

is always "pouring," "shedding forth," "sprinkling," "coming down like rain," or "like showers," "falling upon" (Isa. 44 : 3 ; Ezek. 36 : 25-27 ; Psa. 72 : 6 ; Hos. 14 : 5 ; Joel 2 : 28, 29 ; John 1 : 32 ; Acts 2 : 17-33 ; 10 : 38 ; John 20 : 22).

Spiritual—that is, real baptism—is always by the Spirit coming upon the person baptized, and the symbol conforms to the real—the element comes upon the subject. The figure is as familiar as it is beautiful. Just as the rain descending out of heaven penetrates the earth and makes it fruitful, so the symbol of sprinkling or pouring sets forth the Spirit of life from God imparted to the dead, entering the heart, purging its corruption, and creating new life and growth.

Having traced *baptizo* in its mode and meaning from its first recorded occurrence in Pindar, B.C. 500, up through the pure classics, the Septuagint, the later Greek, and the New Testament, we might now fairly close our argument with the conclusion that, instead of the word meaning "dip and only dip in all Greek literature," no Greek writer, inspired or uninspired, ever uses the word in that sense. But as *baptizo* frequently occurs in some writers immediately following the New Testament era, we will examine a few instances in order to illustrate and confirm what we have shewn to be its meaning up to this time.

#### BAPTIZO IN THE POST-APOSTOLIC ERA.

Of all the examples later than the New Testament, even Conant translates about one-half by the words "whelm" and "overwhelm," which imply the application of the baptizing element to the subject. Josephus was a Jewish priest, who was made prisoner by Titus in the war which ended in the destruction of Jerusalem. He wrote his Jewish "Antiquities" and his "History" at Rome after A.D. 70. The word *baptizo* occurs in his writings fourteen times. We have al-