

not in reason be identical with Christian Baptism: for the essence of Christian Baptism is that we "put on Christ," (Gal. 3:27), that we are "baptized into, or unto, Christ Jesus" (Rom. 6:3); and it is inconceivable that Christ should put-on Himself, or that He should be committed, (*i. e.*, entrusted) or disciplined to Himself.

Our Lord, as our substitute, fulfilled the ceremonial as well as the moral law on our behalf; and this ceremonial law (Exod. 29:4, and Levit. 8:6) enjoined that the priests were to be first washed with water, then anointed with oil, and afterwards sprinkled with blood. Our Lord accordingly as our High Priest was first washed by His forerunner, then anointed by the Holy Ghost from Heaven, and afterwards sprinkled with blood, when He tasted death on Calvary.

(Blood is always the symbol of death, as oil is that of grace, and water is that of cleansing).

And these several baptizings by washing, by pouring, by sprinkling, in Exodus 29, were particular instances of some of the "various baptizings" mentioned in Hebrews 9:10, (translated "divers washings") under the Levitical dispensation. These ceremonial purifications, (or symbols of cleansing and qualifying) are indicated in the New Testament by the plural of a Greek noun "baptismos," used in Mark 7:4, and Hebrews 6:2, as well as in Hebrews 9:10; but the one real internal baptism of Christians is invariably described in the singular by another cognate noun of effect, "baptisma," "baptizedness"—as in the passage "one Lord, one faith,