

This is nothing but "the concision."—Philippians 3 : 2, —the cutting-downwards, the severance, which sunders the body of Christ; as contrasted with the "circumcision," the cutting-round, which encircles and encloses the body of Christ in its separation from the world. "The circumcision" here represents the true Church. "For we are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Christ's body is a spiritual body. It comprehends "the spirits of just men made perfect," some of whom like Isaac Watts and Matthew Henry were sprinkled in infancy, and some of whom, like James Montgomery and other Moravians, have been baptized, kneeling, without any water at all; but all of whom have been penetrated and therefore baptized by the spirit of Christ.

As a matter of fact, the English verb to immerse is used in two totally different senses. In one sense it means to submerge, in another it means to permeate. When we say that Britain was immersed in superstition in the time of the Druids, we really mean that Britain was then permeated and filled with superstition. In this sense we might use the Greek word baptizo, but this verb is never used in the sense of baptizo "to put in, and take out of, a liquid."

Penetration and permanence are both included in the proper distinctive sense of baptizo.

The distinction between baptisimos and baptisma is essential to real Christianity. It is a distinction which