

# Baptism

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## THE IMPORTANCE OF BAPTISM.

BY ELD. J. N. ANDREWS.

THE New Testament represents baptism as an ordinance which the disciples of Christ must not neglect. It is the first duty incumbent upon men after they repent. It is the act whereby those publicly espouse Christ who have already espoused him in their hearts.

When the minister of Christ has preached the gospel to men, his next duty is to baptize those who receive the message of truth from him. When the Saviour gave his commission to his disciples, he made baptism one of the conditions of salvation.

Let us now carefully examine what the Scriptures say on these points. At the close of Peter's sermon on the day of Pentecost, the people said: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Acts 2: 37, 38, 41. We read thus concerning the mission of Philip to the Samaritans: "Then Philip went down to the city of Samaria, and preached Christ unto them." "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 5, 12.

These passages show clearly that baptism was considered the first duty after repentance. This will be further apparent from the passages which follow. After Philip had preached to the Samaritans, the Lord sent him to preach to the Ethiopian eunuch. He found him reading the fifty-third chapter of Isaiah. "Then Philip opened his mouth, and began at the same scripture, and preached

unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Acts 8:35-39.

After Saul had been three days blind from the effect of the vision which he saw on the way to Damascus, Ananias was sent to restore his sight. "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." Acts 9:18. When Paul addressed the multitude at Jerusalem, he repeated the words which Ananias addressed to him with reference to his baptism, as follows: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. Thus it is seen that baptism was administered without delay; and that Ananias bade Paul attend to this duty at once.

Baptism was administered only to those who repented of their sins, and believed on the Lord Jesus Christ. It was never administered till after those who were to be baptized had first received the word of God. "Then they that gladly received his word were baptized." Acts 2:41. Baptism was the act whereby those who had been converted, publicly espoused Christ. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3:26, 27.

Baptism is the visible dividing line between the past life of sin and the future life of obedience. When men

are converted, they die to sin. Next in order they are to be buried in baptism, then to rise from that grave to walk in newness of life. Thus Paul sets forth this subject: "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:2-4.

The great commission under which the ministers of Christ now preach the gospel is thus expressed: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. This commission places baptism after the preaching of the word of God. Men are to be baptized after they have received the truth of God into their hearts.

The same commission is thus recorded by Mark: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Here, again, preaching precedes the administration of baptism. Those are to be baptized who have heard the word of God, and believed it. Christ says: "He that believeth and is baptized shall be saved." Baptism is therefore made by Christ one of the conditions of salvation. We may believe that the Judge will excuse those who have never had an opportunity to be baptized, and who have never had any light upon this subject; but if we suppose that he will excuse us, who have the means to understand this subject, and the opportunity to obey, if we deliberately neglect this

plain duty, we deceive ourselves, and shall find in the end that our error is fatal.

*Basle, Oct. 30, 1879.*

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## BAPTISM IN WATER.

BY ELD. J. N. ANDREWS.

CHRISTIAN baptism is baptism in water, in the name of the Father, the Son, and the Holy Spirit. It is distinct from the baptism of the Holy Spirit. Christ commissioned his disciples to baptize in water in his name, but no man can baptize with the Holy Spirit. Christ alone can do this. Baptism in water is one of the acts commanded for the remission of sins. The baptism of the Holy Spirit is the special gift of God to all those who seek it with their whole heart.

That the baptism commanded by Christ was baptism in water is shown by many passages. When Philip preached Christ to the eunuch, it happened that they arrived at a pool or stream of water. Acts 8 : 34-36. The eunuch said to Philip, "See, here is water ; what doth hinder me to be baptized ?" This shows that Philip, in preaching Christ to the eunuch, had preached to him that Christ commanded his disciples to be baptized in water. Luke tells us that both went down into the water, and that Philip then baptized the eunuch. Then they came up out of the water, and the Spirit of God caught away Philip. Acts 8 : 38, 39.

When Philip preached in Samaria, all that believed his word, both men and women, were baptized. But this was baptism in water, and not the baptism of the Holy Spirit ; for these persons did not receive the Holy Spirit till afterward, when Peter and John came

down from Jerusalem and prayed for them. Acts 8 : 5-16. Those who heard Peter preach on the day of Pentecost asked what they should do to be saved ; Peter told them to repent and to be baptized, and they should receive the gift of the Holy Spirit. This baptism, therefore, was something which preceded the gift of the Spirit of God. Acts 2 : 37-44. In like manner, it is said that Paul baptized certain disciples at Ephesus, and then laid his hands upon them and they received the Holy Spirit. This baptism which preceded the gift of the Spirit of God must have been baptism in water. Acts 19 : 1-6.

When Peter preached at the house of Cornelius, the Holy Spirit descended upon those who heard him, even as it descended upon the disciples on the day of Pentecost. Acts 10 : 44, 45 ; 11 : 15, 16. Peter asked if any would forbid that these persons should be baptized in water ; and he then commanded that they should be baptized. Acts 10 : 47, 48. This shows the distinction between the baptism in water and the baptism of the Holy Spirit, and that, even after the baptism of the Holy Spirit, baptism in water was necessary in order to obey the command of Christ.

Then it is seen that baptism in the Holy Spirit may precede baptism in water, as in the case of those at the house of Cornelius ; or it may succeed baptism in water, as in the case of those baptized by Philip in Samaria, and of those baptized by Paul at Ephesus. But the baptism of the Holy Spirit did not render the baptism in water unnecessary. The apostles were baptized in the Holy Spirit on the day of Pentecost, when the Spirit descended like a mighty rushing wind, and filled all the house where they were sitting. Acts

1 : 4, 5 ; 2 : 1, 2. Without doubt, the apostles had been baptized by John in Jordan, even as Christ had been baptized by him. John 1 : 28-37 ; Matt. 3 : 13-16.

Men can baptize in water, for John, and Philip, and Paul, and other of the disciples of Christ, did this. John 3 : 22, 23 ; 4 : 1, 2 ; Acts 8 : 5-16, 38 ; 19 : 5, 6. Christ alone can baptize in the Holy Spirit. Acts 2 : 1, 2, 33. It was not Peter, but Christ, who baptized in the Holy Spirit those at the house of Cornelius. Acts 10 : 44, 45 ; 11 : 15, 16. Christ is the one mightier than John, who can baptize in the Holy Spirit. Matt. 3 : 11 ; Acts 1 : 4, 5.

Several things are mentioned as necessary for the remission of sins : 1. Repentance. Acts 5 : 31 ; Luke 24 : 47. 2. Faith in Christ. Acts 10 : 43 ; 13 : 38, 39 ; 26 : 18. 3. The blood of Christ was shed for the remission of sins. Matt. 26 : 28 ; Eph. 1 : 7 ; Col. 1 : 14. In addition to these things it is expressly declared that baptism is for the remission of sins. Peter bade the people be baptized in the name of the Lord Jesus, that they might receive the remission of their sins. Acts 2 : 38. John also preached baptism as one of the things necessary in order to obtain the remission of sins. Mark 1 : 4, 5 ; Luke 3 : 3. If baptism is one of the things necessary in order for us to receive the remission of sins, it is certainly a duty of great importance.

*Bâle, Dec. 1, 1879.*

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## THE RELATION OF BAPTISM TO THE LAW OF GOD.

BY ELD. J. N. ANDREWS.

BAPTISM is a duty peculiar to the gospel of Christ. It is commanded in the New Testament, but is not commanded in the law of God. The gospel is not a part of the law of God, yet the relation between the gospel and the law is most intimate. Baptism is a part of the gospel system, and is no part of the law of God; yet baptism, like the gospel to which it pertains, directly relates to the law of God. This is a fact of great importance, as we shall show. Baptism would never have been necessary if men had not broken the law of God. They are baptized because they have sinned against God.

The gospel of Christ, which is the good news of pardon through his blood, would never have existed had not the law of God been broken. The law contains man's whole duty as an innocent being, but has nothing to say concerning repentance and the forgiveness of sins. The gospel is not given for the purpose of revealing the duty which man owes to God. This is revealed in the law of God, which requires that men should love God with every power of their being, and this love is shown in the keeping of the commandments. Deut. 6:4-9; Eccl. 12:13, 14; 1 John 5:3. The gospel is not given to enlarge this demand; for the law demands every power of man's being, and the gospel cannot add to this. The gospel is given to show how men that have broken the law of God can find pardon. The gospel shows how God can main-



tain his law without punishing those who repent, and how he can be just, and yet justify him that believes in Jesus. Rom. 3 : 19-30.

The mercy of God desired to save sinners ; his justice demanded that they should be punished as the transgressors of his law. This conflict between the attributes of God is spoken of in Ps. 85 : 10-14. This conflict was settled when Christ decided to die for man. He took the place of the sinner, and was cut down by the sword of divine justice. 1 Pet. 3 : 18 ; Zech. 13 : 7 ; Gal. 3 : 13. Then justice could permit mercy to enter and offer pardon to sinners. The law of God demanded the death of the transgressor, in pronouncing a curse upon every kind of sin. Deut. 27 : 15-26. Christ took this dreadful curse upon himself by dying in our place, and he signified the fact by the manner of his death. Gal. 3 : 13. Christ died for all, because all merited death. 2 Cor. 5 : 14, 15. His death magnified the law and made it honorable ; for the curse of the law was shown to be just, in that God gave his Son to suffer it. Isa. 42 : 21. The life of Christ, which was thus sacrificed, was of greater value in the sight of the law than were the lives of all who had broken it.

The law pronounces its curse upon all sinners, but it will accept the death of Christ as the sinner's substitute. Christ has suffered death for our transgressions. Isa. 53 : 5-12. When we repent of our sins and believe in Christ, he presents the merit of his death before his Father on our behalf, and it is accepted. Rom. 5 : 9, 10 ; Heb. 7 : 25. Then the law

regards us as though the sentence of death had been executed upon us, because Christ, our substitute, has died in our place. Gal. 2 : 19, 20 ; Rom. 6 : 1-3, 7-11. In the sight of the law the sentence of death no longer stands against us, because we have suffered death in the person of Christ, our great sacrifice for sin. His death is accepted in our behalf the moment we truly repent and believe. Now we are counted dead in the sight of the law of God, as though the sentence of death had been executed upon us. The law of God being thus honored, we may receive pardon through the gospel. But the very first public act for the remission of our sins is baptism. Acts 2 : 37, 38.

We have remission of our sins by virtue of Christ's blood. Eph. 1 : 7 ; Luke 24 : 47. Faith and repentance apply that blood to our souls. These are the inward acts by which we have remission of sins, but there is an outward act by which all this is expressed to the world. We have broken the law of God and merited death. We have found pardon through the blood of Christ ; and because Christ, our sacrifice, has died for us, the law regards us as though its sentence had been executed upon us, and as though we had actually suffered death. Now this fact of our death must be publicly expressed. This is done by the ordinance of baptism. The fact of our death must be attested by our burial. Rom. 6 : 1-8. Thus baptism is the public, outward act for the remission of sins. Acts 2 : 37, 38. The law counts us as having suffered death, and no longer holds its sentence of death against us. Rom. 6 : 8 ; 7 : 4 ; Gal. 2 : 19, 20. The gospel takes us as dead men and buries us, thus acknowledging the justice of the law of God in its sentence of death

against us. Then by the same ordinance it raises us from this burial in baptism, to walk in newness of life. Rom. 6 : 3-5 ; Col. 2 : 12 ; 3 : 1.

We have spoken of baptism in its relation to the law of God ; we shall next speak of it as the memorial of the burial and resurrection of Christ.

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### *BAPTISM AS THE MEMORIAL OF THE RESURRECTION OF CHRIST.*

WE have spoken of baptism in its relation to the sinner who repents. We have shown that it represents an important fact with respect to the relation which the person who is baptized sustains to the law of God ; and that the law counts the person as having suffered because Christ, his substitute, has died in his behalf. So the gospel, that it may honor the law of God, and acknowledge the justice of the sentence of death against the sinner, bears testimony to his death by his public burial in the ordinance of baptism ; then by a resurrection from that burial, it bids him walk in newness of life.

Now, we speak of baptism with reference to the resurrection of Christ. Baptism commemorates the burial and resurrection of our Lord. It is itself a burial and a resurrection. Col. 2 : 12 ; 3 : 1. It is fitting that it should be such with respect to the man who repents of his sin ; and it is also most appropriate in its relation to our Lord Jesus Christ. Those who are buried in baptism are said to be buried with Christ. Rom. 6 : 4. They are said to be baptized into his death. Verse 3. Baptism brings to view the death of Christ by commemorating his burial. Christ was buried in the tomb ;

we are buried in the water. Christ was buried after dying as our sacrifice for sin; we are buried in the water after the Spirit of God has enabled us to see our just condemnation by the law of God, and after the sentence of death inflicted upon Christ has been accepted in our behalf as though it had been inflicted upon us. Rom. 6 : 6-11.

But the burial of Christ is not the only thing commemorated by baptism. His burial was to attest the fact of his death. His resurrection is brought to view as distinctly in baptism as is his burial. If the sinner is buried in the water because the law counts him as dead, he is immediately raised from it, as though endowed with new life. Rom. 6 : 5. The sentence of death no longer stands against him; and now, having died in the sight of the law of God, he can rise from his burial to live for God, with the sentence of death no longer standing against him. So Paul speaks of the resurrection of Christ as set forth in our baptism: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus the resurrection of Christ from the dead is represented by our resurrection in baptism. Our burial is in the likeness of his burial when he had tasted death for us; our resurrection from this burial represents his resurrection from the dead. So Paul writes to the Colossians that we are buried with Christ in baptism, and raised with him through the faith of the operation of God, who hath raised him from the dead. Col. 2 : 12. Thus our faith in the burial and resurrection of Christ is expressed

in our obedience to the ordinance of baptism.

And Paul continues this subject by saying, "If ye then be risen with Christ," by which he sets forth the fact that our baptism represents Christ's act of rising from the dead. Col. 3:1. Peter connects baptism and the resurrection of Christ in the same manner. He says that "baptism doth also now save us, . . . by the resurrection of Jesus Christ" from the dead. 1 Pet. 3:21. That is to say, baptism brings to view the great facts on which our salvation depends. It brings to view Christ's death by commemorating his burial; and it sets forth his resurrection, which is the great fact by which God bears testimony that he accepts the offering of Christ. "He was delivered for our offenses, and was raised again for our justification." Rom. 4:25. His resurrection was a testimony that the Father accepted his death as the sacrifice for our sins.

These facts show beyond all controversy that baptism commemorates the burial and the resurrection of Jesus Christ. But when sprinkling is substituted for baptism, the memorial of Christ's burial and resurrection ceases to exist. There is nothing in the act of sprinkling water upon the face that in any way commemorates the burial and resurrection of Christ. But when men go down into the water, as did the Eunuch when Philip baptized him (Acts 8:38), and are there buried with Christ in baptism, the commemoration of Christ's resurrection is not only such as is expressed in the Bible, but is something evident to all who behold it.

Those who practice sprinkling are conscious that they do not by that act commemorate the resurrection of Christ. They have therefore established a memorial of Christ's resurrection out of their own hearts, by ordaining the festival of Sunday for that purpose. But they could not establish the festival of Sunday without some pretense to divine authority ; so they take the commandment, which guards the memorial of the creation of the heavens and the earth, and apply it to the first day of the week as the memorial of Christ's resurrection.

But God gave the fourth commandment to enforce the observance of the day on which the Creator rested. Ex. 20 : 8-11 ; Gen. 2 : 1-3. He has never given any commandment to enforce the observance of the day of Christ's resurrection, but has ordained baptism to commemorate the resurrection itself. He has acted in this precisely as he has in the case of the crucifixion. He has not commanded us to observe the day of the crucifixion, but has commanded us to commemorate the crucifixion itself by the Lord's supper. 1 Cor. 11 : 23-26.

Though we are baptized but once, yet if we continue faithful to God, we participate in the commemoration of Christ's resurrection as often as any person is baptized in the place where we reside ; for whenever any person is baptized, the entire church participates in that baptism. They decide, on examination, that he is a fit person to be baptized. The pastor, as the representative of the church, baptizes him ; and all the church assemble to assist by their presence, their

influence, their prayers and songs of praise to God.

But see how men show themselves wiser than God. He sanctified the day on which he rested, that he might make it the memorial of the creation. And when he gave the moral law, he devoted one commandment expressly to enforce the observance of this memorial. He instituted baptism to commemorate the burial and resurrection of Christ. But men have rejected both of these divine memorials, and have made one of their own to take the place of the two. Thus they have sanctified the first day of the week, and stolen the fourth commandment to give authority to the day which they have ordained. So the divine memorial of the creation, and the divine memorial of the resurrection, are both rejected, and a human memorial is ordained to take their place; and God is told on each first-day morning that this day is his holy day of rest, which he has ordained in memory of Christ's resurrection. No doubt many who say this suppose that they speak the truth; but how must this appear in the sight of God, to whom it is addressed as worship!

J. N. A.

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## RE-BAPTISM.

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THIS means to be baptized again. That this is right in some cases, we shall undertake to prove. I do not refer to those persons who have been sprinkled or had water poured upon them; for such have never been baptized.

That one immersion is sufficient when administered to and by the proper person at the right time, we fully believe. But many reject the idea of re-baptism, some on the ground that one baptism under any circumstances is sufficient, and others reject the term on the ground that, unless all the circumstances be right, it is no baptism at all, and until they receive a baptism in all its particulars perfectly right, although they may have been dipped in water, they have not been baptized. This is simply a denial of the term, while it is the strongest position possible in favor of re-baptism. I would reject this last position, believing it utterly false.

In the first century there were two baptisms, both from Heaven. Why not two in the nineteenth century? "The baptism of John, whence was it? from Heaven, or of men?" The response from every Christian heart is, from Heaven! John was filled with the Holy Spirit. Said Christ of him, "There is not a greater prophet." The administrator was right, and came at the right time. And the candidates coming to the baptism of John, confessing their sins, were fit subjects.

Six months later only, there came another leader, whose administration called for another immersion. This was the Son of God. At a later period the question was asked, "Unto what then were ye baptized?"



And they said, Unto John's baptism." Then "they were baptized in the name of the Lord Jesus." Neither of those immersions were wrong. The last was re-baptism, unless it can be shown that the baptism of John was not from Heaven. They were both at the right time. Both leaders were owned from Heaven, and the candidates were in a correct and fitting position. And here I would remark that they were immersed both times for the same thing, namely, the resurrection from the dead, first of Christ, and second, of all who shall be Christ's at his coming. They stood at

their first baptism before the resurrection, at their second baptism after his resurrection. One immersion looked forward to it; the other was in the faith of a risen Jesus.

Having established the point that the same persons received two baptisms in the first century, both owned and honored of Heaven, I would inquire, may there not be circumstances which call for re-baptism in the nineteenth century? This may be answered best by comparing the circumstances connected with Seventh-day Adventists in relation to baptism with those in the first century who were twice immersed.

1. Some of us were not prepared. We were buried alive. They were prepared, John being judge of fitness.

2. Unholy hands plunged some of us into the water. Those were men of clean hands and pure hearts.

3. Some of us did not know for what we were being baptized. The minister said we must, and so we obeyed. If he had told us it was the antitype of circumcision, or commemorated the crucifixion, we would have believed. The distinct teachings of the

apostles gave the true reason, and they knew why they were baptized.

4. The administrators in the case of some of us were men of intemperance and lust. They were slaves to tobacco, tea, and coffee. John's life was one of temperance. His meat (food) was locusts and wild honey. In some cases, modern Babylonish administrators have been the husbands of two wives, living in violation of the seventh precept of the moral law, holding the marriage covenant in form only, and that very lightly. John was a temperate, pure, chaste man of God. He lost his head for reproving Herod for unlawfully living with his brother Philip's wife.

5. Some modern administrators have not only been in error when they performed the solemn ordinance in the name of the Father, Son, and Holy Spirit, but were at that moment at war with such vital truths as Bible purity and the gifts of the church. Their principal message was to justify themselves in the use of tobacco, fight the gifts, and circulate lying reports concerning Seventh-day Adventists. They were then the servants of the Devil, in rebellion against the work of God, and were preparing themselves for his wrath. The baptism of such men is as valueless as if performed by Simon Magus or Jeff Davis.

John stood complete in all the truth, filled with the Spirit, and in harmony with the work of God. Was re-baptism in the first century right? Then in the cases to which I have referred it is doubly called for.

Mark this. Those stood in clear light at the time of both immersions. They only advanced from light to still greater light. In our case most of us were in darkness, wrapped about with Babylonish garments, or

those still more filthy. We were pursuing in a wrong direction. The truth stopped us, turned us about, stripped us, and cleansed us. If two baptisms, while walking on the plane of truth, were required eighteen centuries ago, how much more requisite in the cases described above!

But I have reserved my strongest reason for the close. The pre-requisite for baptism is illustrated by the apostle to the Romans by death, and baptism by burial after death. Some believers in the third message met with a change before they heard it, which may be called a death; but on receiving the message, they were fully slain. They were dead. Were they in a degree dead back there? They were here a hundred fold more. Did they need a burial there? They here need it a hundred fold more.

Should one deny the dead a burial he would be regarded mad. But here are men and women who have by the power of present truth been slain. They have been, by God's great cleaver, cut completely free from every earthly dependence and hope. They are dead. And who will forbid water that they may not have a burial?

Again, some who now stand firm in the truth, have, since they were baptized, gone back and sinned worse than before. Since their apostasy, they have repented as never before, have believed as never before, and have been—no, have not been baptized. They go back beyond their apostasy, for baptism, and patch it on to repentance and faith under the third message. Did they repent when they first yielded to the claims of the gospel? Then when they heard the third message their cup of repentance was a hundred fold more

bitter. Did they back there exercise faith in the Saviour? When the faith and hope of a coming Redeemer to restore all things burst in upon them, and they saw by the light of the heavenly sanctuary and the third message the great work of preparation for that event, their faith grasped tangible things with a clearness and strength a hundred fold more than their former faith. And now what shall be done? tell them they must stop at faith? At their first conversion, the order of events was, repent, believe, and be baptized. At their second conversion the order is repentance, faith, and——

But it may be said that if baptism should follow faith and repentance twice, it may ten times. Why not? But should we be baptized as often as we sin? If we sin to that degree that we lose our faith, which apostasy calls for a thorough repentance and a complete resurrection of faith, then we need a baptism, if it be ten times. A sinner is a sinner, though he may a hundred times during his probation, if such a thing be possible, come into favor with God, and then lose that favor. And if a sinner needs faith, repentance, and baptism, at one time, he needs them at another. If all three are required of him when once a sinner, will two-thirds answer when twice or thrice a sinner? To illustrate the subject I will introduce the words of the prophet Ezekiel, which are to the point:

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and

keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live?

“But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.” Eze. xxiii, 20-28.

The points of interest in the above are,

1. The person that sins is exposed to death. He may stand before Heaven free from sin, then turn to the service of Satan, and have the sentence of death—the soul that sinneth it shall die—upon him. We know not why this may not be acted over a dozen times.

2. The promise of God is sure. "If the wicked will turn from all his sins, and do that which is lawful and right, he shall surely live, he shall not die." Then let no common apostate fear to return. He shall surely live. To remain in sin is sure death; but he who will return shall as surely live. If he returns, all his transgressions that he hath committed, they shall not be mentioned unto him. In his righteousness that he hath done he shall live.

3. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned. In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

The sinner may repent and find pardon; then if he continues a righteous life, his sins will not be mentioned against him. But if he apostatizes he will not only have to answer for the apostasy but for all his sins before pardoned. In fact his apostasy blots out his pardon and acceptance with God, and places him in a condition far worse than the first. He is now as though he had never repented, believed, and been baptized, and worse. His repentance, faith, and baptism are blotted out. He returns; he again drinks of the cup of repentance to the very dregs, and believes with all his heart. And now what shall be done? make his old baptism do? That was blotted out with his other two righteous acts at his apostasy. All his righteousness that he hath done shall not be remembered. His baptism is as though it had not been. And he is virtually an unbaptized soul. And he who

forbids water in his case takes the responsibility of shutting up one-third of the pathway to the kingdom of God.

“But,” says one “would you have us baptized every time we sin?” There are degrees of sin. No man living is so free from what may be regarded as sin, but he may with propriety every night pray, “Forgive me, Lord, for the sins I have this day committed.” Yet by no means should he have a daily immersion. But as often as he apostatizes, and doeth according to all the abominations that the wicked man doeth, so that all his acts of righteousness are blotted out, and he return to repentance and faith, he should be baptized, if it be his sad yet privileged lot to take these three steps a score of times. If God accepts the first step, and Christ the second, the church should not forbid the third. Amen.

JAMES WHITE.

*Greenville, Mich., July 25, 1867.*

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## *Gospel Order of Baptism*

### **Baptism- What is its purpose?**

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:” Matt. 3:11

“John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.” Mark 1:4

“I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.” Mark 1:8

“John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:” Luke 3:16

### **Who Called John to Baptize?**

“And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.” John 1:33

“But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.” Mat. 11:9-10

### **Why Did the People Have to –“Go Out” to See Him?**

“And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.” Luke 1:80

“John the Baptist was a reformer. To him was committed a great work for the people of his time. And in preparation for that work, all his habits were carefully regulated, even from his birth. The angel Gabriel was sent from heaven to instruct the parents of John in the principles of health reform. He “shall drink neither wine nor strong drink,” said the heavenly messenger; “and he shall be filled with the Holy Ghost.” Luke 1:15. Christian Temperance & Bible Hygiene pg. 38

John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and subsisting upon a purely



vegetable diet. The simplicity of his dress — a garment woven of camel's hair — was a rebuke to the extravagance and display of the people of his generation, especially of the Jewish priests (pastors) . His diet also, of locusts (St. John's Bread= Locusts bean= Carob) and wild honey, was a rebuke to the gluttony that everywhere prevailed.

The work of John was foretold by the prophet Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." [Malachi 4:5, 6.] John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man." Christian Temperance & Bible Hygiene pg. 39

"John the Baptist made his home in the wilderness, there to receive of God the message he was to bear to prepare the way for the Coming One. So far as consistent, we should shun every influence which would tend to divert the mind from the work of God. And those especially who are young in faith and experience should beware that they do not in self-confidence place themselves in the way of temptation." Gospel Workers 1892 Pg. 286

"John the Baptist was not fitted for his high calling as the forerunner of Christ by association with the great men (conference leaders, pastors, and teachers) of the nation in the schools at Jerusalem. He went out into the wilderness, where the customs and doctrines of men could not mold his mind, and where he could hold unobstructed communion with God." Special Testimonies on Education Pg. 46

"All unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiarized, that he may secure for himself that life which measures with the life of God. And as he learns of these, his mind will strengthen and expand as did the mind of Christ and of John the Baptist. What was it that made John great? --He closed his mind to the mass of tradition taught by the teachers of the Jewish nation, opening it to the wis-

dom "which cometh down from above." Before his birth, the Holy Spirit testified of John: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." And in his prophecy, Zacharias said of John, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Special Testimony on Education Pg. 151

Simeon said of Christ, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." "And Jesus increased in wisdom and stature, and in favor with God and man." Jesus and John were represented by the educators of that day as ignorant, because they had not learned under them. But the God of heaven was their teacher, and all who heard were astonished at their knowledge of the Scripture, having never learned. Of them, they had not, truly; but from God they had learned the highest kind of wisdom. Special Testimony on Education Pg. 152

The judgment of men, even of teachers, may be very wide of the mark as to what constitutes true education. The teachers in the days of Christ did not educate the youth in the correct knowledge of the Scriptures, which lie at the foundation of all education worthy of the name. Christ declared to the Pharisees, "Ye do err, not knowing the Scriptures, nor the power of God," "teaching for doctrines the commandments of men." And he prayed for his disciples, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."

## What Was His Message?

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.” Isa. 40:3

“As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.” Mark 1:2-5

“The message of John the Baptist was a new and startling message, and could not be interwoven with the superstitions and traditions of the Pharisees (pastors). The disciples of John were not to think that his self-denial, his self-sacrifice, his prayers, his devotions, his fastings, were like those of the Pharisees (pastors). The Pharisees (pastors) fasted in hypocrisy, and there was no vitality in their religious exercises. To seek to blend the pretense of the Pharisees (pastors) with the devotion of John would be only to make more evident the breach between them. The work of John was to expose the character of the works of the Pharisees (pastors), to set their traditions and heresies in their true light before the people”.

“In John the Baptist, God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. In announcing John's mission and work, the angel said: "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

John had not been educated in the schools of the rabbis (theological seminaries). He had obtained no human scholarship. God and nature had been his teachers. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness, where, by studying the book of nature, he could become acquainted with the character of God, and preserve the sacred sense of his majesty.

To prepare the way before Christ, one was needed who, like the prophets of old, could summon the degenerate (denomi—) nation to

repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth." *Advent Review & Sabbath Herald*, August 2, 1898

### **“What is our work?”**

“The same as that given to John the Baptist, of whom we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

“All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah.” *Advent Review & Sabbath Herald*, October 1, 1903

### **Why Should We Baptize?**

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” *Mat 28:18-20*

### **How Should We Baptize?**

“And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.” *John 3:23*

“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.” *Act 8:36*

## Whom Should We Baptize?

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts 2:38

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” Acts 2:41

“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, (He kept the Jewish faith) Was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.” Act 8:28-40 “And Crispus, the chief ruler of the synagogue (Senior Pastor of the church), believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.” Acts 18:8

### **Who Can Baptize?**

“After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. John 3:22 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)” John 4:1-2

### **Is it ONLY the Preacher’s Job to Baptize?**

I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name.

“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.” 1Cor. 1:14-15, 17

...Jesus himself baptized not, but his disciples. John 4:2

### **When Should We Baptize?**

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.” Act 8:28-40

“And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.” Act 16:13-15

“Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed

their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.” Act 16:29-34

### **What Are We to Baptize Into?**

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” Rom 6:3

“For as many of you as have been baptized into Christ have put on Christ.” Gal. 3:27

### **When Did Baptism get separated from Receiving Christ?**

“It began in the early second century. Certain influential Christians taught that baptism must be preceded by a period of instruction, prayer, and fasting. This trend grew worse in the third century when young converts had to wait three years before they could be baptized!

If you were a baptismal candidate in this era, your life was meticulously scrutinized. You had to show yourself worthy of baptism by your conduct. Baptism became a rigid and embellished ritual that borrowed much from Jewish and Greek culture- elaborate with blessing the water, full disrobing, the uttering of a creed, anointing oil with exorcism, and giving milk and honey to the newly baptized person. It had devolved into an act associated with works rather than with faith.” Pagan Christianity pg. 189,190 Frank Viola & George Barna 2007

Today, it symbolizes joining a church with a certain set of creeds and promising to support that church with ones time, and money.

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Jer. 6:16

## I AM WEARY.

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My feet are worn and weary with the march  
 Over rough roads and up the steep hillside;  
 Oh, City of our God! I fain would see  
 Thy pastures green, where peaceful waters glide.

My hands are weary, laboring, toiling on,  
 Day after day, for perishable meat;  
 Oh, City of our God! I fain would rest—  
 I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,  
 Oft rent by briars and thorns that crowd my way,  
 Would fain be made, O Lord my righteousness,  
 Spotless and pure in heaven's unclouded ray.

My eyes are weary looking at the sin,  
 Impiety and scorn upon the earth:  
 Oh, City of our God! within thy walls  
 All, all are clothed upon with the new birth.

My heart is weary of its own deep sin—  
 Sinning, repenting, sinning still alway;  
 When shall my soul thy glorious presence feel,  
 And find its guilt, dear Saviour, washed away?

Patience, poor soul, the Saviour's feet were worn,  
 The Saviour's heart and hands were weary, too,  
 His garments stained and travel-worn, and old,  
 His sacred eyes blinded with tears for you.

Love thou the path of sorrow that he trod;  
 Toil on, and wait in patience for thy rest;  
 Oh, City of our God! we soon shall see  
 Thy glorious walls, home of the loved and blest.