

## CHRISTIAN BAPTISM.

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### MANNER OF THE RITE.

The only rational considerations which can guide us in determining the manner of the baptismal rite, are, *the use of the word by which it is designated, and the practice of the Apostles.* Although Professor Stuart does not rest his arguments on these premises, he nevertheless examines them with considerable minuteness, and his examples of *Bapto* and *Baptizo*, which follow with very few additions, occurring, as they do, in every variety of connection, and selected from authors of almost every age, from the earliest period of Greek literature, down to the commencement of the Christian era, must surely be sufficient, with every candid inquirer, to settle their meaning beyond the possibility of reasonable doubt.

#### Βάπτω.

*Classical Usage.* 1. Βάπτω, *bapto*, signifies *to dip, plunge, immerge.* 'All lexicographers and critics of any note,' says Prof. Stuart, 'are agreed in this,'

Homer, *Od*, 9, 392, describing Ulysses and his companions putting out the eye of Polyphemus by plunging a burn-

ing stake into it, says: It hissed as when a smith dips, *βάπτει*, a large hatchet, or axe, into cold water.

Here the connection determines the meaning of the word beyond the possibility of doubt. The dipping a heated axe into water, in order to harden, or temper it, is expressed by *bapto*. Compare Didymus, on Eccles. 34: 26, "The dipping, *τὸ βάπτειν*, of red hot iron in cold water, hardens it."

Aristotle, De Anima, 3, 12, If one dips, *βάπτει*, any thing into wax, it is moved as far as he dips, *ἕβαπτε*. Hist. Animal. 8. 25. In treating the flux in elephants, he says: They give them warm water to drink, and dipping, *βάπτουσι*, hay into honey, give it them to eat. Ibid. c. 2, speaking of a certain kind of fish, he says: They cannot endure great changes, such as if they should, in the summer time, plunge, *βάπτωσι*, into cold water.

De color. c. 4. respecting the manner in which things are dyed, he says: By reason of heat and moisture, the colors enter into the pores of the things dipped, *τῶν βαπτομένων*.

Aristophanes, Nubes. 150, Socrates is represented as computing how many times the distance between its feet, a flea could spring at a leap. In order to ascertain this, it is said that he first melted a piece of wax, and then, taking the flea, dipped, *ἐπέβαπτε*, its feet into it, etc.

Xenophon, Anab. 2. 2, 9, describes the Greeks and their enemies as ratifying a solemn treaty, by first slaughtering a goat, a bull, and a ram, and then dipping *βάπτουσι*, into a shield filled with the blood, the Greeks, a sword, and the Barbarians, a spear.

Herodotus, 2, 47, relates that an Egyptian considers the touch of a swine so polluting, that if he happens to come in contact with one, he goes immediately to the river and plunges, *ἕβαπτε*, himself, with his very clothes. *Bapto*

is here used precisely like *baptizo*, to denote the immersion of a person in water.

Aratus, Phaenon, 650, speaks of the constellation Cephæus, which appears at certain times, with his head sunk below the horizon, as *plunging*, βάπτων, his upper parts into the sea. In v. 758, he says: If the sun *plunge*, i. e. *set*, βάπτοι, cloudless in the western flood, it is a sign of fair weather.\* Again, v. 951, If the crow *has dipped*, ἐβάψατο, her head in the river, etc.

Plutarch, De Primo Frigidio, speaks of iron *dipped*, βαπτομενον, viz. into water, in order to harden it.

Aelian, 14, 39, relates that a Persian king presented to the Spartan ambassador, as a token of friendship, a garland of roses, after *dipping it*, βάψας, into ointment, to improve its fragrance.

Plato, De Repub. 4, says, that the dyers, when they wish to make a permanent purple, select the whitest of the fleece, and prepare and wash it with great care, and then *dip it*, βάπτονσι, viz. into the dye-stuff.

Moschus, Id. 1. 29. Venus advises to beware of the insidious artifices of Cupid, and though he profess the kindest intentions, to shun his gifts, (his bow and quiver), for they are all *dipped in flame*, πυρὶ βέβαπται.

Anacreon, Ode on the "arrows of Cupid." The poet represents Vulcan as forging them, and then,

The gentle Venus for her part,  
In honey *dipped* (ἐβάπτει,) each finished dart;  
But cruel Cupid took them all,  
And steeped their barbed-points in gall.

Hippocrates, De Vict. ration. p. 104. Let the food be cakes *dipped*, ἐμβάπτομενοι, hot into sour wine. De Su-

\* The ancients supposed the sun to set in the ocean. Compare Virg. Æn. xi. 913.

Ni roseus fessos jam gurgite Phæbus Hiberno  
Tingat equos, noctemque die labente reducat.

perfect, p. 50, *To dip*, βάπτειν, the probes in some emollient. Ibid. p. 51, *Dipping*, βάψασα, the rag in ointment. De Morbis, p. 145, *Dipping*, βάπτων, sponges in warm water, apply them to the head. Hippocrates uses this word, more than sixty times, and always to signify *dipping*, except in one instance, where it denotes *dyeing*.

Aristotle, Hist. Animal, 8, 29, speaking of the bite of a certain kind of snake in Africa, says: The remedy is said to be a certain kind of stone which they take from the tomb of one of the ancient kings, and *dipping*, ἀποβάψαυτες, it in wine, drink. There is no pouring nor sprinkling here. The stone is *plunged* into the wine, and then the wine, supposed to be impregnated with the medicinal virtues of the stone, is drunk by the patient.

Athenæus, 7, cites from an ancient author, "Ah wretched me, that I should be first *dipped*, ἀπεβάφθην, over head and ears in brine like a pickled herring." *Bapto* can here signify nothing less than a total immersion.\*

Lycophron, Cassand. 1121, The child shall, with his own hand, *plunge*, βάψει, his sword into the viper's bowels.

Philippus, in Anthol. 9. 240, The goat *thrust*, ἐβαψε, his whole chin into the belly of the ram.

Dionysius of Harlicarnassus, Ant. Rom. 5. 15, says: The one *plunged* βάψας, his spear into the other's side, who, at the same instant, thrust his into his bowels.

\* With regard to ἀπό in composition with βάπτω, some find a difficulty in harmonizing the apparently opposite meanings of the verb and preposition. The analysis however is perfectly easy. 'Apobapto' corresponds precisely with the Latin 'demergo,' and expresses departure of the action from the *agent*, not from the *object*. The primary meaning of *apo*, is *separation, removal*; as in ἀποπίπτω, 'to wash off,' ἀπαιτέω, 'to ask of,' 'to demand.' Sometimes, however, the preposition does not practically effect the verb in any perceptible degree; still its use is unquestionably founded in that idea. There is no practical difference between μινυθω and ἀπομινυθω, *minish*, and *diminish*, yet the compound clearly conveys the idea of *separation*.

Euripides, *Phoeniss.* 1594, Taking his scimitar from the dead, he *plunged*, ἐβαψε, it into his flesh. The reader will perceive from the four last examples, that *bapto* is used to denote plunging into *solids*, as well as *liquids*. Prof. Stuart sets this down as a different shade of meaning. It is a different *application* of the word; but the word has not therefore a different *meaning*. The idea of *plunging* is the same, whether it relates to solids or liquids. Prof. Stuart remarks that, so far as he has observed, *bapto* is exclusively employed where the idea of plunging into flesh, or solid, is expressed. This is however a mistake. *Baptizo* is certainly capable of a similar application, and is sometimes actually so employed. Josephus, *Bell.* II. 18, 4, supplies an example. He says that Simon, after killing his father, mother, wife, and children, to prevent their falling into the hands of the enemy, ἐβάπτισε, *baptized the whole sword into his own throat*. This example proves that *baptizo* means to *plunge*, or *immerse*, and that the two verbs, even in such connections, are interchangeable.

Aeschylus, *Prom.* 861, 'For each bride shall deprive her respective husband of life, *plunging*, βάψασα, a two-edged sword in their throats.' Prof. Stuart here assigns another meaning to *bapto*, and renders the passage '*bathing* the sword by slaughter.' This interpretation is not only forced and unnatural, but violates the established rules of philology, inasmuch as it rejects the usual meaning of *bapto*, and assigns a new sense, when there is not the least necessity for it. That this verb is frequently employed to denote plunging a weapon into flesh, is proved by the examples already cited; and what reason can be given, why it should not be taken in the same sense here? *Sphage* unquestionably means *throat*, and not *slaughter*, in the passage just cited from Josephus; and as this is a precisely similar application, why not accept it in a similar sense? The passage

from Aeschylus is the prediction of an event in the future history of the Greeks. Fifty youthful females are represented as fleeing to a foreign country, to escape from incestuous wedlock with their cousins. But being pursued, and seeing no other way to shun an evil they so much abhor, they shall, says Prometheus, assassinate their husbands while they are asleep in bed, by plunging a sword in their throats.\*

Euripides, Hec. 607, But go you old servant, take a vessel, and *dipping it*, βάψασα, bringing hither some seawater.

Theocritus, Id. 13, 47, giving an account of Hylas, who, being sent to the fountain for water, was drowned by the nymphs, says: The lad thrust his capacious bucket into the water, *dipping*, βάψαι, it hastily. Id. 5. 26, Let the Sybaritis flow with honey; and then every morning the maid, instead of water, *shall dip*, βάψαι, honey combs with her bucket.

Lycophron, Cassand. 1365, *dipping*, βάψαντες, pleasure with foreign buckets.

Euripides, Hippol. 123, A flowing fountain *dipped*, βάπταν, with pitchers.

Callimachus, Hymn in Lav. Pallad. 45, 'To day, ye bearers of water, μὴ βάπτετε, *dip not*;' viz. your pitchers, in the river Inachus.

Prof. Stuart, in these examples assigns the meaning, *to dip up*, *to dip out*. The verb, however, in these cases signifies simply *to dip*. The *drawing up* of the water after it is dipped, if expressed at all, must be expressed by another word. The remarks of the Scholiast to which Prof. Stuart

\* Bloomfield on the place translates σφαγή *throat*, comparing Euripid. Orest. 285, εἰς σφαγῆς ὄσαι ξίφος. Polyæn. 8. 48, τὸ ξίφος καθέισα διὰ τῆς σφαγῆς. Virg. Æn. 12, 356, mucronem alto jugulo tingit. Ov. Ep. 14. 5. Quod manus extimuit jugulo demittere ferrum.

refers, that *bapto*, in Nicander, stands for *draw up, fill*, is true; this, however, is not saying that the expressions are synonymous. One might say, 'Go dip the pitcher,' or 'Go fill the pitcher;' but we should not infer, that, because either expression would answer the purpose, *dip* and *fill* therefore mean the same thing.

Aristotle, Quaest. Mechan. c. 29, 'The bucket must first be *dipped*, βάψαι, and then drawn up.' Here the *dipping* and *drawing up* of the vessel are clearly distinguished, and each idea expressed by an appropriate verb.

Hermolaus, as cited by Wall, p. 121, 'He *dipped*, ἔβαψε, his pitcher into the water.'

Aristophanes, Eccles., 'First they *dip*, βάπτουσι, the wool in warm water according to the ancient custom.'

Prof. Stuart renders this, 'First they *wash* the wool in warm water.' He remarks that Suidas and Phavorinus explain *bapto* here by *pluno, to wash*. But supposing that they do, this does not prove that the two words mean the same thing, or that these lexicographers designed to be so understood. They mean to say simply, that the one expression is used *instead of* the other; that *dipping* the wool, is put for *washing* it. It is true, that the wool is, in this instance, dipped for the sake of washing it; but this is ascertained from the connection, and not from the expression itself. Euripides, Hippol. 127, speaks of a fountain where they were *wetting*, τεγγουσα, the purple vests, and then spreading them out upon the sunny cliffs to dry. Here they *wet* the vests for the sake of *washing* them; but still, wetting and washing do not mean the same thing. Aristophanes uses the word *dip*, precisely in the same manner as Euripides does the word *wet*; yet the former no more means *to wash*, than the latter. Prof. Stuart admits that *bapto*, with the signification *to wash*, is seldom to be met with in profane writers, but observes that we shall see in the sequel,

that this shade of meaning is not unfrequent in sacred use. The *sequel* however gives us no further satisfaction on the subject; for not another example of *bapto* in this sense, is produced from any writer, sacred or profane. Whether the passage under consideration, is sufficient proof of the signification *to wash*, the reader will judge.

2. *βάπτω*, *bapto*, in a secondary sense, signifies *to dye, stain, color, or tinge*. In the same manner, צָבַע *tzava*, in the Hebrew, Chaldee, Syriac, and Arabic, and *tingo* in the Latin, signify both *to dip*, and *to dye*. This secondary meaning is derived from the circumstance, that dying is usually performed by dipping.

Homer, in his 'Battle of the Frogs and Mice,' supplies a very clear example of this signification. Describing the death of one of the champion frogs, he says: 'He fell, and never rose; and the lake was *dyed*, or *tinged*, ἐβάπτετο, with purple blood.' Or, as in the version of Mr. Pope,

'Gasping he rolls, a purple stream of blood,  
Distains the surface of the silver flood.'

Aristophanes, Plut. 530, Do not adorn her with costly garments, *dyed*, βαπτῶν, at great expense. In Aves, 287, he speaks of a *colored bird*, ὄρνις βάπτου. In Acharn. 112, Lest I *dye*, βάψω, you with a purple hue.

Aristotle, De color. c. 4, The color of things that are *dyed*, βαπτομένων, is changed by the aforesaid causes.

Herodotus, 7. 67, Describing the various nations that composed the army of Xerxes, observes: 'The Sarangae were conspicuous, having *colored*, βεβαμμένα, garments,' i. e. of various and splendid hues.

Lucian, I. p. 39, speaks of one who was present at the public shows, having on βαπτῶν, a *colored* garment, instead of white, which was usually worn on such occasions.

Diodorus Siculus, III. p. 315, The Gauls wear singular garments, coats *dyed*, βαπτοῖς, and flowered with various



colors. Vol. II. p. 149, speaking of the variety of colors in various precious stones, birds, etc. he says: 'The physiologists, reasoning from these things, show that native warmth has *colored*, or *tinged*, ἐβαψεν, the above variety, etc.'

Josephus, Ant. 3, 6, 1, Some *dyed*, βεβαμμένως, with blue, and some with purple.

Plato, De Repub. 4, the dyers, when they wish to *dye*, βάψαι, wool, to make it purple, select the whitest, etc., and whatever is *dyed*, βαφῆ, in this manner, the thing *dyed*, τὸ βαφέν, becomes deeply colored. But if any one *dye* βαπτῆ, other colors, etc.

Helladius, Anthol. 11. 423, The poet, in an epigram upon a dyer, who, from a state of extreme indigence, had risen to a condition of wealth and affluence, conceives that he must have had the art of dyeing all things, since, in his own case, he had so effectually changed the hue of *poverty*, as to appear *rich*.

'O dyer, who *dyest*, βάπτων, all things, and dost change them by thy colors, *having dyed*, βάψας, even poverty itself, thou now appearest rich.'

Plutarch, VI. p. 680, 'Then perceiving that his beard was *colored*, βαπτόμενον, and his head.'

Arrian, Hist. Ind. c. 16, 'Nearchus relates that the Indians *dye*, βάπτουσαι, their beards with several sorts of colors, insomuch that some appear white, others black, some red, some purple, and others green.'

Aristophanes, Equit. 523, Magnes, an old comic player of Athens, is represented as 'shaving his face, and *dyeing*, or *staining* it, βαπτόμενος, with frog-colors,' i. e. green.

Prof. Stuart renders this, '*smearing himself, with frog-colored paints.*' But the verb no more means *to smear*, in this example, than in the preceding ones. Magnes is said to have introduced upon the ancient stage the custom of

shaving the face, and dyeing it with various coloring substances. *Bapto* denotes *coloring* in general, whether of garments, the hair, the beard, or the skin. An instance of this latter application occurs in Aristotle, *Hist. Anim.* 5, 15, who speaks of a certain material, which, being squeezed so as to express the juice, βαπτει, *colors* the hand. Aristophanes uses the word here in precisely the same sense. *Smearing* might have been the *process* by which the coloring of the face was accomplished, yet it is not the process, but the *effect*, that is expressed by *bapto*.

Sophocles, *Ajax*, 95, Minerva asks, 'Hast thou well *stained*, ἐβαψας, thy sword in the army of the Greeks?' This is another of the examples which Prof. Stuart claims as proof of the signification *to bathe, smear*. His version of the passage, is, 'Thou hast well *bathed*, or *smear*ed thy sword *with* the Grecian army.' Several objections lie against this translation. 1. The affirmative construction is contrary to the Greek text. All the editions uniformly preserve the interrogative form. 2. It rejects the usual meaning of *bapto* without the least necessity, and assigns one which it can not be shown to have, in so much as one clear example. 3. It assigns to πρὸς a meaning which does not accord with usage. *Pros* with the dative, very rarely, if ever, denotes the *means* or *instrument*; but it does primarily and usually signify *proximity, contiguity, at, by, apud*; and though it does not strictly *express* intusposition, it admits of the idea, and is often used when that sense is intended; as Soph. *Oedip. Col.* 10, 'if thou seest any one πρὸς ἄλλεσσιν θεῶν, *at, i. e. in the sacred groves.*' Aesch. *Furies*, 855, 'thou shalt have a seat πρὸς δόμοις, *at, i. e. in the house of Erectheus.*' Xen. *Cyr.* 6. 1, 46, 'when they were arrived πρὸς τοῖς σκοποῖς, *at, i. e. so as to be by, or in the company of the Persian sentinels.*' Indeed there is nothing more common in English, than to use *at* in the same way.

Thus we almost constantly say, 'at a place,' 'at the house,' for *in* it. I take the expression πρὸς Ἀργείων στρατῶ to be entirely equivalent to that of ἐν Ἀργείων στρατῶ, in the same author, Philoct. 420. *To bathe the sword with the Grecian army*, is a forced and unnatural sense. The rendering I have given, is supported by the most respectable translators and lexicographers.

There are likewise examples of a figurative use of the word. We say in English, one is *tinctured* with a doctrine, or sentiment. *Bapto* is applied in the same way, both in a good, and in a bad sense. The remarks of Plato, on the importance of carefully instructing and disciplining soldiers, will illustrate this application. He observes, that when the dyers wish to color purple, they select the whitest of the wool, and wash and prepare it with great care, and then dip it; and that the hue of things dyed in this manner, is permanent, and cannot be fetched out nor tarnished, by any preparations whatever. 'And thus,' he adds, 'in like manner with respect to our choosing soldiers, and instructing them in music, and those exercises which consist in agility of body, our design is only to make them the better receive the laws, which are a kind of dye,—that their temper being formed by a proper discipline, may be fixed and unalterable by terror, etc., and that their *tincture*, βαφὴν, may not be washed out by any medicaments of the most powerfully expelling nature; as, pleasure, grief, fear, or desire, and the like.'

Marcus Antoninus, 5. 16, 'The mind *receives a tincture*, βάπτεται, from the thoughts: *tincture it*, βάπτε, then by the frequency of such thoughts as these.' In L. 3. 4, he speaks of the good man, as incapable of being polluted by pleasure, or overcome with pain;—as free from vice, and 'deeply imbued or *tinctured*, βεβαμμένον, with virtue.'

Again, L. 6. 30, 'Do not copy after the former emperors, lest you be *infected*, βαφῆς,' viz. with their vices.

*Usage of the Septuagint and Apocrypha.* 1. βάπτω, *bapto*, in the Septuagint, signifies *to dip, to plunge, to immerge*. Lev. 11: 32, Every vessel [that is unclean] shall be *dipped*, βαφήσεται, into water; 4: 6, And the priest shall *dip*, βάψει, his finger into the blood; 9: 9, And he *dipped*, ἔβαψε, his finger into the blood; 14: 6, As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall *dip*, βάψει, them in the blood of the bird that was killed over running water; i. e. he shall dip them into the blood and water that are mingled in the earthen vessel; and he shall *sprinkle*, περιρρᾶνεί, upon him that is to be cleansed. Nothing can be plainer than the distinction here between *dipping* and *sprinkling*. Ver. 51, And he shall *dip*, βάψει, them in the blood of the slain bird, and in the running water, and shall sprinkle the house seven times.

Num. 19: 18, For cleansing from defilement of a dead body, etc. the ashes of a burnt heifer must be put into a vessel of running water, and then a clean person must take hyssop and *dip*, βάψει, it into the water, and sprinkle upon the tent, persons, etc.

Deut. 33: 24, Moses pronouncing his last benediction on the twelve tribes, says of Asher: 'He shall *dip*, βάψει, his foot in oil;'—alluding to the abundance of it.

Josh. 3: 15, And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark, were *dipped*, ἐβάφησαν, in the margin of the water, etc.

Ruth 2: 14, At meal time come hither, and thou shalt eat of the bread, and shalt *dip*, βάψεις, thy morsel in the vinegar.

1 Sam. 14: 27, Wherefore he put forth the end of the

rod that was in his hand, and *dipped*, ἐβαψεν, it in an honey-comb.

2 Kings 8: 15, Hazael, to hasten the death of the king, took a thick cloth, (Heb. a coverlet) and *dipped*, ἐβαψεν, it in water, and spread it on his face.

Job 9: 31, Thou shalt *plunge*, ἐβαψας, me in the mire.

Ps. 68: 23, That thy foot may be *dipped*, βαφῆ, in blood.

Lev. 4: 17. 'And the priest shall *dip*, βάψει, his finger *from*, ἀπὸ, the blood.' Prof. Stuart thinks that the construction, βάπτειν ἀπὸ, will not admit of the signification *to plunge*; and renders the passage, 'the priest shall *smear* his finger *with* the blood.' Such a version supposes the LXX. to have done violence to the original; for the Heb. *taval* signifies neither *to smear*, nor *moisten*, but, *to dip*. Besides, ׀ is less frequently employed to denote the *instrument*, than ׁ. The construction, *to dip from*, is not strictly an Hebraism: for it sometimes occurs in the classics, e. g.

Hippocrates, De ration. vict. p. 583, 'dipping, ἀποβαπτῶν, warm cakes *from*, ἐξ, black wine and oil.' The expression is elliptical, and contains not the least incongruity of idea. Gesenius explains the phrase as it occurs in Lev. 14: 16, '*intingit* digitum et extraxit *ex* oleo;' he *dipped* his finger into, and drew it *out of* the oil. The phraseology would be similar, were I to say, 'I will write a letter from London,' i. e. I will write a letter *in*, and send it *from* London.

Ex. 12: 22, 'Take a bunch of hyssop, and *dipping*, βάψαντες, it from the blood, strike the lintel with the blood.' The Hebrew is here, 'dipping *in* the blood;' and Prof. Stuart thinks, that seeing the LXX. have departed from their own analogy in rendering it, 'dipping *from*,' they must have intended to give a different shade of meaning to the expression. The more rational conclusion is, that, since the same expression, *to dip in*, is, by the LXX. some-

times rendered *to dip in*, and sometimes, *to dip from*, they considered these two constructions to be entirely equivalent to each other.

Lev. 14: 15, 16, 'And the priest shall take some of the log of oil, and *pour*, ἐπιχέει, it into the palm of his own left hand, and he shall *dip*, βάψει, his right finger from the oil that is in his left hand, and shall *sprinkle*, ρανεί, of the oil with his finger seven times before the Lord.'

Here, of the three distinct actions of *dipping*, *pouring*, and *sprinkling*, *bapto* denotes only that of dipping; each of the others being expressed by an appropriate verb.

Dan. 4: 30, [33], 'And he was driven from among men, and did eat grass as oxen, and his body was *plunged*, ἐβάφη, in the dew [lit. *from* the dew] of heaven.' Chap. 5: 21, 'They fed him with grass like oxen, and his body was *plunged*, ἐβάφη, in the dew of heaven.' Prof. Stuart, following the common version, renders these passages, 'and his body was *wet*, or *moistened* with the dew of heaven.' The common version of course cannot be depended upon for the literal meaning of a particular word. Nothing is more common, than for translators to give to a sentence a paraphrastic construction, in case that it does no violence to the general sense. Thus our version renders these passages, 'his body shall be *wet* with the dew,' while the original Chaldee, as well as the Syriac and the Greek, read, 'his body shall be *plunged* into the dew.' The idea of *wetting* is not contained in the expression, except as an *inference* from the fact of *plunging into the dew*. The construction, '*to plunge*, or *dip from*,' has been already sufficiently illustrated. Should Prof. Stuart however, still contend, that this construction is incompatible with the idea of *plunging*, what would he do with the same construction, chap. 4: ver. 25, 'thou shalt lie *from* the dew?' To render it, 'thou shalt lie *with*, *by means of*, the dew,' would be absurd.

Neither the Chaldee nor the Greek preposition can denote the instrument here. The expression must be construed compatibly with the idea of lying *in* the dew, and as containing at the same time, the additional idea of *rising up out of* it. If then the original word signifies *to plunge*, and there is no incongruity in the expression, why should we not take *bapto* in its usual sense? Suppose the expression is hyperbolic:—what objection can there be to hyperbole here, more than any where else? What is more common than to speak of the tyrant, or usurper, as *deluging* the earth with blood? And although the expression exceeds the exact truth, has not *deluge*, nevertheless, in such applications, its usual and appropriate meaning? But, to say that Nebuchadnezzar, in being compelled to make his bed in the dewy grass, was plunged into the dew, involves no more of hyperbole, than what we are constantly accustomed to, in the most familiar discourse.

2. *βάπτω*, *bapto*, occurs once in the Septuagint, in the sense of *dyeing*; viz. Ezek. 23: 15, ‘Exceeding in *dyed attire*, παράβαπτα, upon their heads.’ Some editions of the LXX. read τιάραι βαπται, *colored turbans*.

*Usage of the New Testament.* 1. *βάπτω*, *bapto*, in the New Testament, signifies *to dip*, *to plunge*. Luke 16: 24, Send Lazarus that he may *dip*, βάψῃ, the tip of his finger, ὕδατος, *in water* and cool my tongue.

Prof. Stuart translates the passage, ‘Send Lazarus that he may *wet* the tip of his finger *with water*.’ This rendering, he says, accords best with the syntactical construction. The construction, however, does not in the least militate against the signification *to dip*. *Bapto*, in this sense, is frequently construed with the genitive case.\* In the ex-

\* Take the following examples, Il. 2. 801, ἐλθεῖν πεδίοιο, *to come into the plain*. Od. 2. 261, χεῖρας νιψάμενος πολίης ἀλδς, *having washed his hands in the hoary deep*. Aratus, Phaenom. 650. 658. 951,