

the baptism of the N.T. was a washing of the *whole body*, remains in the fact that in Acts xxii: 16, where water baptism is undeniably referred to, the word used to show the character of the baptism is *apo-louo*. The word *louo* is always used to denote the washing of the *whole* body, in distinction from washing a *part* of the body; "*nipto* is used of a part of the body (hands, feet, face, eyes), *louo* of the whole." "Remission is represented as obtained by undergoing baptism; hence those who have gone down into the bath," etc., *Thayer's Lexicon*, Arts. on *louo* and *apo-louo*. See also *Trench's N.T. Synonyms*, § xlv; and *Jamieson, Fausset & Brown's Com.* on John xiii: 10. Compare I Cor. vi: 11; Eph. v: 26; and Titus iii: 5. To say that "pour" is used in connection with the baptism of the Spirit has no weight in the argument, as "sat," (Acts ii: 3,) "filled," (Acts ii: 4,) and "breathed" (John xx: 22,) are also used—acts which no one would call different modes of water baptism. These several words are used in connection with the baptism of the Spirit, but the *act* performed in water baptism is *limited to baptizo*—no other word being used to define the act; and the *character* of the baptism is limited to *louo*—to wash the *whole* body (as above)—and *thapto*—to bury (Rom. vi: 4); and *gennao*—to be born (John iii: 5).*

* "Surely it would be natural for Jesus, when speaking of birth from Spirit, to call the rite which symbolizes this, birth from water. One stands at the beginning of the inward life, and the other at the beginning of the corresponding outward life."—Hovey, *Am. Com.*, John iii: 5.

"The kingdom, though in its nature spiritual, was to have, while on earth, a visible form in Christian churches, and the simple rites belonging to church life were to be observed by every loyal subject."—Hovey, in *Smith's Bib. Dic.*, Art. on Kingdom of God.

"Let me sum up in a single sentence what I understand our Lord to have said to Nicodemus: Conversion and baptism are essential prerequisites of admission to the kingdom I came to establish on earth, namely, to the Christian Church."—Dr. Boise, Chicago.

"The Kingdom of God, or, as it is called in Matt., the Kingdom of Heaven, (comp. Daniel ii: 44; vii: 13, 14, 27) denotes the Kingdom of Grace—the visible Church."—*Cambridge Bible for Schools*, on Mark i: 14, 15.

Except a man be born again—born from above, born of the Spirit