

The Little Baptist

By J.M. Martin

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15

Appendix.

The following compend is copied from the "Baptist Outlook," published under the editorial management of E.T. Hiscox, D.D., New York. It speaks for itself, therefore, is inserted here without comments:

Baptist Waymarks. Baptism.

Meaning Of The Word.

The term *baptize* is, originally and properly speaking, a Greek word. Rightly to understand its meaning, we should seek the opinions of those skilled in the Greek language. Men who are familiar with its terms ought to know. How do the dictionaries define it? What do the lexicographers and scholars say?

DONNEGAN says it means "To *immerse* repeatedly into liquid, to submerge, to soak thoroughly, to saturate."

SCHLEUSNER says: "Properly it signifies to *dip*, to immerse, to immerse in water."

SCAPULA says: "To *dip*, to immerse, as we do any thing for the purpose of dying it."

PARKHUBST says: "To *dip*, immerse or plunge in water."

ALSTIDIUS says: "To baptize signifies *only* to *immerse*, not to wash, except by consequence."

SCHREVELLIUS says: "To baptize, to merge, to bathe."

GREENFIELD says: "To *immerse*, immerge, submerge, sink."

PASSON says: "To *immerse* often and repeatedly, to submerge."

SCHOETTGEN says: "To merge, *immerse*, to wash, to bathe."

STEVENS says: "To merge, or *immerse*, to submerge or bury in the water."

STOURDZA says: "Literally and always it means to *plunge*. Baptism and immersion, therefore, are identical."

STEPHANUS says: "To *plunge* under, or overwhelm in water."

STOCKIUS says: "Properly, it means to *dip*, or immerse in water."

LIDDELL AND SCOTT say: "To *dip* repeatedly."

ROBINSON says: "To *immerse*, to sink."

ANTHON says: "The primary meaning of this word is to *dip*, to immerse."

GREEN says: "To *dip*, immerse, to cleanse or purify by washing."

MOSES STUART says: "Baptizo means to *dip*, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed in this." - Essay on Baptism, p. 51. Bib. Reposit., 1833, p. 298.

ROSENMULLER says: "To baptize is to *immerse* or dip the body, or part of the body which is to be baptized, going under the water." - Socolia Matt. 3:6.

TURRETIN says: "The word baptism is of Greek origin which signifies to baptize, to dip into, to *immerse*." - Inst. loc. 19, quest. 11.

WILSON says: "To baptize, to *dip* one into water, to plunge one into the water." - Chris. Dictionary.

LEIGH says: "The nature and proper signification of it is to *dip* into water, or to plunge under water." - Critica Sacra.

VOSSIUS says: "To baptize signifies to plunge." - Disp. Bap., dis. 1.

WETSTEIN says: "To baptize is to plunge, to *dip*. The body, or part of the body, being under water is said to be baptized." - Com. on Matt. 3:6.

CAMPBELL says: "The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to *immerse*, and was rendered by Tertullian, the oldest of the Latin Fathers, *tingere*, the term used for dying cloth, which was by immersion." - Thans. Four Gospels. Note on Matt. 3:11.

To the same effect is the testimony of many other scholars and critics familiar with the Greek language. Candid minds, after a suitable examination, can have little question that the true meaning - indeed, the only proper meaning - of baptizo is to dip, plunge, immerse, or bury in water, and that baptism can only be performed by such an act.

Significant Use Of Baptizo.

Why did our Saviour and His apostles make use of this particular word *baptizo* to express or describe the ordinance which He committed to His churches and enjoined on all His disciples? The Greek language is rich in terms to express all positive ideas, as

well as varying shades of meaning. Why was this one word alone selected for this special but important use?

Baptizo is found *eighty* times in the New Testament. In nearly seventy it is used to designate the ordinance of baptism. Dr. Carson, Prof. Stuart and others, have abundantly proven that this word means to *dip*, plunge or immerse, and that it means nothing else. Over 18 years ago (1888), an offer from a responsible party was published in the *Western Recorder* and copied in other papers, offering a reward of a thousand dollars to anyone who would produce a single passage from the Greek of either the classic or the New Testament period where the Greek word *baptizo* means either sprinkle or pour. While the offer caused some bluster, no such passage has been produced or can be found. That offer still stands. It is not that passages have been produced on which opinions differed as to the meaning of *baptizo*. In that case, professors of Greek in universities, to be agreed upon, would be asked simply to translate the given passage, without note or comment, the matter to be settled by their translation. If the Greek word *baptizo* means sprinkle or pour at all, it must have that meaning *somewhere* in the Greek. Since it has no such meaning *anywhere*, it has no such meaning at all. Our Saviour, in leaving a command universally binding on His disciples, meant to express it so simply, so plainly and so positively, that none could misunderstand it. Therefore, this word was used, which means strictly and positively, just what He intended and nothing else.

Bapto is found *three* times in the New Testament, and this also means *dip*, but is never applied to baptism. Why not? Because it has other meanings also, as well as to dip, and with this word the ordinance might easily have been misunderstood.

Louo is found *six* times, and means to *wash*, to wash the whole body; to bathe. If, as some say, baptism means to wash, here was just the word to express it. But this word is never applied to the ordinance, because washing was not meant.

Nipto means, in like manner, to *wash*, but to wash the extremities, as the face, hands, or feet, as distinguished from bathing the whole body. This word is found *seventeen* times, but is never applied to baptism. Why not, if a little water applied to the face may be baptism?

Rantizo means to *sprinkle*, and is found in the New Testament *four* times. This would have been the very word used to designate baptism if, as some say, that ordinance is properly performed by sprinkling. But this word is in no instance so used. Why not? Because sprinkling is not baptism.

Keo means to *pour*, and is found many times in its various combinations, but is never applied to baptism. If baptism is pouring water on the candidate, why was not this word sometimes used to express it?

Katharizo means to *purify*, to cleanse, and is found *thirty* times, but never applied to the ordinance of baptism. If, as some say, the ordinance means to purify, this word would have expressed it.

Let it be asked again, Why did Christ and His apostles, of all the words in the Greek language, select, always and only, that *one* which means, strictly and positively, *dipping or immersion*, and nothing else, to designate the ordinance which He commanded and they administered? Simply and only because baptism meant *dipping* or immersing, and nothing else.

What The Scholars Say.

Presbyterian.

John Calvin: "The very word *baptize* signifies to immerse; and it is certain that immersion was the practice of the ancient church." Institutes Book IV, Chap. IV.

Thomas Chalmers: "The original meaning of the word baptism is immersion... we doubt not that the prevalent style of administration in the apostles' days was by an actual submerging of the whole body under water." Com. on Romans 6:4.

Dr. Philip Schaff,: on Col. 2:12: "The passage shows that immersion was the mode in the apostle's mind."

Methodist.

John Wesley: Notes on New Testament, on Rom. 6:4: "*We are buried with him*, alluding to the ancient manner of baptizing by immersion."

Adam Clarke. Com. on New Testament, on Col. 2:12: "*Buried with him in baptism*; alluding to the immersion practiced in the case of *adults*; wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth."

George Whitfield in 18th sermon, p. 297: "It is certain that in the words of our text, Rom. 6:3,4, there is an allusion to the *manner* of baptizing, which was by *immersion* which is what our church allows." etc.

Episcopalian.

Bishop Lightfoot, Commentary on Colossians, p. 182: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life... Thus baptism is an image of his participation both in the death and in the resurrection of Christ."

Dean Stanley in Hist. Eastern Ch. p. 117: "There can be no question that the original form of baptism - the very meaning of the word - was complete immersion in the deep baptismal waters."

Bishop Smith, of Kentucky: "Immersion was not only universal six or eight hundred years ago, but it was *primitive* and *apostolic*, no case of baptism standing on record by any other mode, for the first three hundred years, except a few cases of those baptized

clinically, lying in bed. If any one practice of the early church is clearly established it is immersion." - *Kendrick on Baptism*, p. 150.

Lutheran.

Martin Luther: "For to *baptize* in Greek is to *dip*, and *baptizing* is *dipping*. Being moved by this reason, I would have those who are to be baptized to be *altogether dipped into the water*, as the word doth express, and as the mystery doth signify." - *Works*, Wittem Ed., Vol. II. p. 79.

Mosheim. *Eccl. Hist.*, Vol. 17. p. 129, speaking of baptism in the 1st century, says: "The sacrament of baptism was administered into this century, without the assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font."

Neander. *Hist. Chn. Rel.* Vol. I., p. 310, says of baptism in the first three centuries: "In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same"

Roman Catholic.

Donay Bible. Haydock's Notes. Endorsed by the Pope, says on Matt. 3:6: "*Baptized*. The word baptism signifies a washing, particularly when it is done by *immersion*, of by *dipping* or *plunging* a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies. Not only the Catholic Church, but also the pretended reform churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water upon the person baptized; nay, some of their ministers do it nowadays, by filliping a wet finger or thumb over the child's head, or by shaking a wet finger or two over the child, which it is hard enough to call a baptizing in any sense."

Cardinal Gibbons: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion." - *Faith of Our Fathers*, p. 275.

These are but samples. Hundreds of similar testimonies from the best scholars of all denominations can easily be cited. If it is not certain that the baptism of the New Testament was immersion, then nothing in history is certain.

Editor's Note: While the author gave these quotes to show the general agreement on the meaning of the word baptism, it is by no means an endorsement of acceptance of the purpose for baptism - as some quoted here have an entirely unbiblical view on this matter.

End Of Book