

they washed; when they have become unclean, they must immerse."

JOSEPHUS, of the first century, says :

"For our ships having been *baptized* in the midst of the Adriatic, being about six hundred in number, we swam through the whole night."

*Testimony Touching Mark vii. 4, and Luke xi. 38.*

THOMAS S. GREENE, of London, of the Church of England, in his translation of the New Testament gives Mark vii. 4 thus :

"And coming from the market-place, they do not eat unless they dip themselves : and there are many other matters which they have received to hold, dipping of cups, and jars, and brazen vessels, and couches—and the Pharisees and Scribes asked him : Why do not thy disciples walk according to the tradition of the elders, but eat their bread with defiled hands ?"—"Twofold New Test."

And Luke xi. 38 he translates :

"And as he spoke, a Pharisee asked him to dine with him, and he went in and lay down. But the Pharisee, on seeing it, wondered that he had not dipped before dinner."

DR. H. A. W. MEYER, Lutheran, in his commentary on the Gospels, says :

"The expression in Mark vii. 4 is not to be understood of the *washing* of the hands (as interpreted by Lightfoot and Wetstein), but of the *immersing*, which the word always means in the classics and the New Testament ; that is here, according to the context, the taking of a bath. So Luke xi. 38. Having come from the market, where, among a crowd of men, they might have come in contact with unclean persons, they eat not without having first bathed themselves. The representation proceeds after the manner of a climax ; before eating they *always* observe the washing of hands, but [employ] the *bath* when they come from the market and wish to take food."—Chase, p. 95.