

And then in regard to the expression of Mark i: 10, and of Matt. iii: 16, that Jesus *came up, or went up out of the water*, it has obviously no reference to his *emerging* out of that element, but is merely descriptive, of his returning *from* it (*asapo* properly signifies) *after the baptism was completed*. Both Evangelists accord in giving this view, representing his going up from the water, as an action perfectly distinct from his baptism, and as having taken place (*euthus, eutheos*) *immediately after* it. Nor does the verb (*anabaino*) which they use, signify to emerge from water. No example of its being employed in this sense, has been produced from either classic or sacred writers. The word in Greek, which appropriately means to *emerge from*, is *ANADUO*, which is never connected with *ANABAINO*, which means to *ascend*. Plainly therefore, the word determines nothing as to the *mode* of our Lord's baptism, but merely describes his retiring from the river, by ascending or going up its banks, *after he had been baptized*.

“And John was baptizing in (or *at*) Enon near Salim, for there was much water there, or literally,—there were (*polla hudata*) **MANY WATERS** there.” John iii: 23. The question arises here, did John select this station, because, being central and watered with many streams, it was peculiarly adapted to afford facility and accommodation, to those multitudes who attended his ministry, or merely in reference to the performance of baptism? Our opponents, although they experience *not the slightest inconvenience* from scarcity of water, in the Jewish metropolis at the driest season of the year when 3,000 are to be baptized *in a few hours*, somewhat incongruously maintain, that John was governed in choosing this post, solely by a reference to its abundant supplies, for baptizing the people unto repentance. “Here” says Mr. C. “the quantity of water in Enon is mentioned as the *reason* of John's *baptizing* there.” Now if this is so plain, why did John remove from *JORDAN*; for after all that has been said respecting the mighty waters of the Enon, its rills and purling streams will bear no comparison with the swellings of Jordan. The quantity of water that would have been required for baptism, even had John *dipped* the whole of them, can sustain no comparison with the quantity requisite for drink, culinary, and other purposes connected with the sustenance and comfort, of so vast a multitude of people. If there went out to him, as the sacred historian states, Jerusalem, and *all* Judea, and *all* the neighbouring region of Jordan, it was John's wisdom to choose a central and well watered position for the exercise of his ministry, where all might most