Anna Clayton;

—OR—

The Enquirer after Truth.

CHAPTER VII.

[Continued.]

"Then it is a type of a natural rose, and you know it to be such from the fact that it looks like one, *i. e.* it is like a rose in form and color. Now the *reason* of its being a type, is because it looks like a natural rose—now keep that in mind, Mary. Now let me ask you how you suppose water baptism to be a type of the Spirit baptism?"

"How?—why I do'nt know—I never thought of that before."

"Could it be a type if it were not in some way like it? If this flower was in form and color a lily, would it be a type of a rose?"

"No, certainly not, Anna. Water baptism must in some way be like Spirit baptism."

'In what respect shall you say, Mary?"

"Why in immersing the whole man in the spirit of a new life—I guess. That I'm sure would be good Baptism orthodoxy."

"But is it Bible orthodoxy? Does the Bible call the *effect produced* a baptism?—Now let us turn and see whether it is the effect produced or the *act of receiving*, that the Bible calls a baptism. Acts i. 5, Jesus says they shall be baptised. Acts ii. 3 'And there appeared cloven tongues like as of fire that *sat* upon each of them.' Here was a fulfilment of the promise, yet they were not immersed, neither does it speak of any effect produced upon their hearts."

"It might be the next verse," said Mary, "And, they were all *filled* with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.' That sounds more Baptist fashion."

"Being filled with, is not being immersed in, or dipped in," said Anna. "But let us examine a little further. What says Peter? Turn to Acts x. 44: 'While Peter yet spake these words, the Holy Ghost fell on all them that heard the word.' This corresponds, you see, with Acts ii. 3; he makes it the *act of receiving* the Holy Ghost, not the effect produced by him."

"But neither of them is directly called a baptism," said Mary.

"An't they?" replied Anna. "Turn to the next chapter—to Acts xi. 15, 16, 'And as I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how he said, John truly baptized (with) water; but ye shall be baptized with the Holy Ghost.' Peter do'nt tell us what new creatures they had become, nor what wonderful things they had performed, or were expected thereafter to perform, and then call that a baptism; but the spirit fell or descended upon them and they were baptized. What they might be led to do afterwards as a consequence of this act called baptism—was a result, a fruit of it."

"I see it plainly now," exclaimed Mary. "I wonder I never saw it before. It is the *act*, not the effect, most unquestionably."

"Then if Spirit baptism is the act of receiving the Holy Spirit, water baptism (as every one admits) is the act of receiving the baptismal water. Now does it not necessarily follow that one act must be like the other act, or one cannot be said to be the type or shadow of the other?"

"Certainly, that is just as plain as that the rose in your hat is an imitation or type of a natural rose."

"Then please tell me how the act of immersion is like the act of the Spirit falling upon men."

"How?—why—" Mary stopped, astonished at her own inevitable and necessary inference.

"In one case," continued Anna, "the person is dipped under the water, and in the other case the Spirit falls down upon the person—what a beautiful type is this truly!"

"Why, Anna, it's no type at all—is it? If the Spirit is applied to the person—then to be a type, water should be applied to the person. If the Spirit descends or falls upon the person, water certainly should do the same."

"Just so, Mary. Now you know why I said that there was a better reason still why water was to be considered an instrument in the ordinance of baptism, just as Luke, Peter, and our blessed Savior said it was. And the statements of Matthew, Mark, and John fully harmonize with this view—and so do those of Paul."

"Yes, that is perfectly plain now, Anna; and I shall never see any one dipped under the water again, but I shall think what a bad type it is. But there are other points I would like to have you examine. Here on page 39, regarding the meaning of the word *baptize*, it says, 'It is the meaning of the word in the New Testament in the time of Christ, and among the people for whom the Gospels were first written—we want to the meaning it *has acquired* since its transfer to our language.'"

"And I would add," replied Anna, "neither do we of necessity confine ourselves to the *primary* meaning of the word as used by *heathen* writers for centuries before the knowledge of Christianity was introduced among them. *It is the New Testament meaning in the time of Christ, we want*—that, and only that."

"Well," said Mary, 'how is that to be got at? Don't you have to refer to Greek Lexicons where its meaning is given—and is it not always given there *to dip, to immerse?*'

"It is to be got at," responded Anna, "just as hundreds of other cases in the New Testament Greek are disposed of. Where the classical signification does not bring out the force and meaning in full, then give it the meaning that the nature of the case demands—always guided of course and influenced by the current use of the word.

"For example," continued Anna, consulting again her little memorandum-book, "Suppose the dispute was about the Greek word *dikiosune*, which in classic Greek, as we learn from the Lexicons, means *justice, equity*, etc., but in the New Testament must mean *righteousness*, and that righteousness which God imputes to believers, because of their faith in Christ; also the righteousness of God. Now suppose this to be the word, and our Baptist friends argue as they do about the Greek word *baptizo*, as you will find by referring to your book, page 130, where it is stated that, 'The New Testament was written not for the Jews, but for the Greeks to read, and consequently if the writers did not use Greek words in their ordinary Greek sense, they would not be understood; but would in fact convey an absolute falsehood.' According to this, then, *dikiosune* should be called *justice* or *equity*, and nothing else, for this is the definition the Lexicons give it. But here we should be obliged to nudge our Baptist brother, a little, and say, that sounds very well, my dear brother, but just turn to Matt. v. 6, 'Blessed are they which do hunger and thirst after "*equity*," for they shall be filled.' Also the 10th verse of the same chapter, 'Blessed are they who are persecuted for *equity's* sake.' James ii. 23, 'Abraham believed God, and it was imputed unto him for *equity*,' etc. etc. Now, my dear brother, what will you do with this word? Will you persist in retaining your heathen meaning, and thereby make the word of God of none effect, a jargon, a collection of inconsistencies? Or will you rather do, as we are obliged to do in every translation, warp the meaning of the word a little to suit the sentiment and the context? And besides, there are scores of words in the New Testament not found in classic Greek at all. Look in your Greek Lexicons, and they are not there! What will you do with these—call them zero invariably, or selah? Or will you throw them out entirely? To be consistent, my brother Baptist, you must cast them overboard, beyond the precincts of the New Testament, soul and body and all, for you know if the writers used words that could not be found in classic Greek—this heathen Greek you adhere to with such tenacity—why how in the name of all human things could they be understood at all!"

"Then it seems," said Mary, "that *baptizo* is not the only single exception for which a change of meaning, or an extended one, is to be claimed—but only one word out of many."

"One of many," repeated Anna; "one of a host so great that instead of being exceptions, they almost become the rule. We claim that the apostles labored to express a variety of new thoughts and ideas never before expressed in the Greek tongue, and consequently of necessity they extended the meaning of words and even coined new ones. When we come across one not found in classic Greek, we know of course that to be a new word—and this Baptists can't deny—so also when a word is used, of which the construction of the sentence and the nature of the truths taught, demand an extended meaning as for example the one just referred to, *dikiosune*, then we feel ourselves authorized to give it.

"And we claim that *baptizo* is one of this class, for Peter uses it in such a connection that it demands it. And so do all the apostles who use it, when we compare parallel passages and keep in mind its design. These are truths which are evident to every reader of the Greek Testament, and hence the burden of proof is thrown upon the Baptists. If they can prove that the New Testament writers did use all words, *without exception*, in the ordinary classic Greek sense, then this word *baptizo* must go in with the rest, and the Bible become an unintelligible paradox. But if they fail to do this, we prefer so to interpret as to make all things consistent and harmonious."

"I am astonished," said Mary, "at the different phases you put on this unanswerable (?) argument, and at the ease with which you do it. Why you only breathe upon it and it's gone! But I'm sure that here on page 45, it makes the Rev. Albert Barnes, in his notes on the New Testament, admit everything—only just read it, Anna."

"I recollect it perfectly well," replied Anna, "but instead of admitting or granting *everything*, he in reality grants *nothing* that touches the point in question. It is so fixed up there and so construed as to convey that impression to those not familiar with his way of jumping conclusions and making assumptions. He also makes numerous quotations from Prof. Stuart and others, but all this great parade of names is simply *to prove what everybody grants!* All classical scholars admit that the original—the primary meaning of *baptizo* is *to dip*, and that it is kindred in meaning to the Hebrew word '*tabal*' just as they do that the classical meaning of *dikaiosune* is *equity*, etc. But what weight has *all this*, when these same classical scholars assure us that in the Hellenistic Greek, the Greek of the New Testament, these words were used to convey a different meaning. How they were used by the *heathen* Greeks is not the question at issue. But the question is how did the Apostles, the early *Christian* Greeks use these words, and what is the evidence going to show that they were used in other than their primary sense? There is no even a shadow of proof—where there is no substance there can be no shadow, and where there is no proof there can be no shadow of it—that they employed the word *baptizo* in its strict classical sense; but on the other hand all the evidences go to prove that it was otherwise employed. Now turn to page 144, and see what reasoning your author uses to prove that this word must have its original signification. He says there, 'This word was used hundreds of years before Luke wrote this book. Its meaning was as well fixed and defined as that of any word in the Greek language. Luke was writing to those who read and spoke (?) and understood this language (this word among the rest) in its ordinary sense, according to the familiar everyday usage of the people who employed it. We agree, and every scholar or critic of any note *has never denied* that the common, familiar (by-the-by means the classical) meaning of this word was to submerge, to dip. This we have proved (I think he made great effort to prove what every one admits) But now we want to know to what sense Luke employs it (Exactly that is what we still want) I answer that the presumption (?) is that he employs it just as every other writer does. If he does so, nobody will understand what he means (?). He must use words in the sense that other people use them, or the people will not know what he means; but as he wishes to be understood, and writes under the inspiration of infinite wisdom, he will use words thus' (?)

"Weighty reasons these! And it's all they have to urge! Not the shadow of proof! Not the shadow of an argument drawn from the harmony and consistency of the statements, and of things in the connection where it is used! He did not dare venture on that ground! But I would ask, can any one with even a pretence of being a Biblical and classical scholar, look another in the face and *eye*, and assert that Luke *employed words (all words) just as every other Greek writer did, and had done?* How can any one assert such barefaced falsehoods, with words too numerous to mention changed in their meaning from specific to generic terms—with hundreds having their significations almost entirely changed, and with scores of wholly new-coined words staring him in the face, and some of them looking out in bold effrontery from every page of his Greek Testament? One who can do that can do any thing to support a bad cause and a weak argument."

"O, Anna' is it possible! I always supposed that Pedobaptists were the inconsistant ones; claiming for this word *baptizo* what they could not claim, and did not claim of another word in the whole New Testament. One would think so, from what it says here."

"True, that is the impression conveyed, but it is utterly false. Now after your author gets the argument fixed up in this shape, just see how he applies it on page 151. He imagines that he has got the conviction fast and strong in the mind of his reader, that neither Luke nor the other writers of the New Testament would dare to take the liberty in extending the meaning of a word for fear they would not be understood, even though the language as then used by Greek writers was utterly destitute of a spiritual element; and almost everything was spiritual that they labored to express. Still Luke, as well as the others, the most learned of the Evangelists, and of all the Apostles save Paul, must bind his thoughts and feelings down to dead words and definitions *already coined*—having only heathen significations—or else keep them to himself! But after these things had been duly impressed upon the mind of Luke; and with all the care that we can imagine he would exercise in expressing himself *a la mode* Greek; and even with the weighty alternative too that our friend urges and places before him, that unless he confines himself strictly, he will be guilty of conveying an absolute falsehood! yet we find that in many very troublesome 'figures of speech,' as our friend calls them, he so far forgets himself and what he is talking about, altho' 'inspired by infinite wisdom,' as to make exceedingly dark and doubtful references to this act called immersion; so dark and doubtful, indeed, that I am afraid the people had the greatest possible difficulty in tracing the connection between them—from one to the other

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