

FROM
THOS. WILSON, PUB
1712 East 20th St.
OAKLAND. - CAL.

An Argument that Sticks.

Evangelist J. F. Ghormley.

THE BAPTISMAL EQUATION.

AXIOM—"Things which are equal to the same thing are equal to each other."

PROPOSITION—"Immersion equals Baptism."

PROOF

I	B	}	1. Water, Acts x. 47, viii. 38.
M	A		2. Much Water, John iii. 23.
M	P		3. Going down into the water, Acts viii. 38.
E	P		4. Coming up out of the water, Matt. iii. 16.
R and T require			5. Form of burial, Rom. vi. 4, Col. ii. 12.
S	I		6. Form of resurrection, Rom. vi. 4-6.
I	S		7. Form of doctrine, Rom. vi. 17.
O	M		8. The Greek word Baptizo, "Immersion which the word in classic Greek and in the New Testament everywhere means."
N		-[Meyer.	

Immersion and Baptism both requiring the same things are equal to each other.

Therefore: Immersion *is* Baptism. Sprinkling and pouring fill none of the above requirements save *one*. They both require water, but not much water, nor a going down into nor a coming up out of the water, etc. Therefore neither sprinkling nor pouring is baptism. Sprinkle is from the Greek word "Rantizo" and is found in the following places in the New Testament: Heb. ix. 13, 19, 21, x. 22, xii. 24, 1st Peter i. 2. "Rantizo," sprinkle, is never used in the New Testament to describe baptism. *Sprinkle* occurs also in Heb. ii. 28, but here it is from the Greek word "Proskusis." *Pour* is from the Greek word "Keo" and is never used to describe baptism.

Therefore: "Pouring or sprinkling *mere* water on any person or thing for any moral, ceremonial or religious use was never done by the authority of God since the world began."

Scriptural Baptism.

“One Lord, one faith, one baptism!” (Eph. 4:5.) That scriptural baptism is immersion is evident from the following facts:

1. It was the primitive mode of baptism. One woman, when asked how she would be baptized, persisted in saying, “Like as Jesus was!” until one of the committee, discouraged, exclaimed: “It’s no use! we shall have to take her to the river!” (1 Pet. 2:21; John 3:23.)

MARTIN LUTHER allowed sprinkling, but said: “Baptism is nothing else with the word of God than immersion in water.”

JOHN WESLEY: “Buried with Him—alluding to the ancient manner of baptizing by immersion.”—Notes on Rom. 6:4.

DODDRIDGE’S Family Expositor: “Buried with Him in baptism. It seems to me the part of candor to confess that here is an allusion to the manner of baptizing by immersion.”

ALBERT BARNES: “It is altogether probable that the apostle in this place [Rom. 6:4] had allusion to the custom of baptizing by immersion.”

CONYBEARE AND HOWSON’S Life and Epistles of St. Paul, on Rom. 6:4: “This passage cannot be understood, unless it be borne in mind that the primitive baptism was immersion.”

DR. KING: “In the Eastern churches baptism has been universally administered by dipping from the first introduction of it to this day.”

F. BRENNER: “Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water, and only in extraordinary cases was sprinkling permitted. This latter method was called in question, and even prohibited.”—Stuart on Baptism, page 152.

BEZA observes on Mark 7:4: “Christ commands us to be baptized, by which word it is certain immersion is signified.”