

here a condition of ceremonial purification; and effected, as in the classics, by the baptizing element being moved and brought upon the subject, never the subject moved and put into the element after the manner of modern Baptists.

EXAMPLE 7.

Our next case is that of Naaman, and as it is one of considerable importance, and claimed by the Baptists as their exclusive possession, we will examine it with some degree of care. Dr. Carson says: "If there was not another passage of Scripture to throw light on the institution, as far as respects mode, is not this to every teachable mind sufficient?" But a strong statement is not always a strong argument. We give the original Hebrew of the passage as well as the Greek of the LXX.

2 KINGS 5:10, 14.

Hebrew, ver. 10:

וַיִּשְׁלַח אֵלָיו אֱלִישָׁע מִלֹּאָהּ לֵאמֹר הֲלוֹךְ וְרַחֲצֵתָ שֶׁבַע-
פְּעָמִים בִּירְדֵן וְיָשָׁב בְּשֶׁרֶךְ לְךָ וַיִּטְהַר:

Ver. 14:

וַיֵּרֶד וַיִּטְבֹּל בִּירְדֵן שֶׁבַע פְּעָמִים מְכַדְּבָר אִישׁ הָאֱלֹהִים
וַיִּשָׁב בְּשָׂרוֹ כְּבֶשֶׂר גֶּר קִטָּן וַיִּטְהַר:

Greek, ver. 10:

καὶ ἀπέστειλεν Ἐλισαῖε ἄγγελον πρὸς αὐτὸν, λέγων. πορευθεὶς λουσαι ἐπτάκις ἐν τῷ Ἰορδάνῃ, καὶ ἐπιστρέψει ἡ σὰρξ σου σοὶ καὶ καθαρὸς ἴσθαι.

Ver. 14:

καὶ κατέβη Ναιμάν καὶ ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ ἐπτάκις κατὰ τὸ ῥῆμα Ἐλισαῖε. καὶ ἐπέστρεψεν ἡ σὰρξ αὐτοῦ ὡς σὰρξ παιδαρίου μικροῦ, καὶ ἐκαθαρίσθη.