

shackles were once broken and Israel had escaped through the sea they were made the basis of their high hopes through long years of weary wandering and deprivations in the wilderness.

2. **In Sight.** At Nebo, Moses climbed the Pisgah peak and had a view of this promised land (Deut. 34:1-4). He swept his eye northward across Gilead and Bashan to the east of Hermon, thence to the north across Ebal and Gerizim, thence over to Ebal and Gerizim between which stood Shechem, thence westward and southward to Hebron, and the desert wastes of Judah. The hosts of Israel encamped on the plains east of the river Jordan and viewed the rising cliffs and stately mountains facing the east. The river lay between, and on the other side were the dreaded Canaanites, whose fortified cities and great strength had terrified the ten spies thirty-nine years ago.

3. **Israel's Leader.** By their own strength they had a hopeless task. But Joshua assured them that their leader was "the living God" and he would drive out the dreaded people of the land. The ark of the covenant of this God would lead and Israel must follow to achieve success.

4. **Crossing the Boundary Line.** Israel obeyed and all marched down to the high waters of the Jordan. Obedience to the leader, walking to the edge, even into the water, was necessary for fulfillment of the promise. The river stayed and fled at Jehovah's behest and Israel entered the land of promise.

OCTOBER 19.

Josh. 6:12-20.

GOLDEN TEXT. By faith the walls of Jericho fell down.—Heb. 11:30.

HISTORICAL SETTING.

Time.—In the first month of the year (4:19) 1235 B. C.

Place.—At the city of Jericho, on the plain of Jericho, west of the Jordan River.

ON THE LESSON TEXT.

1. **Joshua's Orders Regarding the Siege.** Ver. 12-16. The priests took up the ark of the Lord to carry out the orders given in ver. 7-9. Their order of march was (1) armed troops (2) seven priests bearing and blowing the ram's horn trumpets, (3) the ark of the covenant of the Lord, (4) those who were not of the armed men—all to maintain strictest silence, except the trumpet-blowers, until the signal given at the end of the seventh day. This silent, solemn procession went around the city once on each of the first, second, third, fourth, fifth, and sixth days. But on the seventh day they took an early start, as is customary in the East, and made the same journey in the same manner seven times instead of once (ver. 4, 5). At the end of this seventh time, when the priests were blowing upon the trumpets, Joshua called upon the people to shout, to cry out with a battle-cry (comp. ver. 20), as when one army is about to attack another army. "For the Lord hath given you the city" (6:2).

11. **Joshua's Orders Regarding the Plunder.** Ver. 17-19. As soon as the city shall be turned over into the hands of Israel there are certain regulations which must be observed. This is the first city to be taken by Israel as they enter the promised land, and it is extremely fitting that it be devoted wholly to Jehovah (comp. Lev. 27:29). The city shall be accursed, better, "shall be devoted," or, "laid under a ban" comp. Deut. 7:2; and all that are therein, to the Lord: as the price of his leadership, as the guardian of the people's purity of purpose in their conquest. But Rahab . . . and all that are with her in the house shall live, because she hid the messengers (2:4), and when she sent them away she made them swear that they would not destroy her or her kinsfolk, whom she would bring into her house (2:12-21). Furthermore, they were commanded not to take to themselves any of the devoted things, that is, things devoted to destruction by the command of Jehovah, or to the service of Jehovah, as in the case of metals. The violation of this order would be followed by a curse upon Israel's camp (comp. 7:21), and a trouble for it (7:25). The metals which should be found in the city among the

plunder should be consecrated to the service of Jehovah (ver. 24), and be used for his service only.

111. **The Capture of Jericho.** Ver. 27. At the end of the seventh day and at the end of the seventh rounding of the city, the signal was given and the people shouted with a great shout, and the walls simultaneously fell down, so that the entire army and host entered the city by going straight before them, of course, as they were facing the walls. The city in its helpless condition capitulated at once. There is no hint in this account, but in 24:11 we have a reference to the resistance offered by the men of Jericho to Israel's approach. By obedience and faith they took the walls and captured Jericho, thus breaking down the first stronghold at their entrance to the promised land.

ISRAEL'S NEW BEGINNING.

1. **Old Rites Renewed.** As soon as the hosts of Israel came into the land, they began to look over their neglected past. Their forty years of wandering and idleness in the wilderness had sated many of them, and cooled off others, so that they easily neglected their ritualistic duties. They renewed the rite of circumcision, and observed the Passover as perhaps they had not observed it for many years.

2. **New Resources.** Immediately after the Passover they ate of the parched grain of their new home-land. With this new food at hand the manner upon which they had subsisted for forty years ceased. The "land of milk and honey" was all about them; and their past was to claim it as rapidly as possible. They were now to take possession of cities they had not built, vineyards they had not planted, and other resources such as a fruitful land would provide for them.

3. **New Encouragement.** The formidable fortified city of Jericho met them at the gate of the land. While Joshua was near Jericho, perhaps viewing its towers, "the Captain of the Lord's host" appeared to him. Recognizing his importance, Joshua fell on his face and worshiped. This appearance of a divine leader gave Joshua new courage for the fight.

4. **New Conquest.** Cast in a mold of valor filled with faith in his great unseen leader, and followed by a loyal people, Joshua led his forces against Jericho. Doubtless they were mocked and derided by the inhabitants of that well-walled stronghold and fortified entrance to their long-promised home-land. Explicit obedience filled her walls, and turned over to the hosts of Israel their first prize in their new home-land.

Baptist Doctrines.

VI.

Why Immersion is Essential to Baptism.

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EVERY New Testament Baptism is an immersion, but every immersion is not a baptism. There can be no baptism without immersion, but every baptism is much beside an immersion. Immersion is essential to baptism, but there are other things even more essential, if such an expression may be allowed, without which no possible immersion can be a baptism. These other things are the spiritual qualities which constitute a saving belief in Jesus Christ. Without faith in Christ, on the part of the recipient of baptism, and all the graces which such faith necessarily includes and implies, there can be no true baptism; the ordinance becomes without significance, is null, is no ordinance. It may be an immersion but it is not a baptism. Let it be expressed in every possible form, and reiterated, and emphasized, and insisted upon, until misapprehension can have no conceivable excuse, that baptism so far from being in any sense a "saving ordinance," does not become an ordinance at all except as it is administered to a person already "saved"—that is, to a person already united by an intelligent and effective faith to Jesus Christ as his personal Savior. In a word: no faith, no baptism. This is elementary, primary, the fundamental proposition which is never to be

forgotten when the subject of baptism is discussed.

But, all this being distinctly understood and clearly recognized, it is also true: no immersion, no baptism. Baptism is the immersion in water of a Christian believer as a profession of the faith already possessed, into the Name of the Father and the Son and the Holy Spirit. The immersion is a proclamation of the personal faith, and the form of the proclamation, not less than the faith which precedes it, is prescribed by Jesus Christ. One is as authoritative and obligatory as the other. We have no more right to change or modify the one than the other. Hence, both faith and immersion are essential factors in baptism. If either factor is removed or changed, the whole ordinance becomes zero, nothing. If we substitute the faith of the parent, or the godfather for the personal faith of the candidate, even tho we retain the immersion, the baptism has disappeared. If we substitute a pouring or sprinkling of water for an immersion, even tho we retain the personal faith of the candidate, the baptism vanishes. As the spirit and the body are both essential to human personality, so personal faith in Christ and a profession of this faith by an immersion in water are both essential to Christian baptism.

Why is immersion essential—because it is prescribed by Jesus Christ in the New Testament. That is the complete answer, and the only answer. If it is a true answer, then the argument is ended, and there can be no further controversy. That it is a true answer every careful and unbiased reader of the New Testament must admit. There has been much controversy over the word *Baptize* and about the Christian ordinance of Baptism, but the discussion did not have its origin in any doubt as to the meaning of the Greek word, as used in the New Testament or anywhere else in Greek literature. *Baptize* was a common Greek word centuries before the New Testament was written. It is properly translated by the Latin word *Immergere* and the English word *Dip*. It was used wherever a word meaning *dip* was required—in the active form, in the passive form, with a literal meaning, with figurative meanings, with meanings modified by the context, like any other living word, but always, everywhere, it carries the force of *dip*, just as much as does the word *dip* itself thro all the centuries of English literature and in all the requirements that can be made of such a word. There is no known exception to this in the whole range of ancient Greek literature. (Consult, for the verb *Baptize* and the noun *Baptismos*, Liddell & Scott's standard unabridged Lexicon; Dr. Conant's treatise on the "Meaning of *Baptize*," with hundreds of examples; Prof. E. A. Sophocles's Lexicon of the Greek Language, from B. C. 1000 to A. D. 1000, covering, therefore, the whole period of the New Testament, and much beside; Dr. Thayer's translation and enlargement of Grimm's Lexicon of the Greek New Testament; see, also, and interesting summary of evidence in the Century Dictionary of the English Language, under the words *Baptism* and *Dip*. None of these works are by Baptists; but they are by scholars, and they support the Baptist claim. Prof. Sophocles, a native Greek, and long a Professor in Harvard University, says that "there is no evidence that Paul and Luke and the other New Testament writers put upon the verb *Baptize* any meanings other than those found in general Greek literature." That simple statement must be proven false before the Baptist position on baptism can be touched.)

The verb *Baptize* is used eighty times in the New Testament, and the noun *Baptismos* twenty-six times. The student can find these by his concordance, and examine the meaning and contexts for himself. The words always express dipping, literal or figurative, for one purpose or another. Sometimes the dipping is gentle and peaceful, as in an ordinary baptism; sometimes it is violent and with great internal commotion, as when it is a plunging into unspeakable suffering and anguish. Sometimes it is simply the dipping of household articles into water for the purpose of washing them. Sometimes it is the dipping of a person in water; sometimes the dipping of him in the Holy Spirit. (It would have been much better, and would have saved a vast amount of controversy, persecution and error, had our translators uniformly rendered *Baptize* by the good and intelligible English word *Dip*, instead of merely transferring the Greek word or resorting to the Latin word *Immergere*. The Prayer-Book of the English Church to this day directs the minister to *dip* the person he baptizes. Luther's German version of the New Testament always renders the word *tufen*, that is, *dip*.) For particular passages consult any of the great commentaries, not simply by Baptist writers, but by others also, especially by the leading scholars of Germany and England, where there has never been the partisan discussion that has prevailed among us. For example, the German Lutheran, Dr. H. A.