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## “HOW OLD IS MAN?”

The antiquity of man is discussed in an article recently contributed by Theodore Roosevelt to the *National Geographic Magazine*.<sup>1)</sup> The article purports to give a brief summary of that which has been ascertained by anthropological science in answer to the question, “How old is man?” and by reason of the distinguished name of its author has received wide attention. Mr. Roosevelt intends to trace the prehistory of man, “the history of his development from an apelike creature struggling with his fellow-brutes.” He refers to a past geologic age, when “man was slowly developing from the half-human to the wholly human,” “from a strong and cunning brute into a man having dominion over all brutes, and kinship with worlds lying outside and beyond our own,” and intends to summarize “all that has been discovered and soundly determined” since Darwin wrote his *Descent of Man*. Mr. Roosevelt refers with undisguised disdain to those who once “disbelieved in the antiquity of man,” and his article leaves no doubt in the reader’s mind that in the opinion of Mr. Roosevelt this disbelief in the evolutionistic thesis concerning the origin and ancestry of man has been amply proven unfounded by the facts. His assertions are made with a calm emphasis, which cannot fail to impress the unsophisticated reader. We are invited to consider “man as he was up to the end of paleolithic times.” “*The records show that man has lived in France for at least 100,000 years.*”

The illustrations which accompany the article add to the

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1) February, 1916: “How Old Is Man?”

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## MODE OF BAPTISM.

In order to treat of the mode of Baptism intelligently, it is necessary to begin with the Old Testament. We would not expect to find the word baptism, or to baptize, βαπτίζειν, in the Hebrew Old Testament; the Mosaic rites of cleaning are denominated "purifications," and this word occurs occasionally in the New Testament.

That the word *baptism* is applicable to these Mosaic purifications is shown by Heb. 9, 9. 10: "Which [Tabernacle]

was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings (*βαπτισμοῦς*), and carnal ordinances, imposed on them until the time of reformation." So here we have the term *divers baptisms* associated with Mosaic regulations on meats and drinks and carnal ordinances in such a way that the reader is supposed to have well understood what was meant. They self-evidently consisted in "washings," as the word *βαπτισμοῦς* is very properly rendered in both the Authorized and the Revised Version. The Septuagint translation of the Old Testament (ca. 285 B. C.) renders these rites of cleaning, occurring mainly in the Pentateuch, *purifications*, *καθαρισμοῦς*, and the Jews of the time of Jesus used the word *baptism* for this term, as shown by the passage given, and which appears also from John 3, 23. 26: "There arose therefore a questioning on the part of John's disciples with a Jew about *purifying*, *περὶ καθαρισμοῦ*. And they came unto John and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same *baptizeth*, and all men come to Him." (Revised Version.) The matter in dispute related to "purification," to the relative value of Christ's and John's baptism. If Christ's baptism was by the Jews called a purification (washing), then the purifications of the Jews could be called and were called baptisms in a linguistic sense.

So we are fully justified in speaking of the *baptism* of various objects in the Old Testament—1) of the Levites, 2) of the priests, 3) of persons and things defiled, 4) of recovered lepers, and 5) of sacred objects.

1. Of the baptizing or purifying of the *Levites* we read Num. 8, 6. 7: "Take the Levites from among the children of Israel and *cleanse* them. And this shalt thou do unto them to *cleanse* them: *Sprinkle* the water of expiation on them," etc. This ceremonial cleansing was performed by sprinkling with prepared water. (Comp. Num. 19, 1—10.) In the water

thus used for ceremonial purification there was a figure of the water used in Holy Baptism, and the sprinkling harmonizes very nicely with our present mode of baptism, being symbolical of cleansing. I have before me a pamphlet published by a Baptist denomination, in which I see the heading: "The Symbolism of the Scriptures [meaning immersion] Is Meaningless without Immersion." We let the reader judge, and ask him to keep this thought before him as we go to other instances. We, of the Lutheran Church, do not emphasize the *symbolism* of the rite of Baptism, but we can safely say that the conception of *sprinkling* and *washing*; as indicative of ceremonial and *moral* cleansing, occurs far oftener in Holy Writ than that of *immersion*.

2. Of the "baptism" of *priests* we have an account Ex. 29, 14. 21: "And Aaron and his sons thou shalt bring unto the door of the tent of meeting, and shalt wash them with water." This washing was of course *ceremonial*, not for the purpose of physical cleanliness. "And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments with him." It will be found, on reading the entire section, that the official vestments, consisting of the coat, the robe of the ephod, and the breastplate, were put on, likely for the first time, after the baptismal or ceremonial washing and before the sprinkling with blood from the altar. Note that no reference is made to *immersion*, but that the *sprinkling* is again indicative of purifying.

3. The "baptizing" of *persons or things defiled* is mentioned Num. 19, 17—20. A dead body was a symbol of sin; contact with it meant defilement. The rite of purification was a "baptism" performed by sprinkling the person or thing with water duly prepared. This was one of the "divers washings," or baptisms, mentioned Heb. 9, 10, and by no means implies immersion.

4. "Baptism" of *recovered lepers* is spoken of Lev. 14, 7—9: "And he [the priest] shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." (R. V.) Leprosy was one of the most expressive symbols of sin, and the purification from this defilement was a symbol of the removal of guilt. The mode of ceremonial cleansing strikingly resembles that of the defilement contracted by touching the dead. Sprinkling and washing—not immersion—are the methods enjoined.

It is also claimed that "proselyte Baptism, among the Jews, was administered to converts among the heathen on their admission to the Jewish Church; in the case of male subjects after their circumcision, and in the case of female subjects without any initiatory rite. It was administered also to the children of proselytes, equally with circumcision, and extended to those of both sexes." (*Theol. Medium*, Vol. III, p. 68.)

5. In regard to the *baptism of sacred objects* we refer to Lev. 16, 14—19. The mercy-seat and the altar were to be cleansed, or purified, by the sprinkling of blood on them and before them, in order to "cleanse and hallow it from the uncleanness of the children of Israel." In this section the priest is told four times to *sprinkle* of the blood, this *sprinkling* is symbolical of cleansing, not *immersion*. The idea of ceremonial cleansing (symbolical of spiritual cleansing in many instances) by *sprinkling* was familiar to the Jew; but to connect this idea with *immersion* must have been novel and strange to him. And yet we are told: "The symbolism of the Scriptures is meaningless without immersion."

In the light of what has been said, let us turn to the Greek terms βαπτίζω and βάπτω.

The latter word occurs in the New Testament but four times, *without any reference to Baptism*, in Matt. 26, 23; Luke 16, 24; John 13, 26; and Rev. 19, 13. In these instances it is translated by the word *dip*; in Rev. 19 the Revised Version has "sprinkle with."

Speaking of the word βαπτίζω, we find in Liddel & Scott's unabridged Greek lexicon that, while he gives as first meaning "to dip" and as second "to draw wine by dipping," he, in third place, recognizes a distinct meaning for New Testament usage, viz., "to baptize," giving a number of instances, and letting the reader form his own conclusions as to the *mode*.

Right here we point to the glaring inconsistency of Baptists, who limit *baptizo* to its *first* meaning and always harp on that, while, for instance, in English they cannot but admit that a word may have half a dozen meanings, each of which is in place in its proper connection. Says a writer: "But to multiply words on a point so plain would be needless, had not so much stress been laid on the supposed original meaning of this word (*baptizo*). It is, therefore, too plain to be denied that words do often so far depart from their primitive meaning as entirely to leave the original idea, and that the secondary senses of a word are often by far the most numerous and important."

What the writer says we all know to be true. By way of illustration take the word "prevent." Its first and original meaning (according to its Latin derivative), as used in the Authorized Version, is "to come before, act in advance of" (*Standard Dictionary*), and appears in such passages as, "When Peter was come into the house, Jesus *prevented* him" (*i. e.*, accosted him first), Matt. 17, 25. Again, "Thou *preventest* him with the blessings of goodness" (*i. e.*, by sending the blessings before the desire is expressed), Ps. 21, 3. To express this obsolete sense of prevent we now use such words as "anticipate" or "forestall." How ungrammatical, yea, how silly it would be to insist on the original meaning of "prevent," to the exclusion of all others; and yet, this is what the Baptists do, and want us to do, with the word "baptize." We could follow the same line of argument with the words "conversation," "charity," and others, when looking to their meaning in the Authorized Version and at the present time.

Let us look to a few instances of the use of the verb *to baptize* (βαπτίζειν) in the New Testament.

Mark 6, 4 we read: "And many other things there be which they have received to hold, as the washing (βαπτισμούς, the baptisms) of cups and pots, brazen vessels, and of tables" (or couches, κλιῶν). Dr. Woods says: "The *baptism*, or ceremonial purification, of cups, and pots, and brazen vessels, and couches was, doubtless, performed in different ways. Cups and pots and brazen vessels might, possibly, be immersed all over in water, though this is not probable. But to suppose that beds or couches were immersed in the same way, would be unreasonable, especially since the prescribed modes of ceremonial purification, and indeed the most common mode, was the *sprinkling of consecrated water*." This plainly shows that in the New Testament the word *baptizo* simply implies the application of water, without reference to the mode of application. In that same connection, Mark 7, 4, it reads: "And when they [the Pharisees] come from the market, excepting they *wash*" (literally, "baptize themselves," βαπτίζονται), "they eat not." Would any Baptist seriously contend that the Pharisees *immersed* on each of these occasions? Their houses offered no facilities for this, nor were the Mosaic instructions to that effect, as we have shown. The Revised Version has the reading: "Except they bathe themselves." In the same verse they translate the word *baptismous* with *washings*. The word *bathe* today seldom implies *total* immersion. We speak of *towel-baths*, where the conception of immersion is excluded, and even in the tub-bath the head is seldom wholly immersed.

Another instance. The "baptism" of the Israelites when crossing the Red Sea was by *sprinkling* and not immersion. 1 Cor. 10, 2 it reads in both the Authorized and the Revised Version: "And were all baptized unto Moses in the cloud and in the sea." Paul does not speak of the Sacrament of Baptism, but merely of the application of water. Were the Israelites immersed? Wm. Campbell's New Testament, as well as the

Baptist construction, has it: "And were all *immersed* into Moses in the cloud and in the sea," which contradicts history, and is an imposition on the intelligence of the public. Moses says in so many words: "And the children of Israel went into the midst of the sea *upon the dry ground*; and the waters were a wall unto them on their right hand and on their left." (Ex. 14, 22. R. V.) The Egyptians, who followed, were "immersed." Of the Israelites the apostle says in that connection: "Our fathers were all, under the cloud." (1 Cor. 10, 1. R. V.) This clearly indicates the mode of their baptism.

We find *baptism* mentioned 1 Pet. 3, 20, 21: "Who before time were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even Baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Some think that baptism in this connection is closely allied in thought with immersion. We fail to see that connection. Neither the ark nor those in it were immersed; in fact, immersion, or submersion, meant death to the wicked of that day. It reminds us of the Egyptians in the Red Sea. Those in the ark were saved "through water," because the water *bore the ark aloft*, while the water *submerged* those who perished.

Some think that baptism is symbolical of the death, burial, and resurrection of Christ, and they appeal to Rom. 6, 3—5 and Col. 3, 11, 12. "Therefore we are buried with Him by Baptism into death." "Buried with Him by Baptism." Let us see. If *burial* is to be a symbol of *Baptism*, then it ought to read, Buried *into water*, not, *into Christ*. Our Baptist friends do not pretend to immerse into Christ, but into water. Again, Christ's burial was not, a subterranean immersion, so to speak. His body was placed in a tomb hewn out of a rock, practically *above ground*. The fact is, the apostle in these passages is not teaching or speaking of the mode of baptism, but



wishes to inculcate the great truth that, as Christ died for our sins and rose again for our justification, so we through Baptism should be dead to sin (the buried are considered dead) and rise again to a new spiritual life. Read the connection, and you will find this to be true. Let us emphasize once more that the Bible throughout prefers sprinkling to immersion as a symbol of cleansing. Is. 52, 15 it is predicted of the Messiah: "So shall He sprinkle many nations"; and Ezek. 36, 25: "Then will I sprinkle clean water upon you, and ye shall be clean." In Joel 2, 28 *pouring*, not immersion, is the figure employed: "I will pour out My Spirit upon all flesh." This had its fulfilment on the day of Pentecost. Of this day the Lord told His disciples: "Ye shall be *baptized* with the Holy Ghost." (Acts 1, 5.) On this occasion they were not *immersed* in the Holy Ghost, but He "sat on each of them" (Acts 2, 3).

We could turn to the instances of baptisms in the New Testament, and show that sprinkling or pouring was the *likely* mode. (Cf. Acts 2, 41; 10, 44—48; 16, 32—35; 8, 38. On the mode of John's baptism compare Acts 1, 5.)

Incidentally we call attention to the different modes of immersion. Some submersionists hold that a single plunge under water suffices; others, like the Greek Church, contend that trine immersion is absolutely necessary. The Dunkards insist on an entire triple immersion by a forward motion of the subject; but Rev. Campbell, the founder of the "Christian" denomination, says: "We must dip only once, and the motion must be backwards." Mormons immerse the living for the benefit of their dead friends.

We do not claim to have exhausted the subject, but put our remarks down in writing by request. A. W. MEYER.

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