

unessential. The only necessary thing is to make such an application of water to the person, as shall render the act significant of the purification of the soul.

Systematic Theology, Part III, Chap. XX, p 526

Usage of relevant words in the writings of Josephus. Josephus, a Jewish historian writing late in the first century AD, uses *baptizo* in the classical sense, i.e., "to dip, immerse, submerge, plunge," and in a figurative sense, "to overwhelm."

Usage of relevant words in the Greek Papyri. Moulton and Milligan, in their massive work, *The Vocabulary of the Greek Testament illustrated from the Papyri and Other Non-Literary Sources*, note that *baptizo* is used in the classical sense, such as in the sinking of a boat, as late as the fourth century AD, in the London Papyrus 46⁶⁹; in the sense of ceremonial cleansing in the Papyri Oxyrhinchus V. 840¹⁵ and London 121⁴⁴¹, and in the figurative sense of "overwhelm" in the Paris Papyrus 47¹³.

The possibility of a shift in the meaning of the relevant words. Words do change their meanings. A number of significant changes in meaning have occurred in English words in the 350 years since the King James Version was made. It is our contention that such a shift of meaning has occurred in the history of *baptizo*.

Alexander Carson, one of the best-known Baptist writers on the subject, objects to this thesis. He writes:

Bapto has two meanings; *baptizo* in the whole history of the Greek language has but one. It not only signifies to dip or immerse, but it never has any other meaning.

Baptism: Its Mode and Its Subjects, p 19

In Volume VII of his *Systematic Theology*, Dr. Lewis Sperry Chafer states:

... it is of interest to note that, while in every generation of recent history there have been scholarly men who believed in and practiced immersion, there have been, as pointed out by Dr. A. T. Robertson, the Greek scholar of the Southern Baptist Church, but eighteen worthy New Testament lexicographers and every one of these, being