

**THE SCRIPTURAL
MODE OF
CHRISTIAN BAPTISM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649383504

The Scriptural mode of Christian baptism by G. W. Hughey

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

G. W. HUGHEY

**THE SCRIPTURAL
MODE OF
CHRISTIAN BAPTISM**



REV. G. W. HUGHEY, A.M., D.D.

THE SCRIPTURAL MODE
OF
CHRISTIAN BAPTISM

BY

REV. G. W. HUGHEY, A.M., D.D.,

ST. LOUIS CONFERENCE, METHODIST EPISCOPAL CHURCH.

AUTHOR OF

"POLITICAL ROMANISM," "CHRISTIAN RULE OF FAITH," "INGERSOLLISM,"
"BAPTISMAL REMISSION," "INFANT BAPTISM," "DIVINE AUTHOR-
ITY OF THE CHRISTIAN SABBATH," "WOMEN IN THE GENERAL
CONFERENCE," "REMARKABLE EXPERIENCES, INCI-
DENTS, AND ANSWERS TO PRAYERS," "FREE-
DOM FROM SIN," ETC., ETC.



1907.

Copyright 1907, by
REV. G. W. HUGHEY, A.M., D.D.,
Galena, Mo.

CONTENTS.

INTRODUCTION.

Christianity a Universal Religion.

Hence the probability that its rites, ceremonies, and sacraments would be of universal application, pp. 13-16. A Baptist minister's idea of the unphysiological character of immersion and its inapplicability to all classes and conditions of the human race, pp. 16-23.

CHAPTER I.

The Position of Immersionists.

The grounds on which they predicate their claim for immersion, pp. 24-25. The want of agreement among immersionists in regard to the meaning of *baptidzo*, p. 25. Carson and Campbell's position, pp. 25-26. Gale, Morrell, Cox, and Fuller's position, pp. 26-27. Conant's position, p. 28.

CHAPTER II.

Our Position on the Meaning of "Baptidzo."

Dr. Dale's position, p. 30. Drs. Carson and Hinton on use, pp. 31-32. Dr. Dwight, pp. 31-32. Dr. Albert Barnes, p. 32. Prof. Porson, p. 32. Dr. Richard Robinson, pp. 32-33. Dr. Gale, p. 33.

CHAPTER III.

"Bapto," the Root of "Baptidzo," and the Lexicons.

Classical and Scriptural usages, p. 34. The lexicons, pp. 35-36. Classical use: Homer, pp. 36-37; Æschylus, p. 38; Aristophanes, p. 39; Hippocrates, pp. 39-40; Plato, p. 40; Alcibiades, p. 41; Aristotle, p. 41; Diodorus Siculus, p. 41; Plutarch, pp. 41-42; Marcus Antoninus, p. 42. Carson's classical examples, pp. 43-44. His Scriptural examples, pp. 44-46. Daniel 4: 33 and 5: 31, p. 47. New Testament use, pp. 47-48. Greek fathers, pp. 48-49.

CHAPTER IV.

"Baptidzo"—The Lexicons.

Carson's admission, pp. 51-52. The testimony of the lexicons, pp. 52-60. Liddell and Scott, pp. 60-63.

CHAPTER V.

The Testimony of Commentators, Critics, and Scholars.

The commentators, pp. 64-65 Critics and scholars, pp. 65-70.
The cyclopedias, pp. 70-71.

CHAPTER VI.

The Classical Use of "Baptidzo."

Dr. Carson on use, pp. 72-73. Dr. George Campbell on use, pp. 74-76. Dr. Hinton on use, p. 77. Dr. Carson's classical examples, pp. 74-80. Dr. Conant's examples, pp. 82-97

CHAPTER VII.

*The Use of "Baptidzo" and "Baptismos" in the Septuagint, the
Apocrypha, and the New Testament Where John's
Baptism and the Christian Ordinance
Are Not Spoken of.*

Dr. Hinton, p. 99. Second Kings 5:14, pp. 100-101. Judith 12:7, pp. 104-106. Baptism from a dead body, The Wisdom of Sirach 34:40, pp. 107-111. New Testament use: Hebrews 9:10, p. 111; First Corinthians 10:1-2, p. 113. How was this baptism performed, pp. 115-117. Rev. J. K. Speer's acknowledgment, p. 117. Luke 11:38 and Mark 7:3, p. 118. Mark 7:4, pp. 119-121. Christ's baptism of sufferings, Mark 10:38-39 and Luke 12:50, pp. 122-125.

CHAPTER VIII.

The Force and Meaning of the Prepositions Used with "Baptidzo."

The meaning of *eis*, pp. 127-129. The meaning of *en*, pp. 129-130. The meaning of *ek*, pp. 130-131. The meaning of *apo*, p. 132.

CHAPTER IX.

*The Use the Early Greek and Latin Fathers Made of "Baptidzo"
and "Baptismos."*

The Greek use, p. 133. Mr. Campbell on *duplo*, pp. 133-134. Dr. Conant's examples from the Greek fathers, pp. 134-137. Examples from Prof. Moses Stuart, p. 137. Conant's examples from Latin fathers, pp. 138-140.

CHAPTER X.

John's Baptism.

The baptism of John, p. 141; in Jordan, p. 142; in Bethabara, pp. 142-143. J. S. Sweeney on "in Bethabara," pp. 143-144. Bethabara the ferry-boat, pp. 144-145. The length of John's ministry, pp. 145-146. Sprinkling the uniform practice among the Jews through all their history, pp. 146-151. "Straightway out of

the water," p. 152. *Apo* in Matthew 3:16 and Mark 1:10, p. 152. "Away from the water," p. 153. Baptism in Enon, p. 154. John baptized *with* water, p. 155. Meaning of *en*—its use in the New Testament and Septuagint, pp. 156-157. Immersed in the Holy Ghost, p. 158. Baptism of the Holy Ghost, how performed, pp. 159-160. Mode or action the same in the baptism of the Holy Spirit and that of water, Campbell's position, pp. 161-162.

CHAPTER XI.

Apostolic Baptism.

The three thousand on the day of Pentecost, pp. 163-165. The Ethiopian eunuch, pp. 165-168. Prof. Moses Stuart on the case, pp. 169-172. Plain facts in the case, p. 172-174. Paul's baptism in the house standing up, p. 175. The baptism of Cornelius, his household, and his friends, pp. 176-177. The baptism of Lydia and her household, pp. 178-179. The baptism of the jailer and his family, pp. 180-182. The unity of the mode of the baptism of the Holy Spirit and of water, pp. 182-184.

CHAPTER XII

Buried in Baptism.

Two baptisms permanent in the Church of God—the baptism of the Holy Spirit and the baptism of water, pp. 185-187. Buried into Jesus Christ—into His death, pp. 188-189. Prof. Moses Stuart on Romans 6:1-6 and Colossians 2:11-12, pp. 191-193. Baptism does not represent death, but life, pp. 195-196.

CHAPTER XIII.

Baptism a Washing.

A washing not an immersion, pp. 198-199. Dr. Fairfield on bathing, pp. 200-203. Mr. Hazard and the Jewish rabbi, p. 204. Washed in the blood of the Lamb, pp. 205-206. The real washing from sin is done by sprinkling, pp. 207-208.

CHAPTER XIV.

One Lord, One Faith, One Baptism.

Ephesians 4:2-6, p. 209. First Corinthians 12:13, p. 210. The charge that we practice three baptisms, pp. 211-212. Braden and Hughey debate, p. 212.

CHAPTER XV.

History of the Mode of Baptism.

Dr. Mosheim's statement, p. 213. Remarks on the statement, pp. 213-214. Professor W. G. Williams' statement, p. 214. Monumental history of ancient baptism, pictures of ancient baptism and

ancient baptismal fonts, p. 215. Dr. Richard Robinson, of Cambridge, Eng., Baptist, pp. 215-216. Remarks on Dr. Robinson, pp. 217-218. Mr. Cote on baptism and baptisteries, pp. 219-221. Picture of the baptism of Christ in the Chapel of the Baptistery in the Catacombs, pp. 223-224. Other pictures of the baptism of Christ, pp. 225-226. Other baptisms, p. 228. The baptism of Romanus by St. Lawrence, p. 229. Other baptisms outside of churches, p. 231. Baptism of Constantine the Great, p. 232. Baptism of the Lombard king and queen, p. 233. Remarks on these pictures, pp. 233-235. Lactantius, p. 235. Aurelius Prudentius, p. 235. Paulinus, Bishop of Nola, p. 236. St. Bernard, pp. 236-237. Testimony of the twelfth century, p. 237. Baptismal fonts, p. 237. Evidence from the Catacombs, pp. 237-238. Baptized with his own tears, p. 239. Justin Martyr, pp. 240-243. Teachings of the Twelve Apostles, p. 244. Barnabas, p. 245. Similitudes of Hermas, p. 247. Irenæus, p. 248. Clement of Alexandria, p. 249. Tertullian, p. 254. On tradition, pp. 255-256. On baptism by sprinkling, pp. 257-258. Tertullian's use of *tingo*, definitions by the lexicons, pp. 260-262. Cyprian, p. 264. He declares sprinkling valid baptism and Scriptural, pp. 264-266. Origen, p. 267. Eusebius, p. 268. Basilades baptized in prison, p. 268. Panegyric on the Church at Tyre, p. 269. Augustine, p. 269. Sozomen, pp. 270-272. Gennadius, p. 273. Severus, p. 274. Modern Greek Church, pp. 274-275. Rev. Pliny Fisk, p. 275. Dr. Kurtz, p. 276. The Waldenses, p. 276. Christians of Mesopotamia, p. 277. Descend into the water, p. 278. Practices during the Dark Ages, p. 278. The claim of immersionists that unimmersed persons were inhibited holy orders, pp. 278-279. Novatian, pp. 279-280. The early Church not an immersionist Church, p. 281. How immersion was introduced, pp. 282-283.