

the heart and flesh are made clean or purified through the act of sprinkling?

Ezekiel 36 : 25 : "Then will I sprinkle clean water upon you, and ye shall be clean." Psalm 51 : 7 : "Purge me with hyssop, (as the law required, Leviticus, chapter 14, that is, take hyssop, and dip it in water, and sprinkle me,) and I shall be clean: wash me, (in this way,) and I shall be (spiritually) whiter than snow." Hebrews 9 : 13 : "The blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean, *sanctifieth* to the purifying of the flesh." Hebrews 10 : 22 : "Having our hearts sprinkled from an evil conscience, and our bodies washed (that is, sprinkled) with pure water."

18. What authority have you for supposing that the word washed, in Hebrews 10 : 22, should be sprinkled, and not immersed?

There is no passage in the Scriptures that teaches that to wash means to immerse. The Holy Spirit has not chosen to make immersion a symbol for the washing or cleansing of a person; but, on the contrary, sprinkling is throughout the Bible the symbol of the cleansing and the blessing of the bodies and the souls of men. We need, therefore, the double baptism—having our hearts sprinkled from an evil conscience, and our bodies sprinkled—that is, baptized—with pure water.

19. What is meant by the bathing required in the purification of the Jews?

The Hebrew word, which in some passages is rendered "bathe," means only to "wash," and is in many places in our English Bible now rendered *wash*. Bathing does not imply immersion, and may be performed without it, and is so performed by multitudes every day.

IV.—IMPORTANCE OF MOSAIC BAPTISM.

20. In what consists the importance of Mosaic baptism?

The water baptism of the Mosaic ritual ought not