

MODE AND MEANING IN THE NEW TESTAMENT.

When we come to the New Testament, we find *baptizo* occurring about eighty times, *baptisma* some twenty times, and *baptismos* ^f 'mes. But in the words of Dr. Charles Hodge, America's greatest theologian, "so far as the New Testament is concerned, there is not a single case where baptism necessarily implies immersion." (Systematic Theology, Vol. III., p. 536.) Not one instance, or command, or metaphor, or even an allusion do we find that can be logically construed into a sanction of "dipping." In the Scriptures the word is used as indicating an effect infinitely grander, nobler, more powerful than any water-dipping. Here, just as in the classics, the word is non-modal; but while in the classics the effect indicated is usually of a bad, low, or destructive nature, in the New Testament it has a nobler, a consecrated, a spiritualized meaning. Look at some of the instances. The apostles were baptized with the Spirit, when their condition was completely changed by the Spirit of God. They were baptized with fire, when by that purifying element, their dross was purged away, and they were brought into a new state of mind, spake with tongues of fire and became red-hot men. Paul tells us (1 Cor. 10: 2) that the children of Israel were baptized, when passing "on dry ground" (Ex. 14: 16-22) through the sea. They could not have been dipped or immersed "on dry ground." They were brought out of a condition of distrust and rebellion into a condition of complete submission to God and His servant, Moses; so we read (Ex. 14: 31), "Then the people feared the Lord and believed the Lord, and His servant, Moses." Noah and his family were baptized in the ark (1 Peter 3: 20, 21), when the wickedness which threatened to sweep them away was removed, and they were anew consecrated in covenant to God--their condition changed. Our Lord Jesus Christ was baptized with His sufferings (Luke 12: 50), when His state or condition