

spirits, are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scripture.

*Confession*, Chap. I: X.

And thus we turn to a consideration of the Mode of Baptism as taught in the Scriptures.

### **Evidence Relevant to the Scriptural Mode of Baptism**

We shall examine four lines of evidence relevant to this question: (1) Grammatical Considerations; (2) Historical Considerations; (3) Practical Considerations; and (4) Theological Considerations.

#### *Grammatical Considerations*

*Usage of relevant words in the classical Greek of 450 BC.* Edmund B. Fairfield in his work *Letters on Baptism* (p 22) notes the general usage of the word *baptizo* in the classical Greek literature which has survived. In one hundred and fifty-nine passages he discovers the following:

... twenty times it was used of a ship that was going to the bottom of the sea; eighteen times of one sinking or drowned as a result of his immersion; nineteen times of dipping into oil; six times of plunging something, as a sword, into the human body; of land overflowed by water twice; of the difficulty of sinking things into very salt[y] water, four times; of dipping into milk, vinegar, wine, honey, wax, fire, ointment, etc., twenty times ...

Besides these, about seventy examples are given of its figurative use of being sunken or overwhelmed in cares, debts, ignorance, sleep, passion, drunkenness, taxes, crimes, vices, sorrows, afflictions, calamities, punishments, difficulties, etc.; *every time in a bad sense.*

This testimony to the usage of *baptizo* in the classical Greek is confirmed by all major lexicons, including Thayer's and Arndt and Gingrich, which respectively define *baptizo* as "to dip repeatedly, to immerge, submerge" and to "dip, immerse."