

But this word "bapto," "to dip," is never once applied to Christians in the New Testament. On the other hand, another ecclesiastical word of intention and effect—"rhantizo," from the Septuagint, (analagous to "baptizo," and almost synonymous with "rhaino," the proper Attic word which means "to sprinkle") is applied to Christians in Hebrews 10:22, in a very marked passage, which describes real Christians as "sprinkled as to the hearts from an evil conscience, and washed as to the body with pure water."

The compound Greek verb for "washed-off" is again applied to disciples in 1 Cor. 6:11—(in the middle voice,) "but ye have washed-off yourselves for yourselves."

And our Lord uses both the proper Greek verbs for washing (that for complete bathing, and that for partial washing,) in John 13:8, 10, when he says—
"If I wash thee not thou hast no part with me
he that is bathed needeth not save to wash for himself (middle voice) his feet"

We find the commencement of the practice of Christian Baptism in John 3:22, and 4:1, 2.

Our Lord's missionary injunction after His Resurrection must consist with that practice of His disciples which he had previously sanctioned.

But our Lord's own baptism by John (which was a submissive acknowledgment of Jehovah's prophet, and a ceremonial preparation for His own ministry according to Levitical requirement at thirty years of age) could