THE

DOCTRINE OF BAPTISMS.

SCRIPTURAL EXAMINATION

OF THE QUESTIONS RESPECTING

I. THE TRANSLATION OF BAPTIZO,
II. THE MODE OF BAPTISM,
III. THE SUBJECTS OF BAPTISM.

BY

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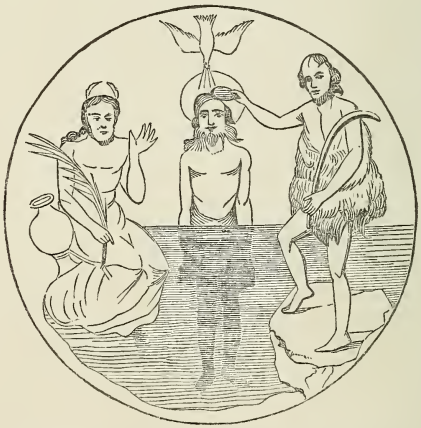
ANCIENT PICTORIAL REPRESENTATIONS OF THE BAPTISM OF CHRIST, BY JOHN, IN JORDAN.

THIS picture is copied from the door of the Church at Beneventum, which was one of the first cities in Italy where the Gospel was introduced. It is rudely executed, and extremely ancient.



THIS is a representation in Mosaic of the Baptism of Christ in Jordan, preserved in the Church, in Cosmedin, at Ravenna, which was erected, A. D. 401.

In the centre is Christ our Saviour in the river Jordan. On a rock stands John the Baptist, in his left hand is a bent rod, and his right hand holds a *patera*, shell; from which he POURS WATER on the head of the Redeemer; over whom descends the dove, the symbol of the Holy Ghost. with expanded wings, and emitting rays of glory and grace.

THE DOCTRINE OF BAPTISMS.

W. H. TINSON, STEREOTYPER. GEORGE RUSSELL & CO., PRINTERS.

PREFACE.

In the following treatise, the author's aim has been, to give a discussion of the subject of Baptism:

First.—*Purely Scriptural.*—Every passage of Scripture, in which the words "baptize" or "baptism" occur; or which in the author's view, or that of prominent Baptist writers, can properly claim attention, in a full and fair Scriptural examination of this subject, is considered, and a correct exposition of it attempted. In order to avoid frequent repetition, these different passages have been classified; and hence, they will not be found in the order in which they occur in the word of God. But, by means of the Scriptural Index at the end of the volume, the reader will be able to turn to the exposition of any particular passage, at his pleasure.

The Word of God, and that alone, can bind the faith of the Church; and in the following treatise, to the Word of God, and to that alone, is the appeal made. Hence, the title

of the work—"THE DOCTRINE OF BAPTISMS" (Heb. vi. 2), *i.e.*, the teachings of Scripture respecting baptisms.

SECOND.—*Adapted to the present state of the controversy in the Christian Church.*—The formation of the "American and Foreign Bible Society," for the avowed purpose of introducing words equivalent to our English word "immerse," as a translation of the Greek "*baptizo*," into all new versions of the Scriptures, which may be required in the progress of the Foreign Missionary work, and more recently, the formation of the "Bible Union," for the purpose of substituting for our English Bible, an English translation, in which similar changes shall be made, have given to the "translation question," a practical importance, as great as that which belongs to the questions respecting "the mode" and "the subjects" of baptism. Indeed, at the present time, this "translation question," is the prominent question before the Church.

To adapt the discussion to this new phase of the controversy, the author has given to the question respecting the translation of *baptizo*, a distinct and separate examination.

THIRD.—*Popular.*—The author has aimed to treat even the translation question, in such a way, that any person, by the aid of the English Bible alone, and without a knowledge of the Greek, may reach an intelligent decision. In any such question as this, if we attempt to go back of the authority of Lexicons (and Dr. Carson, one of the ablest of modern Baptist writers, admits that he "has all the lexicographers and commentators against him,") [1] we must appeal to the use

[1] Carson on Baptism, p. 55.

of the word in passages, in which, from the context, its meaning can be determined. By means of garbled quotations; or the quotation of some passages and the omission of others, of equal, or even greater importance, a plausible argument may be constructed in support of a false translation. But when, as in the present case, the appeal is to the Bible alone, a book in the hands of all, either in the original, or else, in a translation regarded by all as substantially correct, no such difficulty can arise. No imperfect or garbled quotation can be made; no important instance of the use of the word can be omitted, without its being evident to all.

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CHAPTER VIII.

PRELIMINARY STATEMENT.

THE Christian world has long been divided in sentiment, on the question—*What constitutes a valid Christian baptism?* All agree, that in Christian baptism, there must be an application of water to the person of the baptized; and that this application must be made "in the name of the Father, and of the Son, and of the Holy Ghost. The difference is—

FIRST. *Respecting the mode* in which this water is to be applied; some contending that in order to valid baptism, the subject must be immersed; others, whilst admitting the validity of baptism by immersion, hold, that the application of water by sprinkling or pouring, constitutes a baptism equally valid;—and that to require immersion, in order to admission to the church of God, is to infringe upon that

Christian "liberty wherewith Christ hath made his people free;" and to "teach for doctrine, the commandments of men." This is the difference between the Baptist, and, what may be called, the Non-Baptist churches.

SECOND. *Respecting the proper subjects of baptism;* some, contending that none but such as make a credible profession of their faith in Christ, are proper subjects of baptism; others, holding that, "not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized" (Presbyterian Confession of Faith, chap. 28). This is the difference between the Baptist, and that large portion of the Pedo-Baptist churches, to which the Presbyterian church belongs.

A controversy, on these two points, has long existed in the Christian Church. In support of their doctrine, that immersion is essential to a valid Christian baptism, Baptist writers affirm, that the word *baptizo* (the word in the original Greek corresponding to baptize in our English version) "has but one signification—it always signifies to *dip*, never expressing anything but mode;" and hence, they argued, that to speak of baptism by sprinkling or pouring, is to be guilty of a contradiction in terms, just such as there would be in speaking of dipping, by sprinkling or pouring. Thus, does the question respecting the proper translation of *baptizo* enter as an

element, and a most important element, too, into the decision of the question respecting the mode of baptism.

On such a version as our commonly received English version, in which the Greek *baptizo* has been simply Anglicized and transferred, persons differing in opinion respecting the meaning of the word, may unite, without any compromise of principle; and had not the Foreign Missionary work, in its progress, called for versions of the Bible in heathen tongues, the probability is, that no breach in the church of God would even have arisen from the "translation question." A breach, however, has been created by this question; and the Baptist church, in our country, has withdrawn itself from the "Bible operations," in which all other Protestants are united, and formed the "American and Foreign Bible Society," for the express purpose of translating the word *baptizo*, by words corresponding to our word immerse, in all new versions of the Bible required for heathen lands.

As a natural consequence of the formation of this Bible society, and more especially of the spirit in which they have pursued their work, we have, within the last few years, the formation of the "Bible Union," for the purpose of giving us a new English version of the Word of God, in which, among other changes, the words immerse and immersion, shall be substituted for baptize and baptism. The American and Foreign Bible Society, at its anniversary, held April 28th,

1840: "*Resolved*, That by the fact, that the nations of the earth must now look to the Baptist denomination ALONE, *for faithful translations of the Word of God*, a responsibility is imposed upon them, demanding for its full discharge, an unwonted degree of union, of devotion, and of strenuous persevering effort throughout the entire body." And in their Annual Report, the society stigmatizes all the translations made for the heathen, excepting only such as may be published under Baptist auspices, as "versions, in which the real meaning of words *is purposely kept out of sight*, so that Baptists cannot circulate *faithful versions*, unless they print them at their own expense." And they add: "It is known that the British and Foreign Bible Society, and the American Bible Society, *have virtually combined to obscure at least a part of the divine revelation*, and continue to circulate versions of the Bible, *unfaithful*, at least, so far as the subject of baptism is concerned."

It is true, that a majority of those united in the "American and Foreign Bible Society," condemn the new version movement, and declare that they are unwilling to see our venerable English version altered in a letter. And yet, we believe we do them no injustice, when we speak of the formation of the "Bible Union" as the natural consequence of the formation of their society, and of the spirit in which they have pursued their work;—and when we hold, not those

engaged in the "new version" alone, but the whole Baptist church, directly, a party to this translation controversy.

Here, then, we have a THIRD point of difference, in which the Baptist church stands as the one party, and all other Christian churches in our land, as the other.

PART I.

THE TRANSLATION QUESTION.

THE

DOCTRINE OF BAPTISMS.

CHAPTER I.

§ 1. Statement of the Question. § 2. Limitation to *Baptizo*—Reasons for this. § 3. Limitation to *Baptizo* used as a religious Term—Reasons for this—History of the Hellenistic Greek. § 4. Radical Fallacy in the Baptist Argument.

§ 1. *Statement of the Question.*

THE word *baptizo* is a word used in the Scriptures to designate the performance of a Christian rite, in which water is applied to the body, in the name of the Trinity. Either this word *is specific* as to mode, like our English words, dip, sprinkle, pour; or it *is generic*, denoting simply the production of an effect, like our English words, consecrate, purify, cleanse.

The Baptist affirms that *baptizo* is a specific term, that *it "has but one signification—it always signifies to dip, never expressing anything but mode."* [1]

[1] Carson on Baptism, p. 55.

We affirm that *baptizo*, when used as a religious term (and it is always so used in the New Testament), is a generic term, *having no reference to mode;* and hence, to translate it by dip, immerse, sprinkle or pour, will be to mis-translate the word of God.

In this statement of the question, we have purposely limited it to the word *baptizo*, and to that word used as a religious term.

§ 2. *Question limited to* BAPTIZO.

The question is limited to *baptizo*. Nothing is affirmed respecting *bapto*, a word frequently used by the sacred writers. This limitation is made for two reasons.

First. The word *baptizo*, is the word invariably used, in the inspired Scriptures, when speaking of the rite of Christian baptism: the word *bapto*, although of frequent occurrence in the New Testament, is never applied to that ordinance. Even admitting, then, that *bapto* is the primitive word, and *baptizo* a derivative from it, the fact that the sacred writers, when speaking of Christian baptism, always use the latter, and never in one instance the former, is strong presumptive evidence that they understood the words as differing in meaning.

Second. Although most of the earlier Baptist

writers contended as strenuously for the uniform modal meaning of *bapto*, as for that of *baptizo*, their later writers give up this point: and claim, and we think they do so fairly, that the word *baptizo* alone, is in controversy.

Commenting on Dr. Gale's translation of *bapto*, as used by Homer, in his "Battle of the Frogs and the Mice," Dr. Carson translates the sentence in which the word occurs—"He fell, and breathed no more, and the lake was *tinged* with blood;" and adds: "To suppose that there is here any extravagant allusion to the literal immersion or dipping of a lake, is a monstrous perversion of taste. The lake is said to be dyed, not to be dipped, nor poured, nor sprinkled. *There is in the word no reference to mode.* Had Baptists entrenched themselves here, they would have saved themselves much useless toil, and much false criticism, without straining to the impeachment of their candor or their taste. What a monstrous paradox in rhetoric is the figure of the dipping of a lake in the blood of a mouse! Yet Dr. Gale supposes the lake dipped by hyperbole. 'The literal sense,' says he, 'is the lake was dipped in blood.' Never was there such a figure. The lake is not said to be dipped in blood, but to be dyed in blood."[1]

[1] Carson on Baptism, p. 48.

In the portion of the "New Version" which has been published by the "Bible Union," Rev. xix. 13, in which the word *bapto* occurs, is translated—"And he was clothed with a garment *dyed* with blood; and his name is called The Word of God." The authorized version reads—"And he was clothed with a garment *dipped* in blood, and his name is called The Word of God." The substitution of dyed for dipped in this passage, we suppose, may fairly be considered as a formal abandonment of the ground once maintained by Baptists, in so far as the word *bapto* is concerned. And as our purpose is, to treat the several questions respecting baptism, with reference to the positions which the parties now occupy, we shall limit our examination to *baptizo* alone.

§ 3. *Question limited to* BAPTIZO, *used as a religious term.*

Words often change their meaning, with variations in the faith, and sentiments, and manners of the people by whom they are used. As an instance of this, in our own language, we may cite the words "*religion*" and "*religious*"—words which during the period of papal dominion in Great Britain, had a meaning very different from that which they now have. "In former times," writes Trench, "*a reli-*

gious person, did not mean any one who felt and allowed the bonds which bound him to God and to his fellow men, but one who had taken peculiar vows upon him; a member of one of the monkish orders. *A religious house*, did not mean, nor does it now mean in the Church of Rome, a Christian household, ordered in the fear of God, but a house in which these persons were gathered together according to the rule of some man, Benedict or Dominic, or some other. *A religion*, meant not a service of God, but an order of monkery; and taking the monastic vows, was termed going into a *religion*. That, then, was *religion*, and nothing else was considered deserving the name! And *religious*, was a title which might not be given to parents and children, husbands and wives, men and women fulfilling faithfully and holily, in the world, the several duties of their stations, but only to those who had devised self-chosen services for themselves."[1]

Words used to designate officers in the church, or religious rights and even doctrines, often acquire a meaning, when thus used, entirely different from their original meaning. This use of these terms, we call their *religious*, as contradistinguished from their *secular use*. Thus—the original meaning of the word *bishop* is *overseer*. In our language, it is used

[1] Trench on the Study of Words, p. 19.

exclusively as a religious term; and no one would think of speaking of the bishop of a cotton factory or of a southern plantation. The original meaning of the word *elder*, and its meaning now, when used as a secular term, is an *old man*. And yet I have known *elders* in the Baptist Church, not twenty-one years of age. The original meaning of the word *supper*, and its meaning now, when used as a secular term, is, "the evening meal" (Webster). When, using it as a religious term, we speak of the sacrament of the supper—or, simply, *the supper*, we mean a Christian rite, which is not a meal, and which in this country, is very frequently administered in the forenoon.

Such changes in the meaning of words as these, are facts familiar to the student, in the history of every language. They take place, in consequence of changes in the faith, or manners and customs of a people, even where that people continue to speak the same language. But where a language comes to be spoken by a people of different faith from those to whom it originally belonged, as, for example, a heathen language comes to be spoken by a Christian people, these changes in meaning are greatest and most frequent.

Trench, in his work on "the Study of Words," gives some striking illustrations of these remarks. "In the Greek language"—writes he—"there is a word for

humility; but this humility meant for the Greek, meanness of spirit. He who brought in the Christian grace of humility, did in so doing, rescue also the word which expresses it, for nobler uses, and to a far higher dignity than hitherto it had attained. There were *Angels* (messengers), before heaven had been opened, but these only earthly messengers; *martyrs* (witnesses) also, but not witnesses unto blood, nor yet for God's highest truth; *apostles* (those sent) but sent of men; *advocates*, (pleaders) but not with "the Father." *Paradise*, was a word common, in slightly different forms, to almost all the nations of the East; but they meant by it only some royal park or garden of delights; till for the Jews, it was exalted to signify the wondrous abode of our first parents; and higher honors awaited it still, when on the lips of the Lord, it signified the blissful waiting-place of faithful departed souls (Luke xxiii. 43): Yea, the heavenly blessedness itself (Rev. ii. 7). Nor was the word *regeneration* unknown to the Greeks. They could speak of the earth's regeneration in the spring-time; and of memory as the regeneration of knowledge. The Jewish historian could describe the return of his countrymen from the Babylonian captivity, and their re-establishment, under Cyrus, in their own land, as the regeneration of the Jewish state; but still, the

word, on the lips of either Jew or Greek, was very far removed from that honor reserved for it in the Christian dispensation—namely, that it should be the bearer of one of the chiefest and most blessed mysteries of the faith. And many other words, in like manner, there are, "fetched from the very dregs of paganism," as one has said, which words the Holy Ghost has not refused to employ for the setting forth of the great truths of our redemption. Reversing in this, the impious deed of Belshazzar, who profaned the sacred vessels of God's house to sinful and idolatrous uses (Dan. v. 2.), that blessed spirit has often consecrated the very idol vessels of Babylon to the "service of the sanctuary." [1]

The remark is made by one of the ablest of modern critical scholars, "classical use, both in Greek and Latin, is not only in this study"—i.e. the critical study of the New Testament—"sometimes unavailable, but may even mislead. The sacred use and the classical are often very different." [2]

That we may have a clearer understanding of this subject, and especially that we may see whither we must look for reliable authority in the interpretation of the words of the New Testament, let us glance at

[1] Trench on the Study of Words, pp. 46, 47.

[2] Campbell on the Gospels, vol. i. p. 58.

the history of the Hellenistic Greek, or Greek of the synagogue, as it has been called, the peculiar Greek in which the New Testament is written.

"The persecutions with which the Jews were harassed under Antiochus Epiphanes, concurring with several other causes, occasioned the dispersion of a great part of their nation throughout the provinces of Asia Minor; Assyria, Phœnicia, Persia, Arabia, Lybia and Egypt; which dispersion was, in process of time, extended to Achaia, Macedonia and Italy." (For the state of things in our Lord's day, see Acts ii. 5–11.) "The unavoidable consequence of this was, in a few ages, to all those who settled in distant lands, the total loss of that dialect which their fathers had brought out of Babylon into Palestine. But this is to be understood, with the exception of the learned, who studied the Oriental languages by books."

"At length, a complete version of the Scriptures of the Old Testament was made into Greek; a language which was then, and continued for many ages afterwards, in far more general use than any other. This is what is called the *Septuagint*, or version of the seventy (probably because approved by the Sanhedrim) which was begun, by order of Ptolemy Philadelphus, King of Egypt, for the Alexandrian Library," (about 269 B. C.). At first, no more than the Pentateuch was translated, which was soon followed by a

version of the other books. This is doubtless the first translation that was attempted of the Sacred Writings."

"It will readily be imagined, that all the Jews who inhabited Grecian cities, where the Oriental tongues were unknown, would be solicitous to obtain copies of this translation. To excite in them this solicitude, patriotism would concur with piety, and indeed almost every motive that could operate upon men."

"Let us attend to the consequences which would naturally follow. Wherever Greek was the mother tongue, this version would come to be used, not only in private in Jewish houses, but also in public in their schools and synagogues, in the explanation of the weekly lesson from the Law and the Prophets. The style of it would consequently soon become the standard of language to them, on religious subjects. Hence would arise a certain uniformity in phraseology and idiom among the Grecian Jews, wherever dispersed, with regard to their religion and sacred rites; whatever were the particular dialects which prevailed in the places of their residence, and were used by them in conversing on ordinary matters."

"Hence, if we would enter thoroughly into the idiom of the New Testament, we must familiarize ourselves with that of the Septuagint; and if we would enter thoroughly into the idiom of the Septua-

gint, we must accustom ourselves to the study, not only of the original of the Old Testament, but of the dialects spoken in Palestine, between the return of the Jews from the Babylonish captivity, and the destruction of Jerusalem by the Romans; for this last, as well as the Hebrew, has affected the language both of the old Greek translation and of the New Testament.

"Such is the origin and the character of the idiom which prevails in the writings of the Apostles and Evangelists; and the remarkable conformity of the new revelation, which we have by them, though written in a different language, to the idiom of the old. It has been distinguished by the name, Hellenistic Greek, not with a critical accuracy, if regard be had to the derivation of the word, but with sufficient exactness, if attention be given to the application which the Hebrews made of the term Hellenist: whereby they distinguished their Jewish brethren who lived in Grecian cities, and spoke Greek. It has been, by some of late, after father Simon, more properly termed the Greek of the synagogue.

"It is acknowledged, that it cannot strictly be denominated a separate language, or even dialect, when the term dialect is conceived to imply peculiarities in declension and conjugation. But with the greatest justice, it is denominated a peculiar idiom,

being not only Hebrew and Chaldaic phrases, put in Greek words, *but even single Greek words used in senses, in which they never occur in the writings of profane authors, and which can be learned only from the extent of signification given to some Hebrew or Chaldaic word, corresponding to the Greek, in its primitive and most ordinary sense.*" [1]

On these facts in the History of the Hellenistic Greek, the idiom in which the New Testament is written, Campbell bases his remark, already quoted, "classic use, is not only"—in the critical study of the New Testament—"sometimes unavailable, but may even mislead. The sacred use and the classical are often very different." And the further remark, that "those words in particular, which have been current in the explanations given in the Hellenistic synagogues and schools, have with their naturalization among the Israelites, acquired in the Jewish use an infusion of the national spirit. Though the words therefore are Greek, Jewish erudition is of more service than Grecian for bringing us to the true acceptation of them in the sacred writings."—"In determining the different acceptation of some words, as used by Jews and Pagans, the Scriptures will ever be found their own best interpreter."

The two sacraments in the Christian Church, are

[1] Campbell on the Gospels, vol. i. pp. 31, 32, 58, 62.

termed in scripture, the one *baptism*, the other "*The Lord's Supper*" (*deipnon*). (See 1. Cor. xi. 20, 21.) As furnishing at once an illustration and a proof, of Campbell's remarks, quoted above, we cite this word, *deipnon*. According to invariable classic usage, this word means either "the chief meal of the day, taken among the Greeks, toward or at evening, after the labors of the day were over; or, a banquet, a feast." And in this sense it is used both in the Septuagint and the New Testament, when used as a secular term. In the Septuagint, "Belshazzar, the king, made a great *feast* (*deipnon*) to a thousand of his lords, and drank wine before the thousand." (Dan. v. 1.) In the New Testament, "And he said unto him, a certain man made a great *supper* (*deipnon*), and bade many." (Luke xiv. 16.) And yet, nothing can be more evident than that, used as a religious term, to designate a sacrament in the Christian Church, the word *deipnon* has a signification very different from that in which it is used by classic Greek writers, and even by the New Testament writers, when they use it as a secular term. Hence Paul writes, "When ye come together therefore into one place, this is not to eat the Lord's supper (*deipnon*). For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God,

and shame them that have not." (1 Cor. xi. 20, 22.) The Lord's supper, is neither a banquet nor a meal. And for making it a supper (*deipnon*) in the classic sense of that term, Paul declares that God's judgments were upon the church at Corinth. "For this cause many are weak and sickly among you, and many sleep." (1 Cor. xi. 30.)

This is one of those cases in which "classic use will mislead"—"in which Jewish erudition is of more service than Grecian in bringing us to the true acceptation of a term in the sacred writings"—"in which a single word is used in a sense in which it never occurs in profane authors, and which can be learned only from the extent of signification given to some Hebrew or Chaldaic word, corresponding to the Greek in its primitive and most ordinary sense"—"in which the Scriptures are their own best interpreters."

We have dwelt upon these principles of interpretation, at much greater length than would otherwise have seemed necessary, because, whilst the thorough scholar must be familiar with them, the same is not true of the general reader, and they have a most important bearing upon the decision of the question under examination.

§ 4. *Radical Fallacy in the Baptist Argument.*

It is in the disregard of the distinction between the *sacred* and the *secular* sense of the word, that the radical fallacy of Dr. Carson's argument lies—and the same is true of every other Baptist argument we have read—in so far as that argument is intended to determine the meaning of the word *baptizo.*

1. Dr. Carson sneers at the distinction between the *sacred* and *secular* sense of the word. Thus he writes: —"Pedobaptists often take refuge in a SUPPOSED *sacred* or *scriptural* use, that they may be screened from the fire of the lexicons." [1]

In addition to the words already cited, as illustrating and establishing this distinction, we may cite such words as—

PRESBYTER (*presbuteros*). In its classical and secular use, it signifies "*an old man.*" "Your young men shall see visions, and your old men (*presbuterio*) shall dream dreams." (Acts ii. 17.) In its sacred sense it signifies an officer in the church, who might be a young man. Timothy was a presbyter (See 1 Tim. iv. 14); and yet Paul writes to him, "Let no man despise thy youth." (1 Tim. iv. 12.)

[1] Carson on Baptism, p. 58.

Pastor (*poimœn*). In its classical and secular use, it signifies *a keeper of sheep, a herdsman.* "And Abel was a keeper of sheep (*poimœn*)," (Gen. iv. 2,). In its sacred sense it signifies "the teacher and spiritual guide of a particular church." "And he gave some apostles, and some prophets, and some evangelists, and some *pastors*, (*poimenas*) and teachers." (Eph. iv. 11,).

Church (*ekklœsia*). In its classical and secular use, it signifies an assembly, even though it be a tumultuous one. "But if ye inquire any thing concerning other matters, it shall be determined in a lawful *assembly*" (*ekklœsia*), (Acts xix. 39). In its sacred sense its meaning is the same with our English word church. "Unto the church (*ekklœsia*) of God, which is at Corinth," (1. Cor. i. 2). Indeed, we do not know of a single term belonging to the class of words to which *baptismos* belongs, words used to designate rites or offices, in the Christian church, which has not a sacred sense, different from its secular and classic sense: and nothing will involve the interpretation of Scripture in more inextricable confusion, than just the disregard of this distinction.

(2.) Having cited a number of instances, from classic Greek writers, in which he thinks it evident from the context, that *baptizo* is used in the sense of *dip*, and added several also from the writings of Josephus,

in all of which, with one exception,[1] the word is evidently used as a secular term: Dr. Carson, when he comes to the examination of its use in Scripture, in those passages by which its meaning as a sacred term can alone be determined, such as Mark vii. 4, cuts the matter short, by saying, "Having found the meaning of the word, by the testimony of the whole range of Greek literature—having found that it signifies immerse, and nothing else, have I not an unquestionable right to allege this proved meaning?"—"Dr. Wardlaw says, with respect to the immersion of beds, 'he who can receive it, let him receive it.' I say, he who dares to reject it, rejects the testimony of God."[2]

We may, for argument's sake, grant to Dr. Carson all that he thinks he has proved respecting the classical use of *baptizo*, and its use as a secular term by Josephus, and yet say, "You have proved nothing to the point." The unquestionable fact, that all other terms belonging to the same class with *baptizo*, have a sacred as well as a secular sense, renders it probable, *à priori*, that the same is true of *baptizo;* and if so, it is this sense, when used as a sacred term, which is alone in controversy. If upon such principles as those of Dr. Carson, it can be proved that there is no valid baptism without immersion; upon

[1] For an examination of this one instance, see note to § 15.

[2] Carson on Baptism, pp. 398, 72.

the same principles, and with a much greater array of evidence, it can be proved that the Lord's supper (*deipnon*) is not validly administered in any church on earth, at this present day. For, certainly, the eating a morsel of bread, and swallowing a single sup of wine, is not more unlike a banquet or the principal meal of the day, than pouring or sprinkling a little water on the person to be baptized, is unlike the entire immersion of that person. And if departure from the classical and secular sense of the name of one sacrament, vitiates its administration, the same must be true of the other also.

The "translation question," must, if possible, be settled by an appeal to the Scriptures alone; or if compelled to go beyond the Scriptures, we must ever bear in mind, the distinction between the secular and sacred use of such terms as the one in controversy; and our appeal should be, not to the classic Greek writers, who did not write in the dialect of Judea, but to Josephus and the earlier Greek Fathers. We believe that the question can be settled satisfactorily, from the Scriptures alone: and hence, to the Scriptures alone shall we appeal. And bearing in mind, the sacred use of such terms as *baptizo*, we insist upon the second limitation of the question, viz.: *that it be limited to* BAPTIZO, *used as a religious or sacred term.*

CHAPTER II.

§ 5. Jno. iii. 25, 26. *Katharizo* (to purify), used as a synonym for *baptizo.* § 6. Jno. i. 19–25. Confirmation of this sense of *baptizo.* § 7. Significance of John's silence respecting the nature of *baptism.*

§ 5. *John* III. 22–30, *and* IV. 1–3.

III. 22. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and BAPTIZED.

23. And John also was BAPTIZING in Ænon, near to Salim, because there was much water there; and they came and were BAPTIZED.

24. For John was not yet cast into prison.

25. Then there arose a question between some of John's disciples and the Jews, about PURIFYING (*katharismou*).

26. And they come unto John and said unto him: Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same BAPTIZETH (*baptizei*), and all men come to him.

27. John answered, and said: A man can receive nothing except it be given him from Heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
29. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled.
30. He must increase, but I must decrease.

IV. 1. When, therefore, the Lord knew that the Pharisees had heard that Jesus made and BAPTIZED more disciples than John,
2. (Though Jesus himself BAPTIZED not, but his disciples,)
3. He left Judea and departed again into Galilee."

What was this "question about PURIFYING," which is here said to have arisen between some of John's disciples and the Jews? According to the plain record of the text, the question is the one which they immediately propose to John: "And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold the same BAPTIZETH, and all men come to him." Is his baptism a higher and holier baptism than thine? And is it about to take the place of thy baptism? A question most natural in the circum-

stances of the case; John and Jesus being engaged in baptizing at places not very remote from each other, and the Jews, who, a little while before, had flocked to John's baptism, now turning to that of Jesus in such numbers, that "he made and baptized more disciples than John." With the very imperfect, and, in many respects, erroneous views of the nature of the Messiah's kingdom then universally entertained in Judea, we can hardly conceive how this question could have failed to arise.

It is just this question to which John replies. "John answered and said: A man can receive nothing except it be given him from Heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him. He must increase, but I must decrease." As if he had said: This is all according to divine appointment; I never claimed any other honor, as compared with him, but such as "a friend of the bridegroom" has, as compared with the "bridegroom" himself; I the forerunner of Messiah, he the Messiah himself. "He must increase, but I must decrease."

Thus understood, the interpretation of this whole passage is perfectly simple; and each part consistent with every other. And now, we ask the reader to notice that this interpretation proceeds upon the supposition, that what is called "a question about PURI-

FYING," in v. 25, is, in v. 26, stated as a question about BAPTISM. That is, that John Baptist, and his disciples and the Jews, and John the writer of the Gospel record, regarded BAPTISM as, in substance, a "PURIFICATION."

Dr. Carson, to get rid of this conclusion, takes the ground: 1st. That when "they came to John," they "did not state the case concerning purifying; they stated another case quite different, one different from that at issue between the disciples of John and the Jews."[1] Let the reader turn to the record. "There arose a question between some of John's disciples and the Jews, about purifying. *And they* came unto John, and said unto him—John *answered* and said;" and especially bearing in mind that the modern division of the New Testament into chapters and verses, is of no authority; say, whether an ingenuous interpetation of that record will admit of Dr. Carson's explanation. 2d. That our exposition proceeds upon the assumption "that if two words refer to the same ordinance, they must be identical in meaning," whilst "nothing is more unfounded. There are situations in which two words may be interchanged at the option of the writer, while they are not perfectly synonymous."[2] To this we reply, synonymous terms are seldom identical in meaning.

[1] Carson on Baptism, p. 432. [2] Ibid. pp. 432, 433.

Our treatises on synonyms are treatises to point out the differences in meaning between such terms. In the case before us, PURIFICATION is the more comprehensive term, whilst BAPTISM is more limited in meaning; and when we say that these terms are used as synonyms, we mean that the former includes the latter; that BAPTISM is a species of PURIFICATION. We by no means assert, "that if two words refer to the same ordinance, they must be identical in meaning."

§ 6. *John* I. 19–25.

19. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?
20. And he confessed and denied not; but confessed, I am not the Christ.
21. And they asked him; What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, no.
22. Then said they unto him: Who art thou? that we may give an answer to them that sent us.
23. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the Prophet Esaias.

24. And they which were sent were of the Pharisees.
25. And they asked him, and said unto him, Why BAPTIZEST (*baptizeis*) thou then, if thou be not that Christ, nor Elias, neither that Prophet?"

How comes it that the Pharisees ask of John this question, "Why BAPTIZEST thou then?" We answer: Because the Jews, as instructed out of the Prophets, expected Messiah, when he came, to come as a great Purifier among them, and they understood baptism, as administered by John, to be substantially a purification. Therefore it was, that whilst they could understand how a baptism might properly be administered by Messiah himself, or Elias, who was to come as his forerunner; they could not understand the propriety of John's baptizing, when he expressly disclaimed being either the one or the other.

The prophecies, upon which the Jews based this expectation, were such as: (Ezek. xxxvi. 25, 28):—"Then will I sprinkle CLEAN water upon you, and ye shall be CLEAN (PURIFIED); from all your filthiness (UNCLEANNESS) and from all your idols will I CLEANSE (PURIFY) you. A new heart also, will I give you; and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes,

and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." And (Mal. iii. 2, 3,) "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and PURIFIER (*katharizon*) of silver: and he shall PURIFY (*katharisei*), the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

To these prophecies respecting Messiah, John himself had particularly called their attention at the commencement of his public ministry; and this too, in connection with his administration of baptism:—"I, indeed, BAPTIZE you with water, unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: He shall BAPTIZE you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly PURGE (*diakathariei*) his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. iii. 11, 12.)

Understanding baptism to be essentially a purification, how natural was it, for the Pharisees, when they saw John baptizing, to ask the question: Art thou our promised Messiah, the great Purifier, foretold

by our Prophets; He, who at his coming, will separate us from among our enemies, that "dwelling in the land given to our fathers," we may serve him? And when he answered; No. How natural was it for them to ask the further question: Art thou Elias, the "messenger who should prepare the way before" Messiah? And when, again, he answered, No: how perfectly natural their surprise; a surprise which finds expression in their last question; "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?" On this supposition, not only is the conduct of the Pharisees natural; but every part of the record is perfectly plain. But adopt the Baptist hypothesis, that baptism was an entirely new rite, of the nature of which the Jews knew nothing, except what they could gather from its being an immersion (for John gave no exposition of the nature of baptism, in in so far as appears from the Gospel narrative), and how inexplicable the question of the Pharisees appears.

§ 7. *John's Silence respecting the Nature of Baptism significant.*

In so far as appears from the sacred record, neither John nor Christ ever gave any special exposition of the nature of baptism, unless we regard our

Lord's parting words to his disciples (Mark xvi. 16), after his resurrection, as such. Certain it is, that we have not the slightest hint of any explanation of its nature having been given by them, at the time these Pharisees came to John, and questioned him in the manner related in John i. 19–25. And yet, both John and the Pharisees talk about baptism as if it were a rite, the nature of which was well understood by all parties. And in just the same unquestioning manner had "Jerusalem, and all Judea, and all the region round about Jordan," already been "BAPTIZED of John, in Jordan, confessing their sins." (Matt. iii. 5, 6.) How strange does all this seem, on the supposition that baptism was a new rite, then, for the first time, administered in Judea.

Some have attempted to explain this, by saying that the Jews had been familiarized with baptism as a religious rite, by their established rite of *proselyte baptism;* and therefore, no question is asked, nor answer given, respecting its nature in John's day. The existence of the rite of proselyte baptism among the Jews, in John's day, rests upon no higher authority than the Talmud, a part of which was not written until the seventh century, and the remainder still later: and the fact that the law of Moses prescribes a different rite for the admission of a proselyte into the Jewish Church, renders its practice then exceedingly

improbable.[1] "And when a stranger shall sojourn with thee, and will keep the Passover of the Lord, let all his males be *circumcised*, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof." (Exodus xii. 48.)

Others would get rid of the difficulty by supposing that John did give an exposition of the nature of baptism, although no record is made of it in the Gospels. Respecting this supposition, we remark: 1. It seems passing strange, that such should have been the course pursued by the Evangelists, in the case of a sacred rite entirely new; and such, most Baptist writers contend that this rite is; when in the case of the only other sacrament instituted in the Church, viz. the Lord's Supper, confessedly only the Gospel counterpart of the Paschal Supper, observed from the days of Moses, they are so particular in recording our Lord's exposition of its nature. "And he took bread, and gave thanks, and brake it, and gave it unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise, also, the cup, after supper, saying, this cup is the New Testament in my blood, which is shed for you."

[1] For a fuller examination of this question respecting proselyte baptism, the reader is referred to Jenning's Jewish Antiquities, Book I. chap. 3.

(Luke xxii. 19, 20.) See also Matt xxvi. 26–30, and Mark xiv. 22–25. 2. It is at variance with the soundest principles of biblical criticism, to explain a difficulty, by supposing something of which the Scriptures give us no hint, when it can be as well, or better, explained from the Scriptures themselves. Even in the best view which we can take of such a course, it is preferring an apocryphal explanation to a scriptural one.

In this fact, then, that in the Gospel narrative, baptism breaks upon us as an unquestioned, and evidently, a well-understood rite, we have very strong confirmation of the view we have taken: That baptism is substantially the same with the purifications established under the Old Testament dispensation.

A further proof of the correctness of this view we shall have, when we come to examine particularly the nature of John's baptism; a Jewish, and not a Christian baptism; and performed, whilst as yet, the Old Testament dipensation had not passed away.

CHAPTER III.

MOSAIC LAWS OF PURIFICATION.

§ 8. Rites of personal Purification. § 9. Rites of Purification for inanimate Things. § 10. Purification by bathing and washing. § 11. Effects of Purification. § 12. Definition of the Term *purify* (*katharizo*). § 13. Definition of the Term *baptize* (*baptizo*), as used in the Word of God.

In our examination of Jno. iii. 25, 26, and i. 19–25, having seen good reason to believe that John and his disciples, and the Jews, considered John's baptism as essentially a rite of purification, we propose, in the present chapter, to give a summary of the Old Testament law of purification; that we may be prepared, the more intelligently, to examine into the use of the word *baptizo* by the sacred writers.

The Mosaic law of purification is embraced in the following passages, viz. Ex. xxx. 17–21. The rites of purification for a priest about to engage in the services of the sanctuary. Lev. xi. 31–46. The rites of purification for any person or thing defiled by the touch of an unclean animal or creeping thing. Lev. xii. The rites of purification for a woman after

childbirth. (Lev. xiv.) The rites of purification for the leper. (Lev. xv.) The rites of purification for those having issues, &c. (Lev. xvii. 15, 16.) The rites of purification for one who had eaten that which died of itself. (Numb. xix.) The rites of purification for one who had touched a dead body, or a bone, or a grave. (Numb. xxxi. 19–24.) The rites of purification for soldiers after battle, and for spoils taken in battle. In Heb. ix. 19–22, Paul gives a brief summary of the rites of purification for the "tabernacle and all the vessels of the ministry," written out more at large in various places in the books of Exodus and Leviticus.

After a careful examination, we present the following, as a correct summary of the Mosaic law of purification.

§ 8. *Rites of personal Purification.*

1. *For a slight defilement;* such as that arising from the touch of an unclean animal; the washing of the clothes alone. (Lev. xi. 23.) For defilement resulting from eating an animal which had died of itself; or from having a running issue; or from sprinkling with the "water of separation" an unclean person or tent; the washing of the clothes, and the bathing of the body in water. (Lev. xv. 8, xvii. 15,

xix. 19.) For such defilement as a priest would acquire in the routine of every-day life; the washing of the hands and the feet. (Exod. xxx. 19.)

2. *For more serious defilement;* such as that contracted in childbirth; the offering of a prescribed sacrifice. (Lev. xii. 6, 7.) For defilement arising from touching a dead body, or bone, or grave; sprinkling with the "water of separation," or "the ashes of an heifer." (Numb. xix. 17, 18.) For defilement arising from leprosy; sprinkling with blood and water seven times, the touching of certain parts of the body with blood and oil, the offering of certain prescribed sacrifices, the shaving of the head and the face, and the washing of the person and clothes in water. (Lev xiv. 2–32.)

§ 9. *Rites of Purification for inanimate Things.*

For clothing, skins, sacks and culinary vessels of wood, purification was effected by washing, rinsing or dipping in water. (Lev. xv. 12—17, and xi, 32.) The purification of tents, houses, and all ordinary household furniture, was by sprinkling with the "water of separation." (Numb. xix. 18.) Gold and all that would abide the fire, when taken as spoils in battle, was purified by passing through the fire, and

then sprinkling with "the water of separation." (Numb. xxxi. 22, 23.) Altars, the Tabernacle, and "all the vessels of the ministry," were purified by sprinkling with blood. (Heb. ix. 21, 22.)

§ 10. *The Bathings and Washings required by the Law.*

On the subject of the bathings and washings required by the law of Moses, we remark:

1. The words used in the Hebrew, and in the Greek of the Septuagint, and translated in our English version by the words bathe and wash, are, confessedly, words having no reference to mode; and, therefore, are properly translated in our English version. In Lev. xv. 5, both of these words occur. "And whosoever shall touch his bed, shall *wash* (Sept. *plunei*) his clothes, and *bathe* (Sept. *lousetai*) himself in water." In the "New Version," the first of these words is translated *wash* in Rev. vii. 14. "And they washed their robes;" and the other is translated *wash* also, in Rev. i. 5. "And washed us from our sins." The Greek language has the word *kataduno*, corresponding exactly to our word *immerse;* and the word *bapto*, meaning to *dip* (although this is not its only meaning), and the last mentioned of these words is frequently used in the Septuagint,

in the sense of dip; and this in the very passages in which the bathing of the body is prescribed (e. g. Lev. xix. 18, 19, "And he shall take hyssop, and *dip* (*bapsei*) it in water, &c.); and yet, in no instance is either of these words used to designate the bathings enjoined; but instead thereof, we have general terms, translated even in the "New Version" by our word *wash.*

2. The oriental manner of washing the hands and feet, at the present day, is not by putting them in water, but by pouring water upon them; and this has been the custom, in eastern countries, as far back as the days of Elijah; as we learn from 2 Kings, iii. 11, where Elijah's attendant is spoken of as "Elisha, the son of Shaphat, who *poured water* on the hands of Elijah." The oriental method of bathing, at the present day, is not by immersing the body in the water of the bath, but by having the water thrown upon the body by an attendant, as all travellers tell us.

3. A fundamental principle in the Mosaic law of purification, viz.: the principle of defilement by contact, would forbid bathing by immersion, when performed for purposes of purification, unless that bathing were in running water.

This principle of defilement by contact runs all through the Mosaic law. In the case of "the water

of separation," for example, the priest who presided at the slaughter and burning of the heifer, and the person who performed a part of the labor under the priest's direction, were both rendered unclean, by touching the heifer. The "clean person" who gathered the ashes of the heifer, was rendered unclean by their touch. The person who afterwards sprinkled the one to be cleansed by these ashes, was rendered unclean by the act. And any one even touching "the water of separation" was thereby defiled. See Numb. xix. That the reader may see how far this principle was carried, let him read attentively Lev. xi. 33, 34. "And every earthen vessel wherein any of them" (i. e., unclean animal or creeping thing), "falleth, whatsoever is in it, shall be unclean; and ye shall break it. Of all meat which may be eaten, that on which such water" (i. e., water contained in a vessel defiled by the touch of an unclean animal or creeping thing), "cometh, shall be unclean; and all drink that may be drunk in any such vessel, shall be unclean;" the only exception made being in the case of "a fountain or pit, wherein was plenty of water." Ver. 36. Upon the Mosaic principle of defilement by contact, had a person bathed by immersion, or washed his hands by dipping them in any ordinary household water-vessel or bath, or even cistern, he would thereby have defiled

the whole body of water, and the vessel which contained it; and these, in their turn, unless first purified, would have defiled any water which might subsequently have been put in them. And thus, one such bathing would have rendered a long series of cleansing acts, to be subsequently performed, absolutely necessary.

For these three reasons we conclude; not simply that there is no evidence that personal purifications were ever effected by immersion; we go further than this, and affirm that the Scriptures give us good reason to believe that immersion was never resorted to for such a purpose.

The only instances in which immersion may have been resorted to, was in the purification of certain inanimate things, such as "raiment, skins, sacks, and culinary vessels of wood." Of these, it is said in Lev. xi. 32, "They must be put in water." (Sept. *baphasetai.*) The quantity of water defiled in immersing such things would be small, and the Mosaic law, in its principles, might be observed without great inconvenience.

§ 11. *The Effect of Purification.*

An unclean person, according to the law of Moses, was, in all circumstances, excluded from participation in the public worship of Jehovah, and from all

intimate association with God's people. If the uncleanness were not of a serious kind, it did not exclude a person from all association with the clean; but only such intimate association as is involved in eating together. (Acts x. 28.) But if the uncleanness were such as that resulting from touching a dead body slain in battle, or from the leprosy, it excluded the person from the camp or city where his brethren were. (Numb. xxxi. 34, Lev. xiii. 45, 46.) In all instances, even those of slightest uncleanness, the unclean person was strictly excluded from the sanctuary; and this, in certain cases, under penalty of death. (Lev. xii. 4; Numb. xix. 20; Ex. xxx. 21; Acts xxi. 27–29.) Purification removed these restrictions, and admitted the purified person to unrestrained association with God's people, and gave him access to the solemn, public worship of Jehovah.

An unclean thing could not be used in the service of the sanctuary; nor by a clean person, in the ordinary business of life. Purification removed these restrictions.

The rites of purification prescribed in the law of Moses had a reference to the state and condition of things then existing, and an immediate effect upon the person receiving them, in admitting that person to unrestrained association with God's people, and to participation in the public worship of Jehovah.

Besides this—they were all typical, exhibiting spiritual truth in a visible form, as we are most clearly taught in the word of God; and thus they formed a homogeneous part of the system of worship established in Moses' day, which was "a shadow of good things to come." As in uncleanness, and its consequence, in excluding the unclean person from association with God's people, and all part in his public worship, we have symbolized sin in its fearful consequences; so in purification, and its visible effect, we have symbolized the removal of guilt and the blessed consequences flowing therefrom.

§ 12. *Definition of the word Purify* (*katharizo*).

With this summary of the Mosaic law of purification before us, we give as a definition of the word purify, as used in Scripture:—

1. *To purify* is to administer a prescribed rite, by which a person, before excluded from association with God's people and the worship of the sanctuary, is publicly declared to be re-admitted to association with the one and participation in the other. This may be called the *technic sense* of the word. Ex. "And the Levites were *purified*" (i. e. had the rite of purification administered to them), "and they

washed their garments, and Aaron offered them as an offering unto the Lord." (Numb. viii. 21.)

2. To *purify* is visibly to separate unto God's service. This we would call the *literal sense* of the term. Ex. "And the priest shall offer it before the Lord, and make an atonement for her, and she shall be *cleansed*" (*purified*—i. e. the restriction arising from the issue of her blood shall be removed, and she visibly separated unto God's service) "from the issue of her blood." (Lev. xii. 7.)

These two uses of the word *purify* may be illustrated by our use of the analogous word *inaugurate.* We may say that the delivering of the keys and a Bible are a part of the inauguration of the president of a college—meaning by the inauguration, the rite by which a new president is inducted into office. Or, using the term in what we have called a literal sense, we may say, that a president of a certain college was inaugurated under very favorable circumstances—meaning thereby that he was inducted into office under very favorable circumstances.

3. Since the purifying rites of the law symbolized the removal of the guilt and pollution of sin, the word purify naturally came to be used in what we would call its *spiritual sense*, the name of the symbol being put for that of the thing symbolized. When thus used, it means regenerate, sanctify. Ex. "And

he shall *purify* (i. e. sanctify) the sons of Levi, that that they may offer unto the Lord an offering in righteousness." (Mal. iii. 3.) This is much the most common use of the word in the New Testament. Ex. "And put no difference between us and them, *purifying*" (i. e. sanctifying) "their hearts by faith." (Acts, xv. 9.)

Which of these three senses belongs to the word purify, in any particular passage of Scripture, must be determined by an examination of the context; and, as a general thing, the Bible student will find but little difficulty in thus determining the meaning of the word in each particular passage.

§ 13. *Definition of Baptize* (*baptizo*).

As already intimated, we believe that the word BAPTIZO, when used as a religious term, is used in the Word of God, as substantially the same in meaning with the word KATHARIZO. And hence we would define it:—

1. To mean the administration of a rite, whereby a person is admitted to association with God's people. This we call its *technic sense.*

2. To mean the visible separation of the baptized person from the world, and into association with

God's people. This we call its *literal sense.* In this sense its meaning is very nearly the same with the word *consecrate.*

3. To mean regenerate, sanctify. This we call its spiritual sense.

And we add—that as in the case of the word purify, we must determine which of these senses belongs to it, in any particular passage of Scripture, by an examination of the context.

NOTE.—That we may avoid the constantly repeated introduction of the word BAPTIZO, in the following pages, the use of this word in the original will be indicated by printing the corresponding words in small capitals—BAPTIZE, BAPTISM. The same rule will be observed with respect to the word KATHARIZO, translated in our English Bible by the words PURIFY, CLEANSE, PURGE.

CHAPTER IV.

EXAMINATION OF THE USE OF BAPTIZO, IN THE SEPTUAGINT VERSION OF THE OLD TESTAMENT.

§ 14. II. Kings, v. 14. § 15. Ecclesiasticus, xxxiv. 25. § 16. Judith, xii. 7. § 17. Isaiah, xxi. 4.

THE word *baptizo* is used four times in the septuagint version of the Old Testament. As it is in this version we first meet with the Hellenistic Greek, or Greek of the Synagogue, the peculiar idiom in which the New Testament is written, we will examine these instances before turning to the New Testament itself.

§ 14. *II. Kings*, V. 14.

"And his (i. e. Naaman's) servants came near and spake unto him, and said: My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be CLEAN." (v. 13.) "Then went he down, and dipped (BAPTIZED) himself

seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was CLEAN." (v. 14.)

That this washing here enjoined was considered, both by Elisha and Naaman, as a religious washing or purification, and is so set forth in the context, appears from several considerations.

1. The cure sought was expected, not from any medicinal action of the waters of the Jordan, but from a direct exercise of divine power. Hence Elisha's language, in his message to the king of Israel,—"Let him come now unto me, and he shall know that there is a *prophet*" (not a physician) "in Israel," (v. 8.) And hence, too, Naaman's language, when he turned away in a rage: "Behold, I thought, he will surely come out to me, and stand and *call on the name of the Lord his God, and strike his hand over the place*, and recover the leper," (v. 11.) It will not appear strange that Naaman, although a Syrian and not an Israelite, should thus have understood this matter, if we call to mind the fact that religious washings or purifications were not peculiar to the Israelites, but formed a part of the ritual worship of almost all ancient nations; as they do of many heathen nations at the present day. To bathe in the sacred waters of the Ganges is one of the highest acts of devotion which the Hindoo can perform; and of the existence

of similar notions at a very early day, we have a proof in the washing of Pharoah's daughter at the Nile, "not for pleasure, but for purification," as Bishop Patrick remarks. (See Exod. ii. 5.)

2. Elisha promises to Naaman, on condition of obedience, not healing only, but cleansing also. "Go and wash in Jordan seven times, and thy flesh shall come again to thee" (here is the promise of healing), "and thou shalt be CLEAN" (here is the promise of cleansing also). And in the subsequent account of Naaman's obedience, and its consequences, we read, "And his flesh came again, like unto the flesh of a little child" (here was the healing), "and he was CLEAN," or CLEANSED (here was the cleansing also). And let the reader notice, that the word translated, clean, is, in both instances, the word commonly used in the Septuagint to designate the cleansings or purifications enjoined in the law of Moses.

3. After the cure of his leprosy is effected, Naaman treats his washing in Jordan as a cleansing or purification, i. e. a separation unto the worship of Jehovah the God of Israel, by the direction of whose Prophet, and in *the* river of the land of whose peculiar people, the washing had been performed. "And he (Naaman) said, Behold, now I know that there is no God in all the earth but in Israel; thy servant will henceforth offer neither burnt-offering nor sacri-

fice unto other gods, but unto the Lord." (Verses 15–17.)

Admitting now, that the word used in the original Hebrew, the inspired text, is a word which means to dip (although this is not its only meaning, since in Gen. xxxvii. 31, the seventy translate it by *moluno*, which never means to dip, but "to soil, to stain, to defile"), the question comes up, why did the seventy, in their rendering of the passage under examination, translate it by the word *baptizo?* The Baptist answers—Because Naaman's washing was a dipping in Jordan, and *baptizo* was the proper word to convey this idea. We answer, because they regarded it as a religious washing, and they meant so to designate it by styling it a baptism.

Our answer is, we think, the more probable one, for two reasons: 1. The religious character of Naaman's washing is prominently set forth in the context, whilst its character as an immersion (if he did dip himself in Jordan,) is left to be inferred from the one fact that it was performed *in* or *at* the Jordan. 2. This is the only instance in which the Hebrew word, here translated by *baptizo*, is used to designate a religious washing or purification; and it is the only instance in which the seventy have translated it by *baptizo*. It occurs in the Hebrew text, in Gen. xxxvii. 31; Exod. xii. 22; Lev. ix. 9; Deut. xxxiii. 24;

Ruth, ii. 14; 2 Kings, viii. 15, in the sense of dip or stain, and in none of these instances is it translated by *baptizo.*

What weight ought to be given to Dr. Carson's frivolous objection, that "if the meaning of the word is purify, then there would be seven purifications,"[1] the reader will learn, by turning to Lev. xiv., where in the process for cleansing the leper, he is at three different stages of his cleansing pronounced clean by the priest, vs. 7, 9 and 20; or from Dr. Carson's own use of the word baptism, by which he understands immersion, and immersion only, when speaking of the "trine-immersion" practised in the Greek church; the three immersions constituting but one baptism (i.e. immersion according to Dr. C.).

§ 15. *Ecclesiasticus*, XXXIV. 25.

"He that washeth (*baptizeth*, Sep.) himself after the touching of a dead body, if he touch it again, what availeth his washing?"

That the cleansing rite here referred to, and styled a BAPTISM in the Septuagint, is the rite prescribed in the 19th chapter of Numbers, is conceded on all hands. The cleansing of a person who had become

[1] Carson on Baptism, p. 316.

defiled by touching a dead body, was effected by one rite, and one only, viz.: sprinkling upon him "the water of separation." "Whoso toucheth the dead body of any man that is dead, and PURIFIETH not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because *the water of separation was not sprinkled upon him*, he shall be unclean; his uncleanness is yet upon him. But the man that shall be unclean, and shall not PURIFY himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord; *the water of separation hath not been sprinkled upon him;* he is unclean." Numb. xix. 13, 20. "For if the blood of bulls and of goats, *and the ashes of a heifer sprinkling the unclean*, sanctifieth to the PURIFYING of the flesh." Heb. ix. 13. The expressions "ashes of a heifer" and "water of separation," are used interchangeably in the Scriptures, to designate the purifying material used in this rite. An instance of this we have in Numb. xix. 9. "And a man that is clean shall gather up *the ashes of the heifer*, and lay them up without the camp in a clean place, and *it* shall be kept for the congregation of the children of Israel, for *a water of separation*." This use of these expressions has arisen, doubtless, from the fact that the ashes of the heifer was the essential ingredient in "the water of

separation," and the material actually sprinkled upon the person to be cleansed.

If the word *baptizo* "always signifies to dip, never expressing anything but mode," we ask where was the baptism here? Dr. Carson writes: "The answer must be obvious to every person who consults Numb. xix. 19, which shows that sprinkling was but a part of that purification, and that the unclean person was also *bathed in water*. It is this bathing which is effected by baptism." [1]

Numb. xix. 19 reads: "And the *clean person* shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day *he* shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." Here "*he*" has for its antecedent, "*the clean person who shall sprinkle upon the unclean.*" This which appears, even in our English version, is seen most clearly in the Septuagint, and is placed beyond all question by ver. 21, which is an explanatory repetition of ver. 19, just as ver. 20 is of ver. 13. "And it shall be a perpetual statute unto them, that *he that sprinkleth the water of separation* shall wash his clothes; and he that toucheth the water of separation shall be unclean until even." The fact that he is spoken of, in ver. 19, as a "clean person," is not at variance

[1] Carson on Baptism, p. 66.

with this idea, since he became unclean by the operation of sprinkling. His case is just like that of the one who gathered "the ashes of the heifer." "And a man that is *clean* shall gather the ashes of the heifer; and he that gathereth the ashes of the heifer, shall wash his clothes and be *unclean* until even." Vers. 9, 10. The defilement acquired by the person thus sprinkling the water of separation, as also that acquired in gathering the ashes of the heifer, was but a slight defilement, and, therefore, was purged away, by bathing the body and washing the clothes; the rites of purification for cases of slight defilement. (See § 7.)

Most unfortunately, then, for Dr. Carson's explanation, the person who had become unclean by touching a dead body, and whose purification is styled a baptism in the passage under examination, was not the person directed to bathe himself and wash his clothes. For him, there is but one purifying rite prescribed, and that is sprinkling with the water of separation. Here then, we have a rite, to which the name of a baptism is given in the Septuagint, which was, beyond all question, a purification; and in which, according to the express declaration of Scripture, there was nothing approaching nearer to an immersion than *sprinkling* with the water of separation.

Instance of the use of the word BAPTIZO *as a religious term by Josephus.*

"When, therefore, any persons were defiled by a dead body, they put a little of these ashes" (i. e., the ashes of the heifer) "into spring water, with hyssop, and dipping (BAPTIZING, Josephus) part of these ashes in it, they sprinkled with it, both on the third day and on the seventh, and after that they were clean." (Josephus' Antiquities of the Jews, book iv. chap. 4th, Whiston's translation.)

This instance from Josephus is the only one cited by Dr. Carson, in which the word *baptizo* seems to be used as a religious term; and we direct the reader's attention to it, in connection with the examination of Ecclesiasticus xxxiv. 25, because they both refer to the same cleansing rite. Josephus, in the passage under examination, is evidently giving a summary of the Mosaic law contained in the 19th chapter of Numbers.

In what sense does Josephus use the word baptizo, when he speaks of the ashes as being BAPTIZED in the water? Evidently in the sense of dipping, says Dr. Carson; and so Whiston has translated it. To this we object. The ashes are already described as "put into the spring water," in the member of the sentence immediately preceding this; and to translate

baptizo here, to dip, is to make one member of the sentence a mere useless repetition of the other. The word is here used in the sense of purify, i. e., set apart for a sacred use; for this is the sense of the word purify, when used respecting inanimate things. (See § 10.)

As a substitute for the awkward (to say the least of it) translation of Whiston, we would render it: "When, therefore, any persons were defiled by a dead body, they put a little of the ashes to spring water, and thus (BAPTIZING) *setting them apart to a sacred use*, with hyssop, they sprinkle the unclean person with them on the third day, and also on the seventh day; and after that, they are clean.

§ 16. *Judith* XII. 7.

Ver. 5. "Then the servant of Holofernes brought her (Judith) into the tent, and she slept till midnight, and she arose when it was toward the morning watch;

6. And sent to Holofernes, saying, let my lord now command, that thine handmaid may go forth unto prayer.

7. Then Holofernes commanded his guard, that they should not stay her: thus she abode in the

camp three days, and went out in the night, into the valley of Bethulia, and washed (BAPTIZED, Sep.) herself in a fountain of water, by the camp.

8. And when she came out, she besought the Lord God of Israel, to direct her way to the raising up of the children of her people.

9. So she came in CLEAN, and remained in her tent, until she did eat her meat in the evening.

That this washing of Judith, here styled a baptism, was a religious washing or purification, appears from several considerations.

1. It was a washing performed as a preparation for prayer. "And she sent to Holofernes, saying, let my lord now command, that thine handmaid may go forth to prayer. And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people." It is true, that in the law of Moses, there is no specific rite of purification prescribed as a preparation for prayer, excepting in the case of the priests, "when they came near to the altar to minister." (See Exod. xxx. 17–21.) But yet, a purification in preparation for worship was practised by all, long before Moses' day, as we learn from Gen. xxxv. 2. "Then Jacob said unto his household, and all that were with him:

Put away the strange gods that are among you, and be CLEAN, and change your garments." This direction was given by Jacob, when about to go up with his family to Bethel, to worship.

2. The effect of this washing is expressly declared to be that of a purification. "So she came in CLEAN, and remained in the tent until she did eat her meat at evening."

That this washing of Judith was performed by immersion, seems altogether improbable.

1. Because even the priests, when they were about to engage in a more solemn act of worship; when "they came near to the altar to minister," were required to wash their hands and their feet only. (See Exod. xxx. 17–21.) If washing the hands and the feet would suffice to remove such defilement as was acquired in the ordinary business of life by a priest, surely no more would be required of a Jewish maiden, and one so careful to avoid every source of defilement, as, from the context, Judith appears to have been.

2. From the 10th verse of the 13th chapter, we learn that her maid accompanied Judith, when she thus went forth to prayer. "And she gave Holofernes' head to her maid, and she put it in her bag of meat; so they twain went together, according to their custom, unto prayer." It is true that other reasons

may be assigned for this; but the one most naturally suggested by the Scriptures, is, that like Elisha with his master, Elijah, she went that she might "pour water" upon Judith's hands.

3. Because this washing was performed by Judith, "in a *fountain* of water, *by the camp*," according to our English version. Or if we translate literally from the Septuagint, "in the camp, at a fountain of water." Had this record formed a part of any other history, these facts alone, that the washing was "at or in a fountain," and "in or near to" a large military encampment; and performed, too, by a modest young woman, reared with oriental notions of propriety, would, we doubt not, have forever excluded the idea of immersion from the mind of every reader. And all that Dr. Carson could say about the water-troughs, sometimes placed near to fountains, in the East; and of the poetic fancy of "Castalian nymphs bathing themselves in fountains," would not alter that judgment one iota.

§ 17. *Isaiah* XXI. 4.

"My heart panted, fearfulness affrighted me (BAPTIZED me, Sep.); the night of my pleasure hath he turned into fear unto me."

Our English version, "fearfulness affrighted me,"

is a literal translation of the Hebrew; so that the version of the Seventy, in their use of the word "baptized," must be regarded as a paraphrase rather than a translation; and in just what sense they did use it, it is difficult to determine. Nor is it of any importance that we should determine its meaning here, in so far as our present inquiry is concerned; since—1, "The language of the whole passage is so highly figurative, that no prudent reasoner would make any use of it in determining the literal meaning of a word." And 2, The word is here evidently used as a secular, and not as a religious term; and it is its use as a religious term, alone, we are attempting to determine.

CHAPTER V.

APPLICATION OF *baptizo*, IN THE NEW TESTAMENT, TO MOSAIC PURIFICATIONS.

§ 18. Mark vii. 4, and Luke xi. 38. § 19. Hebrews ix. 10. § 20. Hebrews vi. 2.

In the New Testament, in four instances, ritual purifications prescribed in Moses' law, are termed baptisms. These instances we purpose examining in the present chapter.

§ 18. *Mark* VII. 4.

Ver. 1. "Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

2. And when they saw certain of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. And when they come from the market, except they *wash* (BAPTIZE), they eat not. And many other things there be, which they have received to hold, as the *washing* (BAPTIZING) of cups, and pots, and brazen vessels, and tables."

Luke XI. 38.

Ver. 37. "And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

38. And when the Pharisee saw it, he marvelled that he had not first *washed* (BAPTIZED) before dinner."

These two passages are here placed together, not because they are parallel passages, for the incidents they record occurred on very different occasions; but because the one will serve in some measure to explain the other.

That the baptisms here spoken of were regarded by all parties as ritual cleansings, is evident from the whole tenor of the context. Indeed, no writer on either side, in so far as we know, has ever called this in question. The only point about which there is difference of opinion is, whether they were immer sions or not. And let the reader notice, that they

must all have been immersions, in order that we may here translate the word *baptizo* immerse, since it is, in these passages, applied alike to all.

First. The washing of hands is mentioned among these BAPTISMS practised by the Jews.

That the washing (baptism) which the Pharisee expected from our Lord, before dinner, as recorded in Luke xi. 38, was simply a washing of the hands, is placed beyond all reasonable question by Mark vii. 3, "For the Pharisees, and all the Jews, except they wash their hands oft, eat not."

1. The washing of the hands, among the Jews, from time immemorial, has been performed by pouring water upon them, and not by dipping the hands in water. See 2 Kings, iii. 11.

2. A further proof that such was the method adopted in our Lord's day, where purification was aimed at, we have in the record contained in John ii. 6. "And there were set there six *water pots* of stone, *after the manner of the purifying of the Jews*, containing two or three firkins apiece." The word here translated "*water pots*" is the same word used to designate the vessel brought by the woman of Samaria to Jacob's well (see John iv. 28), and is the word used in the Septuagint, where our version uses the word *pitcher*, in Gen. xxiv. 15: "Behold Rebekah came out, with her pitcher upon her shoul-

der" and in Judges, vii. 14: "And he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." Judging from the use to which these water pots or pitchers were put, viz. that of carrying water from the well, the pitcher being placed "upon the shoulder," we have every reason to suppose that they were of like form with those used in the East for the same purpose at the present day—that of broad-mouthed bottles, rather than jars. Now, such vessels, whilst very well adapted to washing the hands or feet by pouring, are not at all suited to washing by dipping or immersion.

Their size, "holding two or three firkins apiece," may seem to be at variance with this idea. But it must be borne in mind, 1, That on this occasion, they were intended to answer the demands for purification of the large company collected at a wedding; when, of course, pitchers of the largest size would be selected. And 2, That the word here translated *firkins*, if we take the only guide we have to its meaning as used in our Lord's day, viz. its use in the Septuagint (2 Chron. iv. 5), to translate the Hebrew word *bath*, must be understood to be a measure much smaller than our "firkin," having the capacity of only about one cubic foot. And we may remark that this was about the capacity of the meas-

ure to which the English name "firkin" was applied, at the time our English version of the Bible was made. A pitcher, of the capacity of two or three cubic feet, might well be used for pouring water upon the hands of guests at a wedding, but would utterly exclude the idea of the immersion of the persons of those guests, as some Baptist writers have imagined was customary among the Jews.

Second. *Pots* and *brazen vessels* are mentioned among the things baptized.

According to the law of Moses, such things were purified, in all ordinary instances, by sprinkling them with the water of separation; and when taken as spoils of war, by passing through the fire, and then sprinkling with the water of separation. (See § 9.) It is true, that the baptisms here spoken of, are said to have been practised in obedience to "the traditions of the elders." But then, it should be remarked—1, In the expression, "Except they wash their hands oft," we have a clear intimation that the addition made to Moses' law by the elders, was in the way of a great multiplication of the washings, and not in the way of a change in the Mosaic mode. And 2, That the substitution of dipping for sprinkling with the water of separation, i. e. the substitution of the less for the more solemn mode (see § 8), is utterly at variance with the course of superstition, which is

always onward; and also, at variance with all the intimations of the text.

Third. *Tables* (*klinon*) are also mentioned among the things baptized.

The law of Moses is specific respecting the purification of household furniture; and according to that law, this is to be effected by "sprinkling with the water of separation." (See § 9.)

On the one hand, we have no reason to suppose that the law has been departed from, in this particular; whilst on the other hand, there is a strong improbability, we might say, almost an impossibility, from the size and structure of these tables, that they should have been purified by immersion. If we follow our English version, we must understand these *tables* to have been the tables at which the Jews ate their meals. Or, if we translate the word *klinon*, as most modern scholars do, *couches*, we must understand these couches to have been those on which the Jews in our Lord's day, in common with the Greeks and Romans, reclined at their meals—such as those used by Christ and his disciples at the last supper. These couches were of such a size as to accommodate several persons each (see John xxi. 20), and moreover, were generally made fast to the walls of the building. Is not immersion, in such a case as this, to the last degree, improbable? We need not say, impossible;

because, as Dr. Carson suggests, these tables or couches, might have been made to take to pieces, and so immersed, piece by piece. And so, we add, might houses be made to take to pieces; and therefore, if we had read in the Scriptures, of the baptism of houses, it would not, upon such principles, have proved, that *baptizo* did not mean "to dip, never signifying anything but mode."

§ 19. *Hebrews*, IX. 10.

Ver. 9. "Which," i. e. the first tabernacle—"was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers *washings*, (BAPTISMS) and carnal ordinances, imposed on them until the time of reformation."

A literal translation of this passage is—"Which was a type for the time then present, in which were offered gifts and sacrifices; which cannot, with respect to the conscience, make perfect, the person worshiping only with meats and drinks, and diverse BAPTISMS, carnal ordinances, imposed until the time of reformation."

This literal translation is given, because, in our English version, several phrases are interpolated in the text (as is acknowledged by printing them in italics); and these phrases, we think, render the connection between the several members of the sentence obscure, where that connection is very plain in the original. And also, because the *kai* "and," before "carnal ordinances," is now rejected from all our best editions of the Greek Testament.

What were these diverse BAPTISMS, of which Paul here speaks, as "imposed until the time of the reformation?" We answer—the purifications enjoined in the law of Moses.

To the translation of the word *baptismois*, here, immersions, there are we think, insuperable objections.

1. The baptisms here spoken of, it is evident from the context, were acts of personal cleansing, "Which cannot, with respect to the conscience, make perfect, *the person* worshiping only with meats and drinks and diverse baptisms." Now, according to the law of Moses, not only were personal cleansings, in most cases, effected without anything which could possibly be construed into an immersion, but there are good scriptural reasons for believing, that immersion of the person was never practised. (See § 8 and 10.) And let it be remarked, we have here nothing to do with

customs which may have been introduced under authority of "the traditions of the elders," since these baptisms were "*imposed* until the time of reformation;" and constituted the service of the first tabernacle, "a *type* of good things to come." An inspired apostle would call nothing, but that "imposed" of God, "a *type* of good things to come."

2. In verse 13th, Paul gives a specification of one of these baptisms—"For if the blood of bulls and goats, *and the ashes of a heifer sprinkling the unclean*, sanctifieth to the PURIFYING of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, PURGE your conscience from dead works to serve the living God?" The close logical connection, between verses 10 and 13, requires us to consider the latter verse, as containing a specification under the former. Let the reader turn to Heb. IX. and read from verse 8 to verse 15, and he will see how close this connection is.

3. The baptisms here spoken of, are spoken of as "*diverse*," or different. If *mode* is the only thing essential to baptism—as the object of baptism was always the same under the law of Moses, viz. the removal of uncleanness—the application of this epithet "diverse," to baptisms performed, always in the same mode and with the same object, is inexplicable. Take the view for which we contend, and the appli-

cation of the epithet "diverse," is at once evident, and most appropriate. In some instances, the baptism was a washing of the hands and feet; in others, the offering of a prescribed sacrifice; in others, sprinkling with the ashes of a heifer; and so on, through a long catalogue of rites "imposed until the time of reformation."

§ 20. *Hebrews* VI. 2.

Ver. 1. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2. Of the doctrine of BAPTISMS, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Near the close of the preceding chapter, Paul writes—"For when for the time ye ought to be teachers, ye have need that one teach you again which be *the first principles of the oracles of God.*" (Heb. v. 12.) For the expression, "the first principles of the oracles of God," he substitutes, in the passage before us, the phrase, "the principles of the doctrine of Christ." To the mind of a Jew, the idea naturally suggested by "the oracles of God," would

be that of the Old Testament Scriptures; and by immediately afterwards substituting for it, the phrase, "the principles of the doctrine of Christ," he would present to their minds, the truth that the doctrine of Christ, and that of the Old Testament Scriptures, were one and the same.

This would be in perfect keeping with the course of thought and argument, which prevails throughout the Epistle to the Hebrews. In this epistle, to use Paul's own language—"unto the Jews, he becomes a Jew, that he may gain the Jews; to them that are under the law, as under the law, that he may gain them that are under the law;" illustrating, explaining, and proving "the doctrine of Christ," from "the oracles of God," i. e. the Old Testament Scriptures. Hence, when he comes to specify "principles," we must understand him as referring to them as exhibited in the Old Testament Scriptures, as well as in the clearer light of the New Dispensation.

The reader will find but little difficulty in catching the Apostle's style of thought, if he will turn to the xi. chapter, and study the illustration there given of it, in the case of "faith toward God." There were *baptisms* under the Old Testament dispensation, so much the same in their effect in visibly separating the baptized unto God's service, and so much the same in their symbolic import with the baptism

administered in Paul's day, that to the Jews, familiar with the Old Testament Scriptures, and rightly understanding those Scriptures, "the doctrine of baptisms," might well be reckoned among the "first principles of the oracles of God," or "the doctrine of Christ." It is in this view of the matter, as we think, that Paul here uses the word *baptisms*, in the plural, meaning to include, not only Christian baptism, and the baptism of John, but also the "diverse baptisms" of which he speaks in chap. ix. ver. 10, as "imposed" of God, under a former dispensation. By "*doctrine*," we understand—God's teaching.

It is in this view of the Apostle's meaning, that we have selected the phrase, "the doctrine of baptisms," as the title of the present treatise.

CHAPTER VI.

FIGURATIVE APPLICATIONS OF THE WORD "BAPTIZO."

§ 21. Christ's Baptism in his Death, Matt. xx. 22, 23; Mark, x. 38, 39; and Luke, xii. 50. § 22. Baptism "unto Moses," 1 Cor. x. 2. § 23. Baptism in the Ark, 1 Pet. iii. 21.

§ 21. *Christ's baptism in his death.*

Matt. XX. 20–23.

V. 20. "Then came to him the mother of Zebedee's children with her sons, worshipping him.

21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be BAPTIZED with the BAP-

Mark, X. 35–40.

V. 35. "And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatever we shall desire.

36. And he saith unto them, What would ye that I should do for you?

37. They say unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye

TISM that I am BAPTIZED with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be BAPTIZED with the BAPTISM that I am BAPTIZED with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

know not what ye ask: Can ye drink of the cup that I drink of? and be BAPTIZED with the BAPTISM that I am BAPTIZED with?

39. And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the BAPTISM that I am BAPTIZED withal shall ye be BAPTIZED;

40. But, to sit on my right hand and on my left hand, is not mine to give: but it shall be given to them for whom it is prepared.

Luke, XII. 50.

Ver. 49. "I am come to send fire on the earth, and what will I, if it be already kindled?

50. But I have a BAPTISM to be BAPTIZED with; and how am I straitened till it be accomplished."

The declaration of our Lord, made in answer to the request of the two sons of Zebedee, and the one recorded in Luke xii. 50, were made on entirely different occasions; yet, from the context, it appears so

evident that he referred to his death, in both, that all commentators agree that it is of this he speaks as the baptism which was before him. The only point on which commentators differ, is as to the particular view of his death, in which he calls it a baptism.

Many understand our Lord to call his death a baptism inasmuch as it was to be a scene of overwhelming suffering; and hence, cite this use of the word BAPTIZE, as instances of its use in the sense of overwhelm. To this interpretation, we have two objections, suggested by an examination of the passages themselves.

1. Jesus asks the sons of Zebedee, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" and in their reply, as also in our Lord's subsequent rejoinder, the same specifications are kept up, and this according to the Gospels both of Matthew and Mark. The metaphor our Lord uses in his words, "are ye able to drink of the cup that I shall drink of?" is a standing metaphor with the sacred writers to represent bitter sufferings, and is thus used by Jesus himself when, "sorrowful unto death," overwhelmed with the very sufferings referred to in the passage under examination: "O my father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. O my father, if this cup

may not pass away from me, except I drink it, thy will be done." (Matt. xxvi. 39, 42.) There can be no doubt, then, that in the question, "Can ye drink of the cup that I shall drink of?" Christ refers directly to the overwhelming character of his sufferings in his death. If now we understand him to refer to his death, in the same aspect of it, in his question, "Can ye be baptized with the baptism that I am baptized with?" then have the two questions but one and the same meaning, and we can see no reason why the distinction between the two questions is so carefully preserved, as it is, throughout both the Gospel narratives.

2. In Luke xii. 50, Christ speaks of this his baptism in his death, as something for the lack of which he is straitened, cramped in the establishment of his kingdom, "And how am I straitened until it be accomplished." Now it is not by his death, viewed directly as a scene of bitter suffering, but rather as a scene of perfect obedience of Christ, the sinner's substitute, on the sinner's behalf, that he comes into the possession of the powers and prerogatives of the mediatorial throne: "And being found in fashion as a man, he humbled himself and *became obedient* unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that

at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 8–11.)

Christ's priesthood is a priesthood "after the order of Melchisedec," (Heb. vi. 20.) i. e., both an eternal and a royal priesthood; one in which the character of "King of righteousness and peace" is blended with that of "Priest of the Most High God," (See Heb. vii.) and by his death was he fully set apart to this royal priesthood: "For every high-priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man ('Christ Jesus') have somewhat also to offer." "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet, that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool."

(Heb. viii. 3, ix. 24–26, x. 12, 13.) In the view which Paul here gives us of Christ's sufferings, they are distinctly presented as consecrating sufferings —sufferings by which he was to be separated unto God's service as a royal priest; and his death, is a baptism, in the sense in which we understand that word.

Understanding our Lord to speak of his death as a baptism, in this view of it, we avoid both of the difficulties attaching to the other interpretation; and in both instances, we give to his words a meaning which exactly suits the context.

1. In Matt. xx. 20–23, and Mark x. 35–40, it is the request of the sons of Zebedee, that "they may sit, the one on his right hand, and the other on his left, in his kingdom," which gives rise to the questions, "Can ye drink of the cup that I shall drink of? Can ye be baptized with the baptism that I am baptized with?" By drinking the cup of divine wrath, when he took the sinner's law-place, when "the chastisement of our peace was upon him," he redeemed from death those who were to be the subjects of his kingdom; by his baptism in his death, he was publicly set apart to his royal priesthood, and "all power in heaven and in earth was given unto him," that he might rule, and defend, and establish his kingdom. How natural the questions

then, to those aspiring to share that kingdom with him—"Can ye drink of the cup that I shall drink of? Can ye be baptized with the baptism with which I am baptized?"

John and James evidently had very low and earthly notions of the nature of the kingdom which Christ had come to establish; and they had, at the same time, a very inadequate idea of the sufferings by which that kingdom was to be purchased and put into his possession. They did not yet understand that his sufferings must be unto death, although he had expressly informed them that such was the fact. Hence their reply to his questions, "We can." Christ Jesus, in characteristic sympathy with their weakness, and because they were not yet able to bear the whole truth, does not correct their erroneous notions (erroneous, in that they were inadequate); but using the terms in the sense in which they understood them, he replies: "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." That the reader may understand how Christ could use such language in the sense which we give it, let him consider such passages of Scripture as these: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father; to him be glory and dominion, forever and ever,

Amen." (Rev. i. 5, 6.) "And Jesus said unto them, verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit *in the throne* of his glory, ye also shall sit upon *twelve thrones*, judging the twelve tribes of Israel." (Matt. xix. 28.)

2. Turning now to Luke xii. 50, in ver. 49 our Lord has set forth the designs of his mission. "I am come to send fire on the earth," i. e. I have come to establish a kingdom, which, in its progress, shall be like a fire, consuming that which is dross, and refining all that is gold. "And what will I, if it be already kindled?" i. e. What do I wish but that it were already kindled. "But I have a BAPTISM to be BAPTIZED with," i. e. I must be consecrated, separated unto God, as a royal priest, ere this, my desire, can be fulfilled; ere "all power in heaven and in earth shall be given" into my hands. "And how am I straitened until it be accomplished?" Christ's three years of public ministry had resulted in bringing into his kingdom "one hundred and twenty souls." (Acts i. 15.) On the single day of Pentecost, after his consecration, his baptism in his death, "three thousand souls" were added to the number. (Acts ii. 41.)

We have remarked that commentators differ as to the particular view of his death, in which Christ calls it a baptism. Most modern commentators un-

derstand him to refer to it in view of the overwhelming sufferings by which it was to be accomplished. Not so the earlier Christian Fathers, especially those of the Eastern Church, who wrote while the Hellenistic Greek remained a living language, and who therefore may be presumed to have known the meaning of the word baptize, as used in our Lord's day. These, without exception, take the view of it which has just been presented as the true one. Christ calls his death a baptism, because by that death he was to be set apart to the office of his royal priesthood."[1]

§ 22. *Israel's baptism "unto Moses."*

1. Corinthians, x. 1, 2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all BAPTIZED unto Moses, in the cloud and in the sea."

Paul here refers to events accompanying the passage of the Red Sea, by Israel, in their exodus from Egypt. That we may see in what sense he speaks of these events as a *baptism*, let us turn to the account of them, given us by Moses.

[1] For proofs the reader is referred to "Beecher on Baptism," pp. 61—67.

1. *They were baptized "in the cloud."* Exod. xiv. 19, 20. "And the pillar of cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."

Was there any immersion of Israel in the cloud? "And the pillar of cloud,"—it was only a *pillar;* i. e. a small cloud in the form of a pillar—"went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel"—it was not directly over either—"and it was a cloud and darkness to them, but it gave light by night to these; so that one came not near the other all the night." It continued between the Egyptians and the Israelites all the night until the sea was passed. To imagine the immersion of Israel in this cloud, is not simply to go beyond the record, but is to contradict that record.

That which the cloud effected, by its peculiar movement, on this occasion, was a separation of Israel unto God's service, and this in union with Moses. Hence it comes "between the camp of the Egyptians and the camp of Israel;" and whilst it "gives light to the one, it is cloud and darkness to the other;" and so continues until the sea is passed—"and the

one came not near the other all the night." This separation unto God's service, constituted Israel's baptism in the cloud.

2. *They were baptized "in the sea."* Exod. xiv. 27–31. "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses."

This last phrase—"and believed the Lord and his servant Moses," probably suggested to Paul the phraseology, "baptized *into* or *unto* Moses." Understanding the term *baptized* to mean separated unto God's service, how appropriately does Paul style the passage of the sea by Israel, accompanied as it was

by the utter destruction of the Egyptian hosts, their baptism in the sea. It was that they might become his peculiar people, separated from among the nations, and separated unto his service, that the Lord interposed in the miraculous manner related by Moses, so that Israel "walked upon dry land in the midst of the sea," whilst the Egyptians were overthrown.

If we translate the word *baptizo* here, *immersed*, we make Paul flatly contradict Moses. Moses says, "they walked upon *dry land* in the midst of the sea, and the *waters were a wall* unto them, on their right hand and on their left." Yet, with this record before him, Dr. Carson writes—"Moses, Mr. Hall tells us, walked on dry ground. Yes, and he got a dry dip. And could not a person, literally covered with oil-cloth, get a dry immersion in water?"[1] To attempt to evade the force of plainly recorded facts, by such worse than childish trifling with God's Word, is utterly unworthy the character of an expositor of Scripture; and none but a desperate cause could call for such defense as this.

There was an immersion on this occasion, as Moses informs us; but not of baptized Israel. "And the waters returned, and covered the chariots and the

[1] Carson on Baptism, p. 413.

horsemen, and all the host of Pharaoh, that came into the sea after them." And as the consequence of this immersion, Moses tells us—"And Israel saw the Egyptians dead upon the sea-shore." The Egyptians were the party immersed. Here, then, is a case, in which, according to the express testimony of Scripture, there was both a *baptism* and an *immersion;* but the party *baptized*, was the one not *immersed;* and their *baptism* consisted in their escaping *immersion;* whilst the party *immersed*, was the one that was not *baptized;* their *immersion* was a terrible *immersion* to them.

§ 23. *Baptism in the Ark.*

1 Peter, iii. 21. Ver. 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19. By which also he went and preached unto the spirits in prison:

20. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls, were saved by water:

21. The like figure whereunto, even BAPTISM, doth also now save us"—literally, as baptism, the ante-type does now save us,—"(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
22. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him."

We are clearly taught in Scripture, that in early times, God did often "so dispose the events of His providence, and appoint the external relations of His people, as to give by means of them, an exhibition of the better things of the Gospel;" thus giving rise to that class of types, which, by way of distinction, are called historic types. In the passage before us, true Christian baptism, is declared to be an ante-type of the salvation of Noah, and the few that were with him in the ark.

Between a type and its ante-type, there must be a resemblance, such that the former will set forth, and suggest the latter. In what particular or particulars, was the salvation of Noah a type of baptism?

Let the reader notice particularly. 1. Peter does not say that the *ark* was a type of baptism; so that the shutting up of Noah in the ark, between which

and immersion, some persons have a fancy lively enough to discover a resemblance; might be understood to be the particular upon which the typical relation rested. His declaration is—that it was the salvation of the eight souls *in* the ark, and *by* the water (our version is literal here), of which baptism is the antetype. 2. He does not say, that *salvation* by *baptism*, is the antetype of the salvation of the eight in the ark, but that baptism itself is the antetype; and this, that baptism which consists not in the mere "putting away of the filth of the flesh," but that which results in "the answer of a good conscience toward God," and saves through "the resurrection of Christ Jesus."

A statement of the question then, in exact accordance with the declaration of Peter, will be: In what particular or particulars, was the salvation of the eight souls (including Noah) *in* the ark, *by* the waters of the flood, a type of true Christian baptism?

Understand the word *baptism* to mean immersion, and immersion only, and give it that sense here, and the typical relation between the salvation of Noah *in* the ark *by* water, and this baptism, is inexplicable. The eight were the only ones of all the inhabitants of the teeming earth that were saved, and they were not immersed; and were saved because they were not immersed. But understand the word *baptism* in

the sense for which we contend—i. e. a visible separation unto God's service—and how simple the exposition of this passage.

The salvation here spoken of was not a salvation from the flood. The eight were saved from the flood; but had Peter intended this salvation, he would have called it a salvation *from* the water, and not "*by* the water." The flood itself wrought out for them a greater salvation than their deliverance from its overflowing waters—a salvation similar to that which was wrought out for righteous Lot in God's terrible overthrow of the guilty cities of the plain. To which last Peter refers, in connection with the salvation of Noah, when declaring the truth that, "The Lord knoweth how to deliver" (to save) "the godly out of temptations;" (2 Pet. ii. 9)—a salvation for them as constituting God's church, from the overflowing flood of iniquity which threatened to ingulf them. This was their salvation *in* the ark *by* water, which was a type of the baptism which now saves us.

True Christian baptism—"not the putting away the filth of the flesh, but the answer of a good conscience toward God"—i. e. not the external rite, but the spiritual substance symbolized in that rite—now saves us from the dangers and temptations of an apostate world, and this "by the resurrection of Jesus Christ;" he who "once suffered, the just for the

unjust," but now, in his resurrection, has "ascended up on high, leading captivity captive," that he might "give gifts unto men." (Eph. iv. 8.)

When God "opened the windows of heaven," and "broke up the fountains of the great deep," deluging the earth, he *immersed* the guilty multitude, now "in prison," to whom he had, by his spirit, preached long in vain; and a terrible *immersion* it was to them. *By* this same deluge he *baptized* his little church *in* the ark, not one drop of water touching them; thus visibly separating them unto his service. And on the cleansed earth the Church commenced her course anew.

Such is a heaven-selected type of baptism; and we will search the history of early times in vain to find one more beautiful, or more appropriate, than this salvation of "the eight souls *in* the ark, and *by* the water."

CHAPTER VII.

BAPTISM WITH THE HOLY GHOST AND WITH FIRE.

§ 24. Matt. iii. 11; Mark, i. 8; Luke, iii. 16; John, i. 26, 33; Acts, i. 4–8; ii. 1–4, 16–18, 32, 33; x. 44–48; xi. 15, 16.

Matt., iii. 11. "I indeed BAPTIZE you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall BAPTIZE you with the Holy Ghost and with fire."

Mark, i. 8. "I indeed BAPTIZE you with water: but he shall BAPTIZE you with the Holy Ghost."

Luke, iii. 16. "John answered, saying unto them all, I indeed BAPTIZE you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall BAPTIZE you with the Holy Ghost and with fire."

John, i. 26. "John answered them saying, I BAPTIZE with water; but there standeth one among you, whom ye know not." Vs. 33. "And I knew him not: but he that sent me to BAPTIZE

with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which BAPTIZETH with the Holy Ghost."

Acts, i. 4–8. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly BAPTIZED with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

Acts, ii. 1–4. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there *came* a sound *from heaven*, as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and *it sat upon* each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Acts, ii. 16–18. "But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will *pour out* of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will *pour out* in those days of my Spirit; and they shall prophesy."

Acts, ii. 32, 33. "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he *hath shed forth* this, which ye now see and hear."

Acts, x. 44–48. "While Peter yet spake these words, the Holy Ghost *fell on* all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift

of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be BAPTIZED, which have received the Holy Ghost as well as we? And he commanded them to be BAPTIZED in the name of the Lord."

Acts, xi. 15, 16. "And as I began to speak, the Holy Ghost *fell on them*, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed BAPTIZED with water: but ye shall be BAPTIZED with the Holy Ghost."

We have here, placed together, all the passages in the New Testament which refer directly and explicitly to the "baptism with the Holy Ghost and with fire;" that the reader, having the whole record before him, may be able to judge more correctly what this baptism was. *As a summary of what is here stated, we give the following*, viz.

1. John, when baptizing in Jordan, utters a prophecy, or an inspired exposition of a prophecy, viz. That one, mightier than he, was coming, who should baptize, not with water as he did, but with "the Holy Ghost and with fire." (Matt., iii. 11; Luke, iii. 16.)

2. He that was to administer this better bap-

tism with "the Holy Ghost and with fire," was the Lord Jesus. (John, i. 33.)

3. The Lord Jesus, after his resurrection, meets his disciples assembled in Jerusalem; and repeating the promise given by John, of a baptism with the Holy Ghost not many days thereafter, commands them that they depart not from Jerusalem until they had received this baptism. (Acts, i. 4, 5.)

4. Shortly after this, the disciples were "all with one accord, in one place" in Jerusalem; when suddenly, "there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts, ii. 1–4.)

5. This gift of the Spirit was a gift immediately from Christ Jesus. (Acts, ii. 32, 33.)

6. As the consequences of this, we read: "And the multitude came together and were confounded, because that every man heard them speak in his own language: Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians. Then they were pricked in their hearts, and said unto Peter and the

rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be BAPTIZED, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word, were BAPTIZED, and the same day, there were added unto them about three thousand souls. (Acts, ii. 6, 9, 10, 37, 38, 41.)

7. In the event subsequently occurring in Cornelius' house, at Cesarea, a similar effect follows, the evident gift of the Holy Ghost: "For they heard them speak with tongues." (Acts, 10, 45.) And this, Peter declares to be a fulfillment of our Lord's words, "Ye shall be baptized with the Holy Ghost." (Acts, xi. 16.)

What was this BAPTISM with the Holy Ghost and with fire? or rather, why was this miraculous gift of the Holy Ghost, in consequence of which those who received it "spake with other tongues," called a baptism?

We answer: It is called a BAPTISM, not on account of anything in the mode of bestowment of the Holy Ghost, or the visible symbol of the Holy Ghost; but because it was a visible setting apart of the Church for God's service, in the fulfillment of the commission a little while before given to her. "Go ye, therefore, and teach all nations, BAPTIZING them in the

name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things which I have commanded you." (Matt., xxviii. 19, 20.) "And he said unto them, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke, xxiv. 47.) This idea is most distinctly set forth in our Lord's words, when directing them to remain in Jerusalem and await the promised baptism with the Holy Ghost. "But ye shall receive *power* after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts, i. 8.) And the subsequent history is but an illustration of these words. The gift of tongues was "a *sign*" (samion), as Paul tells us, "to them that believe not." (1 Cor., xiv. 22.) Christ's own miracles were *signs*, (See Matt., xii. 38; John, ii. 18) i. e., "tokens and indications of the near presence and working of God;" and this gift of tongues had all the legitimate effects of *a sign*, as related in the second chapter of the Acts.

John's language, repeated by Christ himself, seems clearly to imply that this baptism was to be a nobler and truer baptism than that with water. And so it appears, in the view which we take of it. This baptism was a literal, not a figurative one as

Dr. Carson contends. In water-baptism, such as that administered by John, there is, 1. The living person baptized. 2. The sensible element (using the term element in its theological sense) with which the baptism is performed, i. e. water; and 3. The living person administering the baptism. In the case before us, there are, 1. Living persons baptized. 2. A sensible element with which the baptism is performed, i. e. the cloven tongues of fire. Were this wanting, the baptism might be called a figurative baptism. And 3. A living person administering the baptism, viz. the Lord Jesus—not visible to mortal sense, it is true, but perfectly visible to the eye of faith. "*He* hath shed forth this which ye now see and hear." This baptism was a nobler baptism than that of John, because performed by a nobler person, and for a nobler purpose. In ordinary baptisms, we but symbolize the gift of the Holy Ghost; and whether or not the symbol shall represent that which has been truly received into the heart, depends, not upon the baptizer, but upon the faith of him who receives the baptism. Here, the Lord Jesus, himself the baptizer, in his sovereignty, bestows the gift along with the symbol. In this view of the matter, we remark, the baptism with the Holy Ghost and with fire, administered on the day of Pentecost, was the truest

baptism ever administered upon earth. In the one particular in which water-baptism is often nothing more than a figure, a shadow without a substance, this baptism was real.

Was this baptism an immersion? Will the word baptizo, in this account of the baptism "with the Holy Ghost and with fire," bear the translation immerse or dip, without doing violence to the context?

First.—There was a baptism "with fire." It is distinctly so set forth by John, as his words are recorded by Matthew and Luke, and also in the inspired account of the baptism itself. This fire was in the form "of cloven tongues," and "it sat on them." Acts, i. 3. Is not this language as definite as language can be? And does it not exclude the idea of immersion?

Second.—This baptism with the Holy Ghost is the only baptism recorded in the New Testament in which terms distinctly *modal* are used to designate the application of the baptizing element. These terms are—"*came* from heaven," "*fell on* them," "*poured out*" and "*shed forth.*" And here let the reader remark:—

1. The use of *modal* terms does not occur once only, but uniformly throughout the whole account given us of this baptism. In the narrative of Luke we have—"*came from* heaven," "*fell on* them," was "*shed forth*" and "*poured out;*"—in Joel's pro-

phecy, as quoted by Peter, we have "*poured out*," and a second time "*poured out*;"—in the baptism at the house of Cornelius, "*fell on them*," and "was *poured out*;" and in Peter's defence at Jerusalem, "*fell on* them."

2. These modal terms, whilst all in harmony one with the other, are all utterly at variance with the modal terms *dip* and *immerse*.

3. As already remarked, this is the only instance in which terms distinctly modal are used to describe the application of the baptizing element, in the whole course of the New Testament.

Third.—It is not of the Holy Ghost in his spiritual essence, nor yet of the spiritual influences of the Holy Ghost, that this language is used. That which "came from heaven," which "was poured out," was "shed forth," which "fell on them" that were baptized of the Holy Ghost, was simply the sensible symbol of the Spirit's presence and influences; it was that which stood in the same relation to the spiritual essence and influences of the Holy Ghost, which the water of baptism now does; and hence Peter's language—"he hath shed forth this which ye now *see* and *hear*.

Dr. Carson's horror at what he is pleased to represent as the opinion of his opponents, is a horror at the creature of his own imagination. "Our opponents,"

writes he, "understand the baptism of the Spirit to be a literal pouring out of Him who is immaterial. Baptism, whatever be the mode, cannot represent either the manner of conveying the spirit, or his operations in the soul. These things cannot be represented by natural things. There is no likeness to the Spirit, nor to the modes of his operations. It is blasphemy to attempt a representation. It would be as easy to make a likeness of God creating the world, and attempt to represent, by a picture, the Divine operations in the formation of matter, as to represent by symbols the manner of the communication of the Holy Spirit, and his operations on the soul. If Christians were not infatuated with the desire of establishing a favorite system, such gross conceptions of God could not have so long escaped detection."[1]

To this, we reply—We agree perfectly with Dr. Carson, that it is not the spiritual essence "of him who is immaterial" which is said to be "*poured out*," to "*fall on* them," to be "*shed forth*;" nor is it a representation of "the mode of the Spirit's operations" which we have in these words. Were it either the one or the other, this language would furnish no legitimate argument for determining the meaning of the word *baptizo* as used by the Apostles, or of the Apostolic mode of baptism. It is just because that of which

[1] Carson on Baptism, p. 105.

such language is used, is the audible and visible symbol of the Spirit's presence and influences—that which stands in just the same relation to the spiritual essence of the Holy Ghost, and to his spiritual influences, that water does in Christian baptism—that we speak of this baptism as a literal baptism; and appeal to this language as a sound and legitimate argument, and—in the absence of all other modal language in the Word of God—as an argument of great weight, in determining such a question as that before us.

To state the case in brief:—Here is "a baptism with the Holy Ghost and with fire." Can we reconcile the idea that *baptizo* "has but one signification—*it always signifies to dip, never expressing anything but mode*," with the use of such expressions, to represent the application of the baptizing element, as—it "*came from heaven*," it "*sat on* them," it "was *poured out*," it "*was shed forth*," it "*fell on* them?"

CHAPTER VIII.

USE OF *baptizo* IN ITS SPIRITUAL SENSE.

§ 25. 1 Cor., xii. 13. § 26. Gal., iii. 27. § 27. Eph., iv. 5. § 28. Origin of the Doctrine of Baptismal Regeneration.

In our definition of the term *baptizo*, as used in the Word of God, in § 13, we remarked, that it was sometimes used in a spiritual sense; to mean regenerate, sanctify. Of this statement, we purpose giving proof in the present chapter.

As instances of a similar use of the analagous terms, circumcise, cleanse, purify; we cite: Deut., xxx. 6, "And the Lord thy God will *circumcise* thine heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul, that thou mayest live." Eph., v. 25, 26, "Christ also loved the Church, and gave himself for it, that he might sanctify and *cleanse* it with the washing of water by the Word." Acts, xv. 9, "And put no difference between us and them, *purifying* their hearts by faith." This use of the

terms circumcise, cleanse, purify, renders it probable, *à priori*, that baptize will be used by the sacred writers in a similar way.

§ 25. 1 *Corinthians*, XII. 13.

12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
13. For by one Spirit, are we all BAPTIZED into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

That the word baptize is here used in a Spiritual sense, appears from these considerations, viz.

1. The baptism is said to be "by one Spirit," or, "by the one Spirit," i. e. as all evangelical commentators agree, by the Holy Spirit — the third person in the blessed Trinity. Man administers ritual baptism with water; Christ Jesus baptized his Church on the day of Pentecost, with "the Holy Ghost and with fire," in visible form. The Holy Spirit, in so far as we can learn from Scripture, baptizes with those spiritual graces which constitute regeneration alone.

2. As a consequence of the baptism here spoken

of, or rather, as an expression equivalent to "we are all baptized into one body," the Apostle adds, "and have all been made to drink into one Spirit;" thus presenting the same idea which he has, a little before, dwelt upon in his words. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? For we being many, are one bread and one body." (1 Cor., x. 16, 17.) The unity here spoken of, is evidently the unity of all Christians in Christ; the unity which is symbolized by their communion in the Lord's supper. In other words: it is a spiritual unity, the result of a spiritual baptism.

We would paraphrase the verse: "For by the one Holy Spirit are we all regenerated into one church spiritual, whether we be Jews or Gentiles, whether we be bond or free; and as we all drink of one sacramental cup, so have we, in our regeneration, all been made to drink into one Spirit.

§ 26. *Galatians*, III. 27.

26. "For ye are all the children of God by faith in Christ Jesus.
27. For as many of you as have been BAPTIZED into Christ, have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for, ye are all one in Christ Jesus.
29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

That the baptism here spoken of, is a spiritual, and not a ritual, baptism, we infer:

1. From what is said respecting the result of this baptism, in the case of those who have received it, viz. they "have put on Christ;" a phrase uniformly used by Paul, to express a spiritual change. Rom., xiii. 12, 14, "The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armor of light. But *put ye on the Lord Jesus Christ*, and make no provision for the flesh, to fulfill the lusts thereof." Eph., iv, 22–24, "That ye put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; and be renewed in the spirit of your mind: and that ye put on the new man, which after God is created in righteousness and true holiness."

2. From the context. Paul's argument, which runs through all this portion of his epistle to the Galatians, turns upon the distinction between "the letter," and "the spirit," and his design is, to set

forth the peculiar excellence of the Christian dispensation, as a spiritual dispensation; and thus to guard the Galatian Christians against that legal spirit with which they seemed "bewitched" (iii. 1); and to keep them from making their religion consist in the "observance of days, and months, and times, and years," the "beggarly elements whereunto they desired to be again in bondage," (iv. 9, 10). In contrast with such a religion, Paul sets before them a religion of faith, such as he affirms that true religion, in this world, has ever been. The spiritual sense of baptism, in the passage under examination, alone, suits such a context.

We would paraphrase the passage: "For ye are all the children of God, by faith in Christ Jesus; for as many of you as have been *regenerated* into a spiritual union with Christ, have, by that very operation, cast off the works of darkness, and put on Christ Jesus; and thus have ye evidently been made one with Christ, and through him, have become the seed of Abraham, and heirs according to the promise, in the true sense of that promise.

§ 27. *Ephesians*, IV. 5.

Ver. 3. "Endeavoring to keep the unity of the Spirit in the bond of peace.

4. There is one body, and one Spirit, even as ye are called in one hope of your calling;
5. One Lord, one faith, one BAPTISM;
6. One God and Father of all, who is above all, and through all, and in you all."

We would give to the word baptism here, a spiritual sense:

1. Because there is an incongruity, amounting almost to impiety, in placing a mere external rite in such association as baptism is here placed in; but give to the word its spiritual sense, and a beautiful harmony is seen in its association. We can understand why regeneration should be associated with membership in the Church spiritual, (i. e. the "one body,") the Christian's hope, the Holy Ghost, Christ Jesus, and God the Father, as constituting "a bond of peace;" but not, why water-baptism should.

2. Paul is here giving a summary of Christian unities. If either sacrament is to be introduced into this summary, the Scriptures would lead us to expect that it would be the *Lord's Supper;* one express design of which is, to set forth the unity of Christians by their communion in "the body and blood" of their common Lord (see 1 Cor. x. 16, 17), and not the sacrament of Baptism.

We would paraphrase this passage: "Endeavoring to keep the unity of the Spirit, in the bond of peace.

There is one body, even the church spiritual, of which Christ is the head, and ye are all members; (see 1 Cor. xii. 27). and there is one Holy Spirit, by whom ye are all effectually called, in one hope of your calling; one Lord, Jesus Christ, one faith in Him, by the which ye are all saved, and one *regeneration*, by the which ye are made one with Him; one God and Father of all, who is above all, and through all, and in you all."

Other instances of the use of *baptizo*, in its spiritual sense, will be given in a subsequent part of this work. (See § § 35, 36.)

§ 28. *Origin of the doctrine of baptismal regeneration.*

That the doctrine of baptismal regeneration, prevailed in the Christian Church at an early day, and that there is much in the phraseology of the early Christian Fathers which, at first sight, seems to countenance this doctrine, are facts well known to every one who has studied the history of the Church. Many account for this, by saying, that the doctrine once adopted, has given rise to this peculiar phraseology. On the contrary, we believe the phraseology

has given rise to the doctrine; and we believe this for two reasons, viz:

1. We find this phraseology in use at a very early date, and long before we have any sufficient evidence that the doctrine of baptismal regeneration had begun to prevail in the Church. Indeed, the Romanists, and Puseyites, and Campbellites, of our day, in common with the earlier advocates of baptismal regeneration, derive their most plausible arguments from the language of Scripture itself, by giving to the term baptism, a *ritual*, when it is evidently used in a *spiritual* sense; as in Gal., iii. 27, "For as many of you as have been BAPTIZED into Christ, have put on Christ."

2. Where a word, such as *baptizo*, is used in two senses—one spiritual, and the other external and material—the tendency of religious formalism is ever to substitute the latter sense for the former; and this, for the reason, that a "manipulated religion" suits well the pride of the natural heart. Abundant proof of this remark, will, at once, suggest itself to every student of Ecclesiastical History.

CHAPTER IX.

ARE WATER-BAPTISMS, IN THEIR NATURE, PURIFICATIONS?

§ 29. "The Baptism of Repentance." Matt., iii. 7, 8, 11; Mark, i. 4; Luke, iii. 7, 8, 12; Luke, vii. 29, 30; Matt., xxi. 25; Mark, xi. 30; Acts, i. 22; Acts, xiii. 24; Acts, x. 37; Acts, xix. 1–7; Acts, xviii. 24–26. § 30. Christ's Baptism by John. Matt., iii. 14–17; Mark, i. 9–11; Luke, iii. 21, 22; John, i. 22, 35. § 31. Christian Baptism. Acts, ii. 41; Acts, viii. 12–16; Act,s xviii. 8.

§ 29. "*The Baptism of Repentance.*"

Matt., iii. 7. "But when he (John) saw many of the Pharisees and Sadducees come to his BAPTISM, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth, therefore, fruits meet for *repentance.*

11. "I indeed BAPTIZE you with water unto *repentance*, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall BAPTIZE you with the Holy Ghost and with fire."

Mark i. 4. "John did BAPTIZE in the wilderness,

and preach the BAPTISM of *repentance*, for the remission of sins."

Luke, iii .3. "And he (John) come into all the country about Jordan, preaching the BAPTISM of *repentance*, for the remission of sins."

7. "Then said he to the multitude that came forth to be BAPTIZED of him, O! generation of vipers, who hath warned you to flee from the wrath to come?

8. Bring forth, therefore, fruits worthy of *repentance*."

12. "Then came also publicans to be BAPTIZED."

Luke, vii. 29. "And all the people that heard him (Jesus), and the Publicans, justified God, being BAPTIZED with the BAPTISM of John.

30. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not BAPTIZED of him."

Matt., xxi. 25. "The BAPTISM of John, whence was it? from heaven or of men?"

Mark, xi. 30; Luke xx. 4. "The BAPTISM of John, was it from heaven, or of men?"

Acts, i. 22. "Beginning from the BAPTISM of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."

Acts, xiii. 24. "When John had first preached

before his (Jesus') coming, the BAPTISM of *repentance* to all the people of Israel."

Acts, x. 37. "That word, I say, ye know, which was published throughout all Judea, and be gan from Galilee, after the BAPTISM which John preached."

Acts, xix. 1. "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what then were ye BAPTIZED? And they said, Unto John's BAPTISM.

4. Then said Paul, John verily BAPTIZED with the BAPTISM *of repentance*, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5. When they heard this, they were BAPTIZED in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.

7. And all the men were about twelve."

Acts, xviii. 24. "And a certain Jew, named Apollos.

born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord: and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the BAPTISM of John.

26. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."

We have here placed together, all the passages of Scripture in which John's baptism is spoken of as a BAPTISM of *repentance.* And along with these, certain other passages, calculated to throw light upon the import of that phase and the true nature of John's baptism. We do not design, in this place, to inquire into the mode in which John administered his baptism: that subject properly belongs to Part II. and is not necessarily involved in the determination of the meaning of the word *baptizo.* The only questions we shall attempt to answer now, are: What was the nature of John's baptism? and what its import?

In answer to the first of these questions we remark:—

1. John's baptism was not Christian baptism, nor could it serve in the place of Christian baptism. It was not Christian baptism inasmuch as it was not baptism in the "name of the Father, and of the Son, and of the Holy Ghost;" and it was not an initiatory rite into any church. It was not a rite of initiation into the Old Testament church, since those who received it, "Jerusalem and all Judea, and all the region round about Jordan," were already members of that church, in virtue of their circumcision. It was not a rite of initiation into the Christian Church, since that church had not begun to be established; and although many thousands must have received John's baptism, yet after our Lord's crucifixion, and just before the "day of pentecost," we find the Christian Church containing but "about one hundred and twenty" members. (Acts, i. 15.)

That John's baptism was not Christian baptism is rendered yet more evident, by the fact that when Paul finds certain persons at Ephesus who had received John's baptism, he re-baptized them in the name of Jesus. The most eminent modern Baptist writers all admit the correctness of the views just expressed. Some of the older Baptist writers took different ground, and in order to maintain their position, contended that those said to have been baptized by Paul at Ephesus, in Acts, xix. 5, were not the persons said

to have been baptized by John, in v. 3. On this, Robert Hall, himself a Baptist, remarks:—"In the whole compass of theological controversy it would be difficult to find a stronger instance than this, of the force of prejudice in obscuring a plain matter-of-fact."

2. John's ministry and baptism, according to the plain and oft-repeated representations of Scripture, belonged to the Old Testament dispensation; and were only *preparatory* to the new. "And he (John) shall go before him in the spirit and power of Elias, to make ready a people prepared for the Lord." (Luke, i. 17. See also Matt., iii. 3., John, i. 23.) The Old Testament dispensation, with all its ceremonies, continued until the crucifixion of Christ. Then, and not till then, Christ appears "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col., ii. 14.)

Hence, Jesus himself was "circumcised," and when the days of his mother's purification were accomplished, according to the law of Moses, he was brought to Jerusalem and presented to the Lord. (Luke, ii. 21, 22.) Hence, too, when among his first miracles he cleanses a leper, he gives the direction—"go show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a

testimony unto them." (Luke v. 14.) To "the multitude, and to his disciples," Christ gives the general direction:—"The Scribes and Pharisees sit in Moses' seat: All, therefore, whatsover they bid you observe, that observe and do; but do not ye after their works." (Matt., xxii. 2, 3.) One of his last public acts, before his betrayal, was to observe with his disciples the Jewish feast of the Passover. "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him; Where wilt thou that we prepare for *thee* to eat the passover? And he said: Go into the city, to such a man, and say unto him; The Master saith, my time is at hand, *I will keep the passover* at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passover. Now when the even was come, *he* sat down with the twelve." (Matt., xxvi. 17–20.)

In answer to the other question—What was the import of John's baptism? we reply:—It was a "baptism *of* or *unto* repentance;" that is, a baptism in which the recipient professed repentance (*meta noia*, a change of mind or spirit), and thus placed himself in the attitude of an expectant of the coming Messiah. In other words, a purification, a separation unto God's service, by which "the way of the Lord was prepared and his path made straight." Many,

doubtless, received the baptism unworthily; and to them it was no blessing. Many, also, received it worthily, and by their baptism were prepared for the reception of the Messiah. "And all the people that heard him (Jesus) and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." In this respect, John's baptism was not unlike the purification which Israel underwent in preparation for the reception of the Law at Sinai. (See Exod., xix. 10, 11.)

All that has been said respecting John's "baptism unto repentance," is true also of the baptism administered by Christ's disciples, before their Lord's crucifixion. The substance of their preaching and that of John was the same. "As ye go, preach, saying, *the kingdom of heaven is at hand;*" (Matt., x. 7.) "Into whatsoever city ye enter, heal the sick that are therein, and say unto them, *The kingdom of heaven is at hand;*" (Luke x. 8, 9.) So closely were the baptism and the new doctrine connected, that the one term is, in Scripture, employed for the other. "The baptism of John" (i. e., the new doctrine), "was it from heaven, or of men?" (Matt., xxi. 25). "After the baptism" (i. e., the doctrine), "which John preached;" (Acts, x. 37.)

John's baptism, then, was in its essential nature, simply a PURIFICATION. And here, as we shall afterwards have occasion to refer to this matter, we ask the reader to notice, that baptism, though it be administered by divine appointment, be "from heaven," is not necessarily *an initiatory rite into any church.* It may be, like the ordinary purifications, established by Moses' law, but a setting apart of those already in the Church, for some special purpose or service of God. Christian baptism is, we believe, always an initiatory rite; but this is not the case with every rite to which, in Scripture, the name of baptism is given, as illustrated in the case before us.

§ 30. *Christ's Baptism by John.*

Matt., iii. Ver. 13. "Then cometh Jesus from Galilee to Jordan, unto John, to be BAPTIZED of him.

14. But John forbade him, saying, I have need to be BAPTIZED of thee, and comest thou to me?

15. And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness.

16. Then he suffered him. And Jesus, when he was BAPTIZED, went up straightway out of the

water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased."

Mark, i. 9. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was BAPTIZED of John, in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him.

11. And there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Luke, iii. 21. "Now, when all the people were BAPTIZED, it came to pass, that Jesus also being BAPTIZED, and praying, the Heaven was opened.

22. And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from Heaven, which said, Thou art my beloved Son; in thee I am well pleased."

John, i. 32. "And John bear record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him.

33. And I knew him not: but he that sent me to

> BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which BAPTIZETH with the Holy Ghost."

What was this baptism which Christ received at the hands of John? We do not intend, here, to inquire into the mode of this baptism; that subject will be examined in another place; (See § 38). But what was this baptism in its nature and import?

We answer: Certainly not a baptism such as that which John administered to others; i. e., "a baptism unto repentance." Christ Jesus was "holy, harmless, undefiled, and separate from sinners," and hence, repentance was, for him, not only uncalled for, but impossible. On this point, all commentators are agreed.

Christ's baptism was, we think, a purification, in the Old Testament sense of that term (i. e., a consecration), similar to that administered by Moses to Aaron and his sons, when setting them apart to the priesthood; (see Lev., viii. 5.) A visible setting apart of him, for his public ministry on earth. To this conclusion we come:

1. Because Christ received this baptism, not in infancy. When eight days old, he had been cir-

cumcised; (see Luke, ii. 21.) As the promised seed of Abraham, come to fulfill God's covenant with Abraham, he bore in his flesh the seal of that covenant; but this, his baptism, he received when about thirty years old; (see Luke, iii. 23), and when just about to enter upon his public ministry.

2. This view of the matter explains John's objection to baptizing Christ—"I have need to be baptized of thee." Regarding this baptism as a purification, and understanding that Christ, as Messiah, possessed a nobler and truer priesthood than his; that he (John) stood to him in no higher relation than "the friend, to the bridegroom" himself (John, iii. 29); he would naturally say, "I have need to be baptized of thee, and comest thou to me?" Our Lord's reply to John is, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." In his wondrous humiliation, "made under the law" (Gal., iv. 4), he complied with all the requirements of that law. As a priest, he was set apart for his priestly work, as was Aaron; the law, which he afterwards "nailed to his cross," being not yet "taken out of the way." (Col., ii. 14.)

3. Our Lord's baptism by John is immediately followed by a more solemn baptism from heaven, when the Spirit was seen, "descending like a dove,

and remaining on him," and "a voice from heaven" declared, "This is my beloved Son, in whom I am well pleased."

§ 31. *Christian Baptism.*

Acts, ii. 41. "Then they that gladly received the word were BAPTIZED: and the same day there were added unto them about three thousand souls."

Acts, viii. 12. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, both men and women. 13. Then Simon himself believed also; and when he was BAPTIZED, he continued with Philip, and wondered, beholding the miracles and signs which were done. 16. They were BAPTIZED in the name of the Lord Jesus."

Acts, xviii. 8. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed, and were BAPTIZED."

In a large number of passages of Scripture, of which the above-cited are a fair specimen, it is agreed

on all hands, that the word BAPTIZE is used simply to designate the rite of Christian baptism. Now Christian baptism is, in its nature, a purification, or consecration of the person baptized; a visible setting apart of that person to God's service. And we refer to it here, not for the purpose of discussing its nature —that will be done hereafter—but for the purpose of remarking that, as all the instances, not already examined, in which the words BAPTIZE and BAPTISM occur in the New Testament, are instances in which they are evidently used to signify Christian baptism, the Old Testament sense of purify must suit the context.

We have now completed our examination of the use of *baptizo* in the word of God, in so far as is necessary to a fair and proper determination of the "translation question." No instance of its use, which, in the view of the author, or of any prominent Baptist writer, could assist us in arriving at a correct determination of this question, has been omitted. Let us now state, in brief, the results of this examination, that we may see what conclusion we must come to.

SUMMING UP—CONCLUSION.

Throwing out of account, for reasons already given, (see § 17,) Isaiah, xxi. 4, we have, in the Septuagint version of the Old and in the Greek New Testament:

First. A large class of passages—viz., those in which John's "baptism of repentance," John's baptism of Christ, and Christian baptism, are spoken of, in all of which (1) baptism is unquestionably a purification, in the Old Testament sense of the word purify (see § 12), and in which (2) the baptism may have been an immersion—to give the Baptist every possible advantage, we are willing to say, in as far as the matter is involved in "the translation question," *was an immersion.* This class of passages, then, will determine nothing respecting the signification of *baptizo;* since, in every one of them, we may give to the word either of the meanings, purify or immerse, and meet the demands of the context equally well.

Second. Three passages—viz., those referring to Christ's baptism in his death—in which we may give to *baptizo* the sense of overwhelm (but not of dip, or immerse, as a synonym of dip), but in which the

Old Testament sense of purify better meets the demands of the context. (See § 21.)

Third. One passage—viz., Kings, v. 14—in which a religious washing, substantially a purification, and which washing may have been effected by "dipping in Jordan," is called a baptism. (See § 14.)

Fourth. A passage—viz., John, iii. 25, 26—in which *baptizo* is used as a synonym of *katharizo* (purify). And a second passage—viz., John, i. 19–25—from which it is evident that John the Baptist and the Jews understood these terms as synonymous. (See §§ 5, 6.)

Fifth. A class of passages, in which *baptizo* is used in a spiritual sense; and this sense the same with the spiritual sense, which Scripture use assigns to the word purify. (See §§ 25, 26, 27.)

Sixth. A class of passages—viz., Ecc., xxxiv. 25, § 15; Judith, xii. 7, § 16; Mach., vii. 4, § 18; Luke, xi. 38, § 18; Heb., ix. 10, § 19; Heb., vi. 2, § 20—in which *baptizo* is expressly applied to Mosaic purifications.

Seventh. A class of passages—viz., those recording and referring to the "baptism with the Holy Ghost and with fire"—in which, to translate the word *baptizo*, immersed, is to contradict recorded fact, in so far as the "baptism with fire" is concerned; and in the case of the "baptism with the

Holy Ghost;" to apply to it a modal term, utterly at variance with the whole class of modal terms used in the Word of God; and this, in the only case in which modal terms are used, with respect to baptism, in the whole Bible. (See § 24.) In all this class of passages the word purify, in its Old Testament sense, meets every demand of the context.

Eighth. Two passages—viz., 1 Cor., x. 2, § 22; and 1 Pet., iii. 21, § 23—in which the translation, purify, i. e., separate unto God's service, exactly accords with, whilst the translation, immerse, flatly contradicts, the plain record of the Word of God.

Or we may state the case differently. We have affirmed that *baptizo*, when used in the Word of God as a religious term, is used in the Old Testament sense of the word purify. Our reasons for limiting the question thus are given at large in Chapter I. If now, the Baptist can show one single instance in which *baptizo* is used in the Word of God as a religious term, in which the context, upon a fair and full examination, forbids this sense, our position is overthrown. After a careful examination of every instance in which *baptizo* occurs in the Word of God, we do not hesitate to express the opinion, that the Baptist will search, for one such as he requires, in vain.

On the other hand, the Baptist affirms that *baptize*

"has but one signification—it always signifies to dip, never expressing anything but mode." If, now, we can show one single instance in which the context, upon a full and fair examination, forbids this sense, the position of the Baptist is overthrown. Instead of one instance only, we give the Baptist his choice among the following eight:

1st. The baptism of Judith. § 16.

2d. The baptism after touching a dead body. § 15.

3d. The diverse baptisms under Moses' law. § 19.

4th. The baptism of the tables. § 18.

5th. The baptism with fire. § 24.

6th. The baptism with the Holy Ghost. § 24.

7th. The baptism in the cloud and in the sea. § 22.

8th. The baptism in the ark, by the flood. § 23.

And we here remark, for the information of those not accustomed to the examination of such questions as this, that it is but seldom that a meaning for a word can be established by so many clear and decisive instances as these.

What, then, is the conclusion to which we come? Plainly this—

1. If we reject our English word baptize—for baptize has now become truly and properly an English word—and attempt to translate the Greek *baptizo*, we should translate it by the word *purify*, and not

the word *immerse.* At the same time, we remark, that the word *purify*, as used in the Old Testament, is used in a sense different from that in which it is used in common conversation and in the English classics. The English word *baptize*, in its common acceptation, more nearly expresses the exact idea of the Greek *baptizo* than the English word *purify* would. And on this account, we would greatly prefer to see our venerable English version stand "as of old."

2. To translate the Greek *baptizo*, in the Word of God, by the English words *dip* or *immerse;* or, in any other language, by words corresponding to our English words dip or immerse, is to *mis-translate the Word of God.* Not simply to make an allowable variation in a version of the Bible, but—TO MIS-TRANSLATE THE WORD OF GOD.

END OF PART I.

PART II.

THE MODE OF BAPTISM.

THE MODE OF BAPTISM.

CHAPTER I.

STATEMENT OF THE QUESTION.

§ 32. Statement of the question—§ 33. Arguments relied on to prove that immersion is essential to valid baptism.

§ 32. *Statement of the Question.*

WHILST the Baptist and non-Baptist churches agree, that in Christian baptism there must be an application of water to the person of the baptized, and that this application must be made "in the name of the Father, and of the Son, and of the Holy Ghost," they differ as to *the mode* in which this water is to be applied.

The Baptist holds that there can be no valid baptism without the *immersion* of the person baptized.

The non-Baptist churches, whilst admitting the

validity of baptism by immersion, hold that the application of water by *sprinkling or pouring* constitutes a baptism equally valid; and that to require immersion, in order to admission to the Church of God, is to infringe upon that Christian "liberty wherewith Christ hath made his people free," and to "teach for doctrine the commandments of men."

And here, we would ask the reader to notice particularly, the real points of difference between the parties to this controversy.

1. It is not as to the validity of a baptism by immersion. On this point, both parties are agreed.

2. The difference is simply and solely as to the validity of baptism by *sprinkling or pouring.*

The question, then, is fairly stated thus: Is immersion *essential* to the validity of Christian baptism?

§ 33. *Statement of the arguments relied on.*

The arguments by which the Baptist seeks to establish his position are derived—

1. From the meaning of the word *baptizo.* Affirming that it is a specific term; that it has but one signification; it always signifies to dip, never expressing anything but mode. He argues, that to speak of

baptizing by sprinkling or pouring, is a contradiction in terms, and must so have presented itself to the mind of every one to whom the command, "repent, and be baptized," was addressed in the days of Christ and his apostles; just as we, at the present day, would see a contradiction in terms in speaking of immersing by sprinkling or pouring.

2. From the emblematic import of baptism: the Baptist affirming that in the ordinance we have an emblem, not of spiritual purification alone, but also of the spiritual death, burial, and resurrection of the person baptized. On these points, Dr. Carson writes: "The immersion of the whole body is essential to baptism, not because nothing but immersion can be an emblem of purification, but because immersion is the thing commanded." This he affirms on the ground that *baptizo* "always signifies to dip, never expressing anything but mode." "And because that, without immersion, there is no emblem of death, burial, and resurrection, which are in the emblem equally with purification. Had no emblem but that of purification been intended in this ordinance, we do not say that immersion would be either essential or preferable."[1]

3. From the practice of Christ and his apostles,

[1] Carson on Baptism, p. 381.

as that practice is to be gathered from the inspired narratives of baptisms administered in their day.

The first of these arguments we have already examined in Part I.; the other two we purpose examining in Part II., in the order in which they have been mentioned.

CHAPTER II.

SYMBOLIC IMPORT OF BAPTISM.

§ 34, Rom. vi. 3, 4; Col. ii. 12. § 35, Rom. vi. 3, 4. § 36, Col. ii. 12.
§ 37, 1. Cor. xv. 29.

THE passages of Scripture upon which Baptist writers rely, as proof that in the rite of Christian baptism there was intended to be incorporated an "emblem of death, burial and resurrection," are—Romans, vi. 3, 4; Colossians, ii. 12; and 1 Corinthians, xv. 29.

§ 34. *Rom.* VI. 3. 4; *Col.* II. 12.

Romans vi. Ver. 1. "What shall we say then? Shall we continue in sin, that grace may abound?

2. God forbid; how shall we, that are dead to sin, live any longer therein?

3. Know ye not that so many of us as were BAPTIZED into Christ, were BAPTIZED into his death?

4. Therefore, we are buried with him by BAPTISM into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.
6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Colossians, ii. Ver. 10. "And ye are complete in him (i. e. Christ), which is the head of all principality and power;

11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:
12. Buried with him in BAPTISM, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In the course of his comments on these two passages, Dr. Carson remarks: "I value the evidence of these passages so highly that I look on them as perfectly decisive. They contain God's own explanation of his own ordinance. And in this I call upon my

unlearned brethren to admire the Divine wisdom. They do not understand the original, and the adoption of the words *baptize* and *baptism* can teach them nothing. Translators, by adopting the Greek words, have contrived to hide the meaning from the unlearned. The Spirit of God has, by this explanation, enabled them to judge for themselves in this matter. While the learned are fighting about *baptizo* and certain Greek prepositions, let the unlearned turn to Rom. vi. 4, and Col. ii. 12."[1] In attaching so great importance to these passages, Dr. Carson does not differ from other Baptist writers; and these passages are those from which the necessity of immersion is most frequently argued from the pulpit. On this account we shall examine them with greater care, and at greater length, than would otherwise seem necessary.

We have placed the two together at the head of this section, because the Baptist argument from both is substantially the same. After examining this argument, we shall make such comments upon the passages, separately, as will serve to set before the reader what we consider the true import of them.

The Baptist argument for immersion, from Rom. vi. 3, 4, and Col. ii. 12, may be stated in brief, thus:—

[1] Carson on Baptism, pp. 144, 145.

1. The baptism here spoken of is ritual baptism, or baptism with water.

2. Paul treats it as a universally acknowledged fact, and therefore, one from which he may reason in settling a controverted point of doctrine, that in the rite of baptism there is symbolized the spiritual death, burial and resurrection of the believer.[1]

3. Hence the inference is drawn, that as immersion is the mode in which baptism with water most aptly represents a death, burial and resurrection, these passages teach us that immersion is the divinely-appointed mode of baptism.

[1] Baptist writers, when treating of *the death, burial and resurrection symbolized in baptism*, often make use of language so equivocal as to leave the reader in doubt whether they mean a spiritual death, burial and resurrection, or the death, burial and resurrection of the body of the believer. In Rom. vi. 3, 4, the death and resurrection are undoubtedly spiritual; since the death is expressly declared to be, a death "*unto sin*," that we "should live no longer therein," and the resurrection, a resurrection "to walk in newness of life;" not hereafter, in heaven, but here, upon earth. So Dr. Carson regards it. Hence he writes—"Here we see that baptism is an emblem also of the *new life* of the Christian. He dies with Christ *to sin*, he rises with him to a new *life of holiness*." (Carson on Baptism, p. 143.) To confound the two—i. e. natural and spiritual death, burial and resurrections, is to be imposed upon by the mere sound of words, to fall into the same sort of error which Nicodemus did with respect to the phrase "Ye must be born again," when he asked "Can a man enter a second time into his mother's womb, and be born?"

Admitting, for the present, that we may give these passages a more thorough examination, that the baptism here spoken of is ritual baptism, as the Baptist contends; we remark—

First. It is the common faith of all evangelical Christian churches, that water-baptism symbolizes *regeneration*, or that spiritual change of which our Lord speaks, when he says to Nicodemus, "Except a man be *born again*, he cannot see the kingdom of God." (John, iii. 3.) Thus the Presbyterian Confession of Faith teaches, that in baptism there is symbolized, not only "the remission of sins," but also our "ingrafting into Christ," and "our giving up unto God, through Jesus Christ, to walk in newness of life," (chap. xxviii.); i. e., there is symbolized *regeneration*, in the full Scriptural sense of that term.

What, now, we ask, is the meaning of the phrase, "the spiritual death, burial, and resurrection of the believer," his "death unto sin," his resurrection to "walk in newness of life?" Nothing more nor less than simply regeneration. When, then, the Baptist expositor of these passages says, Water-baptism has a two-fold import; viz., 1st, symbolizing regeneration in the washing with water; and 2d, symbolizing the spiritual death, burial, and resurrection of the believer, in the immersion of the person baptized,

he is imposed upon by the mere sound of words. His two things are but one and the same thing.

Second. Where spiritual things are to be symbolized by material things, the choice of a symbol cannot be based upon any proper similitude between the two; for, as Dr. Carson remarks, when discussing the "baptism with the Holy Ghost," "There is no likeness to the Spirit, nor to *the mode of his operations.* It is blasphemy to attempt a representation. It would be as easy to make a likeness of God creating the world, and attempt to represent by a picture the Divine operations in the formation of matter, as to represent by symbol the manner of the communication of the Holy Spirit, *and his operations on the soul.*"[1] In all such cases, the choice of a symbol must be based upon some one of the several analogies which exist between the material symbol and the immaterial thing symbolized.

In the case under consideration, several of these analogies have been incorporated in the figurative language of Scripture. Thus, the sacred writers speak of regeneration as the substitution of a heart of flesh for a heart of stone: "I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (Ezek., xxxvi. 26.) As the taking

[1] Carson on Baptism, p. 105.

of a stone out of the earth and building it into a habitation: "In whom also ye are builded together, for a habitation of God through the Spirit." (Eph. ii. 22.) As the ingrafting of a limb into a body: "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." (John, xv. 5.) As the putting off of filthy garments and the putting on of clean: "Put off, concerning the former conversation, the old man, and put on the new man, which after God is created in righteousness and true holiness." (Eph., iv. 22, 24.) As a death, burial, and resurrection with Christ, in the passages under examination. As the application of a cleansing element to the body: "Then will I sprinkle clean water upon you, and ye shall be clean." (Ezek., xxxvi. 25.) These, and many more such analogies, are found incorporated in the figurative language of Scripture.

The choice of a symbol for regeneration may, in the first instance, be based upon any one of these analogies; and when that choice is once made, the symbol will represent the thing symbolized, no matter by what figurative language you may choose to designate it. To introduce a new symbol, or to incorporate a new element in the symbol, for each one of the analogies found embodied in the figurative language of Scripture, on the ground that these

figures, although equivalent, are not one and the same—as by making the application of the purifying element, water, emblematic of regeneration, and immersion in water emblematic of spiritual death, burial, and resurrection, which is neither more nor less than regeneration—is like insisting upon the payment of a debt, once paid in gold, a second time in silver; because, whilst gold and silver are equivalent in value, they are not one and the same substance.

God has chosen to base his selection of a symbol for regeneration, upon the purifying effect of water applied to the body, an analogy familiar to the minds of those among whom Christian baptism was first administered, through their observance of Moses' law; and now, the choice being made, the application of water to the body symbolizes regeneration, by whatever figurative language we may choose to designate it.

Is, now, the question asked, Does not baptism symbolize the spiritual death, burial, and resurrection of the believer? we answer, Yes. And for the same reason, would we answer the questions, Does not baptism symbolize the putting off of the old man, and the putting on of the new? Yes. Does not baptism symbolize the ingrafting of a believer into Christ, as a branch into a vine? Yes. Does not

baptism symbolize the taking away of the stony heart out of our flesh, and the giving instead thereof a heart of flesh? Yes. Does not baptism symbolize the cleansing of the soul from the guilt and pollution of sin? Yes. Baptism symbolizes them one and all; and this for the simple and sufficient reason, that they are all one and the same thing—viz. the spiritual change which Christ calls *regeneration*, *a being born again.*

Is the further question asked, Do not the Scriptures teach that the analogy between "death, burial, and resurrection" and regeneration was intended to be incorporated in the symbol, baptism, in saying, "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life?" we answer, No more than they teach that the analogy between the ingrafting of a branch into a vine and regeneration was intended to be incorporated in it, in saying, "For by one Spirit are we all BAPTIZED into one body." (1 Cor. xii. 13.) Or, that the analogy between the putting off of filthy garments, and the putting on of clean, and regeneration, was intended to be incorporated in it, in saying, "For as many of you as have been BAPTIZED into Christ have put on Christ." (Gal. iii. 27.)

In fact, one of the earliest departures from the simplicity of this rite, as administered by the Apostles, was the removal of the old garments from the person to be baptized, and the clothing of him in a clean white robe after baptism. Gal. iii. 27, was pleaded as authority for this practice, and the argument from the sacred text was of just the same kind as that by which the Baptist proves immersion from Rom. vi. 3, 4; Col. ii. 12, at the present day.

Admitting, then, that the baptism spoken of in the passages under examination is ritual baptism, they do not teach immersion; and every reason for supposing that they do is based upon a misapprehension on one or other of two points—viz. 1. That the spiritual death, burial, and resurrection of the believer is something different from his regeneration; whereas, they are but one and the same thing. Or, 2, That a material symbol of a spiritual thing, must embody, as distinct elements, all the analogies existing between that material symbol and the immaterial thing symbolized.

Thus far, we have taken it for granted that the baptism here spoken of is ritual baptism, or baptism with water. We now raise a question on this point; and express our belief that Paul here uses the term baptism in its spiritual sense, i. e. in the sense of regeneration; and, of course, that there is no refer-

ence to the mode of baptism intended. From this point, we must conduct our examination of Rom. vi. 3, 4, and Col., ii. 12, separately.

§ 35. *Romans*, VI. 3, 4.

In this passage, the spiritual sense of baptism seems to be demanded, both by the peculiar form of the expression Paul uses, and by the course of his argument.

First. Paul here uses the peculiar form of expression "baptized *into* Christ," and not the more common form "baptized *in the name of* Christ." Let the reader attempt to picture to his mind, as a rite to be administered, a baptism *in the name of* Christ, and he will find no difficulty in the work. It is just a rite consisting in the application of water to the person of the baptized, which act, the baptizer declares to be done *in the name of* Christ. But let him now make a similar attempt with "a baptism *into* Christ," and he will see that this phrase can appropriately belong to a spiritual act only.

This distinction in the use of these forms of expression, appropriate in itself, is uniformly observed by the sacred writers. The form "baptized *into* Christ," is never used where ritual baptism is intended; the

form "baptized *in the name of* Christ," is never used but when ritual baptism is intended.

As illustrating the use of the latter form, we cite Matt. xxviii. 19. "Go ye therefore, and teach all nations, BAPTIZING them *in the name of* the Father, and of the Son, and of the Holy Ghost." Acts, ii. 38. "Then Peter said unto them, Repent, and be BAPTIZED, every one of you, *in the name of* Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts, xix. 5. "And he commanded them to be BAPTIZED *in the name of* the Lord Jesus." In all these instances, the context determines that the baptism spoken of is the external rite.

As illustrating the use of the other form, we cite Gal. iii. 27. "For as many of you as have been BAPTIZED *into* Christ, have put on Christ." 1 Cor. xii. 13. "For by one Spirit are we all BAPTIZED *into* one body." 2 Cor. x. 2. "And were all BAPTIZED *unto* (or *into*) Moses, in the cloud and in the sea." These passages, with the one we are examining, are all the passages in the New Testament, in which this peculiar form of expression occurs. In the case of the two first quoted, we have already shown that the baptism spoken of is a spiritual baptism. (See §§ 25, 26.) In the case of the third, the baptism "*unto*, or *into* Moses," ritual baptism is not in-

tended; but in accordance with a common Scriptural usage, the name of the antetype is thrown back upon the type; Paul meaning by the baptism of Israel into Moses, simply, their separation unto God's service, in union with Moses. (See § 22.)

These instances of the use of these two forms of expression, baptized *into*, and baptized *in the name of*, go to establish the *usus loquendi* of the sacred writers, in their application of them; and require us to understand Paul, when he writes "Know ye not that so many of us as were baptized *into* Jesus Christ," (Rom. vi. 3,) as speaking, not of a ritual, but of a spiritual baptism.

Second. The course of Paul's argument here, demands the spiritual sense of baptism, in this passage. He is answering the objection of a caviller, to the doctrine which forms the grand subject of his epistle to the Romans—the doctrine of justification by faith, without the deeds of the law. This objection he first states in ver. 1. "Shall we continue in sin, that grace may abound?"—just the grand objection made to this doctrine by the caviller, in every age and in every country, that it tends to immorality. In ver. 2, Paul indignantly repels the inference which constitutes the objection; "God forbid," his usual form of expression at once of denial and of abhorrence, "How shall we that are *dead* to sin, live any longer

therein?" And here, in the figurative expression, "*dead to sin*," a very common expression with Paul (See Rom. vii. 4; 2 Cor. v. 14; Eph. ii. 1; Col. iii. 3), is the fountain from which springs the phraseology running through vers. 3, 4, in which verses he proceeds to answer the object more at large.

Let us now ask the question; what is the answer, which the Scriptures teach us to make to this objection—that the doctrine of gratuitous justification tends to immorality? Is it not this? That in God's scheme of salvation, justification, and sanctification (using that term in its widest sense, as including regeneration) are inseparably connected. They are both acts of a sovereign God; and in the exercise of his sovereignty, God never pardons a sinner, without working in that sinner a death unto sin, that he may live unto God. This is just the answer which Baptist expositors, in common with ourselves, understand the Apostle to be giving expression to in vers. 3, 4; but with this difference: Baptist expositors understand Paul here to declare, that Christians have *professed* to receive this as true, whilst we understand Paul here to *assert* its truth; and considering that he is here answering the objection of a caviller, there is all the difference between these two, in so far as argument is concerned, that there is between a *profession* and a *fact*.

To make this matter plain, let us paraphrase this passage, in accordance with these different views of its interpretation.

1. Know ye (i. e. ye cavillers, who say, let us "continue in sin that grace may abound,") not, that so many of us as were baptized into Christ, were baptized in a mode which represented in emblem our spiritual death with him? We have professed, in receiving such a baptism, that we were spiritually buried with him, and also our belief that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life.

2. Know ye (i. e. ye cavillers) not, that so many of us as have been regenerated into a spiritual union with Christ, have been regenerated into union with one dead to the world? Therefore, being regenerated into union with him in this his death, our death is complete; we are buried with him in the regeneration. (For the use of even stronger language than the word *buried*, to express the idea of death completed, see Ezek. vii. 3, 12; Gal. vi. 12; Col. iii. 3.) And we thus die, that the same glorious God who raised up Christ from the dead, may raise us up also, to walk in newness of life.

Third. The immediate context demands the spiritual sense of baptism here. The resurrection of the

believer, here spoken of, is one, the consequence of which is that he shall "walk in newness of life:"—not hereafter in heaven; but here, at this present time, upon earth. The resurrection, then, is a *spiritual resurrection.* The death of which Paul speaks is styled in verse 2, a "death to sin;" i. e. a *spiritual death.* The burial is a burial "into this death;" verse 3. A burial into a spiritual death must be a *spiritual burial.* If, then, the death, burial, and resurrection, here spoken of, are spiritual, is it a forced interpretation, which would make the baptism which they constituted ("buried *by* baptism") a spiritual baptism? Is it not, rather, a forced interpretation, which would make it anything else than a spiritual baptism?

§ 36. *Colossians*, II. 12.

The phrase, "ye are risen with him through the faith of the operation of God," is sometimes spoken of as if the "operation," here mentioned, were baptism. Perhaps there is something equivocal in our English translation:—In the original Greek, however, it is not so. Doddridge translates the phrase: "Ye were raised with him, by belief in the energy of God, who raised him from the dead." McKnight translates it: "Ye have been raised with him

through the belief of the strong-working of God, who raised him from the dead." Both of these translations are more literal than that of our common version, and they both bring out the sense in which "the operation of God" is to be understood.

The spiritual sense of the word baptism, in this passage, is demanded:—

First. By the immediate context. (1.) Paul says of the believer's resurrection in baptism, it is "by belief in the energy, or strong-working of God," a resurrection by faith, i. e. a spiritual resurrection; and not a resurrection out of the water, by the strength of the one administering the baptism. "Buried with him in baptism, *wherein*," i. e. in your baptism, "also ye are risen again by faith in the energy of God." If the resurrection is spiritual so must the burial be also, since both the resurrection and burial belong to, and, in fact, constitute one baptism; and the baptism, constituted as it is, of a spiritual burial and spiritual resurrection, must be a spiritual baptism, i. e. regeneration. (2.) Paul is here evidently using the understood nature of the older rite, circumcision, to illustrate the nature of baptism; and to mark this the more distinctly, he calls baptism "the circumcision of Christ," or Christian circumcision. Now, the circumcision of which Paul speaks, he declares expressly, is a

circumcision made without hands, in putting off the body of the sins of the flesh," i. e. a spiritual circumcision. We can understand how spiritual circumcision, as understood by those to whom Paul addresses himself, shall illustrate the nature of a spiritual baptism, but not of water baptism.

Second. By Paul's train of thought and reasoning running throughout this chapter. He is warning the Colossians against the danger of substituting formalism for spirituality in religion. "Beware," writes he, "lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of this world," (verse 8;) which he afterwards more fully explains in his words: "Let no man, therefore, judge you in meat, or in drink, or in respect to a holy-day, or of the new moon, or of the Sabbath day. Let no man beguile you of your reward in a voluntary humility, and worshipping of angels," (verses 16, 18.) A striking specification, this, of the developments of formalism, as they presented themselves in the Jewish Church in Paul's day, and as they have appeared in "the great apostasy" since.

What reasons does Paul urge why Christians should not give such attention, as some of their Judaizing members contended for, even to some things lawful and proper in themselves and in their

own place? Among others, this: "They were complete in Christ, in whom dwelleth all the fullness of the Godhead bodily," (verse 9.) And this is just the point on which he is enlarging in the passage under examination. "In whom (i. e. in Christ), also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: *buried with him in baptism;* (i. e. completely dead with him in your regeneration), wherein, also, ye are risen with him, through faith in the energy of God, who hath raised him from the dead." Thus interpreted, verse 12 falls in with the spirit of verse 11, both of them being expository of Paul's meaning in saying that believers are "complete in Christ."

§ 37. 1 *Corinthians*, XV. 29.

"Else what shall they do, which are BAPTIZED for the dead, if the dead rise not at all? Why are they, then, BAPTIZED for the dead?"

Dr. Carson's comment on this passage is: "There must be an argument here, and this object of baptism must be a Scriptural object, otherwise it could not be an argument. Indeed, though to us the passage may be difficult, from difference of circum-

stances with respect to those immediately addressed, yet it is evident that the Apostle considered the argument as very obvious and convincing. Now, to consider the expression to be a reference to the mode and import of baptism, as implying an emblem of the resurrection of believers, will afford a natural meaning to the words, and an important argument to the Apostle. Baptism is an ordinance that represents our burial and resurrection with Christ. We are baptized, in the hope that our dead bodies shall rise from the grave. Now, if there is no resurrection, why are we baptized? On that supposition there is no meaning in baptism. It is absurd for any to be baptized, baptism being a figure of a resurrection, if they do not believe in a resurrection."

On this exposition, we remark:

1. It seems unaccountable to us, if the resurrection of the dead was so clearly figured forth in baptism, in the believer's "rising from his watery grave," as the Baptist contends for, that serious doubts respecting the reality of a resurrection should ever have arisen in the Church at Corinth. And yet, that the doctrine of a resurrection had been called in question, and even rejected by some, is evident from the lengthened proof of that doctrine which Paul gives in the context. If immersion were the mode of baptism practised at Corinth, and

by divine appointment, the rising of the person immersed out of the water, was universally understood to be an emblem of the believer's resurrection from the grave; and this so unquestionably true, that Paul could appeal to it as a decisive argument in establishing the fact of a resurrection; we cannot understand how it is possible the Corinthians could ever have rejected that doctrine.

2. Dr. Carson's interpretation[1] requires us to read, "Else what shall they do, which are *baptized in the hope of a resurrection of the dead*," instead of "baptized *for the dead*," as Paul has written it—i. e. to interpolate "the hope of the resurrection," a phrase which may entirely change the meaning of the text. Such interpolations should never be made, unless there be unquestionable intimation in the context, that such word or phrase is intended to be supplied; and no such intimation is given here. By throwing in a word or phrase here and there, on the same principles upon which Dr. Carson interpolates the passage under examination, it will be a very easy matter to make the word of God teach anything which the expositor chooses.

3. If the Scriptures teach that in baptism we have symbolized "the resurrection from the dead," of the believer, they teach that truth *in this passage only.*

[1] Carson on Baptism, pp. 163, 164.

The believer's resurrection spoken of in Rom. vi. 5, is undoubtedly a spiritual resurrection, i. e. a resurrection only in figure; since it is expressly declared to be a resurrection "to walk in newness of life." So also the resurrection spoken of in Col. ii. 12, where the resurrection is said to be a resurrection "through faith."

Respecting the true interpretation of this passage, there has been great difference of opinion among our ablest commentators; and this, because of the obscurity of the phrase "baptized for the dead." The exposition which on the whole we prefer, is that which makes this phrase refer directly to Christ Jesus, here called "the dead," on the supposition made in ver. 16, that he is not risen from the dead. Paul's argument then, would be a proof of the believer's resurrection, from the resurrection of Christ.

1. This interpretation suits the course of Paul's argument in the context. This chapter opens with the proof of the resurrection of Christ, that he was seen after his resurrection by the twelve, by five hundred brethren, the greater part of whom were then living, and by Paul himself. (Vers. 4–8.)

Then, from the resurrection of Christ thus established, he undertakes the refutation of the dangerous error taught by some in Corinth, that there was

no resurrection of the dead. Vers. 12–16. Pointing to the connection existing between Christ and the believer, such as that between the first fruits and the harvest, ver. 20, and similar to that between Adam and his descendants, vers. 21, 22, Paul argues that the condition of the one is determined by that of the other; and hence, concludes that "if there be no resurrection of the dead" believer, "then Christ is not raised." Ver. 16. Adopting, for argument's sake, the supposition that "Christ is not raised," he shows the consequences which must follow: 1. "Your faith is vain; ye are yet in your sins," i. e. your faith is in a dead person, who cannot help you. Ver. 17. 2. "Having hope in Christ, in this life only, we are of all men most miserable." Ver. 19. 3. It is folly to be baptized for a dead one, as Christ is on this supposition; "Else what shall they do, which are baptized for" (i. e. separated unto the service of) "the dead, if the dead rise not at all? Why are they then baptized for the dead?" Ver. 29. Considering from ver. 24 to ver. 29 a parenthesis, and such it evidently is, ver. 28 will follow immediately the other statements of difficulty, under which the supposition that "Christ is not raised," in Paul's view, labors. And then Paul goes on to answer certain objections to the doctrine of the resurrection,

and to state that doctrine at large throughout the remainder of the chapter.

2. In the original, the word translated "the dead," is in the plural form. "In Greek the plural form is often used where only an individual or a particular thing is meant." (See Stuart's N. T. Grammar, p. 149.) And grammarians notice, what they call "the plural of dignity," i. e. the plural form used to indicate dignity in the person spoken of. This plural of dignity in "the dead," if we understand Christ Jesus to be "the dead" one intended, is just in place here. This peculiarity, then, in the original, when we call to mind the idiom of the Greek, affords strong confirmation of the correctness of this interpretation.

We would paraphrase the passage: On the supposition that Christ is not risen—is yet dead, what shall they do who are baptized for this dead one? If the dead rise not at all, why are we then baptized for the dead, as we all have been when "baptized in the name of Jesus?"

CHAPTER III.

§ 38. John's Baptisms in Jordan. Matt. iii. 1–16; Mark, i. 4–10; Luke, iii. 3, 21; John, i. 28, x. 40. § 39. John's Baptisms at Ænos. John, iii. 23. § 40. The Baptism of the Eunuch. Acts, viii. 36–39.

§ 38. *John's Baptisms in Jordan.*

Matt. III.

Ver. 1. "In those days came John the Baptist, preaching in the wilderness of Judea."

5. "Then went out to him, Jerusalem and all Judea, and all the region round about Jordan,

6. And were BAPTIZED of him in Jordan, confessing their sins."

13. "Then cometh Jesus from Galilee to Jordan, unto John, to be BAPTIZED of him."

16. "And Jesus, when he was BAPTIZED, went up straightway out of the water."

Mark, I.

Ver. 4. "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

5. And there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins."

9. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John, in Jordan.

10. And straightway coming up out of the water, he saw the heavens opened."

Luke, III.

Ver. 3. "And he" (John), "came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins."

21. "Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the Heaven was opened."

John, I. 28, X. 40.

"These things were done in Bethabara, beyond Jordan, where John was BAPTIZING." "And he," (Jesus), "went away again beyond Jordan, into the place where John first BAPTIZED."

That these baptisms of John were baptisms by immersion, is thought by Baptist writers to be fairly inferable: 1. From the phraseology of the sacred text, "*in* Jordan," "*in the river* Jordan," and more especially, "he *went up out of the water*." And 2. From the fact that they were performed *in a river*.

First. Respecting the phraseology used by the Evangelists, we ask: Supposing that John and Jesus, in the baptism of the latter, had together entered the water to such a depth that John, by reaching down his hand, could conveniently obtain the water needed to baptize him by aspersion, would not precisely the same phraseology have been used in recording the baptism?—"in Jordan," "in the river Jordan," and "he went up straightway out of the water."

That this was indeed the way in which Jesus was baptized by John is, we think, rendered more than probable by several considerations.

1. With the dress of the people of Judea, such a baptism would be altogether natural. The principal articles of dress worn by the common people were, a loose coat or toga, reaching down a little below the knee, and bound to the body by a girdle, and wooden sandals. Such a dress was that worn by John at the time of these baptisms. "And the

same John had his raiment of camel's hair, and a leathern girdle about his loins." (Matt. iii. 4.) If baptism were to be administered in a warm country like Judea, and where such was the dress of all parties, and where it was not customary for the people to carry drinking vessels of any kind with them (in the army of Gideon, containing at the time ten thousand men, there was not a single drinking vessel found. See Judges, vii. 5, 6,) in which water could conveniently be brought; what more natural than that a baptism *by aspersion* should be administered in the way we have supposed.

2. To drink by raising water in the hand to the mouth, in the same way in which we have supposed John to have raised the water for baptizing Jesus, is a very common custom in Eastern countries now, and has been so from a very early date, as is evident from the way in which God directs Gideon to select those who are to accompany him against the Midianites. See Judges, vii. 5, 6. The true explanation of the phrase "every one that lappeth of the water with his tongue, as a dog lappeth," undoubtedly is that these men, instead of kneeling down to take a long draught, or successive draughts, from the water, employed their hand as the dog employs his tongue; that is, forming it into a hollow spoon, and dipping water with it from the stream. This

mode of drinking is often practised in the East, and practice alone can give that peculiar tact which generally excites the wonder of travellers. The interchange of the hand between the water and the mouth is managed with amazing dexterity, and with nearly or quite as much rapidity as the tongue of the dog in the same act. The water is not sucked out of the hand, but by a peculiar jerk is thrown into the mouth before the hand is brought close to it; so that the hand is approaching with a fresh supply almost before the first has been swallowed. This explanation will serve to show how the distinction operated, and why those who 'lapped, putting their hands to their mouths,' were considered to evince an alacrity and readiness for action, which peculiarly fitted them for the service in which Gideon was engaged." (Bush's Notes. Judges, vii. 5.)

3. As remarked in § 10, the oriental method of bathing, whether performed in a river or in a bath, is not by immersing the body in water, but by having the water thrown upon the body by an attendant, as all travellers tell us. And such, we have reason to believe, has been the custom prevailing for ages: 1. Because the oriental nations are remarkable for seldom or never changing a custom; and, 2. Because the Scriptural accounts of bathings performed in ancient days contain hints, at the least,

of these bathings being performed in this way. Pharaoh's daughter, when she went "to wash herself at the river," was accompanied by her maidens. (See Ex. ii. 5.) Judith, when she washed herself in the valley of Bethulia, was accompanied by her maid. (See Judith, xiii. 10.) And in the sixth chapter of Tobit, we have an account of a young man washing himself in a river, where the word *peri*-klusasthai, *to throw up the water as in waves around his body*, is used to describe his washing. (Tobit, vi. 2.)

In interpreting such a narrative as that given us in the Gospels, of John's baptisms, we must be guided by the customs of the country in which the transaction narrated occurred, and not by the customs of some other country: and, in view of these facts just stated, we affirm that all we can learn of the customs prevalent in Judea at the time John baptized in Jordan, favors the idea of baptism by aspersion in the manner we have supposed, and is adverse to the idea of baptism by immersion.

4. All the most ancient pictorial representations of the baptism of Christ in Jordan, and some of them are of great antiquity, represent the baptism as performed in the way we have supposed. The evidence, in questions respecting ancient manners and customs, afforded by contemporary pictures, is, on

all hands, considered the most reliable which can be obtained. The pictures which have been discovered in the ancient tombs of Egypt have shut the mouth of many an infidel caviller at Moses' history; and did the pictures of John's baptism of Jesus date back to the days of Christ, they would be absolutely decisive of the question. They cannot, however, claim so great antiquity as this. From the peculiar circumstances attendant upon the early spread of Christianity, and more especially the persecutions which it encountered, if there were any such pictorial representations then made they have not come down to us. Still, there are some very ancient engraved plates and mosaics depicting the scene (for this was a favorite subject of early Christian art), and more recently, pictorial representations have been discovered in the catacombs of Rome, which, probably, date back to the time of the primitive persecutions, and these all agree in representing the baptism of Jesus in Jordan as performed by aspersion, and in the way we have supposed.[1]

Now, we do not think that the evidence of these pictorial representations absolutely decides this matter, as it would if they were contemporary representations. But this, we do think, must in all fairness be allowed, that when the language of the record

[1] For copies of two of these, see frontispiece.

will suit either method, equally well, this evidence should come in to determine our choice between the two, considered as a *choice between probabilities.*

Second.—The fact that these baptisms by John were performed in *a river*, is thought, by Baptist writers, to furnish proof that they were performed by immersion. "What could take him," i. e. Jesus, "into the river at all if he was only to be sprinkled? what could take him to the edge of the water? what could take him to the river? No rational answer can ever be given to this on the ground that sprinkling a few drops of water is baptism."[1] So writes Dr. Carson. Let us see if the Scriptures will give us any answer to these questions.

1. John was preaching in "a wilderness" (Matt. iii. 1), and this wilderness extended down to the very bank of the Jordan, for thus only can we explain the language of Mark, "John did BAPTIZE *in the wilderness.*" (Mark, i. 4.) A wilderness, or desert country, would not contain either wells or springs of water. If, then, baptism is to be administered, even by aspersion, to the multitudes who thronged about John—"Jerusalem, and all Judea, and all the region round about Jordan" (Matt. iii. 5)—to receive baptism at his hands, we see not how the water could be conveniently obtained, excepting by all parties going

[1] Carson on Baptism, p. 373.

to the river; and in the warm climate of Judea, and with the dress and costumes common at that day, we see not how it could be as conveniently administered, in any other way, as by the parties walking into the Jordan, as we have supposed them to do.

2. A second reason why John baptized in Jordan, exists in the nature of John's baptism. As we have already shown in § 29, John's baptism was not Christian baptism, but a Jewish baptism. It was a baptism administered in Judea, by a Jew, to Jews, and whilst the Old Testament dispensation had not as yet passed away. The law of Moses was still in force, as is evident from our Savior's teaching and example, up to the time of the pentecostal baptism of the Apostles with "the Holy Ghost and with fire." According to the law of Moses, whatever an unclean person touched, even water, was thereby rendered unclean—an exception being made in the case of running water, including fountains and "pits wherein is plenty of water" (see § 10), a kind of pit not to be met with in "a wilderness." John's baptisms were undoubtedly of the nature of purifications," i. e. a separation of the baptized unto God's service, as expectants of the coming Messiah, and if these baptisms are to be performed in accordance with the requirements of the law, no other place than such an one as the "river Jordan," or Ænon (see § 39), will answer the pur-

pose. And in proof that this was the great reason why John baptized, first in Jordan and afterwards at Ænon, we ask the reader to remark the fact that after the Christian dispensation was fairly introduced, we read no more in the Word of God of baptisms "in rivers," but, in every instance, baptisms appear to have been administered just where the convert has been led to embrace the truth, as in the case of the three thousand on the day of pentecost, and the cases of Paul, of Cornelius, and the Jailer at Phillippi.

Here, then, we have two answers to Dr. Carson's questions, "What could take him to the river if he was only to be sprinkled? what could take him to the edge of the water?" And they are both of them *spiritual* answers too, suggested by the inspired narrative itself. Can as much be said on behalf of immersion, as a reason for John's baptizing in Jordan.

§ 39. *John's baptisms at Ænon.*

John, iii. ver. 23.—"And John also was baptizing in Ænon, near to Salim, because there was much water (literally, many waters) there."

1. What are we to understand by the "much water" (or, as both the words in the Greek have the

plural form, a literal translation will be "many waters") here spoken of? Some will answer—simply, a large quantity of water. To this we reply; Scripture usage is at variance with this answer. No example can be adduced of the use of this form of expression, in the New Testament, to designate the quantity of water merely. It is the waters of a sea or lake, as broken into waves, or the multiplied waters of numerous streams or fountains to which alone it is applied. Rev. i. 15; Rev. xvii. 1, 15.

The suggestion arising out of the peculiar form of expression used in the text, becomes, in our view, a certainty, when we take into account the name of the place "Ænon." "En or Æn," says Calmet, in his Bible Dictionary, "signifies *a fountain*, for which reason we find it compounded in many names of places; e. g. En-Dor, i. e. the fountain of Dor, En-Geddi, i. e. the fountain of Geddi." Ænon is the plural of Æn, and of course means fountains. The names of almost all places, in early times, were significant, and given on account of some remarkable event which had happened there, or some peculiarity of the place. How is it likely that this place ever got the name of Ænon (the springs) excepting from the fact that there were many fountains there. Translate the passage literally, and fully, and it will read—"John was baptizing at the springs near to

Salim, because there were *many waters* there." Does not the interpretation which would make these "many waters" to be many fountains or streams, appear, not simply the most natural, but the only natural one.

2. But why select this place, on this account, for administering baptism? Certainly, not because fountains, or streams near their fountains, are peculiarly adapted to immersion. We have read, in our day, of baptism by immersion in rivers, in ponds, and in baptistries, but never of immersions in springs or fountains. Nor can we admit the explanation sometimes given, that the "many waters" at Ænon, made it a very suitable place for people to congregate in large numbers, since they would thus be secured against all suffering from thirst. In writing as the Apostle does—"John was *baptizing* at Ænon, near to Salim, *because* there were many waters there," he seems, according to fair principles of interpretation, to mention the "many waters" there, as that which rendered the place a fit one for administering baptism at.

John selected Ænon for his later baptisms, and Ænon was a fit place for those baptisms, because those baptisms were Jewish and not Christian baptisms. The law of Moses must be complied with, and that law required that baptisms such as these

should be administered in running water, or in a spring, or a pit wherein was plenty of water; and this, in order that the defilement which the water acquired by contact with the person first baptized, might not unfit it for the baptism of the second.

§ 40. *The baptism of the Eunuch.*

Acts, viii. ver. 36. "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37. And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he BAPTIZED him.

39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

This baptism of the Ethiopian eunuch by Philip is thought to have been a baptism by immersion, from

Luke's use of the expressions—"And they *went down* both *into* the water. And when they were *come up out of* the water." Admitting, for the present, the Baptist's supposition, that the "certain water here mentioned was some large body of water, such as a river or pool; we ask—Would not Luke have used the same forms of expression in describing the transaction, had the baptism been performed in the other way, which all the most ancient pictorial representations of our Lord's baptism point out as that which John practised?

But there are circumstances in this narrative, which lead us to think that the eunuch was baptized without either he or Philip entering the water.

The Greek word here translated *into*, is the same word translated *unto*, in Matt. xv. 24, "I am not sent but *unto* the lost sheep of the house of Israel;" Matt. xxii. 4, "All things are ready: come *unto* the marriage; John, xi. 31, "She goeth *unto* the sepulchre, that she may weep there;" said of Mary, while the stone which closed the sepulchre was not yet taken away, v. 39. And the Greek word, translated "*out of*," is the same translated *from*, in Matt. xiii. 49, "And sever the wicked *from* among the just," Mark, xiii. 27, "And shall gather together his elect *from* the four winds;" Mark, i. 11, "And there came a voice *from* heaven, saying, Thou art my beloved

Son, in whom I am well pleased." From these examples (and we could easily adduce many more, did it seem necessary), it is evident that Scriptural usage will authorize the translation, either *into* or *unto*, and *out of* or *from*, and consequently the translation, in any particular instance, must be determined in some way, before it can be appealed to in argument.

Can the sense in which they are here used be determined from the context? The Baptist will say the expressions "*went down*" and "*came up*" call for the translations *into* and *out of*. The verbs of motion here in question, in the original Greek, are compounded with the prepositions, instead of standing separate, as they do in our English version. A literal translation, preserving the exact form of the original as far as it can be preserved in a translation, is—"And he commanded the chariot to stand, and they descended both *eis* (*unto* or *into*) the water, that is, Philip and the eunuch, and he baptized him. And when they ascended *ek* (*from* or *out of*) the water." It is only in our English translation, then, that the expressions "*went down*" and "*came up*" seem to call for the translations *into* and *out of*.

If, however, as we think, the "*certain water*" at which this baptism was performed, can be shown to have been, in all probability, a wayside well or fountain, this would determine the translation of

these prepositions, as men do not usually go *into*, but *unto* a well or fountain, and do not come *out* of, but *from* one.

Our reasons for thinking this "certain water" was in all probability, a wayside well or fountain, are:

1. The name which Luke gives it—"a certain water," (and this is a literal translation of the original), does not imply anything more than such a wayside well. This fact, taken in connection with the other, that he gives it no specific name—rivers, lakes, and even pools, ordinarily having particular names, and names by which they are spoken of in Scripture—naturally suggests that this was some inconsiderable wayside well or fountain, having no particular name, and therefore called by the most general of all names, "a certain water."

2. On the way from Jerusalem to Gaza, the way that Philip and the eunuch were travelling when they came to this "certain water," neither the Scriptures nor the writings of modern travellers give us the slightest intimation of the existence of any river or other large body of water.

3. Luke expressly tells us, that the way they were travelling was a "*desert*" way: "In the way that goeth down from Jerusalem to Gaza, which is desert"—not Gaza, but—"the way is desert." On

a desert way, it is altogether improbable that any large body of water would be met with: whilst we know, from various intimations in Scripture, as well as from the testimony of modern travellers, that wayside wells are to be met with even in desert countries, and that the routes of travel are usually arranged with reference to these wayside wells.

4. Besides all this, we think that there is intimation in the inspired record of this event, of the way in which this baptism was actually performed. Let the reader notice that the subject of baptism is introduced by the eunuch, and not by Philip: "And the *eunuch* said, See, here is water, what doth hinder me to be baptized?" Was there anything in the passage of Scripture that Philip was expounding, which would naturally bring up this subject before the mind of the eunuch? The passage from which Philip was preaching unto him, Jesus, was from the prophecy of Isaiah. (See vers. 32, 33.) Turning to this passage (remembering that the division of the Bible into chapters is of modern origin, and therefore, of no authority), it will be seen that the passage commences with the 13th verse of chap. 52, and embraces the whole of chap. 53; since it is in the verse first mentioned, Isaiah introduces the subject of Christ's vicarious sufferings, the subject of which he continues to treat throughout the follow-

ing chapter. Among the first things that Isaiah says of Jesus is, "so shall he *sprinkle* many nations." (Isai. lii. 15.) Could Philip have expounded these words without being led to speak of baptism—and then, how natural would it be, when they came to "a certain water," that the *eunuch* should say, "See, here is water, what doth hinder me to be baptized?" But if Philip preached baptism to the eunuch, from the words "he shall *sprinkle* many nations," was it likely to be a baptism by immersion?

Whilst, then, we grant that the Greek preposition *eis* means *into* as well as *to*, and *ek* means *out of* as well as *from*; for all these reasons, we translate the passage under examination: "And they *descended* both *to* the water, that is, Philip and the eunuch, and he baptized him. And when they *ascended from* the water;" and we express the opinion that whilst there is not absolute certainty, yet all the probabilities which can be gathered from a careful examination of the sacred narrative, favor the idea that this baptism of the eunuch by Philip, was performed by "*sprinkling*," and not by immersion.

The reader has now all the facts of this case before him; and we ask, is there anything here to authorize such language as that of Dr. Carson? "The man who can read it (*i. e.* Acts, viii. 36–39), and not see *immersion* in it, must have something in his

mind unfavorable to the investigation of truth. As long as I fear God, I cannot, for all the kingdoms of the world, resist the evidence of this single document. Nay, had I no more conscience than Satan himself, I could not, as a scholar, attempt to expel *immersion* from this account. All the ingenuity of all the critics in Europe could not silence the evidence of this passage. Amidst the most violent perversion that it can sustain on the rack, it will still cry out, *immersion, immersion!*"[1] Is this the calm expression of a conclusion intelligently reached? or is it the blustering dogmatism and denunciation of the prejudiced advocate of a weak cause?

[1] Carson on Baptism, p. 128.

CHAPTER IV.

§ 41. The Baptism of the three thousand, Acts, ii. 38, 41. § 42. Paul's Baptism, Acts, ix. 17, 18; xxii. 12–16. § 43. The baptism of Cornelius, Acts, x. 44–48. § 44. The Baptism of the Jailer, Acts, xvi. 32–34.

§ 41. *The Baptism of the three thousand.*

Acts, ii. ver. 38. "Then Peter said unto them, Repent and be BAPTIZED every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

41. Then they that gladly received his word were BAPTIZED: and the same day there were added unto them about three thousand souls."

In this record, it appears:—1. That the three thousand persons here mentioned, were baptized immediately upon the close of Peter's sermon; and, of course, in but a part of a day; and 2. That these baptisms were administered in the same place where that sermon had been preached, *i. e.* at the door of the house in which the Apostles were, when they them-

selves were baptized "with the Holy Ghost and with fire;" at the least, there is no intimation given by Luke of their having quitted that place. Taking nothing for granted now, but what appears in the sacred record, the baptism of these three thousand, if performed by aspersion, would all seem very natural; the water-pots which the Jews were accustomed to keep near the entrance of their houses for purification (see John, iii. 6), would have furnished a convenient and abundant supply of water for baptizing the whole three thousand in this way. But in supposing they were baptized by immersion, there is serious difficulty, both in the fact that so large a number were baptized in so short a time, and in the fact that no mention is made of their having quitted the place where they had listened to Peter's sermon, in order that the baptism might be performed.

This last-mentioned fact would not have claimed, fairly, as much attention as it does, were it not true that in the case of the travelling eunuch, in circumstances in which no convenient vessel for bringing the water was likely to be at hand (for in eastern countries travellers do not ordinarily carry drinking vessels with them, as illustrated in the case of Gideon's ten thousand men, Judges, vii. 5, 6), we are expressly informed that they both left the chariot, "and descended to the water;" whilst, in the bap-

tism of these three thousand, the baptism of Paul, the baptism of Cornelius, and that of the Philippian jailer, all which were performed in cities, or in houses, where water vessels must have been at hand, no intimation is given of the parties having quitted the spot, for baptism. But, in every instance, the natural interpretation of the narrative is, that the baptisms were performed just where the parties to be baptized first believed in Christ Jesus.

§ 42. *Paul's Baptism.*

Acts, ix., ver. 17. "And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes, as it had been scales: and he received sight forthwith, and arose, and was BAPTIZED."

Acts, xxii., ver. 12. "And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

13. Came unto me, and stood, and said unto me,

Brother Saul, receive thy sight. And the same hour I looked up upon him.

14. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.

15. For thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise and be BAPTIZED, and wash away thy sins, calling on the name of the Lord."

Let the reader call to mind now the facts in Paul's case, as we learn them from Luke's narrative. He had been struck blind, by Jesus appearing to him in a light above the brightness of the mid-day sun; and in this condition, led by his attendants, he had come to the house of Judas, in the city of Damascus. Here he had remained three days, blind, neither eating nor drinking, but engaged in prayer, when Ananias was sent of God to him. Read now the inspired record of his baptism. And is not this the fair and natural interpretation of it; that Paul is found of Ananias, kneeling or sitting down, and engaged in prayer, and that whilst he is yet in this position, his blindness is miraculously removed; and then, imme-

diately, he arises from his knees, and is there baptized upon the spot, and baptized in a standing position?

This is the natural interpretation of Luke's language, as it appears in our English version. In the original, the language is more definite. On the expressions "arise and be baptized (literally, standing up be baptized), and "arose and was baptized" (literally, standing up he was baptized), Dr. J. H. Rice remarks correctly: "According to the idiom of the Greek language, these two words do not make two different commands, as the English reader would suppose, when he read 1, *arise;* 2, *be baptized.* But the participle (arise, literally, *standing up*) simply modifies the signification of the verb, or rather is used to complete the action of the verb; and, therefore, instead of warranting the opinion that Paul rose up, went out, and was immersed, it definitely and precisely expresses his posture when he received baptism."[1]

§ 43. *Baptism of Cornelius.*

Acts, x. ver. 44. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45. And they of the circumcision which believed,

[1] The Pamphleteer. No. 1, p. 89.

were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid water, that these should not be BAPTIZED, which have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord."

This discourse of Peter's, thus followed by the outpouring of the Spirit, was delivered in the house of Cornelius (see ver. 27), and was addressed to Cornelius and "his kinsmen and near friends," whom he had assembled there. "While Peter was yet speaking," *i. e.* before he had brought his discourse to its intended close, "the Holy Ghost fell on all them which heard the word." Thus were they baptized by the Lord, as foretold by John: "He shall baptize you with the Holy Ghost and with fire." Peter seeing this, and prepared by his vision at Joppa to understand it aright, at once asks, (not as needing or desiring an answer, but as strongly expressing the conclusion to which he had come), "Can any man forbid water, that these should not be baptized, which have received the

Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Here, then, as in the cases last examined, the natural, and the only natural interpretation of the language is, that these baptisms were administered upon the spot; and as God had baptized them by "*pouring out*," by causing to "*fall on them*" the visible symbol of the Holy Ghost, that God's servants baptized them also by "*pouring out*" water, the symbol of the Holy Spirit's influences upon them.

§ 44. *Baptism of the Jailer.*

Acts XVI.

Ver. 32. "And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was BAPTIZED, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

There is a slight apparent discrepancy between the parts of this account, as it appears in our Eng-

lish version, which does not exist in the Greek. It is first said, "And they spake unto him the word of the Lord, and to all that were *in his house*," thus plainly implying that the address of Paul and Silas was delivered in the house. And then afterwards, it is added—"And when he had brought them *into his house*, he set meat before them," as if they had not entered the house before. In the original, there are here two different words translated by the one English word *house*. The one used in ver. 32 is the more comprehensive term, including not only the house (in our English sense of that word), but also the out-houses and servants' apartments, which, in most ancient habitations, surrounded the house proper, and enclosed it with its court. The one used in ver. 34 is a term corresponding more exactly to our word house.

Bearing this distinction in mind, a fair interpretation of Luke's narrative will require us to understand that the baptism of the jailer "and all his" was performed in the court, and this, *straightway* (literally, *on the spot*). And then, that after this, they were taken into the house proper, and there refreshed. Here, then, we have still another instance of baptism upon the spot where the convert has received Christ, and where we have no intimation of there being water for baptism by immersion.

Some Baptist writers have attempted to break the force of the argument, from these several baptisms upon the spot, by telling us of the dependence in which the inhabitants of Jerusalem were, upon the rains of heaven for the water needed for daily use; and, consequently, of the large number of cisterns which had been built in that city. The evidence of the existence of such numerous cisterns in Jerusalem is very questionable, to say the least of it. But, granting their existence, it matters not, for our present purpose, in how great numbers. Of what use will cisterns in Jerusalem be, for immersing Paul at Damascus, or Cornelius at Cæsarea, or the Jailer at Philippi—not one of which places is even in Judea? Whilst, in the case of the only one of these baptisms which did take place at Jerusalem—the baptism of the three thousand on the day of Pentecost—the number is so great that even Baptist writers are not satisfied with the cisterns, but imagine the multitude to have gone to some such pool as that of Bethesda for immersion.

SUMMING UP—CONCLUSION.

The arguments by which the Baptist would establish his position, that immersion is the one, only mode of baptism, as stated in § 33, are, from—1, The meaning of the word *baptizo*; 2, The emblematic import of baptism; and 3, The practice of Christ and his apostles.

The reader has now before him all that can be gathered from the Word of God on these several points. In our examination, no passage of Scripture calculated to throw light upon this subject has been omitted. Let us bring together now the results of this examination.

First. *The argument from the meaning of the word* BAPTIZO. Affirming that "*baptizo* is a specific term; that it has but one signification; that it always signifies to dip, never expressing anything but mode"—the Baptist argues that to speak of baptizing by sprinkling or pouring, is a contradiction in terms, and must so have presented itself to the mind of every one to whom the command "repent and be baptized" was addressed, in the days of Christ and his apostles—just as we, at the present day, would

see a contradiction in terms in speaking of immersing by sprinkling or pouring.

In Part I. we have examined every instance of the use of the word *baptizo* in the Scriptures; and, as the result of that examination, have found that, in the Word of God, *baptizo* is always used as a religious term, in the Old Testament sense of the word purify, and never in the sense of dip or immerse. The Baptist argument for immersion, from the meaning of this word, then, when the falsity of the assumption upon which it rests is made to appear, falls.

But we stop not here. We admit that, could it be shown that *baptizo* did signify to dip and to dip only, this would, to say the least of it, create a strong presumption in favor of dipping, as the truly primitive, apostolic mode of baptism. And admitting this, we have a right to claim—when it is shown (and this we think has been done) that *baptizo* is always used, in the Word of God, in the sense of *katharizo*, to purify—on this ground, a strong presumption in favor of a variety in mode being allowed in baptism, such as all admit was allowed in the purifications practised under the Old Testament dispensation.

Second. *The argument from the emblematic import of baptism.* Assuming that in baptism we have an emblem, not of spiritual purification, or

regeneration, alone, but also of "death, burial, and resurrection," it is hence inferred that as in immersion we have the aptest representation of death, burial, and resurrection, baptism must have been administered by Christ and his apostles, and ought to be administered in our day, by immersion.

1. Understanding this death, burial, and resurrection to be *spiritual*—and this is the only sense which the text will admit of in Rom. vi. 3, 4, and Col. ii. 12, the passages chiefly relied upon by the Baptist—we have seen that the argument rests upon the false assumption that spiritual death, burial, and resurrection, was something different from regeneration; whereas, as the terms are used in Scripture, they mean one and the same thing. §§ 34, 35, 36.

2. Understanding the death, burial, and resurrection to be that of the believer (and Baptist authors sometimes write as if this were what they intended), the argument rests upon 1 Cor. xv. 29 alone, a passage of somewhat doubtful interpretation; but in which all the probabilities of the case point us to the death of Christ as that to which Paul refers in his expression, "baptized for the dead:" and this, not as something symbolized in baptism, but as something which Paul has simply supposed to be true, in the course of his argument for the resurrection of the believer. § 37.

Dr. Carson writes: "Had no emblem but that of purification been intended in this ordinance, we do not say that immersion would be either essential or preferable." (p. 381.) This might be fairly claimed by us, even if not expressly admitted by the Baptist. We have seen that according to Scripture, no emblem but that of purification is intended to be included in this ordinance; and hence, we conclude in Dr. Carson's own words, "that immersion is neither essential nor preferable" to pouring or sprinkling, as a mode of baptism.

Third. In our examination of *the practice in the days of Christ and his Apostles*, as that practice is to be gathered from the inspired narrative of baptisms then administered, we have found:

1. That the baptisms administered by John Baptist and by Christ's disciples, before our Lord's death, were not Christian, but Jewish baptisms; at least, in so far as is implied in their being administered in Judea, to Jews, by John and Christ's disciples, themselves Jews, and whilst the Old Testament dispensation had not as yet passed away—the law of Moses, as decided by Christ himself, being yet in force. (§§ 29, 38.) Even should we admit, then, that they were baptisms by immersion, this admission could affect our decision of the question respecting the mode of Christian baptism, only

as it would render it probable that the Apostles afterward practised the same mode; the mode of John's baptism can no more bind the faith of the Church, under this our Christian dispensation, than that of other Jewish baptisms (the "diverse baptisms" of which Paul speaks in his Epistle to the Hebrews), many of which were undoubtedly performed by sprinkling.

2. But we do not admit that these baptisms of John's and Christ's disciples were baptisms by immersion. So far from it, we think that the true reason why these baptisms were performed in Jordan and "at Ænon (the Springs) near to Salim," is to be found in the fact that they were Jewish baptisms, Moses' law requiring the purification, in such cases, to be effected in running water. §§ 38, 39.

3. The baptism of the eunuch, the only *Christian* baptism, in the account of which the Baptist finds any evidence of immersion, appears to have been adminstered at a wayside well or fountain—and, in-so-far as anything can be learned from the Scriptures, to have been a baptism by sprinkling. § 40.

4. The other baptisms recorded in the Scripture; viz., the baptism of the three thousand on the day of Pentecost, that of Paul, that of Cornelius, and that of the Jailer at Philippi, all appear to have been administered upon the spot, where the person

baptized first believed in Christ Jesus; in the streets of Jerusalem, in the private house at Cæsarea and Damascus, in the prison-court at Philippi, and that of Paul, at the least to have been administered with the baptized person in a standing posture. All these circumstances, irreconcilable with the idea of baptism by immersion, accord well with that of baptism by sprinkling or pouring. §§ 41, 42, 43, 44.

5. Even admitting (and we admit it simply for argument's sake) that it could be clearly shown that the Apostles did baptize by immersion; this, of itself, could not bind the faith of the Church, unless the principle were established that mere mode is essential to the validity of a sacrament, a principle which no Christian church will admit to be true. There can be no question that the Lord's Supper, as administered by Christ to his disciples, was administered at night, the communicants lying upon couches around a table. On these points no question has ever been raised. Unless, then, some good reason can be given why mode is essential to one sacrament and not to the other, consistency requires of the Baptist that he first administer the Lord's Supper in the mode in which he admits that Christ administered it, ere he demand of others that they

administer baptism in that mode, alone, in which it was admistered in Apostolic times.

The conclusion, in this whole matter, to which we come, is—

1. There is nothing in the meaning of the word *baptizo*, nor in the emblematical import of the rite of baptism, to authorize the belief that any particular mode of applying the water to the person of the baptized, is essential to the validity of baptism.

2. Whilst we cannot determine, with absolute certainty, whether sprinkling, pouring or immersion, was the mode of baptism practised in the days of Christ and his Apostles, immersion is the least probable of the three.

3. To require immersion in order to admission to the church of God, is to infringe upon that "liberty wherewith Christ hath made his people free," and to "teach for doctrine, the commandments of men." And to exclude from the Lord's table, the Lord's people, because they have not been immersed, is to bring upon the soul the guilt of the sin of schism.

SUPPLEMENTARY NOTE.

THE PRACTICE OF IMMERSION IN EARLY TIMES.

Baptist authors, generally, attach a great deal of importance to the fact that immersion was practised in the Church at a very early age. The author of the article on "*Baptism*," in the Encyclopedia of Religious Knowledge, writes: "On this point there is overwhelming evidence. The best ecclesiastical historians—Mosheim, Waddington, Neander, &c.—affirm that the practice of the primitive Church was immersion." And this fact he makes one of his four arguments for immersion, the other three being—The meaning of the word *baptizo;* The emblematic import of baptism; and, The practice of Christ and his apostles.

If by "the primitive Church" we understand the ancient, as contradistinguished from the Apostolic Church—*i. e.*, the Church in the third century, and later—the correctness of the above statement will

not be called in question by any one. But why do many Baptist writers keep back the fact, established by precisely the same authority, that this immersion was performed with the person of the baptized *naked?*

Dr. Carson, in his reply to Dr. Miller, admits that immersion was received *naked*, in the third and fourth centuries, and does not deny that such was the fact at an earlier date. (Carson on Baptism, pp. 380, 381.)

The Baptist historian, Robinson, in his "History of Baptism" (a book written by request of the Baptist ministers of London), is more ingenuous. His words are: "The primitive Christians *baptized naked.* Nothing is easier than to give proof of this, by quotations from the authentic writings of men who administered baptism, and who certainly knew in what way they themselves performed it. *There is no ancient historical fact better authenticated than this.* This evidence does not go on the meaning of the single word *naked*; for then the reader might suspect allegory; but on many facts reported, and many reasons assigned for the practice."

Wall, in his "History of Baptism," writes: "The ancient Christians, when they were baptized by immersion, *were all baptized naked, whether they were men, women, or children.*"

As one reads such statements as these, the questions will arise—Can these things be so? Is there not some mistake about this matter? Is it credible that in the East, where the most rigid notions of womanly propriety have prevailed from time immemorial, *women received baptism naked?* Is such a practice as this consistent with that "modesty" which no book more emphatically than the New Testament enjoins upon woman? To these questions we do not hesitate to return the answer—The thing is incredible; such a practice is utterly at variance with Christian modesty in woman.

The true explanation of the matter, we believe, is that given by Taylor, in his "Facts and Evidences," viz., That, at an early date, there was added to the simple baptismal rite, as practised by Christ and his apostles, a washing of the whole body in water, as a preparation for the baptism proper—just as there was added the anointing of the body with oil, and the clothing of the person in a white garment, as rites following upon the baptism, at almost if not quite as early a date. This preparatory washing of the body was performed in a bath, and, in the case of women, with none but women present; and this it was which was performed by immersion, and with the person naked—the baptism proper being after-

wards administered in presence of the church, and by sprinkling or pouring.

In support of this explanation, we urge:

1. With the peculiar attachment of the Jewish converts to the law of Moses, the addition of an ablution, preparatory to baptism, would be one of the most natural changes which could be made in the apostolic rite of baptism. They regarded baptism as, essentially, a purification; and a preparatory washing was, in many instances, enjoined in Moses' law; *e. g.*, in the cleansing of a leper (Lev. xiv.), the cleansing of one having an issue (Lev. xv.), the cleansings to be effected by the water of separation (Numb. xix.)

2. There is nothing in any of the statements made by ancient writers, and relied upon to prove the early practice of immersion (in so far as we have seen), inconsistent with this explanation, but much to favor it.

3. In the Abyssinian Church, at the present day, a washing of the whole body, preparatory to baptism, is practised, the baptism itself being performed by affusion (See Taylor's Facts and Evidences, pp. 153, 154). The Abyssinian Church being that one of the ancient churches which has for ages been almost entirely cut off from all communication with

other parts of the world, is, on this account, the one most likely to have retained the practice prevailing in early times.

4. The testimony of Epiphanius, Bishop of Constantia, who wrote during the fourth century, when speaking of the office of the deaconess: "There are also deaconesses in the Church; but this office was not instituted as a priestly function, nor has it any interference with priestly administrations; but it was instituted for the purpose of preserving a due regard to the modesty of the female sex, *especially at the time of baptismal washing, and while the person of the woman is naked*, that she may not be seen by *the men performing the sacred service*, but by her only who is appointed to take charge of the woman during the time she was naked." (Epiphanius, as quoted by Taylor in his "Facts and Evidences," p. 168.)

We refer to this matter here, not as an argument for baptism by sprinkling or affusion—for our purpose is to offer as argument nothing but what the Scriptures themselves furnish—but,

1. That the Baptist argument from the early practice of the Church—an argument based, as we think, upon a misapprehension of the facts recorded—may not prejudice the mind of the reader against the reception of Scripture truth.

2. To show the reader the way in which immersion has come to be substituted for sprinkling or pouring, as practised by the apostles. And,

3. As affording a strong incidental confirmation of the correctness of the definition we have given to *baptizo* when used as a religious term, viz., to cleanse or purify.

PART III.

THE SUBJECTS OF BAPTISM.

THE SUBJECTS OF BAPTISM.

CHAPTER I.

§ 43. Statement of the Question, and of the Arguments relied on by Baptists and Pedo-Baptists.

To the question, To whom is Christian baptism to be administered?

The *Baptist* replies: To such as make a credible profession of faith in Christ, and to such only.

The *Presbyterian* replies: "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." (Presbyterian Confession of Faith, chap. 28.)

And here we ask the reader to notice—

1. With respect to the case of adults who have not been baptized in infancy, there is no difference of opinion. They are to be baptized upon a credi

ble profession of faith in Christ alone. Such must have been the case with all the converts on the day of Pentecost, and for some time afterwards, since proper Christian baptism was never administered before that time.

2. The only point, in so far as the subjects of baptism are concerned, on which the Baptist and Presbyterian differ, is—*Does the Word of God teach that Christian baptism is to be administered to infant children, where one or both the parents are professed believers?*

The grounds upon which the Baptist seeks to establish his position are—

1. The commission given by Christ to his Church, when about to be taken in bodily presence from his disciples, and recorded in Mark. xvi. 15, 16. This commission, he affirms, is given in terms which exclude the idea of the administration of baptism to infants.

2. The import of baptism, as the ordinance is explained in the Word of God. This, he affirms, is utterly inconsistent with its administration to any but believers.

The arguments by which we shall seek to establish the position assumed in the Presbyterian Confession of Faith, are:

1. Assuming that Christian baptism is the initia-

tory rite of the Church, under the Christian dispensation (and this the Baptist maintains as zealously as we do), and that infant-membership in the Church was established of God, under the Old Testament dispensation (and this we shall prove from Scripture, although but few Baptists will deny it). We shall attempt to show, 1. That the visible Church of God has ever been *one;* and consequently, as the rite of infant-membership in that Church has not been repealed, it must continue. And 2. That this right of infant-membership—and hence, of infant-baptism—was expressly recognized by Christ and his Apostles.

2. The express mention made in the New Testament Scriptures, of family baptisms.

Other arguments have been adduced, some of them of great weight, from the experience of the Church at the present day, the history of the Church, especially in primitive times, and what are thought to be the proprieties of the case. As, however, our purpose is to give a purely Scriptural discussion of the question, settling it, if at all, upon the authority of the Word of God, and the Word of God alone, we shall take no notice of these arguments, as urged on either side.

CHAPTER II.

§ 46. Christ's commission to his Church, Matt. xxviii. 19, 20; Mark, xvi. 15, 16; Luke, xxiv. 47–49.

§ 46. *Matt.* XXVIII.

Ver. 19. "Go ye, therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost;
20. Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Mark, XVI.

Ver. 15. "And he said unto them, Go ye into all the world, and preach the Gospel to every creature.
16. He that believeth and is BAPTIZED, shall be saved; but he that believeth not shall be damned."

Luke, XXIV.

Ver. 47. "And" (Jesus said unto them, v. 46) "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Remarking upon Mark, xvi. 16., Dr. Carson writes:—"I am willing to hang the whole controversy on this passage. If I had not another passage in the Word of God, I would engage to refute my opponents from the words of this commission alone. I will risk the credit of my understanding, on my success in showing that according to this commission believers only are to be baptized."[1]

The Baptist reasons upon this passage, thus: Baptism is here made consequent upon faith—"He that *believeth* and is *baptized* shall be saved." And as no one pretends that infants can exercise faith in

[1] Carson on Baptism, p. 169.

Christ, the faith here spoken of, this passage prohibits their baptism.

For the purpose of bringing out distinctly the nature of this argument, let us give it the form of what logicians call a syllogism.

"He that *believeth* and is *baptized* shall be saved." Says the Baptist,

Syl. I. Baptism is here made consequent upon faith.
Infants cannot exercise faith;
Therefore—Infants must not be baptized.

If, in our Lord's words, "He that *believeth*, and is baptized, shall be *saved;* he that *believeth not*, shall be *damned*," baptism is made consequent upon faith, in such a sense as to restrict it to those who believe, upon precisely the same principles of interpretation salvation is made consequent upon faith, in such a sense as to restrict it to those that believe, and damnation is made consequent upon not believing. We, therefore, call upon the Baptist, consistently to follow out his principles of interpretation, as expressed in the two following syllogisms:—

Syl. II. Salvation is here made consequent upon faith. Infants cannot exercise faith;
Therefore—Infants cannot be saved.

Syl. III. Damnation is here made consequent upon not believing. Infants do not believe.
Therefore—Infants must be damned.

And further; if in these words of our Lord, baptism is made consequent upon faith—upon the same principles of interpretation, but more clearly, is salvation made consequent upon baptism; since faith and baptism are connected together by the copulative "and," and together declared to be the antecedents of salvation. We, therefore, call upon the Baptist to follow out his principles, as expressed in a fourth syllogism:—

Syl. IV. Salvation is here made consequent upon baptism. The Baptist will not baptize an infant.
Therefore—The Baptist secures the damnation of that infant.

Now, we do not say that the Baptist believes the doctrines embodied in syllogisms II., III., IV. What we do say is, that the principles of interpretation, which would, in these words of our Lord, give him a restriction of baptism to those exercising faith, shut him up to these doctrines. The same logic which, from these words, places a bar in the infant's

way to the baptismal font, places a triple bar in his way to heaven.

In view of these conclusions, which the Baptist will be as unwilling to admit as we, we say to him—There must be some fault in your logic. And this fault, if we mistake not, lies just here. You have entirely mistaken the true nature of the commission recorded in Mark, xvi. 15, 16. This is not the Apostles' commission, either to preach or to baptize. And we offer this Scriptural proof of our statement:

Their commission to preach they had received long before. "And he (Jesus) goeth up into a mountain, and calleth unto him whom he would, and they came unto him, and he *ordained* twelve, that they should be with him, and that he might send them forth *to preach*" (Mark, iii. 13, 14). "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel, and as ye go, *preach*" (Matt. x. 5–7). Here is the commission to preach, of those to whom the words recorded in Mark, xvi. 15, 16, were addressed. But a commission to preach, *under certain restrictions.* "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and BAPTIZED more disciples than John (though Jesus himself BAPTIZED not, but his *disciples*)."

(John, iv. 1, 2.) This record refers to events which occurred near the commencement of our Lord's ministry, and shortly after his ordination of the twelve, as recorded in Mark, iii. 13, 14. His disciples must have received authority to baptize, at this time, or else they were here baptizing, under the very eyes of Jesus, without any authority so to do.

If the commission recorded in Mark, xvi. 15, 16, is not the Apostles' commission to preach, nor to baptize, the question will be asked:—What, then, is it? We answer, it is just what it purports to be. Having before given them their commission to preach and baptize, *with the restriction* that they "go not in the way of Gentiles and enter no city of the Samaritans, but go to the lost sheep of the house of Israel" alone, now that all power is given unto him, in heaven and in earth" (Matt. xxviii.), and by his death he has "broken down the middle wall of partition" (Eph. ii. 14) between the Jew and the Gentile; has taken out of the way "the handwriting of ordinances which was against us (Gentiles), nailing it to his cross" (Col. ii. 14), *he takes off this restriction*, and says—"Go ye into *all the world*, and preach the Gospel *to every creature*."

Applying now the principle of interpretation universally admitted—that every part of an article must be interpreted with an eye to the scope and

object of that article—we conclude that baptism is mentioned here, only incidentally; our Lord taking it for granted that his Apostles were already fully instructed as to the proper subjects of baptism.

Of the correctness of this view of the passage under examination, the corresponding records in Matthew and Luke afford the strongest confirmation. In Luke's report of our Lord's words, the subject of baptism is not even formally mentioned—"And that repentance and remission of sins should be preached in his name *among all nations*, beginning at Jerusalem." (Luke xxiv. 47.) And Matthew's report is in the words, "Go ye, therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *Teaching* them to observe all things, *whatsoever I have commanded you.*" (Matt. xxvii. 19, 20.) Here Christ *expressly* refers them to his instructions previously given, as their guide in the discharge of this very commission. What these instructions on the subject of baptism were, we shall inquire hereafter. (See §§ 53, 54.)

If we disregard this principle, that every part of an article must be interpreted with an eye to the scope and import of that article, we run into all kinds of absurdties. In the very passage under examination, Christ says, "Go ye into all the world, and preach the gos

pel to *every creature.*" *Creature* is often used in the word of God, as a general term, including the lower orders of animals as well as man. Will the Baptist interpret this commission, so as to cover such preaching as that ascribed, in the Romish legends, to St. Anthony, viz. his preaching to the fishes?

All that our Saviour means to teach in his words—"He that believeth and is baptized, shall be saved. But he that believeth not, shall be damned"—is just what his words, in their most natural interpretation, seem to convey, viz; That he who does believe, and is worthily baptized, shall be saved; and then, to mark faith as essential, and baptism as not essential to salvation, he adds, reversing the form of his declaration, "he that believeth not, shall be damned." He is speaking of such, and of such only, as he sends his disciples *to preach* his gospel to; the case of infants is in no way referred to in his declaration respecting either faith or baptism. If his disciples are to believe (as the Baptists, in common with ourselves, think they are,) that infants are saved without faith, he has taught that doctrine on some other occasion, and he does not recall that teaching here. If his disciples are to believe that infants may properly be baptized without faith, he has taught it on

some other occasion, and he does not recall that teaching here. The two cases are precisely similar, and our interpretations of them must stand or fall together.

CHAPTER III.

§ 47. Is the import of Baptism inconsistent with its administration to Infants? Acts, xxii. 16, and Deut. xxx. 6. Gal. iii. 27, and Rom. ii. 28, 29. 1 Cor. xii. 13, and Rom. iv. 11. Col. ii. 12, and Col. ii. 11.

§ 47.

Baptist writers are accustomed to quote all that class of passages of Scripture, in which the spiritual import of baptism is taught us, as utterly inconsistent with the idea of its administration to infants. We give below the most important of these, adding the substance of Dr. Carson's comments on them. These we have placed in the column to the left. In the right hand column, we have placed certain passages of similar character, respecting the analogous rite of circumcision, and added comments of our own, in Dr. Carson's strain of Bible criticism.

BAPTISM.	CIRCUMCISION.
Acts XXII. 16.	*Deut.* XXX. 6.
"And now, why tarriest thou? Arise, and be BAPTIZED, and wash away thy sins, calling on the name of the Lord."	"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy soul, that thou mayest live."
"Here we see baptism figuratively washes away sins, and supposes that they are previously truly washed away. Could our opponents say to the parents of the infant about to be baptized, "Arise, and wash away the sins of thy infant?" Carson, p. 212.	Here we see that circumcision represents in figure the loving of the Lord our God, with all our soul. Could our opponents say to the parents of an infant about to be circumcised—Do you declare that this infant loves the Lord our God with all its soul?
Gal. III. 27.	*Rom.* II. 28, 29.
"For as many of you as have been BAPTIZED into Christ, have put on Christ."	"For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God."
"Nothing can be more express.	Nothing can be more express.

BAPTISM.	CIRCUMCISION.
Here baptism is represented as implying a putting on of Christ. Surely this is peculiar to believers. Infants cannot put on Christ." Carson, p. 213.	Here circumcision is said to be "of the heart, in the spirit, whose praise is not of men, but of God." Infants cannot be thus circumcised.
1 *Cor.* XII. 13.	*Rom.* IV. 11.
"For by one Spirit are we all BAPTIZED into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."	"And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe."
"They who are baptized, are here supposed to belong already to the body of Christ; and for this reason they are baptized into it. None are here supposed to be baptized upon the expectation, or probability, or possibility that they may yet belong to that body. They are baptized into the body." Carson, pp. 212, 213.	Here circumcision is said to be the seal of the righteousness of a faith already possessed by the one circumcised; not a seal of the expectation, or probability, or possibility of that person's believing at some future day.
Col. II. 12.	*Col.* II. 11.
"Buried with him in BAPTISM, wherein also ye are risen with him through the faith	"In whom also ye are circumcised, with the circumcision made without hands, in put-

BAPTISM.	CIRCUMCISION.
of the operation of God, who raised him from the dead."	ting off the body of the sins of the flesh, by the circumcision of Christ."
"Here baptism is explained in a sense which suits believers only." They who are baptized "are viewed as already risen with him *through faith.* Can anything be more express than this? Are infants risen with Christ through faith of the operation of God? If not, they are not among the number of those that were baptized." Carson, p. 212.	Here the circumcised are viewed as in their circumcision, putting off the body of the sins of the flesh. Can anything be more express than this? Was it true of infants, when presented by their parents, at eight days old, that they had put off the body of the sins of the flesh? If not, then must we conclude that they had no right to be counted among the number of the circumcised.

And thus we might go on, quoting passage for passage with the Baptist; for just as explicitly as the Scriptures teach us the Spiritual import of baptism, just so explicitly do they teach a similar truth respecting circumcision. In no way could this be more clearly set forth than in Col. ii. 11, 12, the two passages last quoted, in which Paul makes use of the known and acknowledged spiritual import of the earlier rite, *circumcision*, to illustrate that of the later, *baptism.* And to mark their identity, in this particular, the more clearly, he calls baptism "the circumcision of Christ," or Christian circumcision.

The very same course of reasoning, then, which from the passages of Scripture teaching the spiritual import of baptism, would give us a prohibition of infant baptism; will, when applied to passages of similar import respecting circumcision, give us as positive a prohibition of infant circumcision. And yet, there is nothing clearer from Scripture, than that circumcision was, by God's direction, administered to the child eight days old (see Gen. xvii. 12). Here, then, as in the case of our Lord's words, recorded in Mark, xvi. 16, we say to the Baptist—Your argument proves too much, since it proves that which no man, with the Word of God in his hands, can admit to be true. There must, then, be some fault in that argument.

That we may see just where the fallacy in the Baptist's argument lies, let us ask the question, On what principle was circumcision—a rite symbolizing regeneration, "the putting off of the body of the sins of the flesh," that change of heart, in consequence of which we "love the Lord our God with all our soul, that we may live"—administered to infants?

To this question, we answer:

1. Circumcision, viewed as a symbolic rite, simply exhibited grace; did not confer it. The doctrine of circumcisional regeneration, like the analogous doc-

trine of baptismal regeneration, is a doctrine which finds no support from the Word of God. Now, grace may be exhibted, either (1), as something *actutually bestowed* of God; or (2), as something *brought near*, by God's covenant relation to the recipient of the rite. To Abraham, circumcision was "the seal of the righteousness of the faith which he had, yet being uncircumcised," i. e. of righteousness by faith, in actual possession. To Isaac, circumcised when eight days old (Gen. xxi. 4), it was, from the first dawn of his intelligent moral agency, a seal, or certification, of God's peculiar willingness to bestow upon him that same "righteousness of faith" by which his father Abraham was justified. And who will venture to say that this rite, in its symbolic import, was of less practical importance to Isaac than it was to Abraham?

2. Viewing circumcision as sealing or certifying an obligation on the part of the recipient; to Abraham, it was a seal of his obligation to "put off the body of the sins of the flesh," to walk by faith before God, an obligation which he had personally acknowledged in his reception of the rite. Not an obligation created by his reception of the rite, for the obligation is one growing out of Abraham's position as a sinner, placed under a dispensation of grace; and viewed simply as an obligation, it

would have been perfect had no rite been given as a certification thereto. In his circumcision, he had personally acknowledged that obligation, and thus rendered it the more solemnly binding upon him. To Isaac, it was a seal or certification of this same obligation, to walk by faith before God; an obligation which rested upon him as it did upon his father Abraham, as a sinner placed under a dispensation of grace, and an obligation which his believing father, by God's direction, acknowledged on his behalf. And who shall say that circumcision, viewed in this aspect of it, was of less importance in the one case than in the other.

The fallacy in reasoning from the passages of Scripture which teach the spiritual import of circumcision, in such a way as to prohibit its administration to infants, lies,

1. In the groundless assumption that grace can be exhibited only *as grace bestowed;* whereas God chooses to exhibit it as grace *brought near*, or *ready to be bestowed*, also: the groundless assumption that a seal can be affixed to *a deed* only; whereas God chooses (and men, in the ordinary business of life, act in the same way) to affix his seal to *promises* as well as deeds.

2. In the unscriptural idea, that circumcision *created* the obligation to walk by faith, whereas it

was simply *a public acknowledgment* of an obligation already existing, and growing immediately out of man's relation to God, as a sinner placed under a dispensation of grace. Of just the same character is the fallacy of the Baptist's reasoning from a similar class of passages respecting baptism, "the circumcision of Christ."

And here, let us correct the error into which many Baptist writers have fallen respecting the nature of circumcision:

1. In representing it as belonging to the politico-ecclesiastical state of the Jews. Circumcision was given of God to Abraham, four hundred and thirty years before the politico-ecclesiastical state of the Jews was established; and was given for the confirmation of a promise, in which we Christian Gentiles have as direct and deep an interest as ever had a Jew. "Now, to Abraham and *his seed*" (subsequently explained by Paul, in the words—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" v. 29) "were the promises made. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii. 16, 17.)

2. In representing it as intended to be a mark of

natural descent and temporal privileges, rather than of a religious relation. In proof of this, we are told that the Ishmaelites and Edomites were circumcised. "The Ishmaelites and Edomites were apostates from the faith of Abraham. And will it be pretended that the abuse of circumcision by apostates, proves that it was not the initiatory rite of the Church? Why not argue that since Mormons practise baptism, and yet do not enter into the Christian church, baptism cannot be an initiatory rite."[1] And what clearer proof can we have that circumcision was not intended as a mark of natural descent, than the fact that by God's appointment the Gentile proselyte was circumcised as well as the Jew? "And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof." (Ex. xii. 48.)

And now, we ask—Shall we accept as proof of the "mind of the spirit," that baptism, under the new dispensation, shall not be administered to infants, an argument which proves at the same time, and just as decisively, that circumcision was not to be administered to infants under the Old Testament dispensation, when God from heaven has said, and

[1] N. L. Rice on Baptism, p. 220.

placed it upon record before our eyes, "He that is *eight days old* shall be circumcised among you—the uncircumcised man-child shall be cut off from his people; he hath broken my covenant." (Gen. xvii. 13, 14.

CHAPTER IV.

THE CHURCH.

§ 48. Essential Character of the visible Church. § 49. Nature of Church Membership.

HAVING completed our examination of the arguments (in so far as they are arguments from the Scriptures), urged against infant baptism—before turning to the particular examination of the arguments on the other side, and as preparatory to such examination, we ask the reader's attention to what the Word of God teaches us, respecting the essential character of the visible Church, and what is implied in Church membership. And here we insist the more strenuously upon a direct appeal to the Word of God, because, if we mistake not, unscriptural notions on these points are entertained even by many members of Pedo-Baptist churches.

§ 48. *The essential Character of the visible Church.*

The visible Church has, from its first institution, possessed the character of *a school.*

"What advantage, then," writes Paul, "hath the Jew? Or what profit is there of circumcision? Much every way: *chiefly*, because that unto them were committed the oracles of God." (Rom. iii. 1, 2,) *i. e.* the Holy Scriptures.

For what purpose were these "oracles of God" committed unto the *circumcised*—the Old Testament Church? Let the Scriptures answer. God says: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that *he will command his children and his household* after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. xviii. 18, 19.) By Moses God gives direction to Israel: "And these words which I command thee this day, shall be in thy heart: And thou shalt *teach them diligently to thy children*, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 6–9.) Can any one doubt that under the Old Testament dispensation, the visible Church was

a school, in which disciples were to be trained for Heaven; or that, by God's direction, these disciples —scholars—were to be entered in this school in earliest childhood?

Under the New Testament dispensation, the visible Church retains this same character. "Go ye, therefore, and *teach* (*i. e.* make disciples—scholars—of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *Teaching* them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." (Matt. xxviii. 19, 20.) Such is the commission of the Church, as given by her Lord and Master himself. So plainly is this set forth as the great office of the Church, in these words, that on this point all Protestant commentators agree.

§ 49. *Nature of Church Membership.*

The visible Church being, by God's appointment, his *school*, the essential right of membership—the only right which is necessarily implied in affirming the Church membership of a person—is the right to instruction "in all things which God hath commanded." There are other rights and privileges

which may belong to members of the Church upon certain conditions, and these may be spoken of (when speaking loosely) as rights of membership. But the right to instruction, and what is necessarily implied in it, can alone be regarded as an essential right of membership.

This whole subject may be illustrated by the rights of citizenship under a civil government. As a citizen of the United States, I am entitled to the protection of my country against illegal or unjust oppression, both at home and abroad. As a free male citizen, over twenty-one years of age, I am entitled to vote in the election of those who are to be my civil rulers; and both of these rights are often spoken of as rights of citizenship. My infant child, from the hour of its birth, is as *truly* a citizen of the United States as I am, and all the rights which are essential to citizenship must belong to it. Let any one, at home or abroad, attempt to oppress that child, and the civil government is bound to interpose for its protection, and secure to it the enjoyment of its rights. Yet that child, if a female, will never be entitled to vote; and if a male, not until twenty-one years of age. Civil government is an institution for securing its subject in the enjoyment of his rights; and hence the right to protection is the *essential* right of citizenship. The right to

vote, although often spoken of as a right of citizenship (when speaking loosely) is, in fact, a right which belongs to a citizen, upon certain conditions, which are prescribed in the Constitution of the country; and a person to whom that right is denied (my infant child, for example), may be as truly a citizen as one to whom that right is granted.

Just so in the visible Church. As a member of that Church, I am entitled to be "taught all things whatsoever Christ hath commanded." As a *believing* member, I am entitled to a place at the Lord's table. This latter right is often spoken of as a right of membership, just as a right to vote is often spoken of as a right of citizenship. Yet, in fact, it is a right belonging to members upon certain conditions only—conditions prescribed in the Word of God. "Faith to discern the Lord's body" (1 Cor. xi. 29) is declared to be essential to a right participation in the Lord's supper; and until a member of the Church gives credible evidence of the possession of such faith, he cannot claim a place at the Lord's table, in virtue of his membership, any more than my infant child can claim a right to vote in virtue of his citizenship.

As already remarked, the essential right of church memberhsip is the right to instruction "in all things whatsoever Christ hath commanded." Hence, in

admitting an infant by baptism, we require the parent, already a believing member of that Church, to covenant with God and with his Church, that he "will teach the child to read God's Word; that he will instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; that he will set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up the child in the nurture and admonition of the Lord." (Presbyterian Directory for Worship, chap. vii.) In the first instance, the religious instruction of the infant member is committed to the believing parent, in baptism, recognized as the representative of the Church, in his entering into a covenant with that Church: but in the case of the removal of the believing parent by death, then the duty of "teaching the child all things whatsoever Christ hath commanded," devolves upon the Church, and the Church is bound to see to its instruction.

By neglecting the obvious distinction between the Church *visible* and the Church *spiritual*, and applying what in Scripture is said of the latter to the former, Baptist writers would make the Church *visible* to consist of believers only. Certainly such was not the case under the Old Testament dispensation: nor do the Scriptures give any countenance to the

attempt to make a change in this particular. The visible Church of Christ, according to his own declaration, "is as a net, which was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." (Matt. xiii. 47, 48.)

CHAPTER V.

RELATION OF THE CHURCH UNDER THE NEW TO THAT UNDER THE OLD TESTAMENT DISPENSATION.

§ 50. The Charter of the Church unchanged. § 51. Scriptural representations. § 52. The first Christian Church but the Old Testament Church purged of the Apostasy.

§ 50. *The Charter of the Church unchanged.*

The visible Church first assumed, distinctly, its form as a Church (*i. e.* a sealed company, separated from the world) under the operation of God's covenant with Abraham. "Before this time, the Church of God had existed in the *patriarchal* form. Every pious family was a little Church, of which the father was the officiating priest. By him the morning and evening sacrifices were offered; and he led the family devotions. Thus, we find that Abram, wherever he spent a night, built an altar and called upon the name of the Lord. And as every pious family was a little Church, so were the children

members of that Church, trained by the father for God's service."[1] But it was under the operation of God's covenant with Abraham, that the visible Church first assumed, distinctly, its form as a Church.

That covenant is recorded in Gen. xvii. 4–8. "As for me, behold my covenant is with thee, and thou shalt be the father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee. And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

This covenant is a record, at once, of God's promises to his Church, and of that Church's obligations. In some of its particulars, its promises and obligations are addressed to Abraham's descendants through Isaac:—But understood as we are taught in God's words to interpret its terms, and as the men of faith in every age have understood it, from the time

[1] N. L. Rice on Baptism, p. 213.

that Abraham, having "seen the promises afar off, embraced them, and confessed that he was a stranger and a pilgrim on the earth, and desired a better country, that is a heavenly" (Heb. xi. 13, 16), this covenant, in all its great promises and obligations, has constituted *the charter* of the Church of God.

This truth is presented to us in many forms in the New Testament Scriptures. "Your father Abraham rejoiced to see my day," says Christ, "and he saw it, and was glad" (John, viii. 56). "Know ye, therefore," writes Paul, "that they which are of faith, the same are *the children* of Abraham. And the Scriptures, foreseeing that God would justify the heathen through faith, preached before *the Gospel* unto Abraham, saying, In thee shall all nations be blessed. So, then, they which be of faith are blessed with faithful Abraham. For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's *seed*, and *heirs according to the promise*" (Gal. iii. 7–9, 26–29). Christians are never called the children of Enoch, of Noah, of David, or of any other eminent believer, but they are called "children of Abraham" and

"Abraham's seed." Evidently, therefore, they sustain to him a peculiar relation. What constitutes this relation? I answer, the covenant into which God entered with Abraham, to which Paul refers in the passage just quoted, Christians are "heirs according to the promise."[1]

This matter Paul argues at some length, in his Epistle to the Romans. "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be *the father of all them that believe*, though they be not circumcised, that righteousness might be imputed unto them also; and the father of the circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith. Therefore, it is of faith, that it might be by grace; to the end the promise might be sure *to all the seed:* not to that only which is of the law, *but to that also which is of the faith of Abraham, who is the father of us all:* (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and

[1] N. L. Rice on Baptism, p. 196.

calleth the things which be not as though they were. They which are the children of the flesh, these are not the children of God; but *the children of the promise, are counted for the seed.*" (Rom. iv. 11–13, 16, 17; ix. 8.)

After reading such expositions of God's covenant as these, can any one doubt that it is in fulfillment of God's promise to Abraham, that he should be "*the father of many nations*," "*the heir of the world*," the Church received her great commission, "Go ye into all the world, and preach the Gospel to every creature (Mark, xvi. 15)? Is the promise which accompanied that commission, "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20), anything else than the promise of that covenant, "I will establish my covenant between me and thee, for an everlasting covenant, *to be a God unto thee and thy seed after thee*?" (Gen. xvii. 7.)

Hence, we say, this covenant of God with Abraham, according to the plain representations of Scripture, is as truly THE CHARTER of the Church, *i. e.* the written instrument, declaring the privileges and obligations of the Church now, as it ever was under the Old Testament dispensation. And those that become Christ's do thereby become "Abraham's seed according to the promise," in what has ever been the true sense of that promise.

§ 51. *Scriptural Representations.*

From among many Scriptural representations of the nature of the change which took place in the visible Church, in the days of Christ and his Apostles, we will ask the reader's attention to two only: one from Paul's Epistle to the Romans, the other from his Epistle to the Ephesians.

Romans, xi. 18–26. Ver. 18. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be graffed in.

20. Well; because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear:

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief,

shall be graffed in: for God is able to graff them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be graffed into their own olive tree.

25. For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26. And so, all Israel shall be saved."

In this passage, by "the wild" and "good olive trees," the Apostle cannot mean *the natural state* of the parties before God; for he has fully proved, in a previous part of this epistle, that in this respect, between the Jew and the Gentile, there is no difference. Neither can he mean, by the "good olive tree," *the politico-ecclesiastical state* established in the time of Moses; for that was then "vanishing away;" and none more zealously than Paul resisted every attempt of Judaizing teachers, to lay its yoke upon the Gentiles. Nor can the "good olive tree" mean the *true spiritual Church* of God; for, from

that, these Jews were not cut off, for the simple reason that they were never members of it, as our Lord teaches in his words: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye are of your father the devil, and the lusts of your father ye will do." (John, viii. 39, 40, 44.

By the "good olive tree," Paul can mean nothing but *the visible Church.* And what says he of it? That the "good olive tree" was cut down or rooted up? That it had withered, trunk and branch, or was no longer the care of the divine planter? Nothing like it. He asserts the continuance of the "good olive tree" in life and vigor; the excision of some worthless branches, and the insertion of new ones in their stead. "Thou" says he, addressing the Gentile, "partakest of the root and fatness of the olive tree." Translate this into less figurative language, and what is its import? That the visible Church of God subsists without injury through the change of dispensation and of members. Branches indeed may be cut off, but the rooted trunk stands firm, and other branches occupy the place of those which are lopped away. The Jews are cast out of the Church, but the Church perishes not with

them. There was still left the trunk of the old olive tree; there was still fatness in its roots; it stands in the same fertile soil, the covenant of God; and the admission of the Gentiles into the room of the excommunicated Jews makes them a part of that covenant Church; as branches graffed into the olive tree, and flourishing in its fatness, are identified with the tree." [1]

But this is not all. The Apostle, in the light of prophecy, foresees the restoration of the Jews. These, says he, the "natural branches shall be graffed in *again*—shall be graffed into *their own olive tree.*" Their own olive tree, then, must have been preserved. Dropping the figure: they shall be brought into the same Church in which the Gentile Christians now are; and this is *their own Church.* In coming into it, they are but coming back again into their own Church. How can this be, unless the visible Church be essentially one and the same under both dispensations?

Eph. ii. 11–14, 19–22. Ver. 11. "Wherefore, remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands;

[1] J. M. Mason's Works, vol. ii., p. 309.

12. That at that time, ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.
13. But now, in Christ Jesus, ye, who sometime were far off, are made nigh, by the blood of Christ.
14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Can there be any doubt what "commonwealth of Israel" it is, in which the Gentiles, once "aliens," are now made "citizens?" Can it be any other than the visible Church to which Israel belonged? or what "covenants of promise," to which they, "once strangers," have been "brought nigh?" Can it be any other than the "covenants of promise" upon which God's Church is built? Or in what the Gentile and the Jew have now been made "both one," by "breaking down the middle wall of partition between them?" Can it be anything else than the visible Church of God?

The Apostle proceeds:—Ver. 19.—"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household

of God." Fellow-citizens with what saints? The Old Testament saints, beyond a question; fellow-citizens with Abraham, Moses, David and Isaiah. Of what "household of God" does the Apostle speak? Of the household to which these Old Testament saints belonged. Ver. 20.—"And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; 21. In whom all the building, fitly framed together, groweth into a holy temple in the Lord. 22. In whom ye also are builded together, for a habitation of God through the Spirit." Of what "holy temple" does the Apostle here speak? Of the Church spiritual? No. For of the Church spiritual he declares, "other foundation can no man lay than is laid, which is Christ Jesus" (1. Cor. iii. 2). The visible Church alone, can be said to be built upon "the foundation of *the Apostles and Prophets*, Jesus Christ himself being the chief corner-stone." And it is only the *one* visible Church which has existed under both the Old and the New Testament dispensations, that can be said to embrace in its foundations, at once, *the Apostles* and *Prophets.*

§ 52. *The first Christian Church but the Old Testament Church purged of the Apostasy.*

The essential unity of the Church, under the Old and New Testament dispensations, appears just as plainly in the history of "The Acts," as it does in Paul's Epistles. The first Christian Church existed before the day of Pentecost. "And in those days Peter stood up in the midst of the *disciples*, and said (the number of the names together were about a hundred and twenty), men and *brethren*:" (Acts i. 15, 16). These hundred and twenty *disciples*, *brethren*, formed the first Christian Church ever existing on earth; and we find them exercising one of the highest functions of a Church, in the choice of an Apostle in the place of Judas (see Acts, i. 16–26). This Church it was that was gathered in Jerusalem, on the day of Pentecost, "And when the day of Pentecost was fully come, *they were all* with one accord in one place" (Acts, ii. 1). And to this Church the three thousand converted on the day of Pentecost were added: "Then they that gladly received the Word were baptized; and the same day there were *added unto them* about three thousand souls." (Acts, ii. 41.)

Now, these "hundred and twenty," including the Apostles, never received Christian baptism. They

had been baptized, in all probability, by John, or by Christ's disciples; but this baptism, as has been shown in § 29, and as all modern Baptist writers admit, was not Christian baptism; nor could it take the place of Christian baptism, as Paul decides in the case of certain disciples at Ephesus (see Acts, xix. 1–5). They were also baptized "with the Holy Ghost and with fire" (Acts ii. 2–4): but let the reader notice, (1,) they were a Church before this baptism, and exercised the functions of a Church in the choice of an Apostle; and (2,) baptism with the Holy Ghost was not Christian baptism, in the distinctive sense of that term, nor could it take the place of Christian baptism, as is evident from Peter's administering Christian baptism to those in the house of Cornelius, after they had been baptized with the Holy Ghost. (See Acts, x. 44–48.)

Admitting that these "hundred and twenty" never received Christian baptism, Mr. Alex. Campbell attempts to evade the force of the argument therefrom, by saying, "When a person is appointed by God to set up an institution, he is not himself to be regarded as a subject of that institution. Some one must commence the institution—there must be some one to commence Christian baptism; that could not be done till Jesus had died, was buried, and rose again." "This evasion of the difficulty will not answer.

Abraham set up the institution of circumcision, and yet he was himself circumcised. Aaron, the first Jewish high priest, was consecrated just as were his successors. Why, then, did not these hundred and twenty receive Christian baptism."[1]

To this question we can give but one answer, if we answer it in accordance with the teachings of Scripture. The Jewish Church, as a body, had apostatized from God; and this, their apostasy, was consummated by the crucifixion of Christ, their Messiah. This crowning act of apostasy being the act of their rulers, was regarded by God, and treated, as the act of the people at large. "The God of our fathers hath glorified his son Jesus; whom *ye* delivered up, and denied him in the presence of Pilate, when he was determined to let him go; But *ye* denied the Holy One and the Just, and desired a murderer to be granted unto *you;* and killed the Prince of Life,—And now, brethren, I wot that through ignorance *ye* did it, as did also your rulers" (Acts, iii. 13, 14, 15, 17), is Peter's address to the Jews, at the gate of the temple, shortly after the day of Pentecost. In consequence of this apostasy, the Jewish Church, as a body, was cut off.

Ere this apostasy was consummated, however, a

[1] N. L. Rice on Baptism, p. 208.

few had received the Messiah, and "believed on his name; and to them had he given power to become the sons of God" (John, i. 12). They had no part in the guilty act which filled up the measure of the iniquity of their people (Matt. xxiii. 32). And, therefore, in the excision of that people, they were not included. God separated here, as he did in the days of Noah, and in the case of Sodom. The apostasy was cut off; the election remained. These "hundred and twenty" had been initiated into the Church, at eight days old, by circumcision; a rite which, from the days of Abraham to the day of Pentecost, was the only initiatory rite of the Church of God (for nothing is more certain than that neither the "baptism of John," nor that of Christ's disciples whilst their master remained with them, were initiatory rites into any Church). At the time of the crucifixion, they were members of the Church, in good standing, and they never lost that standing. The excision of "the apostasy," simply purged the Church of God; not affecting the integrity of that Church at all. The part not exscinded, remained, constituting the true, visible Church of God on earth. And around this purged Old Testament Church, as its nucleus, the New Testament Church was collected. Since the day of Pentecost, and the institution of *Christian* baptism, that baptism is the

initiatory rite into the Church of God; and all who enter that Church (including the circumcised Jews, who had lost their church-standing by being exscinded with "the Apostasy), must receive it. These "hundred and twenty" never received it, for the simple and sufficient reason that they were already in the Church, inducted in infancy by circumcision, and they had no need to enter.

How perfectly does this history in the book of Acts agree with the representations given us in other portions of Scripture, especially by Paul in his various Epistles.

CHAPTER VI.

§ 53. Christ's Recognition of Infant Membership in the Church. Matt. xix. 13–15. Mark, x. 13–16. Luke, xviii. 15–17. § 54. Christ's re-commission of Peter. John, xxi. 15. § 55. Peter's preaching of Christian Baptism. Acts, ii. 38, 39, and iii. 24–26. § 56. Significant Silence of the Jews.

§ 53. *Matt.* XIX. 13–15. *Mark*, X. 13–16. *Luke*, XVIII. 15–17.

Matt. xix. Ver. 13. "Then were brought unto him little children, that he should put his hands on them, and pray; and his disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not to come unto me; *for of such is the kingdom of Heaven.*

15. And he laid his hands on them, and departed thence."

Mark, x. Ver. 13. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased,

and said unto them, Suffer the little children to come unto me, and forbid them not; *for of such is the kingdom of God.*

15. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put his hands upon them, and blessed them."

Luke, xviii. Ver. 15. "And they brought unto him also infants, that he should touch them; but when his disciples saw it, they rebuked them.

16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; *for of such is the kingdom of God.*

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein."

As preliminary to an exposition of our Lord's words, "For of such is the kingdom of Heaven, (God)," we ask the reader to remark:

1. The persons brought to Jesus were little children, in the proper sense of that phrase. Matthew styles them "little children;" Mark, "young children," and Luke, "infants," (*brephe*); and Mark

records the fact, that "*he took them up in his arms*, and blessed them."

2. These infants were brought to Jesus, "that he should put his hands on them, and pray," (Matt.); "put his hands upon them, and bless them," (Mark); and not for bodily healing, as Dr. Gill imagines.

3. Our Lord's words must be understood in a sense in which they will convey a rebuke to his disciples; and a rebuke correspondent to the conduct, on their part, which has called forth that rebuke. The offence committed by his disciples must have been a serious offence in our Lord's account; for this is the only instance, in the whole course of his life, in which we read of him, "the meek and lowly" one, that "he was *much displeased*" with his disciples. As the displeasure of Jesus must have been a righteous displeasure, nothing short of *a rebuke* will be the proper expression of it."

Turn we now to an examination of our Lord's words, "for of such is the kingdom of Heaven, (God)."

1. "*Kingdom of Heaven*, (*God*)." The word here translated *kingdom*, is a word of more extensive signification than our English word kingdom; being used, as Campbell remarks, to express the ideas expressed by our two words *reign* and *kingdom*.

Wherever it is used in connection with such phrases as "is come unto you," "is at hand," or the like, it is evidently to be understood in the sense of Messiah's reign, as in Matt. iii. 2. "Repent ye, for the kingdom of Heaven is at hand." In other instances, it is to be understood in the proper sense of our English word, kingdom; and it is used to designate "the religious constitution, under which subjects were to be gathered to God by his Son, and a society to be formed, which was to subsist, first, in more imperfect circumstances on earth, but afterwards to appear complete in the world of glory." (Doddridge.) Hence, "the kingdom of Heaven, or of God," is sometimes used as equivalent to the *visible Church* on earth, as in Matt. xiii. 47. "The kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind." At other times, it is used to signify the Church of God in her state of glory, as in 1 Cor. xv. 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

2. "*Of such.*" On this phrase, Dr. Carson remarks: "'The kingdom of Heaven is *of such*,' cannot possibly mean that the kingdom of Heaven *is of them.* The term *such* does not signify *identity*, cannot signify *identity*, but likeness." [1]

[1] Carson on Baptism, p. 200.

Let us see if Scriptural usage will bear out this positive assertion of Dr. Carson. Rom. i. 23. "Who knowing the judgment of God, that they which commit *such* things" (*i. e.*, the very crimes which Paul has just before specified), "are worthy of death; not only do the same, but have pleasure in them that do them." 1 Cor. v. 11. "But now, I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with *such an* one" (*i. e.*, with the very persons specified), "no, not to eat." Gal. v. 21. "Envyings, murders, revellings, drunkenness, and *such* like" (here, *such* signifies likeness; but the word used in the Greek is different from the word used by our Lord, in the passage under examination), "of the which I tell you before, as I have also told you in time past, that they which do *such* things" (here, the word used is the same with that used by our Lord, and evidently means, these very things, envyings, murders, and such like), "shall not inherit the kingdom of God." 1 Tim. vi. 4, 5. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness. From *such*" (*i. e.*, from the

very persons just described), "withdraw thyself." 3 Jno. vii. 8. "Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive *such*" (*i. e.*, these very persons, and others like them), "that we might be fellow helpers to the truth." Acts xix. 25. "Whom he," Demetrius, "called together, with men of *like* occupation" (the word here translated *like* is the same rendered *such* in the passage under examination; and "like occupation" here means of the occupation of Demetrius, as is evident from what follows), "and said, Sirs, ye know that by this craft *we* have *our* wealth." These instances of the use of this phrase "*of such*," have not been selected to serve a purpose; but turning to Robinson's New Testament Lexicon, we have given all the instances there cited, excepting one, viz. Mark, ix. 37, a passage very similar to the one under examination. And now we ask the reader, does Scriptural usage give any countenance to Dr. Carson's remark, "'The kingdom of Heaven is *of such*,' cannot possibly mean that the kingdom of Heaven is *of them*?" On the contrary, Scriptural usage will allow us to understand "the kingdom of Heaven is of *such*," in no other way than either the kingdom of Heaven is *of them*, or *of them* and *those like them*."

Dr. Gill explains the passage we are examining as

follows (and the explanation of every Baptist expositor, whose writings we have seen, is substantially the same), "It is, as if our Lord would say, don't drive away these children from my person and presence; they are lively emblems of the proper subjects of a Gospel Church-state, and of such as shall enter into the kingdom of heaven; by these I may instruct and point out to you what converted persons should be, who have a place in my Church below, and expect to enter into my kingdom and glory above—they are, or ought to be, like such children, harmless and inoffensive, free from rancor and malice."

To this exposition we object: 1, It assigns to the phrase "of such" an unusual meaning, and one which, we believe, it never has in Scripture. 2, It makes our Lord say that which is in no way pertinent to the occasion. The children were brought to him expressly, that he might pray for and bless them. 3, Thus understood, our Lord's words convey no reproof to his disciples, and yet they are spoken when he is "much displeased" with them.

We would understand by "the kingdom of heaven or God" here, *the visible Church*; and most Baptist writers agree with us on this point. That Church, however, was the Old Testament Church, for "*the* day of Pentecost had not yet come. These children

being the children of Jewish parents, had, doubtless, been introduced as infant members into that Church, by their reception of circumcision when eight days old, and this, it is admitted on all hands, was by divine appointment. If, now, we understand our Lord's words "for of such is the kingdom of heaven" simply to assert the church-membership of these "little ones, infants," they assert nothing but what is confessedly a fact; and just the very fact, of all others, which is pertinent to the occasion. What more conclusive reason can he assign, why parents should be encouraged to bring their infant children to him, the Messiah, the Son of God, that he may bless them, than that God himself has included them in his precious covenant? What more solemn rebuke can he administer to his disciples than by saying in substance, God does not disdain to notice these little ones; and in casting them off ye are making yourselves wiser than God, and setting youselves in opposition to him.

Thus understanding our Lord's words, how naturally does the declaration follow, "Verily, I say unto you, whosoever shall not receive the kingdom of God, as a little child" (*i. e.* in the teachable spirit of a little child), "he shall not enter therein." It was the overweening confidence of the disciples in their own judgment, which had led them to do that

for which our Lord has reproved them; because they were guided by their own sense of what was fit and proper, rather than by the plain instructions of God's Word, they had fallen into this error. And now, he would guard them against such danger for the future.

But, after all, it may be said, these children were not baptized. Certainly not. Christian baptisms had not then been instituted. These infants were, in virtue of their circumcision, members of the visible Church (the Jewish Church, not as yet finally cast off, for the Jews had not then, by the crucifixion of their Messiah, "filled up the measure of their iniquities"), and on this account, even had Christian baptism then been practised, there would have been no propriety in administering it to them.

In the words of the Lord Jesus, "Suffer little children to come unto me, and forbid them not, *for of such is the kingdom of heaven*," we have his distinct and emphatic recognition of infant membership in the Church of God (the Old Testament Church it is true, but not on that account the less the Church of God) as existing toward the close of his public ministry, and this, without the slightest intimation that such membership was ever to cease in that Church. On the contrary, the recognition is made in circumstanees strongly implying its continuance,

since it is made in rebuking the disposition manifested by his disciples, those by whom the requisite changes in that Church were to be carried forward and perfected, to account such membership of little value.

§ 54. *John*, XXI. 15.

"So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him: Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my LAMBS."

It is agreed on all hands that in these words and those recorded in the two verses immediately following, we have "our Lord's renewal of Peter's appointment to the ministerial and apostolic office." Peter's denial of his master "had, undoubtedly, rendered him unworthy of the Apostleship; for how could he be capable of instructing others in the faith, who had basely revolted from it? He had been made an Apostle, but it was along with Judas, and from the time when he had abandoned his post, he had likewise been deprived of the honor of Apostleship. Now, therefore, the liberty as well as authority of teaching is restored to him. Such a restoration was

necessary, both for Peter and for his hearers. For Peter, that he might the more boldly execute his office, being assured of the calling with which Christ had again invested him. For his hearers, that the stain which attached to his person, might not be the occasion of despising the Gospel. To us, also, in the present day, it is of very great importance that Peter comes forth to us as a new man, from whom the disgrace that might have lessened his authority has been removed" (Calvin's Commentary).

Let the reader notice now the terms in which this renewal of Peter's apostolic authority is first given —"Feed my *lambs*." And let him remember, at the same time, that in the Old Testament Scriptures, Christ is described as one who "shall feed his flock like a shepherd; shall gather the *lambs* with his arms, and carry *them* in his bosom, and shall gently lead those that are with young." (Isa. xl. 11.) And let him remember, too, the rebuke which, a little while before, Christ has given Peter, in common with the other disciples, in his words, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (Mark, x. 14.) And then ask himself, How must Peter have understood his Lord's words—"Feed my *lambs?*" Do they not contain a very strong intimation, to say the

least of it, that infant-membership is to continue in the Church of God, under Peter's apostleship? Are they not unaccountable, on the supposition that such membership is, from that time, to cease?

§ 55. *Acts*, II. 38, 39; III. 24–26.

Acts, ii. 38, 39. "Then Peter said unto them, Repent, and be *baptized* every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts, iii. 24–26. "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."

The passage first quoted above is the conclusion

of Peter's address to the multitude, on the Day of Pentecost. The other is the conclusion of a public address of his, delivered a few days later, in very similar circumstances. In each case, he is evidently urging upon his hearers an immediate repentance, for the reason that this was emphatically *their day of grace*, and a day of grace granted them in fulfillment of God's covenant with Abraham. (Acts, iii. 25, 26.)

When, then, in his first address, he says, "the promise is to you and to your children, and to all that are afar off," to what promise does he refer? Undoubtedly, we think, to the promise which God had included in his covenant with Abraham. And when we turn to that promise, we find it answering, in every particular, to Peter's words, as here recorded. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." (Gen. xvii. 7.) There is the promise, "to you and to your children;" "for a father of many nations have I made thee." (Gen. xvii. 5.) There is the promise, as Paul explains it in Rom. iv. 13–17, "to all that are afar off, even as many as the Lord our God shall call."

Let the reader notice now, that this address was made by Peter, on the occasion when *Christian*

baptism was first preached to the people. That it was addressed exclusively to Jews and Jewish proselytes, at Jerusalem, and by Peter, himself a Jew. That the only way into the Church of Christ, of which any of the parties had a knowledge then, was through the Old Testament Church, for it was not until some time after this, at the house of Cornelius, that the first Gentile was received directly into the Church; and from Peter's conduct on that occasion, it is evident, that up to that time, neither he nor the other apostles understood God's purposes in this particular. And we ask, is not Peter's paraphrase of God's promise to Abraham, "for the promise is to you and to your children," unaccountable, if the initiatory rite into the Church of God is now, for the first time, to be refused to the children of the believer? How must the Jews have understood Peter, when he calls upon them, by repentance and baptism, to enter the Christian Church, assigning as the special reason why they should do so, God's promise to Abraham, which was made, says he, "to you and to your children?" It would be strange indeed, had they understood him to speak of any other way than that in which they and their fathers had always entered into the Church of God, from the time that promise was given—*i. e.*, the infant

children entering into company with the believing parent.

§ 56. *Significant silence of the Jews.*

Supposing that the change in the constitution of the Church of God, for which the Baptist contends—viz., the abrogation of infant membership in that Church—had been made, the question at once arises, "How must such a measure have operated upon the feelings of a believing Jew?"

"Tenacious, in a high degree, of their peculiarities, regarding their relation to Abraham as momentous to their individual happiness, and as the most prominent feature of their national glory; knowing, too, that their children were comprised with themselves in the covenant of God; it is not possible that the Hebrews could have submitted, without reluctance, to a constitution which was to strip them of their favorite privilege, to dissever their tenderest ties, to blot the names of their little ones out of the register of God's people, to treat them afterwards, from generation to generation, as the little ones of the heathen man and the publican! On every other prerogative, real or imaginary, their suspicion was awake, their zeal was inflammable, their passions

intractable; but toward this, their grand prerogative, they evince a tameness which required them to forget, at once, that they were men, and that they were Jews.

"Search the records of the New Testament from one end to the other, and you will not find the trace of a remonstrance, an object, or a difficulty on this subject, from the mouth of a believing or an unbelieving Israelite! The former never parted with a tittle of even the Mosaic law, till the will of God was so clearly demonstrated as to remove every doubt; the latter lay constantly in wait for matter of accusation against the Christians. Nothing could have prompted him to louder clamor, to fiercer resistance, or to heavier charges, than an attempt to overturn a fundamental principle of the covenant with Abraham; nothing could have more startled and distressed the meek and modest disciple. Yet that attempt is made; that fundamental principle of the covenant with Abraham is overturned; and not a friend complains, nor a foe resents! What miracle of enchantment has so instantaneously relieved the conscience of the one, and calmed the wrath of the other? Where is that wayward vanity, that captious criticism, that combustible temperament, that insidious, implacable, restless enmity, which by night and by

day, in country and in town, haunted the steps of the Apostles, and treasured up actions, words, looks, for the hour of convenient vengeance? All gone; dissipated in a moment! The proud and persecuting Pharisee rages at the name of Jesus Christ; fights for his traditions and his phylacteries; and utters not a syllable of dissent from a step which completely annihilates the covenant with Abraham! that very covenant from which he professes to derive his whole importance! We can believe a good deal, but not quite so much as this.

"Should it be alleged that the Jews did probably oppose the exclusion of their infants from the New Testament Church, although the sacred writers have omitted to mention it: we reply,

"That although many things have happened which were never recorded—and, therefore, that the mere silence of an historian is not, in itself, conclusive against their existence—yet no man may assume, as proof, the existence of a fact which is unsupported by either history or tradition. On this ground, the plea which we have stopped to notice is perfectly nugatory.

"In the present case, however, the probabilities look all the other way. We mean, that if the Jews had made the opposition, which, on the supposition

we are combating, it is inconceivable they should not have made, it would have been so interwoven with the origin, constitution, progress and transactions of the primitive Church, as to have rendered an omission of it almost impossible.

"The question about circumcision and the obligation of the Gentile converts to keep the law of Moses, shook the Churches to their centre; and was not put at rest but by a final decision of the Apostles and elders (see Acts, xv.). Now, as circumcision was the seal of the Abrahamic covenant, which expressly constituted infants members of the Church, is it to be imagined that so hot a controversy should be kindled about the ensealing rite, and none at all about the privilege sealed? or that a record should have been carefully preserved of the disputes and decision concerning the *sign*, and no record at all kept of the *thing signified*, which imparted to the former all its interest and value?

"It is, therefore, utterly incredible that the resistance of the Jews to the Christian arrangement for shutting out their children from the Church of God, should have passed unnoticed. But no notice of any such resistance is contained in the New Testament. The conclusion is, that no such resistance was ever offered: and the conclusion from this again is, that

no cause for it ever existed; that is, that the infants of professing parents were considered as holding, under the new economy, the same place and relation which they held under the old."[1]

[1] J. M. Mason's Works, vol ii. pp. 367–371.

CHAPTER VII.

INFANT MEMBERSHIP RECOGNIZED BY GIVING TO CHILDREN THE PECULIAR TITLES BELONGING TO CHURCH MEMBERS.

§ 57. Names given to Church Members in Scripture. § 58. Eph. i. 1, and vi. 1–3; Col. i. 1, 2, and iii. 20. § 59. Titus, i. 6. § 60. 1 Cor. vii. 12–14.

§ 57. *Names given to Church Members in the days of Christ and the Apostles.*

The name "*Christian*" was not given to the followers of Jesus, until some years after the death of our Lord (see Acts, xi. 26). It eventually became the common name by which the members of the Church were designated, yet such was not the case during the days of the Apostles. It is a name used but twice in the whole New Testament; once by Agrippa, when he addresses Paul, "Almost thou persuadest me to be a *Christian*" (Acts, xxvi. 28), and once by Peter, in his first epistle, written about A. D. 63, "Yet if any man suffer as a *Christian*, let him not be ashamed" (1 Peter, iv. 16).

The names which the Jews gave them, were intended as names of reproach; such as *Galileans* (Acts, ii. 7), and *Nazarines* (Acts, xxiv. 5).

The names which Christians assumed for themselves, and by which they are ordinarily designated in the New Testament Scriptures, are, *disciples* (Acts, i. 15), *brethren* (Acts, i. 16), *faithful or believers* (Acts, ii. 44), *saints or holy ones* (Acts, ix. 13), *elect* (2 John, i.), and *people of God* (1 Peter, ii. 10).

Of these, the names most commonly used in the New Testament are (*agioi*) *saints or holy ones*, and (*pistoi*) *faithful*, *believers*, or (*oi pisteuontes* or *pisteusantes*) *those believing or those that believed.* These titles were in use among the Jews before the coming of Christ, and are frequently to be met with, especially the title *saints*, in the Septuagint version of the Old Testament Scriptures. "Originally, these terms were descriptive of moral quality, but in process of time, the common acceptation of them became so different from their original application, that they implied nothing more than the distinctive appellation of the Christian community, composed both of Jews and Gentiles,"[1] *i. e.* they were used to designate the Church membership of those to whom

[1] Colman's Ancient Christianity, p. 102.

they were applied. No more conclusive evidence of this could be given, than that afforded in the fact, that whilst Paul addresses some of his epistles to the *Churches*, *e. g.* his Epistle to the Galatians (Gal. i. 2), his first and second Epistles to the Thessalonians (1 Thes. i. 1, and 2 Thes. i. 1), he addresses others to "*the saints*," or "*saints and faithful*," *e. g.* his Epistle to the Romans (Rom. i. 7), his first and second Epistles to the Corinthians (1 Cor. i. 2, and 2 Cor. i. 1), and his epistles to the Ephesians (Eph. i. 1), the Philippians (Phil. i. 1), and the Colossians (Col. i. 2).

In this, the earlier Christian Fathers followed the usage of the Apostles. The titles *Saint* and *Faithful* or *Believer*, were given by them to very young children, not as persons regenerated by the Holy Spirit, or who had believed to the salvation of the soul, as the advocates of baptismal regeneration contend, but as those who had been separated unto God's service, and admitted to the visible Church. For abundant evidence of the use of these terms, in this sense, the reader is referred to "Taylor's Facts and Evidences," pp. 100–113.[1]

[1] Among other instances, Taylor quotes certain sepulchral inscriptions, copied from the Catacombs at Rome, dating back to the time of the primitive persecutions, such as, "Cyriacus, a *faithful or believer*, died, aged eight days less than three years."

And here, we ask the reader to notice just what it is for which we contend, respecting the use of the terms *saints* and *faithful* or *believers*. It is not that they are *always* used in the sense of Church members; but that they are *often* used in this sense (as when used by Paul in the address of several of his epistles), and that we are to determine, in each particular instance, whether they are used in this or their original sense, by an examination of the context. In other words, that these titles were used in the Apostles' day very much as we use the title *Christian* at the present day.

As instances of the use of the terms (*agioi*) *saints* or *holy ones* and (*pistoi*) *faithful or believers*, in the sense of Church members, and their application to children, we quote, Eph. i. 1; Col. i. 1, 2; Titus, i. 6, 7; 1 Cor. vii. 14.

§ 58. *Ephesians* I. 1, *and Colossians* I. 1, 2.

Eph. i. ver. 1. "Paul, an Apostle of Jesus Christ, by the will of God, to the saints which are at

"Eustafia the mother, places this in commemoration of her son Polychromio, a *faithful or believer*, who lived three years."

"Urcia Florentia, a *faithful or believer*, rests here in peace. She lived five years, eight months and eight days."

Taylor's "Facts and Evidences," p. 106.

Ephesus, and to the *faithful*" (*pistois*, *believers*), "in Christ Jesus."

VI. 1. "*Children*, obey your parents in the Lord, for this is right.

2. Honor thy father and mother (which is the first commandment with promise).

3. That it may be well with thee, and that thou mayest live long on the earth."

Col. i. ver. 1. "Paul, an Apostle of Jesus Christ, by the will of God, and Timotheus our brother.

2. To the *saints* and *faithful*" (*believing*) "*brethren in Christ* which are at Colosse."

III. 20. "*Children*, obey your parents in all things: for this is well pleasing unto the Lord."

These two passages are here placed together, because the case presented in both is substantially the same, and that case may be thus stated:

Paul addresses an epistle to certain persons at Ephesus, whom he styles "*saints* and *faithfuls*"[1] in Christ Jesus. After explaining certain Gospel truths, in which he deems it important that they should be more fully instructed than they have yet been;—Toward the close of the Epistle, he takes occasion to give some advice and admonition of a

[1] We use the terms *faithful* and *faithfuls* as nouns, in conformity with the use of the corresponding terms in the Greek.

more practical character. This advice, instead of being addressed to the Church as a body, is addressed specifically to the several classes of persons who make up the Church, or the body of saints and faithfuls at Ephesus.

He first addresses himself to *wives* and *husbands.* Is, now, the question asked, What wives and husbands? we answer, Those that are saints and faithfuls; as is determined by the address of the Epistle. And this, our conclusion, is confirmed, by the arguments with which Paul enforces the duties enjoined. "Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." (Eph. v. 24, 25.) For Paul to address such arguments as these to the heathen, or to any other husbands and wives than such as were "saints and faithfuls," would be folly.

He afterwards addresses himself to *servants* and *masters.* Is now the question asked, What servants and masters? we answer as before, Those that are "saints and faithfuls," as is determined by the address of the epistles. And here, again, the arguments by which Paul enforces the duties enjoined confirm the conclusion. "Servants be obedient to them that are your masters, according to the flesh,

with fear and trembling, in singleness of your heart as unto Christ. And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there any respect of persons with him." (Eph. vi. 5, 9.) Such arguments could have no influence with heathen servants and masters. And, as if to make this matter more plain, he follows up his address to these several classes of persons with, "Finally, my *brethren*, be strong in the Lord, and in the power of his might" (v. 10).

Between his address to wives and husbands, and that to servants and masters, Paul addresses himself to *children* and *parents*. Does any one ask, What children and parents? we answer in this, as in the other cases, to such as are saints and faithfuls, as is determined by the address of the Epistle. And this, our conclusion, is confirmed by Paul's arguments, "Children, obey your parents *in the Lord;* for this is right. Honor thy father and mother (which is the first commandment with promise). And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. vi. 1, 2, 3.)

Let us suppose an analogous case. A person who has long been interested in the growth of the city of Norfolk, and has labored so much and so faithfully

to promote its growth, as to be regarded with great respect by the inhabitants of that city, has, in his old age, published a letter addressed, *To the Citizens of Norfolk.* In this letter, after dwelling upon certain matters which concern the general growth of the city, and to which it becomes all alike to give heed; toward the close of his letter, he gives certain specific advice, to "merchants and mechanics," to "the rich and to the poor," to "masters and servants." Would any one hesitate to understand the advice "to merchants and mechanics," as intended for such merchants and mechanics as were citizens of Norfolk?

Supposing, now, that two thousand years after this letter is written, the question should arise, Were mechanics admitted to the rights of citizenship in Norfolk two thousand years ago? This letter is produced; no one questions its genuineness or its authenticity. The letter bears the superscription, *To the Citizens of Norfolk.* Attention is called to the fact, that in the course of the letter, not only "the rich and the poor," "masters and servants," are specifically addressed, but also "merchants and *mechanics.*" Would not this fact alone be decisive of the question with every ingenuous inquirer?

To the idea that the children here addressed were such as had been received into the Church upon their own credible profession of faith, we object.

1. The duty enjoined upon children, "obey your parents in the Lord," is a duty binding upon children from the first dawn of moral agency, and is enforced by reference to the fifth commandment, "Honor thy father and thy mother," a commandment confessedly binding from the same period of life. And both the duty enjoined, and the commandment by which it is enforced, have an especial reference to early childhood.

2. The exhortation addressed to fathers, which is but the counterpart of that addressed to children, would be out of place if the children were grown, or nearly so. "And ye fathers, bring them up in the nurture and admonition of the Lord." If they were already intelligent believers, prepared to be received into the Church upon their own credible profession of faith, "bringing up in the nurture and admonition of the Lord" would be no longer needed by them; the time for such treatment on the part of the parent would be passed. But understand Paul to speak of children in the ordinary acceptation of that term, and children who had been brought into the Church, entered in the school of Christ, as children were under the Old Testament dispensation, and no more appropriate exhortation could be addressed to their believing parents than "bring them up in the nurture and admonition of the Lord." This is just the

sum and the substance of the parent's covenant engagements with respect to his children, in taking Jehovah to be "the God of his seed after him," as well as "his God."

As already remarked, the case presented in the Epistle to the Colossians is substantially the same with that presented in Ephesians, the case which we have been examining. In these two Epistles, then, and they are the only ones in which Paul specifies different classes of persons as making up the churches addressed, he mentions *children* among those classes.

§ 59. *Titus*, I. 6.

Ver. 6. "If any be blameless, the husband of one wife, having *faithful* (*believing*) *children*, not accused of riot, or unruly.

7. For a bishop must be blameless, as the steward of God."

Compare with this, 1. Timothy, iii. 4, 5. A bishop then must be,

4. "One that ruleth well his own house, having his children in subjection with all gravity:

5. (For if a man know not how to rule his own

house, how shall he take care of the Church of God.)"

Doddridge paraphrases this passage, "And let him be one that hath believing children, *if he have any that are grown up.*"

The interpolation of a phrase which so completely sets aside the natural meaning of the text, as this does, is taking a liberty with the Word of God, which nothing but the most obvious necessity can justify; and for which, even then, we should have very clear authority from the context. If we disregard this plain rule of interpretation, the Word of God may be made to teach whatever the expositor pleases. No such necessity exists in the case before us. If we understand "*faithful children*" here, in the sense of children that are Church members, we get an intelligible interpretation of the text without adding one word to what Paul has written, or taking one word from it.

In favor of this interpretation, we urge:

1. It assigns to the word "faithful" a common Scriptural sense of that word; and to the word "children" its most common signification.

2. It harmonizes Paul's directions respecting the qualifications of a bishop, given to Titus, with those given to Timothy, directions which were undoubtedly

intended to be one in meaning. To "rule well one's own house, having his children in subjection with all gravity," in the Scriptural sense of the word rule (see Rom. xiii. 3), is to "bring up one's children in the nurture and admonition of the Lord," and this is just what a parent covenants to do when his children are made "faithful," are entered as infant members in the Church of God.

3. It makes the fitness of a person, for the office of a bishop, to depend upon something for which he can properly be held responsible, and not upon something which rests with a sovereign God alone. No parent can be held directly responsible for the true conversion of his child to God. But every parent may most properly be held responsible for entering into covenant with God on behalf of his children, and for the faithful discharge of his covenant obligations. There can be no clearer evidence that such is the common view of parental responsibilities entertained by the Church at large, than the fact that no Church has ever obeyed this injunction of Paul in the sense which Doddridge and most Baptist expositors give it. There are bishops (in the Scriptural sense of the term bishop) in all our Christian Churches, having children "that are grown up" and yet unconverted, and no one thinks of this as disqualifying them for holding the office of a bishop.

§ 60. I. *Corinthians*, VII. 12–14.

Ver. 12. "If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13. And the woman that hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they *holy*" (*agia*, *saints or holy ones*).

The law of Moses expressly prohibited the intermarriage of the Jews with the heathen Canaanites. This law is recorded in Deut. vii. 2–4. "And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them, thou shalt make no covenant with them nor shew mercy upon them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods." Under this law, Ezra required the Jew who had mar-

ried a wife from among the Canaanites, not only to put away his wife, but required that the children be sent away with their heathen mother (Ezra, x. 3). Such a law as this was in perfect keeping with the spirit of the Mosaic economy, one great object of which was, to keep the Israelites apart, a separate nation in the earth, until the coming of Christ.

Most of the differences about doctrine which harrassed the Church in the days of the Apostles, originated in the over-zealous, and often mistaken attachment of the converted Jews to the law of Moses. Bearing these facts in mind, it will be no matter of surprise to us that in the Church at Corinth—a Christian Church, in the midst of a heathen city, and yet embracing among its members many converted Jews (see Acts, xviii. 1–17)—the difficulty, which Paul is here resolving, should have arisen. That difficulty is about the continuance of the marriage connection between a believing husband or wife, and an unbelieving partner.

That difficulty Paul resolves in v. 12, 13, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him." Then, in v. 14, as we understand him, Paul gives—1st. *A reason for this decision of*

his, "for the unbelieving husband is sanctified by" (or *to*, McKnight) "the wife, and the unbelieving wife is sanctified by" (or *to*) "the husband." And, 2d. *A statement of a fact, which, upon admitted Jewish principles, proved his reason for his decision to be a valid one*, "else were your children unclean, but now are they holy:"—the expression "*else*" (*epei ara, otherwise, certainly*, McKnight) marking this connection between the latter clause and the one preceding it.

The use of the word "*sanctify*" (*agiazo*) in the sense of *purify, cleanse*, is very common in the Septuagint version of the Old Testament Scriptures (see Lev. viii. 10, 15, 30), and in the same sense it is frequently used by Paul (see 1 Tim. iv. 5; Heb. ix. 13). An unclean (*unsanctified*) person was one who might not be associated with by God's people. "And Peter said unto them"—*i. e.* Cornelius and those assembled in the house—"Ye know how it is an unlawful thing for a man that is a Jew to keep company with, or come unto, one of another nation, but God hath shewed me that I should not call any man common or *unclean*" (Acts, x. 28). When, then, Paul affirms, "the unbelieving husband is *sanctified by*" (or *to*) "the wife;" he means that such a husband is rendered fit for intimate

association with, to the wife. This is just what he needs to affirm in solving the difficulty which has been proposed to him.

Then follows Paul's proof of what he has just affirmed, "*else*" (otherwise, certainly) "were your children unclean, but now are they *holy*." The law of Moses, which had given rise to the difficulty, both by the terms of the law and the decision of Ezra, includes the child with the heathen parent in the same condemnation. As both stand or fall together, the condition of the one may be inferred from that of the other. Now, it is the unquestioned practice of the Church to treat the children of such a marriage not as *unclean*, *i. e.* unfit to be associated with, but as *clean;* they are admitted to membership in the Church of God, and thus become *holy* (*agia*, *saints*). Upon Jewish principles, then, it is evident from this fact, that the unbelieving husband or wife ought to be accounted "sanctified *by* (or *to*) the believing partner.

It has been objected to this interpretation, that as the words *holy* (*agia*), and *sanctify* (*agiazo*), are words from the same root, they must have the same signification; and, consequently, if the application of the term *holy* to the children teaches their Church membership, the application of the term *sanctify*

to the heathen parents must teach their Church membership also. To this we reply, such a consequence as this by no means follows. It is a very common thing, in every language, for a noun to acquire a secondary meaning, whilst the corresponding verb retains its primitive meaning alone; and so also for a verb to be used in a secondary sense, in which the corresponding noun never occurs.[1] In the case before us, we assign to the noun *agia* a secondary sense. Of its use in the New Testament, in this sense, we have already given abundant proof (see § 57). In this sense the verb *agiazo* is never used, we believe, by the sacred writers.

In support of the interpretation which we have given this passage, we urge: (1,) It assigns to the words "*sanctify*, *unclean*, *holy*," a sense in which they are very frequently used in the New Testament. (2,) It gives to the whole passage a meaning, which is not only pertinent to the position which it occupies in Paul's solution of the difficulty proposed to him (and this cannot be said of any other interpretation which we have seen), but it makes, v. 14, a

[1] Thus, in English, as secondary meanings of the *noun Wash*, Webster gives, "2, A bog, marsh or fen. 3, A cosmetic. 6. Waste liquor of a kitchen, for hogs. 10, The blade of an oar." The *verb wash* has no secondary meanings corresponding to these.

decisive argument in support of that solution. (3,) It presents us, in this passage, an eminently Pauline argument; a solution of a Jewish difficulty upon admitted Jewish principles.

CHAPTER VIII.

§ 61. FAMILY BAPTISMS.

Acts, xvi. 14, 15, and 32–34; 1 Cor. i. 13–17.

§ 61. *Family Baptisms.*

Acts, xvi. Ver. 14. "And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things spoken of Paul.

15. And when she was BAPTIZED, and her household (*oikos*), she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Ver. 32. "And they spake unto him (the jailer) the word of the Lord, and to all that were in his house (*oikia*).

33. And he took them the same hour of the night, and washed their stripes; and was BAPTIZED, he and all his straightway.

34. And when he had brought them into his house (*oikos*), he set meat before them, and rejoiced, believing in God with all his house" (literally, "he rejoiced with all his family (*oikos*), he believing in the Lord.")

1 Cor. i., Ver. 13. "Is Christ divided? Was Paul crucified for you? or were ye BAPTIZED in the name of Paul?

14. I thank God that I BAPTIZED none of you, but Crispus and Gaius;

15. Lest any should say that I had BAPTIZED in mine own name.

16. And I BAPTIZED also the household (*oikos*) of Stephanas; besides, I know not whether I BAPTIZED any other.

17. For Christ sent me not to BAPTIZE, but to preach the Gospel."

1. In examining the account of the baptism of the jailer, in Part II. (see § 44), we had occasion to remark that there were two different words in the Greek, which, in our English version, are indiscriminately translated *house* and *household*. The one, *oikos*, in its primary sense, signifying *a house*, in our English use of that word, and in its secondary sense, meaning *a family, excluding servants and attendants.* The other, *oikia*, in its primary sense corresponding,

very nearly, to our English word *premises*, and, in its secondary sense, meaning *a family, including servants and attendants.* The first-mentioned of these words (*oikos*) is the word used to designate those who were baptized with Lydia, the jailer, and Stephanas.

Such is the common use of the word *oikos;* it is never used in a more extended sense, but sometimes in the more restricted sense of *children*, *i. e.* the family, excluding the parents. "And Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their *little children.* And the earth opened her mouth and swallowed them up, and *their houses* (*oikos*), and all the men that appertained unto Korah, and all their goods." (Numb. xvi. 27, 42.) "Thus saith the Lord, Behold, I will raise up evil against thee (David) out of thine own *house*" (*oikos*). (2 Sam. xii. 11.) A threatening fulfilled in the rebellion of David's son Absalom. "One that ruleth well his own *house* (*oikos*), having his *children* in subjection with all gravity." (1 Tim. iii. 4.) Such is the word used by the sacred writers in recording the *family* baptisms, which accompanied the baptism of Lydia, the jailer, and Stephanas.

2. In the words of Dr. N. L. Rice, "We do not undertake to prove that there were infants in these

families. We simply call attention to the remarkable fact, that the inspired historian mentions the conversion of the head of the family, and says nothing of the conversion of the family, but does say they were baptized. If he was a Pedo-Baptist, and if the infants of those families were baptized, he wrote just as he might have been expected to write. The fact is truly remarkable, that amongst anti-Pedo-Baptists we find no *such* records of the baptism of families. Some years ago, I took occasion to present to the consideration of some Baptist editors this singular discrepancy between the manner of recording baptisms adopted by Luke and that adopted by Baptists, and called on them to produce among their accounts of baptisms a record like that in the case of Lydia. They succeeded in finding a few baptisms of whole families, but they had been so unfortunate as to mention the *conversion* of the members of the families, as well as their *baptism.* They, therefore, failed to find any record like that of Luke. One thing is certain, we write as Luke wrote, and our anti-Pedo-Baptist friends do not. Would it not be truly wonderful, should it turn out to be true, that those who *write* like Luke, do *not act* like him; whilst those who do *not write* like him are the very persons who do act like him?"

"But," says Dr. Carson, in reply to this argument,

"there are not now any examples of the abundant success that the Gospel had in the Apostles' days. We do not find that men believe by households more than they are baptized by households. I suppose that the Baptist missionaries have a *baptized household* as often as they have a *believing household.*" Just so. But the Apostles had household baptisms, in cases where, so far as the record shows, there were no believing households. This, precisely, is the difference between the Apostles and the Baptists. The latter, it is true, have baptized families; but then, in giving an account of these baptisms, they always mention the faith, not only of the head of the family, but of all the members. The Apostles baptized families: and in their account of them they mention the faith of the heads, but not of the members. Dr. Carson entirely fails to account for this difference. If the Apostles were Pedo-Baptists, all is plain; if not, the fact that they wrote so little like Baptists, and so much like Pedo-Baptists, is unaccountable."[1]

3. The number of these records of family Baptisms is sometimes spoken of as if it were inconsiderable, when compared with the whole number of baptisms recorded in the Word of God. And the

[1] Dr. N. L. Rice on Baptism, pp. 254, 256.

question is asked, Why is it, if family baptism was practised in the days of the Apostles, like family circumcision under the Old Testament dispensation, that we have so few recorded instances of it in the New Testament Scriptures? To this we reply—The number of such records (when the matter is fairly examined), does not appear inconsiderable. So far from it—in every instance in which we have a right to expect such a record, on the supposition that the Apostles were Pedo-Baptists in practice, in every instance in which, at the present day, and under a Presbyterian ministry, there would be occasion to make such a record, we find a record of a family baptism in the Word of God.

In the Acts of the Apostles, the only book in the New Testament in which we have any particular narrative of *Christian* baptisms, we have nine records of baptisms, less or more, particularly given us. Now let the reader notice: 1. *Two* of these are records of the baptism of persons having no children, no family (*oikos*) to be baptized, viz.: The Ethiopian eunuch, and Paul. (See 1 Cor. vii. 7.) 2. *Five* are records of the baptism of large numbers at the same time, and on the spot where they have been hopefully converted, under the preaching of the Gospel, viz.; The three thousand on the day of Pentecost—the people of Samaria, including Simon

Magus—the disciples of John at Ephesus—the "many Corinthians," including Stephanas, and Cornelius and those gathered in his house to hear Peter. In such cases as these, at the present day, and under a Pedo-Baptist ministry, there would be no family baptisms at the time (men do not carry their infant children into crowded assemblies with them), although there would be afterwards. And this is just what we find to have been the fact, in one of these five cases, viz.: The baptism of the "many Corinthians." By comparing Acts, xviii. 8, with 1 Cor. i. 16, it will be seen that the household of Stephanas was baptized by Paul, in all probability on a different occasion, and shortly after Stephanas himself, with the "many" other converted Jews, had been baptized in the synagogue. 3. The remaining *two*, viz., the baptism of Lydia and of the jailer, are distinctly recorded as family baptisms.

SUMMING UP—CONCLUSION.

We have now examined all the passages of Scripture, thought, either by Baptists or Pedo-Baptists, to throw light upon the question respecting *the proper subjects of baptism.* Let us bring together the results of this examination.

First. In tracing back the history of the Church, as given us in the Word of God, we find infant-members included in that Church, even before the days of Abraham; each pious family constituting a little Church, of which the father was the officiating priest, and all the children members. When God gave his Church her formal charter, in his covenant with Abraham, this right of infant membership is expressly and solemnly established; and this, without any intimation that it should ever cease. § 50.

Second. The visible Church of God has ever been essentially one and the same; has had the same charter—God's covenant with Abraham; has possessed the same character—a school of Christ;—the first *Christian* Church ever existing upon earth being simply the Old Testament Church, purged of the Apostasy, as is evident from the history of that Church, as is given us in the Acts, and the inspired

representations contained in the Epistles. §§ 48, 49, 50, 51, 52.

Third. Of this right of infant membership, thus existing as far back as we can trace the history of the Church, and expressly and solemnly established in the one only written charter, ever given of God to the Church, the Scriptures contain no repeal. Baptist writers have attempted to show a repeal by implication.

1. In Christ's commission to his Church, recorded in Mark, xvi. 16. This commission, as we have seen, is simply the foreign missionary commission of the Church, and correctly interpreted, gives no countenance to the idea of any repeal of infant-membership: nor can it be made to countenance Baptist views, without making it teach infant-damnation, and infant-damnation for lack of baptism—doctrines which the Baptist will be as unwilling to admit as we. § 46.

2. In those passages of Scripture which teach the spiritual import of baptism. The spiritual import of circumcision, as we have seen, is the same with that of baptism, "the circumcision of Christ." The same reasoning, then, which would give us hence, a repeal of infant-membership in the days of the Apostles, would carry back that repeal to the days of Abraham; the same argument which will pro-

hibit infant baptism under the Christian dispensation, will just as strongly prohibit infant circumcision under the Old Testament dispensation. The same in their spiritual import, the two, in so far as all such reasoning is concerned, must stand or fall together. § 47.

Fourth. The Lord Jesus, the one head of the Church, recognizes infant membership in the Church of God, as existing in his day, and toward the close of his public ministry; and this, not only without any intimation that it was shortly to cease, but in such a way as clearly to imply its continuance. § 53.

Fifth. The Lord Jesus, in renewing Peter's apostolic commission, does it in terms which could not but have recalled to Peter's mind the rebuke he had received for "forbidding little children" to be brought to Christ; and which seem utterly inexplicable upon the supposition that children are now, for the first time, to be thrown beyond the range of the Church's pastoral care. § 54.

Sixth. Peter, on the day of Pentecost, when for for the first time *Christian* baptism was preached among men, preached it in the very terms of God's covenant with Abraham; a covenant in which the right of infant membership is expressly acknowledged and established. § 55.

Seventh. The first *Christian* Church ever existing upon earth, was constituted of members received into the Church in infancy, and by circumcision—was, in fact, but the Old Testament Church (a Church in which the right of infant membership has never been questioned) *purged*—the apostasy cut off, the election remaining. If then I, an adult, have a standing in the Church of God, in virtue of my infant membership, this much is certain; my standing is just such as the "hundred and twenty"—including the Apostles, excepting Paul—occupied to the day of their death. Does any Baptist object to my Church standing—you were not baptized when you believed in Jesus—my answer is, Neither were the Apostles. It is enough for me that I came into the Church, and now stand in the Church as they did. § 52.

Eighth. Children are expressly spoken of as Church members, in the New Testament; in defining the qualifications of a Bishop (§ 59); in deciding a question about the continuance of a marriage relation between a believing husband or wife and an unbelieving partner (§ 60); and in two of Paul's epistles (and these, let it be remarked, the only two in which he addresses himself to particular classes of Church members,) he addresses himself specifically to children as one of these classes (§ 58). That

under this our Christian dispensation, baptism is the divinely-appointed rite of initiation into the Church, just as circumcision was under a former dispensation, all are agreed. Infant membership, then, infers infant baptism; the two stand or fall together.

Ninth. We have express records of family baptisms in the New Testament, and these records made in just such terms as Pedo-Baptists are accustomed to make their records at the present day. And the number of these records is not inconsiderable. So far from it, in every instance in which a *Christian* baptism is recorded, and not recorded as a family baptism, the Scriptures themselves give us a reason why it was not a family baptism.

CONCLUSION.

That infant membership in the Church was established by God, in the days of Abraham, no one questions. That it has ever been repealed, the Scriptures contain not one particle of proof; but, on the contrary, the New Testament is full of evidence, and this of various kinds, that this right continues as of old.

The two grand characteristic truths of Christianity are—*Atonement* and *Regeneration.* And these two

truths have been presented to the faith of the Church, not only on the written page of revelation, but by symbol also, under every dispensation.

The great truth of *Atonement*, once symbolized in bloody sacrifices before Christ's death, under this our better dispensation, is set forth in the bread and wine in the Sacrament of the Lord's Supper.

The other great truth of *Regeneration*, under the Old Testament dispensation symbolized in all the purifying rites appointed of God, but especially in circumcision, a rite most appropriate whilst the hope of the world's regeneration rested upon the coming of "a blessed and blessed-making seed,"[1] is now,

[1] "The general purport of the covenant" (*i. e.* God's covenant with Abraham) "was, that from Abraham, as an individual, there was to be generated a seed of blessing, in which all real blessing was to centre, and from which it was to flow to the ends of the earth. There could not, therefore, be a more appropriate sign of the covenant than such a rite as circumcision—so distinctly connected with the generation of offspring, and so distinctly marking the necessary purification of nature—the removal of the filth of the flesh—that the offspring might be such as really to constitute a seed of blessing. It is through ordinary generation that the corruption incident to the fall is propagated; and hence, under the law, which contained a regular system of symbolic teaching, there were so many occasions of defilement traced to this source, and so many means of purification appointed for them. Now, therefore, when God was establishing a covenant, the great object of which was to reverse the propagation of evil, to secure for the world a blessed and a blessed-making seed, he affixed to it this

that the promised seed has come, and prepared the way for the coming of the Comforter," the abundant outpouring of the regenerating, sanctifying Spirit of God as appropriately set forth in water baptism.

In its essential character, the visible Church of God has ever been the depository of "the oracles of God" (Rom. iii. 2), the school of Christ, in which disciples are to be taught "all things whatsoever he has commended" (Matt. xxviii. 20). The end in view, in all this, is that the disciple may be sanctified through the truth; and hence the initiatory rite of the Church has ever been a symbol of regeneration. Under this our Christian dispensation, the child is born as much a sinner, and as ignorant a sinner, as under the old; and, therefore, needing to be entered a disciple at as early an age now as then. And until it can be shown that God has changed the character of his Church, or has forbidden us to bring our children to Jesus, the great Prophet, Teacher of our profession (and the Scriptures give no countenance to any such ideas), we claim the right of Church membership, secured by

symbolic rite, to shew that the end was to be reached, not as the result of nature's ordinary productiveness, but of nature purged from its uncleanness—nature raised above itself, in league with the grace of God, and bearing on it the distinctive impress of his character and working."—*Fairbairn's Typology of Scriptures, vol.* 1, *pp.* 321, 322.

charter in Abraham's day and never repealed, to enter our little one's disciples in Christ's school.

To him who would forbid the Christian parent thus to do, we commend the careful study of Christ's rebuke, administered to his disciples, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." § 53.

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