

8 he gives us the words of Christ, condemning them; "Laying aside the commandment of God, ye hold the tradition of men, as the washing (Greek, baptisms) of cups and pots." But though these baptisms were not legitimate they were real, and generally esteemed equal to those appointed of God.

From all these passages taken together it appears evident to me—1. That the Jews, who spoke the Greek language in our Saviour's time, were in the habit of calling the purifications both of Moses and of the elders by the name of baptism, just as we give the same name to the christian purification. 2. That the proper Greek translation of a Mosaic purification is baptism (*Bar-risua*). In the Old Testament baptism is commonly expressed by the words cleanse, purify, purge, wash, better words than baptism.

It may be objected to this sentiment that the ancient Greek version, commonly called the Septuagint, does not translate the Mosaic purifications by the word baptism. I answer

1. Paul and the Evangelists were the best translators, and were best acquainted with the practice of the Hellenistic Jews of their own country.

2. The Greek version of the law was made in Egypt, and into the Alexandrian dialect. The Jews who dwelt in or about Judea and had another dialect might use a better word, baptism.

3. According to Prideaux the Greek version of the law was made two hundred and seventy-seven years before Christ, a period in which any language may undergo a considerable change; baptism therefore might be a proper translation at the end of that period, though not at its beginning.

4. About one hundred and forty-five years after the Greek version was made the apocryphal book of Ecclesiasticus was translated from the Hebrew to the Greek of Alexandria by Jeru, the son of Sirach, the author's grandson, a very learned Jew. He renders the purification recorded in Numb. xix. 19 by the word baptize; Eccles. xxxiv. 25, "He who is washed (Greek, baptized) after the touching of the dead body, what availeth his washing, if he touch it again?" He is the first, so far as I know, who thus translated a Mosaic purification; but, as he published his book one hundred and thirty-two years before Christ, there was time enough for the word to become current before the end of that period, if it was not so at the beginning.

It is well known that, after the conquests of Alexander the Great, the Greek language gradually spread over a great part of the East. In our Saviour's time it had prevailed in Judea so much that many of the Jews spoke Greek, as is evident from such facts as these:—1. The superscription upon the cross was written in Greek as well as Hebrew and Latin. 2. God directed that the New Testament should be written in Greek, even those parts of it which bore the most pointed reference to the Jews. Peter wrote to the Jewish strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia, but in Greek. James wrote to the twelve tribes, but still in Greek. Paul wrote to the Hebrews, not however in Hebrew, but in Greek. 3. The Hellenists, Jews who spoke the Greek language, and are called Grecians in the New Testament, dwelt not only in heathen and Jewish cities, but many of them in Jerusalem itself, as is evident from Acts vi. 1 and ix. 28, 29. In the first of these passages we hear of a murmuring of the christian Hellenists against the christian Hebrews, and in the second of Paul's disputing with the unconverted Hellenists.

Now these Jews who spoke the Greek language were of the same religious sentiments with their brethren who retained the language of their ancestors, and equally zealous of the law, behoved to have some Greek word for expressing the Mosaic purifications, seeing they were the subjects of daily