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## THE MURDEROUS POPE.

Lord, keep us in Thy Word and work;  
Restrain the murderous Pope and Turk!

*Luther.*

Christ bids preach the Gospel; He does not bid us force the Gospel on any. He argued and showed from the Scripture that He was the Savior, *e. g.*, on the way to Emmaus. When the Samaritans would not receive Christ, James and John asked, "Lord, wilt Thou that we command fire to come down from heaven, and consume them?" But the Savior rebuked them, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them," Luke 9, 52—56. Christ said to Peter, "Put up thy sword!" Christ assured Pontius Pilate, "My kingdom is not of this world."

The Apostle says: "Not that we have dominion over your faith, but are helpers of your joy," 2 Cor. 1, 24; 1 Pet. 5, 8. "We persuade men," 2 Cor. 5, 11—20; 1 Cor. 9, 19—22; Eph. 3, 14—19. "Prove all things; hold fast that which is good," 1 Thess. 5, 21. "I speak unto wise men; judge ye what I say," 1 Cor. 10, 15; Acts 17, 11. 12. "We do not war after the flesh; for the weapons of our warfare are not carnal," 2 Cor. 10, 4.

Athanasius pronounced it a mark of the true religion that it forced no one and declared persecution an invention and a mark of Satan. Chrysostom said that to kill heretics was to

## ΔΙΑΦΟΡΟΙ ΒΑΠΤΙΣΜΟΙ.

HEBR. 9, 10.

Among the ordinances of the flesh which were imposed upon Israel till the time of reformation the apostle mentions *διάφοροι βαπτισμοί*, divers baptisms, Hebr. 9, 10. Baptisms or religious ablutions for the purpose of ceremonial purification or consecration were, therefore, by no means a novelty when this epistle was written. On the contrary, they had been common among the Jews for nigh unto 1500 years. For this reason it was not necessary for the apostle to describe or specify these ablutions. His Jewish readers knew what he meant by the expression *διαφόροις βαπτισμοῖς*.

He calls these ritual ablutions *βαπτισμοί*, literally, baptisms. As such they are designated also by other writers. Ecclesiasticus, referring to one of the Mosaic washings, says (34, 30): *Βαπτίζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ, τί ὠφέλεσε τὸ λουτρὸν αὐτοῦ* = "He that is baptized from a corpse, if he touch it again, what availeth his washing?" The Talmud calls them *מִבְּרִיּוֹת*, baptisms. Trypho, the Jew, in Justin Martyr,

and Justin Martyr himself repeatedly calls them "baptisms" when he says: "For what is the use of that 'baptism' which cleanses the flesh and body alone?" And again: "What need have I of that other 'baptism,' who have been baptized with the Holy Ghost?" (Justin Martyr, *Dialogue with Trypho*, a Jew, ch. XIV, p. 104; ch. XXIX, p. 122.) Cyril of Alexandria († 444) says in his comment on Hebr. 9, 10: *Κἄν γὰρ νεχροῦ τις ἤψατο, κἄν λεπροῦ, κἄν γονορροῦνης ἐγένετο, ἐβαπτίζετο καὶ οὕτως ἐδόκει καθαρῖζεσθαι* = He baptized himself, and thus considered himself cleansed. (Opp. 1a, 347; 3, 829; cf. *Nova Patrum Bibliotheca* 3, 119. Delitzsch, *Com. z. Ebr.*, p. 374.) *Maimonides*, the noted Spanish rabbi, 1135—1204, says: "*Baptism* was in the wilderness before the giving of the Law, as it is said, 'Thou shalt sanctify them to-day and to-morrow, and let them wash their clothes,' Exod. 19, 10." (Comment on Hilcoth Isschure Biah, cap. XIII, 1 ff.)

The baptisms imposed on Israel were *διάφοροι βαπτισμοί*, diverse, different, various baptisms. They differed as to *subjects*, inasmuch as some were administered to persons and others to things. The baptisms of persons again differed in reference to the parts of the body to which they were applied as well as to the defilements which they were intended to remove. There were, first, baptisms of hands, secondly, of hands and feet, and, thirdly, of the whole body. Exclusive of the baptisms of things, such as of garments and of the inwards and legs of sacrificial victims recorded Lev. 6, 26—28; 15, 2. 17; 8, 21; 9, 14; 11, 32; 13, 54. 55. 58; Numb. 31, 20 ff., we have found no less than seventeen different baptisms of persons. These we shall now examine, following the order in which they are found in the Pentateuch.

## I.

The baptism of the priests at their consecration (שִׁבּוּץ). Of this we read Exod. 29, 1—9; 40, 12. The fulfillment of this command is recorded Lev. 8, 2—7. Exod. 29, 4 God says to Moses: "And thou shalt wash them, *werachazeta otam*."

This does not necessarily imply that Moses washed them with his own hands. *Rachazeta* may here have a factitive meaning. Comp. Exod. 19, 10, also Homer, *Odyssey*, song 7, v. 296; song 10, v. 450, where it is said that Nausikaa and Circe bathed Ulysses, the meaning being, of course, that these women gave him a bath, caused him to bathe, by showing him the place and supplying him with the necessary means. — Again, Moses washed “them,” *otam*; not merely their hands and their feet, but their person, their body. Comp. Lev. 17, 15. 16. Moreover, he washed them *bammajim*, *i. e.*, in water. *Rachatz*, to wash, with  $\text{ב}$  is used of the fluid in which the washing takes place. (So Fuerst and Gesenius in their Lexicons.) The Authorized Version has washed *in* water Lev. 16, 4. 24. 26. 28; 17, 15. 16; Numb. 19, 8. 19. The water used for this washing of the priests was probably taken from the large bronze laver which stood between the tabernacle of the congregation and the altar of burnt offering, Exod. 30, 17—19; 35, 16; 38, 8; 40, 30—32. In this “holy water,” Numb. 5, 17, the priests were washed, *λούεσθαι*, LXX. The *Hirschberger Bibel* says (Exod. 29, 4): “Dieses Waschen geschah sonder Zweifel auf eine Art und an einem Ort, dass nichts Anstoessiges dabei vorging.” After this ablution, which the Jewish Encyclopaedia (*sub voce* ablution) calls an “immersion of the whole body,” the priests were anointed with sacred, holy oil, Exod. 30, 22—25. Thus Christ, the great High Priest, when entering upon His public ministry, was baptized in Jordan and anointed with the Holy Ghost and with power.

This baptism of the priests at their consecration was a symbol. It signified that before entering the holy place and touching the sacred objects they should cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7, 1. In allusion to this ablution of the priests the apostle says Hebr. 10, 22: “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

## II.

In order to be cleansed from the defilement contracted after their installation, the priests, who ministered barefoot in the holy place of God's presence, were required to wash their hands and their feet when they entered the sanctuary, Exod. 30, 17—21; 40, 30—32.

The Mishna (Tract Yomah [Day of Atonement], ch. IV, p. 64) says: "All days the high priest washed his hands and his feet from the laver, and on this day from the golden pitcher [cyathus, basin]." (New edition of the Babylonian Talmud by Michael L. Rodkinson, vol. VI, sec. 5, p. 64.) Maimonides writes: "On every other day the high priest performed the (ritual) washing of his hands and feet from the laver, like the rest of the priests, but to-day, as befitted his dignity, from a golden pitcher." (Hajad hachazaka [Strong Hand], II. sec., Halacha [trad. law] 5.) We find the same custom among the ancient Greeks and Romans, who used to bathe before sacrifice. (Comp. Iliad, song VI, v. 266 sqq.; Odyssey IV, v. 759; X, v. 182; XII, v. 336. Ovid, Fasti, II, 35. 36. 45. 46.) Plautus says in his play Aulularia III, 6. 43: "Eo lavatum, ut sacrificem." Vergil, Aeneid, B. II, v. 717 ff.: "Tu, genitor, cape sacra manu patriosque penates; Me bello et tanto digressum et caede recenti Attrectare nefas, donec me flumine vivo Abluero;" for me it were wrong to touch them until I have bathed in flowing water.

In the early Christian Church, officiating ministers laved their hands in view of the people immediately before the communion services. (Inter. Cycl. *sub voce*, Ablution.) In the Roman Catholic mass the priest washes his hands (lavabo).

The symbolical meaning of washing the hands and the feet before entering the sanctuary is plain. This act was an emblem of inward purification, a symbol of sanctification; hence its omission involved death, Exod. 30, 21.

David refers to this custom and its symbolical meaning when he says, Ps. 26, 6: "I will wash mine hands in in-

nocency: so will I compass Thine altar, O Lord." And Asaph says, Ps. 73, 13: "Verily, I have cleansed my heart in vain, and washed my hands in innocency."

### III.

If an Israelite had touched the carcass of an animal or had carried any part thereof, he was unclean and had to wash his clothes, Lev. 11, 24—28. 39. 40; cf. 5, 2; 22, 4—6.

The Talmud connects with this custom of washing the clothes the duty of bathing by complete immersion. (Yebamoth [Tract on the Levirate], 46 b. Bachodesch III.) Philo does likewise. (*De Decalogo*, II. IX.) This is a just inference; for Lev. 22, 4—6, where this ordinance is repeated, the clause concerning the duty of washing the clothes is omitted, and in its stead we read: "Unless he wash his *flesh* in water." (See also Numb. 19, 19; comp. with 31, 24.)

The Egyptian law analogous to this law of Moses was even more rigorous, inasmuch as it required a plunge bath after defilement by the touch of a *living* animal that was accounted unclean. Herodotus says: "The pig is accounted by the Egyptians an abominable animal; and first, if any of them in passing by touch a pig, he goes into the river and dips himself (*βάπτει*) forthwith in the water, together with his garments." (History, B. II, ch. 47, p. 138.)

The fact that the Egyptians and other heathen nations of antiquity had religious ablutions similar to those enjoined by Moses gives rise to the question: Who were the imitators, the Jews or the Gentiles? Justin Martyr says: "And the devils (*οἱ δαίμονες*), indeed, having heard this washing (*λουτρόν*) published by the prophet, caused those who enter their temples and are about to approach them [*ipsis*, the gods] with libations and burnt-offerings, also to sprinkle themselves (*δαντίζειν ἑαυτούς*); and they cause them also to wash themselves entirely, as they depart [from the sacrifice], before they go to the sanctuary where their images are. For also this matter of the worshipers' being ordered by the priests to enter the temples,

after taking off their shoes, the demons, learning what happened to the above-mentioned Moses, have given in imitation of these things." (Justin Martyr, *First Apology*, ch. 62, p. 67, St. Louis ed.)

The simplest explanation of this striking analogy seems to be that water, being at all times and among all nations the easiest and most effective medium of purification, was therefore used by all as a natural symbol of ritual cleansing.

#### IV.

The baptism of those who had recovered from leprosy. Lev. 13, 6. 34: "The priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean." (Conf. ch. 14, 8. 9.) We have shown under case III that the custom of washing the clothes was followed by washing the whole body. "The leper washes his clothes and bathes." (Tract Leprosy, ch. XIV, 2. 3. 8.)

Lev. 14, 6—9 (vv. 8. 9; LXX: *λούεσθαι*) we have the law of the leper in the day of his cleansing in detail. The first stage of this cleansing is contained vv. 6. 7. It was of a symbolical nature, signifying the removal of the ethical defilement. The second was one of a bodily nature, consisting of the shaving off of the hair, which were peculiarly liable to be affected by the leprosy, of bathing the body in water, and of washing the clothes. This distinction between symbolical and ethical cleansing and bodily or physical cleansing is pertinent and important, inasmuch as it shows that not the former, but only the latter, namely, the bodily cleansing, is included in the term "diverse washings," for the apostle calls these "ordinances of the *flesh*."

#### V.

The cleansing of the man who had a *καύσος*, who *γονοῦ βλάβης ἐγένετο*, as Cyril says. Lev. 15, 1—13. He had to wash his clothes, and bathe (*λούεσθαι*, LXX) his flesh in water, v. 13. (Tract Blessings, ch. III, 6.)

## VI.

Lev. 15, 16: "And if any man's seed of copulation go out from him" (namely, involuntarily), "then he shall wash all his flesh in water, and be unclean until even."<sup>1</sup>)

## VII.

The cleansing of both parties after copulation. Lev. 15, 18 (literally): "And a woman with whom a man lies with seed of copulation, and they shall wash or bathe in water, and be unclean until the even." Josephus: "Jeder unerlaubte Beischlaf macht unrein; selbst nach geschehener rechtmæssiger Vereinigung zwischen Mann und Weib hat das Gesetz Waschung befohlen." (Antiq. of the Jews, ch. 24. 25, p. 805.) For this reason Moses said to the people before the giving of the Law on Mount Sinai: "Be ready against the third day: come not at your wives," Exod. 19, 15. The priest said to David and his hungry men: "There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women," 1 Sam. 21, 4. And 2 Sam. 11, 4 it is said of Bathsheba: "She came in unto him, and he lay with her, and when she had purified herself from her uncleanness, she returned unto her house." (Trypho, Justin Martyr, ch. 46, p. 145: "To be washed after sexual intercourse.")

## VIII.

The cleansing of females, Lev. 15, 19—27. The cleansing was accomplished by washing the clothes and bathing the body. (Tract Blessings, ch. III, 6. Numb. 31, 23: "in a tank holding 40 seah." Abuda Zara [Idolatry], ch. V, vol. X, p. 165.)

## IX.

On the day of atonement the high priest "washed his flesh" (*λούεσθαι τὸ σῶμα*, LXX) in water in the holy place at the beginning and at the conclusion of his solemn ministra-

1) If he has gone down into the water (to bathe), and can go up, and recite the Shemah before the sun shines forth, he is to go up, dress, and recite it. (Tract Blessings, ch. III, 4.)



tions, Lev. 16, 4. 24. In later times he bathed five times. The Mishna says (Tract Yomah [Day of Atonement], ch. III, p. 42): "On this day the high priest bathes five times, and washes his hands and feet ten times. All these ablutions are taken within the sanctuary, over Beth Haparva, except the first. A screen of linen (byssus) was placed between him and the people." (p. 43.) "He undressed, went down, and dived. After he had come out again, and wiped himself" (dried himself with a sponge?), "the garments of cloth of gold were brought to him, which he put on, and then washed his hands and feet." (Talmud, Rodkinson, vol. VI, pp. 42. 43.)

## X. XI.

The man who had led the scapegoat into the wilderness, and likewise the man who had carried forth without the camp the bullock for the sin-offering and the goat for a sin-offering, were required to wash their clothes, and to bathe (λούεσθαι) their flesh in water, Lev. 16, 26—28.

## XII.

Lev. 17, 15. 16: "Every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity."

## XIII.

The baptism of the Levites at their consecration. Numb. 8, 5—7. 21. They were sprinkled with  $\text{מֵי הַתְּהֵאֵפֶת}$ , water of sin, Luther;  $\text{ὕδωρ ἄγνισμοῦ}$ , LXX, *i. e.*, water with which to purge from sin.

Although it is not expressly stated that the Levites bathed themselves in water at their installation, there are three reasons which render it probable that they did so: 1) It is said that they washed their clothes. We have seen that this was accompanied by washing the body. 2) It is said that they shaved all their flesh, and made themselves clean. From the parallel

passage, Lev. 14, 8. 9, we learn that this custom was followed by bathing the body in water. 3) V. 15 we read: "After that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering." Accordingly, the Jewish writers enumerate the cleansing of the Levites among the cases in which the Mosaic Law requires immersion of the whole body. (Jew. Enc., s. v. Ablution.)<sup>2)</sup>

While the Levites shaved their whole body only at their consecration, the Egyptian priests did so every third day. The passage in Herodotus from which we have this information is interesting and will bear quotation. Herodotus says: "They (Egyptians) are religious excessively beyond all other men, and with regard to this they have customs as follows:—they drink from cups of bronze and rinse them out every day, and not some only do this but all: they wear garments of linen always newly washed, and this they make a special point of practice: they circumcise themselves for the sake of cleanliness, preferring to be clean rather than comely. The priests shave themselves all over their body every other day, so that no lice or any other foul thing may come to be upon them when they minister to the gods; and the priests wear garments of linen only and sandals of papyrus, and any other garment they may not take nor other sandals; these wash themselves (*λοῦνται*) in cold water twice in the day and twice again in the night; and other religious services they perform (one may almost say) of infinite number" (*μυρίας, ὡς εἰπεῖν, λόγῳ*). (History, B. II, ch. 37, p. 132.)

#### XIV.

The baptism of the priest and of the two laymen who had prepared the ashes of the red heifer. These had to wash their clothes in water, and bathe their flesh in water, Numb. 19, 7—10.

2) Tract Leprosy, ch. XIV, 4: "Three persons must shave, and they are shaved by legal command, the Nazarite, and the leper, and the Levites; and all these, if they be shaved without a razor, or were left with two hairs, did nothing."

## XV.

The baptism of the Israelite who touched the dead body of any man, or a bone of a man, or a grave, or entered a house where a corpse lay, Numb. 19, 11—22.

This ordinance was intended to show the Israelites the vile, abominable nature of sin, the fruit and ultimate consequence of which is death and corruption.

The action with the dissolved ashes of the red heifer was an *atonement* for the defilement caused by death; for v. 9 the ashes of the red heifer are expressly called a sin-offering, **אֵשֶׁת חַטָּאת**; ditto v. 17. The fact that the unclean person was sprinkled with water which contained a mixture of these ashes of a sin-offering symbolized that the atonement was applied to him. The second part of the rite, *viz.*, his bathing in water, was properly a baptism, wherefore Eccles. says: “*Βαπτίζόμενος ἀπὸ νεκροῦ*, being baptized from the dead,” etc., 34, 30.

This baptism was used by the whole Israelitic army after the victory over Midian, Numb. 31, 21—24, where the sprinkling is not mentioned! The passage quoted on p. 222 from Vergil furnishes a heathen analogy.

## XVI.

Purification from an uncertain murder, Deut. 21, 1—9. The elders from the nearest city washed their hands in water over the slain heifer, saying, “Our hands have not shed this blood, neither have our eyes seen it,” v. 6.

Thus Pilate, the heathen governor, “took water, and washed his hands (*ἀπενίψατο*) before the multitude, saying, I am *innocent* of the blood of this just person: see *ye* to it,” Matt. 27, 24.

## XVII.

Cleansing from a nocturnal accident, dem “des Nachts was widerfahren ist,” Deut. 23, 10. 11. The unlucky person was required to go abroad out of the camp until even and wash himself in water. The religious reason is given Deut. 23, 14: “For the Lord, thy God, walketh in the midst of thy camp, to

deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that He see no unclean thing in thee, and turn away from thee." (Frazer, *Golden Bough*: Black Men of New Zealand and Australia.)

Now, these ritual washings are designated by the verb רָחַץ. The LXX has λούεσθαι. *Rachatz* and λούεσθαι are not modal words; they simply mean to wash or bathe, without indicating the mode of washing or bathing. But as the primitive mode of washing, in nations of warm or temperate countries, is usually by immersion, and as the Jews were a primitive people who lived in a warm country, it is but natural to assume that they usually performed their religious ablutions by immersion.

Again, David says (Ps. 51, 2. 7): "Wash me thoroughly — *kabb'sceni* — from mine iniquity, and cleanse me from my sin. . . . Purge me with hyssop, and I shall be clean: wash me — *tekabb'sceni* —, and I shall be whiter than snow." This is evidently an allusion to the cleansing from leprosy recorded Lev. 13. 14. In that Mosaic ordinance we have the word *rachatz*, wash or bathe; here David uses in its stead *kabas* = waschen, walken (der Kleider), welches durch Treten geschieht. (Fuerst.) *Kabas*, therefore, implies immersion. Hence *rachatz*, its synonym, also implies immersion. (Cf. Numb. 31, 23. 24.)

Again, not only *kabas*, but also טָבַל, to dip, plunge, immerse, expresses the idea contained in *rachatz*. This is evident from 2 Kings 5, 10, compared with v. 14. In v. 10 Elisha says to the Syrian leper, Naaman: "Go and wash — *rachazeta* — in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." And v. 14 we read: "Then went he down, and *dipped* himself seven times in Jordan, according to the saying of the man of God," טָבַל, ἐβαπτίσατο, taufete sich. The prophet had said, *Rachazeta*, wash; and in accordance with this command Naaman טָבַל, dipped himself. Hence *rachatz*, to wash, implies *tabal*, to dip. *Tabal* occurs fifteen times in the Old Testament (Gen. 37, 31; Exod. 12, 22; Lev. 4, 6. 17; 9, 9; 14, 6. 16. 51; Numb. 19, 18; Deut. 33, 24; Ruth 2, 14;

1 Sam. 14, 27; 2 Kings 5, 14; 8, 15; Job 9, 31; cf. Ezek. 23, 15). In fourteen of these fifteen instances Luther translates it *tunken*; only here, 2 Kings 5, 14, he renders it *taufete sich*. He saw in this washing of Naaman a foreshadowing of Holy Baptism. (See his exposition of Ps. 122.)

The Talmud calls the Levitical washings *Tebilim* (Tract Taanith [Fasting], vol. VIII, ch. II, p. 41; Berachoth [Blessings], ch. III, sec. 6; Pesachim [Passover], vol. V, ch. VIII; Chagiga [Feast-Offering], ch. III, sec. 1. 2. 3; vol. VI, pp. 44. 48;<sup>3)</sup> Leprosy, ch. XIV, sec. 3), from *tabal*, to dip, and describes them as immersions. One or two quotations may suffice: "R. Ada bar Ahabha said: 'A man who is guilty of sin, and makes confession, and does not turn from it, to whom is he like? To a man who has in his hands a defiling reptile, who, even if he immerses in all the waters of the world, his baptism avails him nothing; but let him cast it from his hand, and if he immerses in only forty seah of water [about 120 gallons], immediately his baptism avails him.'" (Taanith [Fasting], ch. II; quoted by Edersheim, *Life of Jesus*, vol. I, ch. XI, p. 273. See also Rodkinson, vol. VIII, p. 41.) — "As a legal diving-bath purifies the unclean, so does the Holy One, blessed be He, cleanse Israel." (Mishna, ch. VIII; Tract Yomah. Rodkinson, vol. VI, p. 132.) Justin Martyr, in his *Dialogue with Trypho*, a Jew, ch. XIII, also describes the Old Testament baptisms as immersions. And the *Jewish Encyclopedia* calls the Levitical bath of the whole person in water "immersion of the whole body." (*Sub v. Ablution.*)<sup>4)</sup>

Finally, since the Rabbis trace their traditional baptism

3) Everyone charged by the words of the Law to enter water renders unclean holy things, and is prevented from entering the temple. (The Heifer, ch. XI, 4—6.)

4) *Mishna*, Tract Hagiga (Holocaust), ch. III, vol. VI, p. 44: "A mourner, before the burial of the dead (who has not defiled himself yet on the dead), and one who lacks atonement, need dipping in a legal bath for sacred things, but not for heave-offering." (Gemara, p. 48.) "Why so? Because they were under restriction, the sages ordained that they shall dip." (p. 48.)

of proselytes to the baptisms recorded in Moses, it is probable that they also adopted the *mode* of these Mosaic baptisms when they baptized converts to Judaism. Now, what was the mode of proselyte baptism? Our sainted Prof. Lange said in his comment on Matt. 3: "Baptism was then performed at day-time by immersion of the whole person. While standing in the water, the proselyte was instructed in certain portions of the Law. Whole families were thus baptized, including infants. John's baptism was similar to this of the Jews in outward form." The *Pulpit Commentary*, ad Matt. 3, 1, says: "The law for the baptism of a proselyte was: 'They bring the proselyte to baptism, and when they have placed him in the water, they again instruct him in the weightier and lighter matters of the Law, which, being heard, he plunges down and comes up, and behold, he is an Israelite in all things.'" Edersheim, a converted Jew, writes (*Life of Jesus the Messiah*, vol. II. Append. XII, p. 745 f.): "The person to be baptized, having cut his hair and nails, undressed completely [the baptism was performed in private], made fresh profession of his faith before what were designated 'the fathers of the baptism' (our god-fathers), and then immersed completely, so that every part of the body was completely touched by the water." Smith's *Bible Dictionary*: "The proselyte was placed in a tank or pool, up to his neck in water," etc.

Perhaps Luther had this custom in view when he wrote his letter (July 9, 1530) to Heinrich Genesisius, pastor at Ichtershausen, who had asked him how a Jewess was to be baptized. Luther writes: "Gnade und Friede im Herrn! Ohne Not ist's, lieber Herr Pfarrherr, Euch zu erinnern, dass Ihr die Person, so getauft soll werden, zuvor eine Zeitlang fleissig unterweiset, was die Summa sei der zehn Gebote, des christlichen Glaubens und Vaterunsers; item, was die Taufe sei, was sie nuetze und bedeute. Soviel aber die oeffentliche Taufe belanget, lasse ich mir gefallen, dass sie mit Tuechern bedeckt, wie das Weibervolk im Bade, in einer Wanne im Wasser, bis an den Hals reichend, mit dem Badtuch angetan sitze, ich

wollte auch, dass die Wanne mit Tapeten behaengt, ganz bedeckt waere, wie ein Schweissbad in Haeusern gewoehnlich, und vom Taefer mit dem Haupt dreimal ins Wasser getaucht wuerde mit den gebracuehlichen Worten, als naemlich: Ich taufe dich im Namen des Vaters und des Sohnes und des Heiligen Geistes, Amen." (St. Louis Ed. X, 2146 f.)

We have stated that Jewish tradition traces the baptism of proselytes to the baptisms enjoined on the Jews by Moses, and that it is probable, therefore, that the mode of both baptisms was the same. If such was the case, then the mode of the various Mosaic baptisms was immersion. That is the belief to which the foregoing considerations must lead an impartial investigator.

But at the same time they bring home to our mind the *burdensomeness* of the baptismal ordinances "imposed upon" the people of God in the Old Testament. Together with the other carnal ordinances mentioned by the apostle in this verse they were indeed "a yoke" of which St. Peter says (Acts 15, 10) that neither their fathers nor they were able to bear it. From this heavy yoke our great High Priest has delivered us and has given us that washing of regeneration which "works forgiveness of sins . . . declare." Therefore: Hebr. 10, 22.