

In Luke 4:27, our Lord says Naaman was cleansed (*ekatharisthe*), the very word that is used in Leviticus 14 where sprinkling is distinctly mentioned as the mode.

Naaman baptized (Heb. *tabal*, Gr. *ebaptisato*) himself seven times. The scholar will observe that *tabal* is here used as the equivalent of *rachats* in verse 10—"he baptized himself seven times according to the saying of the man of God." What was that saying? "Go wash (*rachats*) in Jordan seven times," v. 10. An examination will shew that *rachats* never means "dip," but "to perform ablutions with water applied to the person." I have counted fifty-three instances of its use in the Old Testament, and after a careful examination of each, I make this statement. Take a few instances. Joseph washed (*rachats*) his face to remove the tear-marks after his weeping, Gen. 43:31. Did the great ruler of Egypt dip his face into the water for this purpose? The "elders washed (*rachats*) their hands over the heifer," Deut. 21:6. Here the Greek is *nipto*, which even Dr. Carson says, "does not mean to dip." And we know how the Jews washed their hands. "Elisha poured water on the hands of Elijah," 2 Kings 3:11. In 1 Kings 22:38, the armor of Ahab, after battle, being stained with blood, was washed (*rachats*). Must we suppose that the armor was dipped in order to wash the blood-stains from it? In Gen. 43:24; 18:4; 19:2; 24:32; Exod. 30:19, 21; 40:31; Judges 19:21; 1 Sam. 25:41; 2 Sam. 11:8, we find *rachats* in connection with feet-washing. We know the mode was to put the water upon the feet, not the feet into the water. Proof positive of this is found in Luke 7:44, "Thou gavest me no water upon my feet" (*epi podas*). Such being the import of the word *rachats*, we say without hesitation, that if Naaman dipped himself or was dipped, it was not "according to the saying of the man of God," but in express contravention of it.

*Tabal*, the word expressing the action of Naaman in