CHRISTIAN BAPTISM.

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.

Bapto.

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

Herder, 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, βεσσερ, 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 βέβαια. Compare Didymus, on Eccles. 34: 26, "The dipping, τι βέβαια, of red hot iron in cold water, hardens it."

Aristotle, De Anima, 5, 12, if one dips, βασφως, any thing into wax, it is moved as far as he dips, τι βασφως. Hist. Animal. 8, 25. In treating the flux in elephants, he says: They give them warm water to drink, and dipping, βασφως, 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, βασφως, 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, τι βασφως.

Aristophanes, Nubia, 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, τι βασφως, its feet into it, etc.

Xenophon, Anab. 2, 9, 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 βασφως, 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, τι βασφως, himself, with his very clothes. Bapto
is here used precisely like *baptizo*, to denote the immersion of a person in water.

Aratus, Phaenomen, 650, speaks of the constellation Corona Borealis, which appears at certain times, with his head sunk below the horizon, as *plunging, βατνυν*, his upper parts into the sea. In v. 758, he says: If the sun plunges, i. e. *set, βατνυν*, cloudless in the western flood, it is a sign of fair weather.* Again, v. 951, If the crown has dipped, *βατνυν*, her head in the river, etc.

Plutarch, De Primo Frigido, speaks of iron *dipped, βαρτυνων, 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, *βατνυν*, 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, βατνυν*, viz. into the dye-stuff.

Moschus, Id. I. 129. Venus advises to beware of the irascible 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, ευπ βατνυν.*

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 (θεινων) each finished dart,*

But cruel Cupid took them all,

And swept their barbed-points in gall.

Hippocrates, De Vict. ration. p. 104. Let the food be *cakes dipped, τυβατνυνων, het into sour wine.* De Su.

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

Nic. rossus fessum Jane gurgite Phæbus Hiber

Tingat equos, noctemque die labesque reducit.
perfect, p. 50. To dip, βάλεται, the probes in some emollient. Ibid. p. 51. Dipping, βατίζεται, the rag in ointment. De Morbis, p. 145. Dipping, βάλεται, 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, 23, 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, δακτύλιον, etc. 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.

Athenaeus, 7, cites from an ancient author, "Ah wretched me, that I should be first dipped, δακτυλίον, 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, πληγή, βάλεται, his sword into the viper's bowels.

Philipus, in Anthol. 9, 240, The goat thrust, βαλεται, his whole chin into the belly of the ram.

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

* With regard to δακτύλιον in composition with βάλεται, some find a difficulty in harmonizing the apparently opposite meanings of the verb and preposition. The analysis however is perfectly easy. δακτύλιον corresponds precisely with the Latin 'dumergo,' and expresses departure of the action from the agent, not from the object. The primary meaning of απερι σαραίνω, is separation, removal; as in απεριποιησία, 'to wash off,' αποστολή, 'to ask of,' 'to demand.' Sometimes, however, the preposition does not practically affect the verb in any perceptible degree; still its use is unquestionably founded in that idea. There is no practical difference between απεριποιησία, diminish, and diminuendo, yet the compound clearly conveys the idea of separation.
Euripides, Phociss. 1584, Taking his scimitar from the dead, he plunged, παρακάτω, it into his flesh. The reader will perceive from the four last examples, that ἁπτέω 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, ἁπτεω is exclusively employed where the idea of plunging into flesh, or not ζ, is expressed. This is however a mistake. Βαπτίστη 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, ἐβαπτίστη, baptised the whole sword into his own throat. This example proves that βαπτίστη 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, ἐκδικάζω, a two-edged sword in their throats.' Prof. Stuart here assigns another meaning to ἁπτεω, and renders the passage 'killing 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 ἁπτεω, 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? So here unquestionably means thrust, 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 incessant 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 threats.*

Euripides, Hec. 607, But go you old servant, take a vessel, and dipping it, βάλετε, 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 nymphæ, says: The lad thrust his capacious bucket into the water, dipping, βάλεται, it hastily. Id. 5. 26, Let the Sybarites flow with honey; and then every morning the maid, instead of water, shall dip, βάλεται, honey combs with her bucket.

Lycophron, Cassand. 1365, dipping, βάλεται, pleasure with foreign buckets.

Euripides, Hippol. 123, A flowing fountain dipped, βαλεται, with pitchers.

Callimachus, Hymn in Lav. Pallad. 46. 'To day, ye bearers of water, ὧν βαστατεῖ, 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

refers, that βαπτόν, 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, Quest. Mech. c. 28, 'The bucket must first be dipped, βάπτα, and then drawn up.' Here the dipping and drawing up of the vessel are clearly distinguished, and each idea expressed by an appropriate verb.

Hermodorus, as cited by Wall, p. 121, 'He dipped, ἔβαπτος, his pitcher into the water.'

Aristophanes, Eccles., 'First they dip, βάπτεται, 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 βαπτό here by πλουν, 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 washing, πλάγωσα, 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 βαπτό, 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 βαπτω 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. βαπτω, baptō, in a secondary sense, signifies to dye, stain, color, or tinge. In the same manner, τυφώ, in the Hebrew, Chaldee, Syriac, and Arabic, and tingō 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, βαπτω, with purple blood.' Or, as in the version of Mr. Pope,

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

Aristophanes, Plut. 530, Do not adorn her with costly garments, dyed, βαπτω, at great expense. In Aves, 257, he speaks of a colored bird, ἵππος βαπτω. In Acharn. 112, Lest I dye, βάπτω, you with a purple hue.

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

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

Lucian, I. p. 39, speaks of one who was present at the public shows, having on Βαπτω, 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, βαπτωθης, and flowered with various
ON CHRISTIAN BAPTISM.

colors. Vol. II. p. 145, 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, ϊβαλα, the above variety, etc.’

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

Plato, De Repub. 4, the dyers, when they wish to dye, βάλων, wool, to make it purple, select the whitest, etc., and whatever is dyed, βαφή, in this manner, the thing dyed, ϒ βαφή, becomes deeply colored. But if any one dye βαρη, other colors, etc.

Hellecius, 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, βαστων, all things, and dost charge them by thy colors, having dyed, βαλας, even poverty itself, thou now appearest rich.’

Plutarch, VI. p. 680, ‘Then perceiving that his beard was colored, βασιτωμενης, and his head.

Arrian, Hist. Ind. c. 16, ‘Nearchus relates that the Indians dye, βασιτω, their beards with several sorts of colors, inasmuch 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, βασιτωμενς, 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. ἅψατο 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, δέκτη, 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 ἅψατο.

Sophocles, Ajax, 95, Minerva asks, 'Hast thou well stained, ἵψατας, 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 smeared 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 ἅψατο 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 ἐψι a meaning which does not accord with usage. Pros with the definite, 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 seek any one ἐψι ἐκ τῶν ἱερῶν, at, i. e. in the sacred groves.' Aesch. Furies, 855, 'thou shalt have a seat ἐψι δευμάς, at, i. e. in the house of Erechtheus.' Xen. Cyr. 6, 1, 46, 'when they were arrived ἐψι τοῖς σημείοις, 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 σφίκτες Ἀγγέλων σφαῖρας to be entirely equivalent to that of in Λυκίζων σφαῖρας, 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. Βάπτω 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, βαφή, 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, βαφή, from the thoughts: tincture it, βαφίζει, 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, βιβαμμένον, with virtue.'
Again, L. 6. 30, 'Do not copy after the former emperors, lest you be infected, ἁστίγμα,' viz. with their vices.

Usages of the Septuagint and Apocrypha. 1. βοάνω, ἅπατο, in the Septuagint, signifies to dip, to plunge, to immerse. Lev. 11: 32, Every vessel [that is unclean] shall be dipped, βαηνευει, into water; 4: 6, And the priest shall dip, βαηνει, his finger into the blood; 9: 9, And he dipped, ἰβαηνει, 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, βαηνει, 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, κτισσανει, 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, βαηνει, 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, βαηνει, it into the water, and sprinkle upon the tent, persons, etc.

Dut. 33: 24, Moses pronouncing his last benediction on the twelve tribes, says of Asher: 'He shall dip, βαηνει, 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, ἰβαηνευει, 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, βαηνει, 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, ἐβάλεν, it is an honeycomb.

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

Job 9: 31, Thou shalt plunge, ἐβάλες, me in the mine. 
Ps. 68: 23, That thy foot may be dipped, βαφθῇ, in blood.

Lev. 4: 17. 'And the priest shall dip, βάλεν, his finger from, ἀκεῖ, the blood.' Prof. Stuart thinks that the construction, βάλει ἀκεῖ, 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, γὰρ is less frequently employed to denote the instrument, than ἐν. The construction, to dip from, is not strictly an Hebrew: for it sometimes occurs in the classics, e. g. 

Hippocrates, De ration. vict. p. 563, 'dipping, ἐλαβορεῖ, warm cakes from, ἢ, 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, 'ingemcit 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, βάλει, 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, ἐκβύλλῃ*, it into the palm of his own left hand, and he shall *dip, ἐβάλῃ*, his right finger from the oil that is in his left hand, and shall *sprinkle, ἔβαλη*, of the oil with his finger seven times before the Lord.'

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

Dan. 4: 30, [33], 'And he was driven among men, and did eat grass as oxen, and his body was *plunged, ἐπέβαλε*, in the dew [lit. from the dew] of heaven.' Chap. 5: 21, 'They fed him with grass like oxen, and his body was *plunged, ἐπέβαλε*, 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 δείπτο in its usual sense? Suppose the expression is hyperbolic:—what objection can there be to hyperbole here, more than anywhere 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. βάπτα, bapto, occurs once in the Septuagint, in the sense of dyeing; viz. Ezek. 23: 15, 'Exceeding in dyed attire, και βάπτα, upon their heads.' Some editions of the LXX. read και μονω ποτηρ βάπτα, colored turbans.


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 significations to dip. Bapto, in this sense, is frequently construed with the genitive case.* Is the ex-

*Take the following examples, 1. 2:801, ἑβαίνειν, to come into the plain. Od. 2:201, καθαίρειν καταθαλάσσα, having washed his hands in the heavy deep. Athanor. Phænom. 650. 653. 951,