H. "'Confessor Baptism': The Baptismal Doctrine of the Early Anabaptists." In *Believer's Baptism: Sign of the New Covenant in Christ*. Edited by Thomas R. Schreiner and Shawn D. Wright, 189–206. NAC Studies in Bible & Theology. Nashville, TN: B & H Academic, 2006.
- Ramsey, D. Patrick. "Sola Fide Compromised? Martin Luther and the Doctrine of Baptism." *Themelios* 34, no. 2 (2009): 179–93.
- Robertson, O. Palmer. *The Christ of the Covenants*. Phillipsburg, NJ: P&R Publishing, 1980.
- Ross, Mark E. "Baptism and Circumcision as Signs and Seals." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 85–111. Phillipsburg, NJ: P&R Publishing, 2003.
- Rutherford, Samuel. "On the Baptism of the Children of Adherents." In *A Peaceable and Temperate Plea for Paul's Presbytery in Scotland*. London: John Bartlet, 1642.
- Salter, Martin. "Does Baptism Replace Circumcision? An Examination of the Relationship between Circumcision and Baptism in Colossians 2:11–12." *Themelios* 35, no. 1 (2010): 15–29.
- Sarna, Nahum M. *Exodus*. JPS Torah Commentary. Philadelphia: Jewish Publications Society, 1991.

- . *Genesis*. JPS Torah Commentary. Philadelphia: Jewish Publications Society, 1989.
- Schaff, Philip. *The Creeds of Christendom, with a History and Critical Notes: The Evangelical Protestant Creeds, with Translations*. New York: Harper & Brothers, 1882.
- Schreiner, Thomas R. *1, 2 Peter, Jude*. The New American Commentary 37. Nashville, TN: Broadman & Holman, 2003.
- . “Baptism in the Epistles: An Initiation Rite for Believers.” In *Believer’s Baptism: Sign of the New Covenant in Christ*. Edited by Thomas R. Schreiner and Shawn D. Wright, 67–96. NAC Studies in Bible & Theology. Nashville, TN: B&H Academic, 2006.
- . *Galatians*. Zondervan Exegetical Commentary on the New Testament. Grand Rapids: Zondervan, 2010.
- . *Paul, Apostle of God’s Glory in Christ*. Westmont, IL: IVP Academic, 2006.
- . “Perseverance and Assurance: A Survey and a Proposal.” *The Southern Baptist Journal of Theology* 2, no. 1 (1998): 32–62.
- Schreiner, Thomas R., and Ardel B. Caneday. *The Race Set before Us: A Biblical Theology of Perseverance & Assurance*. Downers Grove, IL: IVP Academic, 2001.
- Scott, John A. “The Meaning of the Verb Βάπτω, Βαπτίζω.” *The Classical Journal* 16, no. 1 (1920): 53–54.
- Sproul Jr., R. C. “In Jesus’ Name, Amen.” In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 303–10. Phillipsburg, NJ: P&R Publishing, 2003.
- Sproul, R. C. *What Is Baptism?* The Crucial Questions Series 11. Orlando, FL: Reformation Trust, 2011.
- . *Who Is the Holy Spirit?* The Crucial Questions Series 13. Orlando, FL: Reformation Trust, 2012.
- Strawbridge, Gregg. “Introduction.” In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 1–8. Phillipsburg, NJ: P&R Publishing, 2003.

Bibliography

- , ed. *The Case for Covenant Communion*. Monroe, LA: Athanasius Press, 2006.
- . “The Polemics of Anabaptism from the Reformation Onward.” In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 263–85. Phillipsburg, NJ: P&R Publishing, 2003.
- Stuart, Douglas. *Exodus*. New American Commentary 2. Nashville, TN: Broadman & Holman, 2006.
- Taylor, Mark. *1 Corinthians*. New American Commentary. Nashville, TN: Broadman & Holman, 2014.
- Tertullian. “Against Praxeas.” In *The Ante-Nicene Fathers*. Vol. 3, *Latin Christianity: Its Founder, Tertullian*. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Translated by Peter Holmes, 597–632. Buffalo, NY: Christian Literature Company, 1885.
- . “On Baptism.” In *The Ante-Nicene Fathers*. Vol. 3, *Latin Christianity: Its Founder, Tertullian*. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Translated by S. Thelwall, 669–80. Buffalo, NY: Christian Literature Company, 1885.
- . “The Chaplet, or De Corona.” In *The Ante-Nicene Fathers*. Vol. 3, *Latin Christianity: Its Founder, Tertullian*. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Translated by S. Thelwall, 93–104. Buffalo, NY: Christian Literature Company, 1885.
- . “On Repentance.” In *The Ante-Nicene Fathers*. Vol. 3, *Latin Christianity: Its Founder, Tertullian*. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Translated by S. Thelwall, 657–666. Buffalo, NY: Christian Literature Company, 1885.
- Thiselton, Anthony C. *The First Epistle to the Corinthians*. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2000.
- Thorsell, Paul R. “The Spirit in the Present Age: Preliminary Fulfillment of the Predicted New Covenant According to Paul.” *Journal of the Evangelical Theological Society* 41, no. 3 (1998): 397–413.

- Treat, Jay Curry. "Barnabas, Epistle Of." In *The Anchor Yale Bible Dictionary*. Vol. 1, edited by David Noel Freedman, 611–14. New York: Doubleday, 1992.
- Ursinus, Zacharias. *The Commentary of Zacharias Ursinus on the Heidelberg Catechism*. Translated by G. W. Williard. Cincinnati, OH: T. P. Bucher, 1851.
- VanderKam, James C. *Jubilees: A Commentary on the Book of Jubilees, Chapters 1–50*. Vol. 1. Hermeneia. Minneapolis, MN: Fortress Press, 2018.
- Venema, Cornelis P. "Covenant Theology and Baptism." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 201–29. Phillipsburg, NJ: P&R Publishing, 2003.
- Verduin, Leonard. *The Reformers and Their Stepchildren*. Grand Rapids: Eerdmans, 1964.
- Vlach, Michael J. "A Non-Typological Future-Mass-Conversion View." In *Three Views on Israel and the Church: Perspectives on Romans 9–11*. Edited by Andrew Naselli and Jared Compton, 21–76. Grand Rapids: Kregel Academic, 2019.
- . *Has the Church Replaced Israel? A Theological Evaluation*. Nashville, TN: Broadman & Holman, 2010.
- . *He Will Reign Forever: A Biblical Theology of the Kingdom of God*. Silverton, OR: Lampion Press, 2017.
- Waldron, Samuel E. "A Brief Response to Richard L. Pratt's 'Infant Baptism in the New Covenant.'" *Reformed Baptist Theological Review* 2 (2005): 105–10.
- Walvoord, John F. *The Holy Spirit*. 3rd ed. Grand Rapids: Zondervan, 1958.
- . "The Work of the Holy Spirit in the Old Testament." *Bibliotheca Sacra* 97, no. 388 (1940): 410–34.
- Ware, Bruce A. "Believers' Baptism View." In *Baptism: Three Views*. Edited by David F. Wright, 19–50. Downers Grove, IL: InterVarsity Press, 2009.

Bibliography

- Warfield, Benjamin Breckinridge. "The Polemics of Infant Baptism." In *Studies in Theology*, 389–410. New York: Oxford University Press, 1932.
- . "The Spirit of God in the Old Testament." *Biblical and Theological Studies*. Philadelphia, PA: Presbyterian and Reformed, 1952.
- Watt, Jonathan M. "The Oikos Formula." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 70–84. Phillipsburg, NJ: P&R Publishing, 2003.
- Watts, John D. W. *Isaiah 1–33*. Rev. ed. Word Biblical Commentary 24. Nashville, TN: Thomas Nelson, 2005.
- Waymeyer, Matt. *A Biblical Critique of Infant Baptism*. The Woodlands, TX: Kress Christian Publications, 2008.
- . "Romans 4:11 and the Case for Infant Baptism." *The Master's Seminary Journal* 29, no. 2 (2018): 233–55.
- Wellum, Stephen J. "Baptism and the Relationship between the Covenants." In *Believer's Baptism: Sign of the New Covenant in Christ*. Edited by Thomas R. Schreiner and Shawn D. Wright, 97–162. NAC Studies in Bible & Theology. Nashville, TN: B&H Academic, 2006.
- Wenham, Gordon J. *Genesis 16–50*. Word Biblical Commentary 2. Waco, TX: Word, 1998.
- White, James R. "The Newness of the New Covenant (Part 2)." In *Recovering a Covenantal Heritage: Essays in Baptist Covenant Theology*. Edited by Richard C. Barcellos, 357–82. Palmdale, CA: RBAP, 2014.
- Wilhite, Shawn J. *The Didache: A Commentary*. Eugene, OR: Cascade Books, 2019.
- Wilson, Douglas. "Baptism and Children: Their Place in the Old and New Testaments." In *The Case for Covenantal Infant Baptism*. Edited by Gregg Strawbridge, 70–84. Phillipsburg, NJ: P&R Publishing, 2003.
- . *To a Thousand Generations: Infant Baptism—Covenant Mercy for the People of God*. Moscow, ID: Canon Press, 1996.

- Zwingli, Ulrich. "Friendly Exegesis (1527)." In *Huldrych Zwingli: Writings*. 2 vols. Edited by E. J. Furcha and H. Wayne Pipkin. Allison Park, PA: Pickwick, 1984.
- . *Selected Works of Huldreich Zwingli*. Edited by Samuel Macauley. Translated by Lawrence A. McClouth, Henry Preble, and George W. Gilmore. Philadelphia, PA: University of Pennsylvania, 1901.
- . *Antwort über Balthasar Hubmaiers Taufüchlein*. In *Huldreich Zwinglis Sämtliche Werke*. Vol. 4. Edited by Emil Egli et al. Leipzig: Verlag von Heinsius Nachfolger, 1927.
- . "Of Baptism." In *Zwingli and Bullinger*. Translated by G. W. Bromiley. Library of Christian Classics 24. Philadelphia, PA: Westminster, 1953.

Scripture Index

Genesis

<p>3:26-27 106</p> <p>3:28 106</p> <p>4:1 66</p> <p>9:8-17 100</p> <p>9:9 54</p> <p>9:12 60, 100</p> <p>9:13 100</p> <p>9:15-16 100</p> <p>9:16 54, 60</p> <p>12:1-3 99, 110</p> <p>12:7 99, 110, 111</p> <p>12:10-20 98</p> <p>13:14-17 99, 110</p> <p>13:15 54</p> <p>14:14 108</p> <p>15:5 100, 110</p> <p>15:7-21 99, 110</p> <p>15:7 110</p> <p>15:12-21 111</p> <p>15:18 54</p> <p>16:1-3 98</p> <p>16:11-12 108</p>	<p>17 98, 101, 109, 110, 120, 132, 138</p> <p>17:2 100, 101</p> <p>17:4-6 110</p> <p>17:4 106</p> <p>17:6 111</p> <p>17:7-8 60</p> <p>17:7 52, 53, 99, 149</p> <p>17:8 111</p> <p>17:9 111</p> <p>17:10-14 124</p> <p>17:10 99, 100, 103, 105, 106, 107</p> <p>17:11 100, 111</p> <p>17:12-13 138</p> <p>17:12 104, 138</p> <p>17:13 54, 99</p> <p>17:18-21 108</p> <p>17:19 54, 99</p> <p>17:23 106, 108, 116, 138</p> <p>17:25 98, 108</p> <p>17:27 108</p> <p>18-21 110</p> <p>21:10-13 108</p>
--	--

The Baptism Debate

22 110
25:1-6 106, 108
34:14-24 112
37:31 190
48:14 158

Exodus

4:10 101
4:24-26 98
4:25-26 119
4:25 120
6 102
6:12 101, 102, 123
6:30 102, 123
12:43-49 107, 112, 133
12:44 98
12:48-49 106
12:48 98, 103, 112
13:9 100
14:10-14 109
16:2-3 109
16:29 100
17:2-7 109
19:5 52, 53
19:6 99
19:10 168
20:1 52, 53
20:8-11 57, 58
24:5 168
24:8 168
31:13-15 100

34:11-16 163

Leviticus

4:6 190
4:17 190
12:3 98
15:16 169
18:5 57
26:41 102

Numbers

2:2 100
10:13 60
14:26-30 109
15:14-15 168
15:32-36 58
19:18 190, 191
24:2 71
25:3 59
25:7-8 60
25:10-13 54, 59
25:12 60
25:13 60
26:40-45 80
26:51 109
27:18 158

Deuteronomy

4:25-31 80, 81
7:1-5 163
10:16 102, 124, 125

Scripture Index

14	57	2 Kings	
29:13.....	52, 53	5	56
30:1-10.....	81	5:14.....	190, 191
30:6.....	82, 102, 118, 124	1 Chronicles	
31:6.....	72	6:50-53.....	60
33:24.....	190	16:8-36.....	62
Joshua		2 Chronicles	
5	132	20:13.....	142
5:2-8.....	108	Ezra	
5:2-9.....	98	10:1-17.....	163
5:2.....	108	Nehemiah	
5:5.....	109, 168	13:23-30.....	163
5:7.....	108	Job	
5:9.....	109	9:31.....	191
8:35.....	142	Psalms	
1 Samuel		2	62
1:21-22.....	139, 164	51:11.....	72
10:10.....	70	69:21.....	124
11:6.....	70	88:8.....	66
16:14.....	72	102:28.....	141
22:19.....	142	103	60
2 Samuel		103:17-18.....	62
7:12.....	60	105:8-11.....	62
7:13.....	60	106	62
7:14.....	52, 53	106:45.....	62
7:16.....	60	110	62

The Baptism Debate

150	62	31:31–34.....	55, 62, 65
Proverbs		31:31–37.....	68
13:12.....	124	31:31.....	66, 82
31:11.....	159	31:32.....	70
Isaiah		31:31–34.....	70
1	61	31:33.....	52, 53
1:5.....	124	31:34.....	66, 67, 87, 92
2:2–4.....	82	31:38–40.....	68
6:10.....	124	32:40.....	54
21:4.....	191	33:11.....	68
24:4–5.....	61	33:14–17.....	62
32:15.....	73	33:17–18.....	60
57:19.....	148	33:18.....	62, 67
Jeremiah		33:19–22.....	62
4:4.....	102, 125	33:20–21.....	60, 62
6:10.....	101, 102, 125	33:34.....	67
8:18.....	124	38:7–8.....	100
9:25–26.....	98, 123	40:7.....	142
9:25.....	102	51:19.....	159
16:15.....	81	Lamentations	
17:9.....	124	5:17.....	124
28:19.....	159	Ezekiel	
29:14.....	81	4:1–3.....	100
30–33.....	62, 66, 81	11:17.....	81
30:3.....	81	20:8.....	109
30:22.....	62	20:12.....	100
31:27–30.....	68	20:34.....	81
31:30.....	81	36:24.....	68, 81
		36:25–27.....	70, 71

Scripture Index

36:26.....	70	Zechariah	
36:26.....	73	12-14	82
37:22.....	68, 82	12:10.....	82
37:26.....	54, 60	14	83
37:27.....	87	Matthew	
38:8.....	81	3:6.....	170
39:29.....	73	3:9.....	172
44:1.....	119	3:11.....	170, 174
44:7.....	102, 125	3:15.....	171
44:9.....	102	3:16.....	193
44:15.....	60	7:21-23	91
48:11.....	60	9:18.....	158
Daniel		9:20.....	158
12:2.....	69	10:21.....	143
Hosea		10:34-36	143
3:4-5.....	81, 82	10:34.....	143
Joel		11:27.....	66
2	150	13:20-21	91
2:28-29.....	73	14:21.....	142
2:28-32.....	148	15:38.....	142
Amos		19:13-15	156
3:2.....	66	19:29.....	164
9:14.....	81	28:18-20.....	17, 73, 172, 173
Habakkuk		28:19.....	199
2:16.....	125	Mark	
		1:4.....	170, 172, 174
		1:5.....	193
		1:10.....	171, 193
		6:56.....	149

The Baptism Debate

7:18–19..... 57
10:13–16..... 156
10:14..... 159
10:15..... 16, 159
10:16..... 158
10:34–36..... 156
13:12..... 145, 156
16:8..... 17
16:9–20..... 17
16:16..... 7, 18

Luke

2:44..... 66
3:8..... 172
8:21..... 164
12:51–53..... 143, 144, 156
18:15–17..... 156
24:49..... 148

John

1:12..... 16
1:17..... 55
2:23–25..... 91
3:5..... 16
3:14–16..... 16
3:16..... 16
3:20..... 153
3:22–4:3..... 173
3:23..... 171, 193
4:1–2..... 174, 193
4:1–3..... 172

4:1..... 173
4:53..... 140
6:38–39..... 92
6:60–71..... 91
7:38..... 72
7:39..... 72
8:31–59..... 91
10:27–30..... 92
11..... 85
11:25–26..... 84
14:16–17..... 72
14:17..... 72
14:23..... 72
17:3..... 66
20:31..... 16

Acts

1:3..... 83
1:4..... 148
1:6..... 83, 84
1:7..... 83
2:17–21..... 148
2:17..... 148
2:21..... 153
2:38..... 9, 16, 18, 174, 183
2:39..... 149, 150
2:41..... 9
2:47..... 153
3..... 83
3:19–21..... 80, 81, 83
3:21..... 84

Scripture Index

4:12..... 153
7:51..... 125
8:12–13..... 9
8:12..... 103, 143
8:38..... 193
10:1–2..... 150
10:2..... 140, 151
10:9–16..... 57
10:33..... 151
10:34–48..... 9
10:44–48..... 7
10:44..... 150, 151
10:47–48..... 151
11:14..... 153
11:17..... 72
15:1..... 153
15:11..... 153
16:11–15..... 8, 10
16:13–15..... 151
16:14..... 7
16:15..... 7
16:30–31..... 153
16:30–34..... 10
16:31..... 7
16:32–34..... 152
16:32..... 153
16:33..... 137
16:34..... 7, 153
18:8..... 10, 137, 140, 154
19:1–7..... 10, 177

19:3..... 177
19:5..... 177
21:5..... 142, 143
22:16..... 16, 119, 178, 185

Romans

1:16..... 16
2:21..... 147
2:33..... 148
2:38–39..... 147
2:38..... 148
2:39..... 148
3–5..... 16
3:28..... 16
4..... 117
4:5–8..... 16
4:5..... 114
4:11–12..... 115
4:11..... 113, 114, 116, 117,
118, 186, 188
4:12..... 117
5:5..... 72
6..... 127, 188, 196
6:1–4..... 35
6:2–11..... 16
6:3–4..... 180, 182, 200
6:3–5..... 178, 183
6:3–6..... 183
6:3..... 16
6:4..... 180, 198
6:5..... 16, 181

The Baptism Debate

6:6.....	125, 158
6:8.....	16
7:24.....	125
8:5-7.....	125
8:9.....	72, 73
8:11.....	72
9:4.....	51, 59
9:6.....	69
11:25-26.....	69
13:3.....	158
14:1-4.....	57
14:5-6.....	58
14:5-7.....	57

1 Corinthians

1:13.....	176
1:14-16.....	154
1:16.....	141
1:21.....	66
2:12.....	72
2:14.....	90
3:16-17.....	73
6:9-11.....	16
6:11.....	16, 119, 178, 185
6:12-20.....	163
6:19-20.....	73
6:19.....	163
7:13-14.....	145
7:14.....	161, 162, 164
7:15.....	145, 156
9:2.....	116

12:3.....	11
12:4.....	11
12:7.....	11
12:13.....	11, 12, 14, 73, 183
16:15.....	154

2 Corinthians

1:22.....	186
3.....	50, 51
3:3.....	70
3:7-11.....	63
3:7-18.....	56
5:5.....	186
6:14.....	163

Galatians

2-3.....	16
2:19-20.....	16
3:2.....	11, 12, 72, 75
3:5.....	11, 12, 75
3:6-7.....	16
3:11.....	16
3:14.....	14, 12, 75
3:15.....	51
3:15-17.....	63, 64
3:26-27.....	12, 16, 182
3:26.....	179
3:27.....	16, 180, 183
3:28.....	86, 104, 183
4-5.....	50, 51
4:6.....	72, 73

Scripture Index

4:21-31	108	2:8-15	121
5:14	57	2:8-23	121
5:18	70	2:11-12	15, 120, 121, 122, 123, 125, 128, 129, 130, 135, 178, 179, 200
Ephesians			
1:3-14	160	2:11	122, 126, 127, 183
1:13-14	186	2:12	16, 127, 180, 182, 183
2:1-10	160	2:13	122
2:3	125	2:13-14	126
2:8-9	38, 91	2:16-17	57, 58
2:12	51, 59	2:16-21	122
2:14	148	2:16-23	122
2:17	148	2:18	122, 125
3:17	16	3	161
4:1-6	14	3:10	12
4:4-5	14	3:20	160
4:4-6	73	1 Timothy	
4:6	73	1:19-20	91
4:24	12	2:5	55
4:30	186	2:12	86
5:15-20	160	2 Timothy	
5:21	160	2:18	91
5:22-33	160	Titus	
6	161	1:11	140
6:1	160	3:5	16, 178, 185
Colossians			
1:2	160	Hebrews	
1:21	123	2:1-4	88
1:22	123, 126	2:1	89
2	123, 125, 196		

The Baptism Debate

3:1-6..... 55
3:7-4:13 88
4:11..... 89
4:12-13..... 88
5:11-6:12 88
6:1..... 89
6:4-6..... 90
6:4-8..... 88
6:4..... 89
6:5..... 89
7:22..... 55
8 50, 51
8:5-6..... 55
8:8-12..... 65
8:10..... 52, 53
8:11..... 66
8:13..... 63
9 63
9:1..... 63
9:14..... 119
9:15..... 55
9:19..... 55
10:4..... 70
10:10..... 90, 119
10:11..... 70
10:12-14..... 70
10:14..... 90
10:18..... 70
10:19-39..... 88
10:22..... 178

10:26-3188, 89, 92
10:26..... 89
10:29..... 90
12:14-29 88
12:24..... 55
12:25-29 88
12:25..... 89
13:8..... 55
13:12..... 90

James

2:17..... 37

1 Peter

1:5..... 91
1:18..... 119
3:1-2..... 145, 156
3:21..... 13, 14, 16, 174,
175, 183

1 John

1:9..... 16
2:19..... 91, 92
3:24..... 72
4:6..... 160

Jude

19 73