

done: And the same is true of immersion and pouring. Yet, at the same time, it must be observed that the word baptism is used in Scripture where pouring and sprinkling are evidently intended; while it cannot be proved that it is ever used either in the New Testament or in the Septuagint where immersion took place. The New Testament I have examined; I will here just notice the two places where it occurs in the Septuagint. 2 Kings, v. 14. *και κατεβη Ναμαν και εβαπτισατο εν το Ιορδανη*—And Naaman went down and baptized in Jordan. The English has it “dipped,” and this is the only place where baptize is translated “dip;” but whether there was an immersion of the whole body, or any part of it, is altogether uncertain. All we can be certain of is, that the prophet ordered him to wash, his servant advised him to wash, and he went down, and *εβαπτισατο κατω το ρημα Ελισαι*, baptized according to the word of Elisha. Now there are two reasons which induce some to think he applied water to one part of his body only: 1. As he expected the prophet to strike his hand over the place, and recover the leper, they conclude he was leprous only in one part of his body, and that the water was applied to that part. 2. The command to wash seven times, they consider as referring to that part of the law of cleansing in which the leper is ordered to be sprinkled; but, for my own part, I think it impossible to say in what manner he baptized. The other is merely figurative, expressive of a sense of God’s anger, and occurs in Isaiah, xxi. 4. *και η ανεμια με βαπτιζει*—And sin baptizes me; meaning the punishment due to sin, which is expressed by pouring out anger, fury, &c. on a person. From these premises the unforced conclusion