

It is simply impossible to attach the idea of exact mode to any of these verbs.

In consistency with the force of other Greek verbs of the same termination—Dr. Angus, in his *Handbook of the English Tongue*, (at page 13, of my edition) writes,—“For ‘Baptize’ the Anglo-Saxon was ‘fullian,’ to perfect, to make full, to purify.” Accordingly, the proper distinctive meaning of the Greek verb “Baptizo” is “to make full, to flood so as to fill, to drench, to saturate.”

Thus in Scripture, on the day of Pentecost, (in Acts 2:4) we read, “And they were all filled with the Holy Ghost.” Our Lord, using this very verb, had told His disciples “John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.” Our Lord also, after His own ceremonial Baptism by John, used this same verb to foretell that He should be filled, or saturated, with suffering—“I have a baptism to be baptized with, and how am I straitened till it be accomplished!”

And there are three uses of this verb in common Greek which verify strictly this meaning.

The coast is said to be “baptized” by the tide. Drunken men are said to be “baptized” with wine. Ships which ship seas are said to be in danger of being “baptized,” *i. e.*, filled. Internal saturation is essential to the proper use of this Greek verb “baptizo,” while there is a proper Greek verb, “bapto,” for the sudden insertion into, and withdrawal from, a liquid.