

Satan, and get nothing in exchange, or to Christ, and get His life instead. It would seem as though everybody ought to decide without a moment's hesitation; yet it is a struggle for everyone to give up this forfeited life for Christ's. It is not pleasant to die, and they would fain put it off as long as possible, or even persuade themselves that they will not have to give up life at all. The reason for this is that giving up this life means giving up all that pertains to it. All that is of self must go with the life. Says the apostle Paul: "And they that are Christ's have crucified the flesh with the affections and lusts." Galatians 5:24.

This giving up of our life in order to get Christ's life instead, is variously spoken of as yielding ourselves to become His servants, submitting ourselves to God. The question arises, How do we submit ourselves to God? It is simple. Look at your life: see what things pertain solely to the present, natural life, those things that you do by nature. Take a survey of the things that you are addicted to, which you know are not Christ-like, but which cause you condemnation, even by your own heart. Now you have doubtless done this; you have also repeatedly tried to overcome them and put them away, but have not been able to do so. But you sincerely desire to be rid of them.

You would rather have Christ than your own ways. Therefore you say, "Here, Lord, take me as I am; I give myself into Thy hands, for Thee to do with me as Thou wilt; take all these evils from me by the power that rests in Thee alone."

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come.

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come."

So at last the surrender is made. We give ourselves to the Lord, and take Him instead. How do we get Him? We cannot tell anything about the process; we only know that it is by faith. "Ye are all the children of God by faith in Christ Jesus." Christ dwells in the heart by faith. All that there is to do on our part is to give up, to yield ourselves fully to the Lord, desiring that His ways shall take the place of our ways, and believing that He will give Himself to us, according to His promise. Then we are buried with Him by baptism into His death, thus signifying the putting off of the old life, the crucifying of the old man, and the taking of Christ's life, in whom we rise to walk in newness of life.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Colossians 3:1-3.

"But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1 Corinthians 15:10.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Romans 6:6.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:22-24.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God." 2 Corinthians 5:17, 18.

E. J. Waggoner: *Thoughts on Baptism*, pages 6-10.

'Buried with Him in baptism' Sabbath School Lessons, 1st Quarter, 2017

General Introduction

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be labourers together with God, and as such to make known His will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned His will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character.

Christ says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

In these words our work is plainly outlined. Those who represent Christ must obey God's commandments; for Christ obeyed them.

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what His commandments are. It was that we might understand His will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements.

Dear friends, you are without excuse if you fail of obtaining a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of His children. No one can plead in excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way.

Review & Herald, September 19, 1907.

The reason for these lessons.

Baptism has been called 'the water that divides.' Though practically all Christian churches recognise the importance of baptism as the rite of entry to the Church, two completely contrasted views of baptism may be seen. The largest and oldest Christian churches take infants and either sprinkle or pour water upon them. Often these churches perceive that this is, in itself, insufficient and thus a later service of confirmation follows when the child has reached the age of discretion. This secondary rite has no Biblical basis and has been described as a service in search of a theology. Apart from the Baptists, it is among the newer, and often smaller, churches that the practice of immersing those who have made a profession of belief is found. The ecumenical movement has recognised this profound difference in practice and has sought to bring the churches to a point where they are willing to recognise the validity of the opposing view; in other words, the ecumenical movement wants both infant 'baptism' and believer's baptism to be recognised as valid forms of the Biblical ordinance. It should be made clear that the Greek word that gives us our English word 'baptise' means to dip, to immerse. The Greeks had entirely different words for pouring or sprinkling.

Lesson 1: January 1-7 'Make me clean'

MEMORY VERSE: 'Wash me thoroughly from mine iniquity, and cleanse me from my sin.' Psalm 51:2.

STUDY HELP: *Steps to Christ*, pages 18-22.

LESSON AIM: To study the theme of washing as a symbol of cleansing from sin.

Introduction

'We must be assured of the malignity of a disease before we feel our need of a cure. Those who do not realise the sinfulness of sin are not able to appreciate the value of the atonement and the necessity of being cleansed from all sin. The sinner measures himself by himself and by those who like himself are sinners. He does not look at the purity and holiness of Christ. But when the law of God brings conviction to his heart, he says with Paul, "I was alive without the law once: but when the commandment came, sin revived, and I died" (Romans 7:9).' *The Upward Look*, page 16.

'These are the things which defile a man'

1. How does the Bible teach that sin defiles? Isaiah 24:5.

NOTE: 'Although the earth was blighted with the curse, nature was still to be man's lesson book. It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin.' *Child Guidance*, page 46.

2. How did Jesus teach the real nature of defilement? Mark 7:20-23.

NOTE: 'Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred. All impurity of speech or of thought must be shunned by him who would have clear discernment of spiritual truth. Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying that they cannot overcome their passions. This is a terrible admission for any person to make who names Christ. "Let everyone that nameth the name of Christ depart from iniquity." 2 Timothy 2:19. Why is this weakness? It is because the animal propensities have been strengthened by exercise until they have gained the ascendancy over the higher powers. Men and women lack principle. They are dying spiritually because they have so long pampered their natural appetites that their power of self-government seems gone. The lower passions of their nature have taken the reins, and that which should be the governing power has become the servant of corrupt passion. The soul is held in lowest bond-

life in Christ, and renewing of that life day by day (2 Corinthians 4:16) is the making known of the "power of His resurrection." Philippians 3:10. The working of God in man "both to will and to do of His good pleasure," is the working of "the mighty power which He wrought in Christ when He raised Him from the dead." Ephesians 1:19, 20. And now we ask each reader: Are you a follower of the Lord Jesus Christ, and do you take His word and life as the rule of your life? If not, why not?' E. J. Waggoner: *Present Truth*, May 10, 1894.

12. What warning is given concerning those who begin but do not persevere? Luke 9:62. Compare Matthew 24:13; 2 Timothy 1:13; Revelation 2:25.

NOTE: "'Hold fast.'" This does not mean, Hold fast to your sins; but hold fast to the comfort, the faith, the hope, that God has given you in His Word. Never be discouraged. A discouraged man can do nothing. Satan is seeking to discourage you, telling you it is of no use to serve God, that it does not pay, and that it is just as well to have pleasure and enjoyment in this world. But "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" You may have worldly pleasure at the expense of the future world; but can you afford to pay such a price? We are to "hold fast" and live up to all the light we receive from heaven. Why? Because God wants us to grasp the eternal truth, and act as His helping hand by communicating the light to those who are not acquainted with His love for them. When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit, the three great personal Dignitaries of heaven. "Hold fast" to this pledge. The enemy can never take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus! We are to watch vigilantly for the coming of the Lord. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved.'" *Sons & Daughters of God*, page 251.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot
1 Peter 1:18, 19.

Money could not purchase a single life. Life must be given for life; and the only life that could redeem a forfeited life is the life of Christ. He could buy us back only by giving His life for ours. That means that He gave His life to us, if we accept Him. He has life in Himself. He could lay down His life and take it again. When He lay in the grave, "it was not possible that He should be holden of it." Acts 2:24. Herein He differed from man. If man should give up his life in payment of the forfeit, he would have nothing left. But Christ, whose life is of greater worth than that of all created beings, can give up His life and still have as much life left. Having paid the forfeit, He can give life to us in place of ours. If we accept His life, we are sure of life, no matter what becomes of this life.

But in order to get His life, which is proof against the power of Satan, we must acknowledge that our life is lost, and that there is no righteousness in us, with which to give anything toward its redemption. Knowing that this life is not ours anyway, we must be willing to surrender it into the hands of Christ, in order that we may receive His life in exchange. This is most reasonable. It is a question of whether we will give our life to

and of the Holy Spirit, implies and even requires triple immersion. In response we must simply remind ourselves that neither this text nor any other in the Bible states or implies that the required baptism involves any kind of three-fold action. The natural understanding of the imperative verb is that it requires a single act of immersion. The fact that the single immersion is into the ONE NAME of the Father, Son, and Spirit also indicates a single act. Jesus does not say to baptise first into the name of the Father, and then into the name of the Son, and then into the name of the Holy Spirit. There is just ONE name, and this corresponds to the single immersion.’ Jack Cottrell: *What About Baptism as Trine (Triple) Immersion?*

What about sins after baptism?

9. If baptism symbolises the washing away of sins, do we have to be rebaptised after each time we sin? Consider John 13:10.

NOTE: Some become agitated after reading verses like Hebrews 10:26 or Hebrews 6:4-6. Such verses describe one who, having chosen to follow Christ, makes a deliberate and conscious decision to turn his back on the Saviour and return to a life of sin.

‘Every person who came from the bath was clean, but the sandaled feet soon became dusty and again needed to be washed. So Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace. When Jesus girded Himself with a towel to wash the dust from their feet, He desired by this very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they had then, not one of them was prepared to partake of the Paschal supper or to share in the memorial service that Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet.’ *Christ Triumphant*, page 263.

10. With what words did Christ greet His disciples after He had washed their feet? John 13:10, last part.

NOTE: ‘Like Peter and his brethren, we too have been washed in the blood of Christ, yet often through contact with evil the heart’s purity is soiled. We must come to Christ for His cleansing grace. Peter shrank from bringing his soiled feet in contact with the hands of his Lord and Master; but how often we bring our sinful, polluted hearts in contact with the heart of Christ! How grievous to Him is our evil temper, our vanity and pride! Yet all our infirmity and defilement we must bring to Him. He alone can wash us clean. We are not prepared for communion with Him unless cleansed by His efficacy.’ *Desire of Ages*, page 646.

Is baptism an end in itself?

11. How did Paul explain that baptism was not only an end but a beginning? Romans 6:4.

NOTE: ‘Some may say that baptism is something that occupies but a few moments, and is then past, whereas we ought to keep the resurrection in mind continually. Exactly, and God has provided that it shall be kept in mind continually. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Colossians 3:1-3. Baptism marks the beginning of a new

age. Sensuality has quenched the desire for holiness and withered spiritual prosperity.’ *Counsels for the Church*, page 107.

‘Cleanse me from my sin’

3. How does the Bible teach the importance of cleansing our defilement? James 4:8-9.

NOTE: ‘Those who have stained their hands with the pollution of the world are required to cleanse themselves from its stains. Those who think they can serve the world and yet love God are double-minded. But they cannot serve God and mammon. They are men of two minds, loving the world and losing all sense of their obligation to God, and yet professing to be Christ’s followers. They are neither the one thing nor the other. They will lose both worlds unless they cleanse their hands and purify their hearts through obedience to the pure principles of truth. “He that saith he abideth in Him ought himself also so to walk, even as He walked.” *Testimonies, volume 1*, page 530.

4. What prayer for cleansing did David make? Psalm 51:2.

NOTE: ‘This life is a training school, where we are to be transformed, refined, and made meet for the society of saints in the kingdom of God, with whom we expect to associate throughout the ages of eternity. Let Christ’s righteousness, the righteousness of the law of God, be the standard, and let the Christian’s prayer be, “Create in me a clean heart, O God, and renew a right spirit within me.” The world will soil the soul every day unless the cleansing blood is our reliance. Every thought is to be brought into captivity to Christ; every angry word is to be left unspoken. There must be no deception; selfishness or carelessness is a deviation from right. God’s law should be the rule in all business transactions. This will lead to the payment of debts, that the character of God may be rightly represented. Truly “the commandment is exceeding broad,” reaching to every thought and act of the life.’ *Bible Echo*, July 29, 1895.

‘If we confess our sins’

5. What is the condition for cleansing? 1 John 1:9.

NOTE: “‘If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” The conditions of obtaining mercy from God are simple and reasonable. The Lord does not require us to do some grievous thing in order to gain forgiveness. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression. He that “confesseth and forsaketh” his sin “shall have mercy.” Proverbs 28:13.’ *Acts of the Apostles*, page 552.

6. What is involved in confession? Psalm 51:3. Compare Psalm 32:5.

NOTE: ‘Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offence to your friend or neighbour, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the proper-

ty of God, and in injuring him you have sinned against his Creator. True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty.' *The Faith I Live By*, page 128.

‘Thou, God, seest me’

7. What do we need to realise in confessing our sins? Jeremiah 16:17, Psalm 90:8.

NOTE: ‘If we were to cherish an habitual impression that God sees and hears all that we do and say and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. . . . No part of our conduct escapes observation. We cannot hide our ways from the Most High. Human laws, though sometimes severe, are often transgressed without detection, and hence with impunity. But not so with the law of God. The deepest midnight is no cover for the guilty one. He may think himself alone, but to every deed there is an unseen Witness. The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centred upon him.’ *Patriarchs & Prophets*, page 217.

8. What warning are we given about trying to conceal our sins? What assurance is given to the one who confesses his sins? Proverbs 28:13.

NOTE: ‘How mistaken are those who imagine that confession of sin will detract from their dignity, and lessen their influence among their fellow men. Clinging to this erroneous idea, though seeing their faults, many fail to confess them, but rather pass by the wrongs they have done others, so embittering their own lives, and shadowing the lives of others. It will not hurt your dignity to confess your sins. Away with this false dignity. Fall on the Rock and be broken, and Christ will give you the true and heavenly dignity. Let not pride, self-esteem, or self-righteousness keep anyone from confessing his sin, that he may claim the promise. “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Proverbs 28:13). Keep nothing back from God, and neglect not the confession of your faults to your brethren. “Confess your faults one to another, and pray one for another, that ye may be healed” (James 5:16). Many a sin is left unconfessed to confront the sinner in the day of final account; better far to confront your sins now, to confess them and put them away, while the atoning Sacrifice pleads in your behalf. Do not fail to learn the will of God on this subject. The health of your soul and the salvation of others depends upon the course you pursue in this matter. “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him: for He careth for you” (1 Peter 5:6, 7). The humble and broken heart can appreciate something of the love of God and the cross of Calvary. Ample will be the blessing experienced by him who meets the condition by which he may become a partaker of the favour of God.’ *Selected Messages, book 1*, page 326.

tismal grace”.’[Source: Wikipedia.]

6. How does the Bible teach us to regard our children? Psalm 127:3.

NOTE: ‘Children are the heritage of the Lord, and we are answerable to Him for our management of His property. The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands patient labour, a lifelong, diligent, and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. In love, faith, and prayer let parents work for their households, until with joy they can come to God saying, “Behold, I and the children whom the Lord hath given me.”’ *The Adventist Home*, pages 268-269 .

Trine immersion

7. In view of Matthew 28:19, do we have to be baptised three times? Matthew 28:19.

NOTE: “‘Trine immersion” means a threefold immersion, or immersing a person three times as one ceremony. It has reference to the practice of those who, in administering the rite of baptism, plunge the candidate three times beneath the water.’ Uriah Smith: *Trine Immersion*, page 1. [Trine immersion is practised in the Orthodox Churches and also in the Church of the Brethren, who baptise people in the kneeling position.

‘The only allusion to the teachings of Christ is the reference to the formula of Matthew 28:19: “Baptising them in the name of the Father, and of the Son, and of the Holy Ghost.” The whole question turns on the word “baptising.” Does it denote one action or three? It is said that the verb “baptize” is a verb of “repetition,” and therefore denotes more than one action. Admitting that it is a verb denoting repeated action, is there any proof that the repeated action pertains to the same individual? Of course the act is repeated indefinitely, as the ministers of Christ baptise some in “all nations.”’ Uriah Smith: *Trine Immersion*, page 2. [This is inferred from the fact that the major secular Greek-English lexicon, edited by Liddell and Scott, gives the definition of baptizo, the Greek word used most often in the New Testament as “to dip repeatedly.” Some lexicons of New Testament Greek (e.g., Thayer’s) have echoed this meaning for baptizo, i.e., “to dip repeatedly.” From this it is inferred that the word “to baptize” means “continued, repeated action.” Thus it is concluded that the Greek word in itself requires trine immersion.]

8. What does Paul have to say about baptism? Ephesians 4:5.

NOTE: ‘A very brief examination of the subject is sufficient to show further that trine immersion is “three baptisms,” which contradicts the declaration of Paul that there is only one baptism (Ephesians 4:5); that it is entirely out of harmony with the form of baptism set forth by Paul in Romans 6; and that in the ceremony of trine immersion, the significance of the ordinance is entirely lost.’ Uriah Smith: *Trine Immersion*, page 4.

‘Paul says we are baptised into the Saviour’s death, and raised in the likeness of His resurrection. But this reason was not only ignored, but condemned, by those who advocated three immersions. This speaks more against the theory and practice than whole volumes of history can speak in its favour. It brands it as an innovation, setting aside both gospel faith and gospel practice. Speaking of trine immersion, Bingham says: “Two reasons are commonly assigned for this practice: 1. That it might represent Christ’s three days’ burial. 2. Another reason was that it might represent their faith in the holy Trinity.”’ J. H. Waggoner: *Thoughts on Baptism*, page 175.

‘It is said that Jesus’ command to baptise into the name of the Father, and of the Son,

particularly when the doctrine of original sin was taught. Others argued that, as in Old Testament times, male infants were circumcised on the eighth day of their lives as a rite of entry into the people of God, so infants should be baptised (or in later times sprinkled with water) to ensure their acceptance into the Church.

‘It is worthy of notice that Sabbath-keepers are always observers of scriptural baptism, the burial of penitent believers in the watery grave. No people retaining infant baptism, or the sprinkling of believers, have observed the seventh day.’ J. N. Andrews *History of the Sabbath*, page 468.

4. How does Paul explain what baptism is about? Romans 6:1-6.

NOTE: “‘What shall we say, then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptised into Jesus Christ were baptised 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. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Romans 6:1-6. Can you not see that this applies to those who have been living a life of sin, and who consciously come to Christ for salvation from sin, that they may not live any longer therein: and that therefore it can by no means apply to infants? The same apostle who wrote this said of the Jewish ceremonies that they could never make the comers thereunto perfect, and that if they could do so, they would not be offered year by year, “because that the worshippers once purged should have had no more conscience of sin.” Hebrews 10:1, 2. Now an infant has no conscience of sin, neither is it living in sin. It needs no exhortation not to continue in sin, nor to “live any longer therein,” for it is as completely dead to sin as it is possible for anybody to be. Indeed, it has never yet been alive to sin. Therefore baptism would be for it wholly a work of supererogation. [doing more than is required of you.]’ E. J. Waggoner: *Present Truth*, January 9, 1902.

‘In the nurture and admonition of the Lord’

5. How should believing parents seek to ensure their children’s salvation? Ephesians 6:4; Proverbs 22:6. Compare 2 Timothy 3:15.

NOTE: ‘The child ought to be dedicated to God before it is born. That means that the prospective parents should themselves be so wholly dedicated to God that they will wish nothing else for their offspring than that it shall be a child of God, and will so conduct themselves both before and after its birth that this may be the case. The prospective parents simply recognise that children are the gift of God, and belong to Him, and therefore they covenant with God to bring their child up “in the nurture and admonition of the Lord.” This is the whole of the matter, and so nothing further need be said.’ E. J. Waggoner: *Present Truth*, January 9, 1902.

Even those churches which practise infant ‘baptism’ (i.e. sprinkling) recognise that a second ceremony is required when the child reaches years of accountability. Thus such churches introduced the ceremony (sometimes called a sacrament) of confirmation. ‘Confirmation is seen as the sealing of the covenant created in “Holy Baptism”. In some denominations, confirmation also bestows full membership in a local congregation upon the recipient. In others, such as the Roman Catholic Church, confirmation “renders the bond with the Church more perfect”, because, while a baptised person is already a member, “reception of the sacrament of Confirmation is necessary for the completion of bap-

‘The heart is deceitful above all things’

9. What problem do we have in understanding our sinfulness? Psalm 19:12. Compare Jeremiah 10:23; Jeremiah 17:9.

NOTE: ‘O, that all might realise that without Christ they can do nothing! Those who do not gather with Him scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a twofold influence; for they affect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate. How little we appreciate this fact. Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God’s will and way. He whose character is proved, who has stood the test of trial, who is a partaker of the divine nature, will be among those whom Christ pronounces blessed. Without Christ we can do nothing. The pure principles of uprightness, virtue, and goodness are all from God.’ *Christian Education*, page 92.

10. What prayer should be ours in seeking cleansing? Psalm 139:23-24.

NOTE: “‘Man looketh on the outward appearance, but the Lord looketh on the heart,” the human heart, with its conflicting emotions of joy and sorrow; the wandering, wayward heart, which is the abode of so much impurity and deceit. 1 Samuel 16:7. He knows its motives, its very intents and purposes. Go to Him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing eye, exclaiming, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” Psalm 139:23, 24.’ *Steps to Christ*, page 34.

‘I will cleanse them from all their iniquity’

11. What promise may the repenting sinner rely on? Jeremiah 33:8. Compare Micah 7:18-19.

NOTE: ‘Give to God the most precious offering that it is possible for you to make; give Him your heart. He speaks to you saying, “My son, My daughter, give Me thine heart. Though your sins be as scarlet, I will make them white as snow; for I will cleanse you with My own blood. I will make you members of My family, children of the heavenly King. Take My forgiveness, My peace which I freely give you. I will clothe you with My own righteousness, the wedding garment, and make you fit for the marriage supper of the Lamb. When clothed in My righteousness, through prayer, through watchfulness, through diligent study of My Word, you will be able to reach a high standard. You will understand the truth, and your character will be moulded by a divine influence.”’ *Sons & Daughters of God*, page 98.

12. In the light of such promises, what should be the repentant sinner’s aim? 2 Corinthians 7:1.

NOTE: 'Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus and closing every means of entrance to Satan? Are we daily obtaining clearer light and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven? Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out. Now is the time to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1). It is dangerous to delay this work.' *In Heavenly Places*, page 348.

Lesson 2: January 8-14 'The circumcision made without hands'

MEMORY VERSE: 'He that believeth and is baptised shall be saved; but he that believeth not shall be damned.' Mark 16:16.

STUDY HELP: *Counsels for the Church*, page 295.

LESSON AIM: To study the link often made between circumcision and infant baptism.

Introduction

'Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, and Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great Powers in heaven are witnesses; They are invisible but present. We have died to the world. We have been buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ.' *The Faith I Live By*, page 146.

Compiler's note: Those who practise 'infant baptism' often make the link with circumcision; just as infant males were circumcised eight days after birth, a rite performed without the consent of the baby, so, they say, infants may, and should, be 'baptised' even though they are unaware of the significance of the ceremony.

'A token of the covenant betwixt Me and you'

1. When was circumcision first introduced and what was its significance? Genesis 17:10-11.

NOTE: 'At this time the rite of circumcision was given to Abraham as "a seal of the righteousness of the faith which he had yet being uncircumcised." Romans 4:11. It was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfil, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry.' *Patriarchs & Prophets*, page 138.

Can a person be saved who hasn't been baptised?

1. What about the repentant thief? Luke 23:42-43.

NOTE: The argument often proposed is that the repentant thief was promised Paradise without baptism. Therefore one need not be baptised in order to be saved and receive eternal life. But the repentant thief had no opportunity to be baptised. So we cannot deduce from this that he would have refused to be baptised if circumstances had been different. It is unwise to come to general conclusions based on exceptional circumstances. Few indeed come to Christ in circumstances like those of the thief on the cross.

'Now can you not see that salvation does not in any way whatever depend on any human act, either that we do for ourselves, or that others do for us; but that it depends wholly on the perfect life and work of Christ? God, for His own sake, and without our aid, creates us, and re-creates us. Our part is but to consent, to yield, to cease resistance . . . There are in the Gospel no "sacraments," in the sense that any act or ceremony can sanctify anybody; that term is ecclesiastical, and not from the Bible. This does not by any means depreciate the importance of baptism or the Lord's Supper; they have their place, but it is not to usurp that of the life and work of Christ. And to hold that some act of man is necessary in order to convey to any soul the fullness of the blessings of that life, is idolatry, and not Christianity.' E. J. Waggoner: *Present Truth*, January 9, 1902.

2. How are we saved, by baptism or by some other way? Ephesians 2:8.

NOTE: 'Than Christ, "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Through faith we receive the grace of God; but faith is not our Saviour. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, the remedy for sin. And we cannot even repent without the aid of the Spirit of God. The Scripture says of Christ, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Repentance comes from Christ as truly as does pardon. How, then, are we to be saved? "As Moses lifted up the serpent in the wilderness," so the Son of man has been lifted up, and everyone who has been deceived and bitten by the serpent may look and live. "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in the mind and heart, and we can say with Christ, "I delight to do Thy will, O my God." Psalm 40:8. *Desire of Ages*, page 175.

'Salvation is not to be baptised, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ to be renewed in heart, doing the works of Christ in faith and labour of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him.' *Evangelism*, page 319.

What about our children?

3. What are the arguments for baptising infants? Mark 10:13-16.

NOTE: The arguments for infant baptism are numerous and various. In times of high rates of infant mortality, parents were concerned about the salvation of their little ones,

find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, "The Lord our righteousness." Jeremiah 23:6. Baptism is a most solemn renunciation of the world. Those who are baptised in the three-fold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. They have obeyed the command, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." And to them is fulfilled the promise, "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18.' *Evangelism*, page 307.

12. What does baptism say about our relationship to Christ? Galatians 3:27.

NOTE: 'All who study the life of Christ and practise His teachings will become like Christ. Their influence will be like His. They will reveal soundness of character. As they walk in the humble path of obedience, doing the will of God, they exert an influence that tells for the advancement of the cause of God and the healthful purity of His work. In these thoroughly converted souls the world is to have a witness to the sanctifying power of truth upon the human character. The knowledge of God and of Jesus Christ, expressed in character, is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ by baptism shall possess. And it is the duty of God's servants to set before these souls the privilege of their high calling in Christ Jesus.' *Evangelism*, page 313.

Lesson 12: March 19-25 'Hold fast'

MEMORY VERSE: 'Let us hold fast the profession of our faith without wavering; (for He is faithful that promised.)' Hebrews 10:23.

STUDY HELP: *Evangelism*, pages 360-361.

LESSON AIM: To consider some of the questions raised in connection with baptism.

Introduction

'God grant that none of these may ever forget their baptismal vows; but they may take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Will those who have recently taken the cross of Christ, continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing His grace and salvation? It remains for each to answer these questions for himself.' *Review & Herald*, November 3, 1885.

2. To whom was this rite confined? Genesis 17:12. Consider Galatians 3:27-28.

NOTE: Circumcision was performed, of course, only on male babies. Baptism, however, is not limited to males. (See Acts 8:12.) Thus the two rites are not precisely equivalent.

'The texts about circumcision, as analogous to baptism, prove nothing, otherwise they would equally prove that none but male children could be baptised, because none but male children could be circumcised.' James White: *Review & Herald*, September 13, 1853.

'No small dissension and disputation'

3. What dispute arose in the early church concerning circumcision? Acts 15:1-2.

NOTE: 'While the apostles united with the ministers and lay members at Antioch in an earnest effort to win many souls to Christ, certain Jewish believers from Judea "of the sect of the Pharisees" succeeded in introducing a question that soon led to wide-spread controversy in the church and brought consternation to the believing Gentiles. With great assurance these Judaizing teachers asserted that in order to be saved, one must be circumcised and must keep the entire ceremonial law.' *Acts of the Apostles*, page 188.

4. What conclusion did the early church reach regarding circumcision? Acts 15:23-29.

NOTE: 'James seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the ceremonial law, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them. James sought to impress the minds of his brethren with the fact that, in turning to God, the Gentiles had made a great change in their lives and that much caution should be used not to trouble them with perplexing and doubtful questions of minor importance, lest they be discouraged in following Christ. The Gentile converts, however, were to give up the customs that were inconsistent with the principles of Christianity. The apostles and elders therefore agreed to instruct the Gentiles by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood. They were to be urged to keep the commandments and to lead holy lives. They were also to be assured that the men who had declared circumcision to be binding were not authorised to do so by the apostles.' *Acts of the Apostles*, page 195.

'He that believeth and is baptised shall be saved'

5. What preparation for baptism did Jesus command? Matthew 28:19-20. Compare Mark 16:16.

NOTE: 'All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. In the Sermon on the Mount are given most precious lessons from the lips of the great Teacher. He says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Again He says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. . . . Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." The practising of the truth is essential. The bearing of fruit testifies to the character of the tree. A good tree cannot bring forth evil fruit. The line of demarcation will be plain and distinct between those who love God and keep His com-

mandments and those who love Him not and disregard His precepts. There is need of a thorough conversion to the truth. We are not only to say, I believe, but to practise the truth.’ *Manuscript Releases, volume 6*, page 155.

6. What evidence do we have that the early church followed Christ’s instruction regarding preparation for baptism? Acts 8:12, 36-37; Acts 18:8.

NOTE: ‘There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, “I believe,” but to practise the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience. . . . Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance.’ *Evangelism*, pages 308-309.

‘She was baptised, and her household’

7. What verses are sometimes used by those who promote infant baptism? Acts 16:14-15, 33; 1 Corinthians 1:16. Compare Genesis 17:23.

NOTE: The argument goes like this: since Paul baptised the whole household, it follows that he must have baptised infants as well as adults.

‘The texts about the household of Stephanas and of the Jailor prove nothing, since there is no mention of infant children in either household.’ James White: *Review & Herald*, September 13, 1853.

8. What argument is made to support the idea that infant ‘baptism’ is the new covenant equivalent of circumcision? Genesis 17:11; Romans 4:11.

NOTE: ‘First in the order of inferential arguments in favour of the baptism of infants is this, that baptism stands related in the gospel as circumcision did in the first covenant; and as that related to infants, so must this. . . . The argument proceeds on the hypothesis that as circumcision, which was a sign and seal, was applicable to infants to bring them into covenant relation to God, so baptism, which is a sign and seal, and thus answers to circumcision, is also necessary to bring infants into like covenant relation in this dispensation.’ J. H. Waggoner: *Thoughts on Baptism*, page 70.

9. What is in fact the sign that we have entered into the new covenant? Ephesians 1:13-14.

NOTE: ‘Paul makes an important statement in regard to the relation of the seal, which is in perfect harmony with all the evidence that has been presented, but fatal to the idea of sealing infants. He says, “After that ye believed, ye were sealed” Ephesians 1:13, 14. This is the only order admissible, according to the Scriptures. And this text at once reverses the conclusion, and destroys the premise, of those who contend for infant baptismal sealing; it says: “After that ye believed, ye were sealed with the Holy Spirit of prom-

prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience. The line of demarcation will be plain and distinct between those who love God and keep His commandments, and those who love Him not and disregard His precepts.’ *Testimonies volume 6*, page 91.

‘They were pricked in their heart’

9. What preceded baptism on the Day of Pentecost? Acts 2:37. Compare Luke 3:10.

NOTE: ‘The arguments of the apostles alone, although clear and convincing, would not have removed the prejudice of the Jews which had withstood so much evidence. But the Holy Ghost sent those arguments home with divine power to their hearts. They were as sharp arrows of the Almighty, convicting them of their terrible guilt in rejecting and crucifying the Lord of glory.’ *The Story of Redemption*, page 245.

‘The power of God there convicted the jailer. He called for a light, and springing in, 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.” The keeper of the prison then assembled his whole household, and Paul preached unto them Jesus. Thus the jailer’s heart was united to those of his brethren, and he washed their stripes, and he and all his house were baptised that night. He then set food before them, and rejoiced, believing in God with all his house.’ *Early Writings*, page 205.

10. What examples are we given of conviction of sin not leading to repentance? Acts 8:13, 18-23; Acts 7:54. Compare Matthew 3:7-8.

NOTE: ‘What was the trouble with Simon? It was self. The fact that he was willing to give money, in order to get power to bestow the Holy Spirit, shows that he wanted to make money out of it. Pecuniary gain, and self-glorification were the motives that prompted his desire for the Holy Spirit’s power. He doubtless was not fully conscious of all this, but persuaded himself that his object was to do good; “for the heart is deceitful above all things, and desperately wicked, who can know it.” And Simon’s heart was not right with God.’ E. J. Waggoner: *Present Truth*, November 23, 1893.

‘The prophet of God was impressed by the Holy Spirit that many of the Pharisees and Sadducees who asked baptism had no true convictions of their sins. They had selfish motives. They thought that if they should become friends of the prophet, they would stand a better chance to be personally favoured of the coming Prince. In their blindness they believed that he was to set up a temporal kingdom, and bestow honours and riches upon his subjects.’ *Review & Herald*, January 14, 1873.

‘He that believeth and is baptised shall be saved’

11. Is baptism required of those who wish to become Christians? Consider Mark 16:16; Matthew 28:19.

NOTE: ‘Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can

the profligate pure. The vain fashions of the world were laid aside. Christians sought not the “outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:3, 4.’ *Great Controversy*, page 461.

‘For the remission of sins’

5. What did Peter say baptism was for? Acts 2:38. Compare Mark 1:4; Luke 3:3.

NOTE: ‘Peter, at the third hour of the day began to preach, “Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins,” Acts 2:38. This word remission, signifies forgiveness, pardon or more literally sending away of sins.’ Owen Crosier: *The Law of Moses*, page 41.

6. Does the rite of baptism automatically bring remission of sins? Acts 10:43.

NOTE: ‘Baptism is for the remission of sins. Very true; but there are also other means for the remission of sins. Christ’s blood was shed for the remission of sins. Matthew 26:28. Christ was to give knowledge of salvation unto the people for the remission of their sins. Luke 1:77. It became Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in His name. Luke 24:46-47. Repentance and baptism are for the remission of sins. “Whosoever believeth in him shall receive remission of sins.” Acts 10:43; also Romans 3:25 In the arrangement for the remission of sins, baptism holds its place in the divine whole.’ Uriah Smith: *The Biblical Institute*, page 300.

‘Teach all nations, baptising them’

7. What did Jesus say was to be done for those to be baptised? Matthew 28:19.

NOTE: ‘Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate for baptism plain instruction regarding its meaning and its solemnity. All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, “A new heart also will I give you.” Accepting new theories, and uniting with a church, do not bring new life to anyone, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed.’ *Pastoral Ministry*, page 163.

8. What was to be taught to those who are to be baptised? Matthew 28:20. Consider Acts 2:41; Acts 16:30-33.

NOTE: ‘There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, “I believe,” but to practise the truth. It is by conformity to the will of God in our words, our deportment, our character, that we

ise, which is the earnest of our inheritance,” the same as the sign or token, which outward circumcision was in the old covenant. No scripture says, Ye received the sign, or seal, or token, or earnest, of baptism; and no scripture says, Ye were sealed before ye believed. All that kind of talk is sheer assumption, and all assumptions on Bible doctrines are only hindrances to the progress of simple revealed truth.’ J. H. Waggoner: *Thoughts on Baptism*, page 72.

‘Buried with Him in baptism’

10. How does Paul explain the symbolism of baptism? Romans 6:3-4.

NOTE: ‘Baptism is a most solemn renunciation of the world. Those who are baptised in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: “Come out from among them, and be ye separate, . . . and touch not the unclean thing.” And to them is fulfilled the promise: “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Corinthians 6:17, 18. The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ’s death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realisation that he bears God’s signature, that he is a subject of Christ’s kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name’s glory.’ *Counsels for the Church*, page 295.

11. How are we shown that mere observance of a ritual (like circumcision or infant baptism) counts for nothing with God? Romans 2:25-27; 1 Corinthians 7:19; Galatians 5:6.

NOTE: ‘Each worker is to say from the heart, “I have come into close relationship with Christ. I have taken upon myself sacred vows. When I was baptised in the name of the Father, the Son, and the Holy Ghost, I was buried with Christ in the likeness of His death, and raised in the likeness of His resurrection. I am pledged to consecrate my life to His service.” “Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses” [Colossians 2:12, 13]. As you openly renounced sin and Satan, the Father, the Son, and the Holy Ghost pledged themselves to be your sufficiency. As you forsook sin and became dead to the world, you were raised to newness of life by the power which raised Christ from the dead. You came forth from the watery grave, pledged by the solemn covenant of baptism to devote your life to the service of God. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property had been anew entrusted to you, with a distinct declaration from the Word of God that these gifts are to be recognised as coming from Christ, to be used and improved for Him. You are to take up the life of cross-bearing, cheerfully partaking of the sufferings of Christ. Your life is to be bound up with the life of Christ in obedience to the law of God.’ *Manuscript Releases, volume 13*, pages 217-218.

'Circumcision is nothing, and uncircumcision is nothing'

12. How did Paul explain the spiritual significance of circumcision? Romans 2:25-29. Compare Colossians 2:11.

NOTE: 'Circumcision was the sign of righteousness by faith. But that righteousness is the righteousness required by the law of God. Circumcision never amounted to anything unless the law was kept. In fact, the keeping of the law is real circumcision. The Lord requires truth in the inward parts. An outward show, with no righteousness within, is an abomination to Him. The law must be in the heart, or else there is no real circumcision. But the law can be in the heart only by the power of the Lord through the Spirit. "The law is spiritual," that is, it is of the nature of the Holy Spirit, and the law can be in the heart only as the Spirit of God dwells there. Circumcision is therefore nothing less than the sealing of righteousness in the heart by the Holy Spirit. This is what Abraham received. His circumcision was the scale of the righteousness of faith which he had. But the righteousness of faith was that by which he was to inherit the promised possession. Therefore circumcision was the pledge of his inheritance.' E. J. Waggoner: *The Everlasting Covenant*, page 90.

13. How does Paul link circumcision with baptism? Colossians 2:10-13.

NOTE: 'It has been inferred from the close connection of the statements in Colossians 2:11, 12, that baptism is shown to be circumcision, but the proof is decisively to the contrary. "In whom also ye are circumcised with the circumcision made without hands." But baptism is administered by hands, as entirely as was circumcision under the old covenant. Romans 2:28 says, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh." This exactly corresponds to the evidence already presented, that circumcision, or the seal, is that of the Spirit, of the heart. But baptism is an outward ordinance, and therefore cannot be that circumcision which is not outward; and such is the circumcision of the New Testament. Thinking to relieve themselves of this difficulty, the advocates of that theory say that baptism serves now, as circumcision did then, as "an outward sign of inward grace." But this is really no relief at all; it makes baptism fulfil the place of circumcision, the very thing which Paul says it does not, he showing that something else does take its place. That statement is very incautiously and imprudently made. The Abrahamic covenant, identical with the gospel, ran parallel with the first covenant made with Israel. There was no salvation in the covenant with Israel, only as it led to faith in the offerings and promises of the Abrahamic covenant. Hebrews 9:8-12; 10:4. "Circumcision of the heart" was taught in the law and the prophets, see Deuteronomy 10:16; Jeremiah 4:4, etc., because it was their object to direct to the faith and blessings of the new covenant. Of this, outward circumcision was the sign. But Paul shows that there is no such outward sign now; circumcision of the heart, the antitype, alone remains. To baptism is never ascribed the place, nor is it given any of the titles, which the Scriptures apply to typical circumcision. They who give it such place and titles commit two errors; they assign to it that which the Scriptures never assign to it, and destroy the distinctions which exist between the two covenants in regard to the sign or seal, as shown by Paul. This theory that baptism occupies in the new covenant the place which circumcision occupied in the old, was invented to uphold the doctrine of infant baptism.' J. H. Waggoner: *Thoughts on Baptism*, pages 67-68.

'Baptism is the obedience of faith; it is the form or model of the Christian doctrine, [Romans 6:11,] which is, salvation from sin by the death of Jesus Christ. The faith, the doctrine or the teaching is: That Christ died for our sins, that He was buried, and that He rose again. See 1 Corinthians 15:3, 4. The form is like the doctrine; the obedience is emblematic of the faith. 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. Romans 6:4. Here commences the new life. By this act we not only show our faith in what Christ has done for us, but we acknowledge ourselves worthy of death for our past transgressions of God's law, and promise future obedience. We also declare that we are dead to sin and risen to live a life opposed to sin. Says Paul, How shall we, that are dead to sin, live any longer therein? Verse 2. Thus the faith does not make void the law, but establishes it. And as the resurrection of Christ is the pledge of the resurrection of the saints, [1 Corinthians 15:12-18,] so when we, by baptism, confess our faith in the one, as a consequence we confess our faith in the other. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 1 Thessalonians 4:14. They will be raised from the dead at His coming.' Roswell F. Cottrell: *The Bible Class*, page 94.

'Repent and be baptised'

3. What further qualification is required for baptism? Acts 2:38.

NOTE: 'All who live have sins to wash away. True repentance of sin, faith in the merits of Jesus Christ, and baptism into His death, to be raised out of the water to live a new life, are the first steps in the new birth which Christ told Nicodemus he must experience in order to be saved. The words of Christ to Nicodemus are not only spoken to him, but to every man, woman, and child, that should live in the world. We are safe in following the example of Christ.' *Lift Him Up*, page 79.

4. What evidence should be seen that repentance is genuine? Luke 3:8, first part. Compare Acts 26:20.

NOTE: 'Wherever the word of God has been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of His servants, and the word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world" illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their minds and hearts. They were convinced of sin and of righteousness and of judgment to come. They had a sense of the righteousness of Jehovah and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out: "Who shall deliver me from the body of this death?" As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away the sin of the world. Through the blood of Jesus they had "remission of sins that are past." These souls brought forth fruit meet for repentance. They believed and were baptised, and rose to walk in newness of life, new creatures in Christ Jesus; not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in His steps, to reflect His character, and to purify themselves even as He is pure. The things they once hated they now loved, and the things they once loved they hated. The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, and

Christ animated the whole congregation; for they had found the pearl of great price.’
Christ’s Object Lessons, page 120.

Lesson 11: March 12-18 ‘Put on Christ’

MEMORY VERSE: ‘For as many of you as have been baptised into Christ have put on Christ.’ Galatians 3:27.

STUDY HELP: *Counsels for the Church*, pages 295-297.

LESSON AIM: To study who is suitable to be baptised.

Introduction

‘Repent ye and be converted, that your sins may be blotted out. You are required to repent, believe, and be baptised. Christ was wholly righteous; yet He, the Saviour of the world, gave man an example by Himself taking the steps which He requires the sinner to take to become a child of God, and heir of heaven. If Christ, the spotless and pure Redeemer of man, condescended to take the steps necessary for the sinner to take in conversion, why should any, with the light of truth shining upon their pathway, hesitate to submit their hearts to God, and in humility confess that they are sinners, and show their faith in the atonement of Christ by words and actions, identifying themselves with those who profess to be His followers?’ *The Faith I Live By*, page 147.

‘He that believeth and is baptised’

1. What primary qualification is needed for baptism? Mark 16:16. Compare Acts 8:36-37; Acts 18:8.

NOTE: ‘The power of the truth in its simplicity, unalloyed by the theories of the wisdom of the world, is shown in the following incident, which we copy from the biography of Dr Carson: “In the year 1807, James Haldane, after having sprinkled an infant, was accosted by his little son, a child six years of age, with the pertinent question: ‘Father, did that child believe?’ ‘No,’ said the parent, ‘why do you ask me such a question?’ ‘Because, father, I have read the whole of the New Testament, and I find that all who were baptised believed. Did the child believe?’ It was enough. God’s simple truth, which had been hidden from the wise and prudent, was revealed to the babe. The strange question, ‘Did the child believe?’ haunted the mind of that father until, after a thorough examination, he renounced his former errors and was publicly immersed.”’ J. H. Waggoner, *Christian Baptism*, page 97.

2. What are we to believe in order to be baptised? Acts 8:37; Romans 10:9. Consider Romans 1:16-17; Hebrews 11:6.

NOTE: ‘At your baptism you pledged yourselves to believe in God, to obey His word, to receive His grace. You pledged yourselves to live the principles of the gospel, and to labour together with Christ with all the ability God has given you. None are excused for living idle lives. None can refuse to represent Him in word and deed, and be guiltless.’ *Pacific Union Recorder*, July 2, 1908.

Lesson 3: January 15-21 ‘The baptism of John’

MEMORY VERSE: ‘John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins.’ Mark 1:4.

STUDY HELP: *Desire of Ages*, pages 100-108.

LESSON AIM: To study the baptism and ministry of John the Baptist.

Introduction

‘The baptism of John. Whence was it, from Heaven or of men? Matthew 21:23-32. From Heaven, because:

1. He bore the Divine credentials. He came to them in “the way of righteousness;” sought not his own glory. John 7:18.

2. The fruits of his labours were, as far as they could extend, most beneficent: bad men became good. Matthew 7:20.

3. There was in Jehovah’s revealed purpose a harbinger of Messiah, “a voice crying in the wilderness, prepare ye the way of the Lord.” Isaiah 40; Malachi 3:1-4.

The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that His precursor had appeared. The certainty that there could not be a counterfeit “voice in the wilderness,” or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world.’ James White: *The Advent Review Special 1850*, page 35.

‘The baptism of repentance’

1. What did John preach to prepare people for baptism? Luke 3:3.

NOTE: ‘John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptised them in the waters of the Jordan. Thus by a significant object lesson he declared that those who claimed to be the chosen people of God were defiled by sin, and that without purification of heart and life they could have no part in the Messiah’s kingdom. Princes and rabbis, soldiers, publicans, and peasants came to hear the prophet. For a time the solemn warning from God alarmed them. Many were brought to repentance, and received baptism. Persons of all ranks submitted to the requirement of the Baptist, in order to participate in the kingdom he announced.’ *Desire of Ages*, pages 104-105.

2. How did John explain in practical terms what repentance means? Luke 3:10-14. Consider Matthew 3:8.

NOTE: ‘Under his heart-searching words, his hearers were convicted. They came to him with the inquiry, “What shall we do then?” He answered, “He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.” And he warned the publicans against injustice, and the soldiers against violence. All who became the subjects of Christ’s kingdom, he said, would give evidence of faith and repentance. Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy, and bring their offerings to God. They would shield the defenceless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, justice, mercy, and the

love of God will be seen. Otherwise they are like the chaff that is given to the fire.’ *Desire of Ages*, page 107.

‘Repent, and turn yourselves from all your transgressions’

3. What does the Bible teach about repentance? Isaiah 55:7; Ezekiel 18:30-31.

NOTE: ‘True repentance is more than sorrow for sin. It is a resolute turning away from evil.’ *Patriarchs & Prophets*, page 557.

‘Repentance is the first step that must be taken by all who would return to God. No one can do this work for another. We must individually humble our souls before God and put away our idols. When we have done all that we can do, the Lord will manifest to us His salvation.’ *Counsels for the Church*, page 145.

‘No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin.’ *Counsels for the Church*, page 302.

4. How important is repentance? 2 Peter 3:9. Consider Luke 13:3, 5.

NOTE: ‘In one way we are thrown upon our own energies; we are to strive earnestly to be zealous and to repent, to cleanse our hands and purify our hearts from every defilement; we are to reach the highest standard, believing that God will help us in our efforts. We must seek if we would find, and seek in faith; we must knock, that the door may be opened unto us. The Bible teaches that everything regarding our salvation depends upon our own course of action. If we perish, the responsibility will rest wholly upon ourselves.’ *Faith & Works*, page 48.

‘There is not a greater prophet than John the Baptist’

5. What was Christ’s assessment of John’s work? Luke 7:24-28.

NOTE: ‘It was not given to John to call down fire from heaven, or to raise the dead, as Elijah did, nor to wield Moses’ rod of power in the name of God. He was sent to herald the Saviour’s advent, and to call upon the people to prepare for His coming. So faithfully did he fulfil his mission that, as the people recalled what he had taught them of Jesus, they could say, “All things that John spake of this Man were true.” Such witness to Christ every disciple of the Master is called upon to bear. As the Messiah’s herald, John was “much more than a prophet.” For while prophets had seen from afar Christ’s advent, to John it was given to behold Him, to hear the testimony from heaven to His Messiahship, and to present Him to Israel as the Sent of God. Yet Jesus said, “He that is least in the kingdom of heaven is greater than he.” The prophet John was the connecting link between the two dispensations. As God’s representative he stood forth to show the relation of the law and the prophets to the Christian dispensation. He was the lesser light, which was to be followed by a greater. The mind of John was illuminated by the Holy Spirit, that he might shed light upon his people; but no other light ever has shone or ever will shine so clearly upon fallen man as that which emanated from the teaching and example of Jesus. Christ and His mission had been but dimly understood as typified in the shadowy sacrifices. Even John had not fully comprehended the future, immortal life through the Saviour.’ *Desire of Ages*, pages 219-220.

6. What prophecy was the ministry of John the Baptist fulfilling? Isaiah 40:3-4. Compare John 1:19-23.

NOTE: ‘John was called to do a special work; he was to prepare the way of the Lord, to

dishonour the religion of Christ before the world and give occasion to the enemies of truth to justify their course. A union of believers with Christ will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father. It is only by personal union with Christ, by communion with Him daily, hourly, that we can bear the fruits of the Holy Spirit. Our growth in grace, our joy, our usefulness, all depend on our union with Christ and the degree of faith we exercise in Him. The word and Spirit of truth, dwelling in our hearts, will separate us from the world. The immutable principles of truth and love will bind heart to heart, and the strength of the union will be according to the measure of grace and truth enjoyed. The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ’s followers. In their different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. God calls for each one to do his appointed work according to the ability which has been given him. We have a character to maintain, but it is the character of Christ. Having the character of Christ, we can carry on the work of God together. The Christ in us will meet the Christ in our brethren, and the Holy Spirit will give that union of heart and action which testifies to the world that we are children of God. The world needs to see worked out before it the miracle that binds the hearts of God’s people together in Christian love.’ *God’s Amazing Grace*, page 211.

‘They continued steadfastly in the apostles’ doctrine and fellowship’

11. How does Luke describe the life of those who had been baptised? Acts 2:41-45.

NOTE: ‘Dear brother or sister, how is it? Do you hold fast to the profession? If you do, then you never forsake assembling with God’s people whenever there is an holy assembly except by providential hindrances. Again, associated with the assembling of ourselves together comes the obligation of exhorting: “exhorting one another, so much the more as ye see the day approaching.” In the assembly of the saints is an appropriate place for this good work. How very little exhorting I hear away from the prayer-meeting. How little is said about the second coming of Jesus only in the prayer-meeting; for we are living some distance apart, as a general thing, and the business cares of this world prevent our often associating together except at the regular appointed place for worship. From this fact again, springs a deeper obligation not to forsake assembling. Is it possible for those that assemble only occasionally to realise fully the words of the Psalmist, to wit, “Behold, how good and how pleasant it is for brethren to dwell together in unity.” How pleasant it must have been for the early Christians when it could be said of them that “they continued steadfastly in the doctrine and fellowship.” Is it any the less pleasant now to meet and exhort, edify and comfort one another? Certainly not.’ Uriah Smith: *Review & Herald*, October 22, 1861.

12. How did God bless the church because of this? Acts 2:47, last part.

NOTE: ‘Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ’s character, and to labour for the enlargement of His kingdom. “The multitude of them that believed were of one heart and of one soul. . . . With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.” Acts 4:32, 33. “And the Lord added to the church daily such as should be saved.” Acts 2:47. The Spirit of

do nothing.” There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of the truth places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ but have not faith in Him. The one class are fruit bearing, the other, fruitless. The one are often subjected to the pruning knife of God that they may bring forth more fruit; the other, as withered branches, are ere long to be severed from the living Vine. The fibres of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer’s relation to Christ. He abides in Christ and draws his nourishment from Him.’ *A New Life*, pages 43-44.

8. What similar illustration did Paul use to describe how we become part of Christ’s church? Romans 11:17.

NOTE: ‘Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbour is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fibre by fibre we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God. By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will.’ *Reflecting Christ*, page 104.

‘Everyone members one of another’

9. How does Paul describe the relationship between Christians? Romans 12:5.

NOTE: ‘Selfishness is death. No organ of the body could live should it confine its service to itself. The heart, failing to send its lifeblood to the hand and the head, would quickly lose its power. As our lifeblood, so is the love of Christ diffused through every part of His mystical body. We are members one of another, and the soul that refuses to impart will perish. And “what is a man profited,” said Jesus, “if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”’ *Desire of Ages*, page 417.

10. How does Paul emphasise the need for us to preserve that relationship? Ephesians 4:3-6.

NOTE: ‘Paul urges the Ephesians to preserve unity and love. Divisions in the church

make straight His paths. The Lord did not send him to the school of the prophets and rabbis. He took him away from the assemblies of men to the desert, that he might learn of nature and nature’s God. God did not desire him to have the mould of the priests and rulers. He was called to do a special work. The Lord gave him His message. Did he go to the priests and rulers and ask if he might proclaim this message? No, God put him away from them that he might not be influenced by their spirit and teaching. He was the voice of one crying in the wilderness, “Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it” (Isaiah 40:3-5). This is the very message that must be given to our people; we are near the end of time, and the message is, Clear the King’s highway; gather out the stones; raise up a standard for the people. The people must be awakened. It is no time now to cry peace and safety. We are exhorted to “cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins” (Isaiah 5:1).’ *Selected Messages, book 1*, page 410. ‘Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity that the eyes of all might be turned to the Light of life. Those who are true to their calling as messengers for God will not seek honour for themselves. Love for self will be swallowed up in love for Christ.’ *Conflict & Courage*, page 274.

‘We have Abraham to our father’

7. What warning did John give the Jews about their conviction that they were the chosen people? Matthew 3:9.

NOTE: ‘John knew that they cherished the idea that, because they were of the seed of Abraham, they were securely established in the favour of God, while their course of action was abhorred of Him. Their conduct was, in many respects, even worse than that of the heathen nations to whom they felt so much superior. The prophet faithfully presented to them the ability of God to raise up those who would take their place, and would become more worthy children of Abraham. He told them plainly that God was not dependent upon them to fulfil His purposes; for He could provide ways and means, independent of them, to carry forward His great work which was to be accomplished in purity and righteousness. John further adds: “And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.” He impresses upon them that the value of the tree is ascertained by the fruit it produces. Though a tree may bear an exalted name, yet if it produces no fruit, or if its fruit is unworthy of the name, the name will avail nothing in saving the tree from destruction. “Of thorns men do not gather figs, nor of a bramble bush gather they grapes.”’ *Spirit of Prophecy, volume 2*, page 50.

8. What was the reaction of some Pharisees and lawyers to John’s preaching? Luke 7:30.

NOTE: ‘Some of the Pharisees had repented and received the baptism of John; but the leaders would not acknowledge that he came from God. His warnings and denunciations did not lead them to reformation. They “rejected the counsel of God against themselves, being not baptised of him.” Luke 7:30. They treated his message with disdain. Like the

second son [Matthew 21:28-31], who, when called, said, "I go, sir," but went not, the priests and rulers professed obedience, but acted disobedience. They made great professions of piety, they claimed to be obeying the law of God, but they rendered only a false obedience. The publicans were denounced and cursed by the Pharisees as infidels; but they showed by their faith and works that they were going into the kingdom of heaven before those self-righteous men who had been given great light, but whose works did not correspond to their profession of godliness.' *Desire of Ages*, page 595.

'He which baptiseth with the Holy Ghost'

9. How did John himself reveal that his work was not complete in itself? Matthew 3:11-12.

NOTE: 'The doctrine that John preached was, first, repentance for past sins; then, "the kingdom of heaven is at hand." They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare Himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers. To those who were untaught in the oracles of God, it was enough for John to say, "Repent ye: for the kingdom of heaven is at hand." But when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different theories regarding some Bible subjects, they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving, and were moved to be baptised. To them John said, "Bring forth therefore fruits meet for repentance." Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin, could they enter into fellowship with Him. Those who were corrupt in heart could not abide in His presence.' *Review & Herald*, November 28, 1907.

10. How did John explain the difference between the baptism he performed and that of Christ? John 1:33. Compare Acts 1:5.

NOTE: 'The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities "by the spirit of judgment, and by the spirit of burning." The word of the Lord to Israel was, "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin." Isaiah 4:4; 1:25. To sin, wherever found, "our God is a consuming fire." Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. Jacob, after his night of wrestling with the Angel, exclaimed, "I have seen God face to face, and my life is preserved." Genesis 32:30. Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while wilfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed "with the Spirit of His mouth," and destroyed "with the brightness of His coming." 2 Thessalonians 2:8. The light of the glory of God, which imparts life to the righteous, will slay the wicked.' *Desire of Ages*, page 107.

'Beginning from the baptism of John'

11. How did the apostles recognise the importance of John's ministry? Acts 1:21-22.

Christ, the charms of His grace, and the excellency of God, so that the soul shall be imbued with divine love and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures. He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. Heaven, which once possessed no charms, is now viewed in its riches and glory; and he contemplates it as his future home, where he shall see, love, and praise the One who hath redeemed him by His precious blood. The works of holiness, which appeared wearisome, are now his delight. The Word of God, which was dull and uninteresting, is now chosen as his study, the man of his counsel. It is as a letter written to him from God, bearing the inscription of the Eternal. His thoughts, his words, and his deeds are brought to this rule and tested. He trembles at the commands and threatenings which it contains, while he firmly grasps its promises and strengthens his soul by appropriating them to himself.' *The Faith I Live By*, page 139.

'Able to comprehend with all saints'

5. How is our understanding of the love of Christ to deepen and grow? Ephesians 3:17-19.

NOTE: 'Again and again the New Testament warns us against spiritual self-centredness. Only "with all the saints" can we comprehend the fullness of Christ; only "in the unity of the faith" can we attain to the stature of a perfect man. The Vine has many branches, the Body many members; to assert a specious independence of our brethren in Christ, a wholly private insight into the word and will of God, some special and unique place reserved for ourselves in the favour and purposes of God, is in fact to cut ourselves off from both Vine and Body.' R. E. O. White: *Invitation to Baptism*, page 52.

6. How can we attain to the measure of the stature of the fullness of Christ? Ephesians 4:13.

NOTE: 'Christ is leading out a people, and bringing them into the unity of the faith, that they may be one, as He is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment. 1 Corinthians 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Romans 15:5, 6: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Philippians 2:2: "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.'" *Testimonies, volume 1*, page 324.

'The vine'

7. What illustration did Christ use to describe the relationship of the individual Christian to Himself and to each other? John 15:4-6.

NOTE: 'There are both believers and unbelievers in the church. Christ represents these two classes in His parable of the vine and its branches. He exhorts His followers: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can

‘Baptising them’

1. What command did Christ give to His followers before He left them? Matthew 28:18-20.

NOTE: ‘When Jesus ascended to heaven, He committed His work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of His truth. “Go ye into all the world, and preach the gospel to every creature.” “And, lo, I am with you always, even unto the end of the world.” This solemn commission reaches us in this age. God leaves with His church the responsibility of receiving or rejecting it. Upon us is laid a sacred charge. The commission has been given us: “Go ye therefore, and make disciples of all nations, baptising 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 always, even unto the end of the world.” Matthew 28:19, 20, margin. You are dedicated to the work of making known the gospel of salvation. Heaven’s perfection is to be your power.’ *Christian Service*, pages 23-24.

2. How does Mark express this same command? Mark 16:15-16.

NOTE: ‘Just before our Saviour left this earth, He commissioned His disciples to go into all the world, and preach the gospel to every creature. “He that believeth and is baptised shall be saved; but he that believeth not shall be damned. . . .” “Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.” Power to do what? To preach the gospel and proclaim the conditions of salvation. The disciples obeyed the divine injunction. While they were engaged in prayer, being of one accord in one place, the Holy Spirit came upon them as a rushing mighty wind, and filled all the house where they were sitting. Peter was re-anointed with the Holy Unction from on high. So wonderful was the outpouring of the Spirit that “the same day there was added unto them about three thousand souls.” It is this baptism of the Holy Spirit that the churches need today. There are backslidden church-members and backslidden ministers who need re-converting, who need the softening, subduing influence of the baptism of the Spirit, that they may rise in newness of life and make thorough work for eternity.’ *Bible Training School*, April 1, 1906.

‘Repent and be baptised, every one of you’

3. What evidence do we have that the apostles carried out Christ’s commission to baptise? Acts 2:37-38; Acts 2:41.

NOTE: ‘Having received their commission from God and having the approbation of the church, they went forth baptising in the name of the Father, Son, and Holy Ghost, and administering the ordinances of the Lord’s house, often waiting upon the saints by presenting them the emblems of the broken body and spilt blood of the crucified Saviour, to keep fresh in the memory of God’s beloved children His sufferings and death.’ *Early Writings*, page 100.

4. How was Peter’s appeal to the Jews similar to that of John the Baptist and of Christ? Mark 1:4. Compare Matthew 4:17; John 3:22.

NOTE: ‘Repentance, faith, and baptism are the requisite steps in conversion. As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This vow is their oath of allegiance.’ *The Faith I Live By*, page 145.

‘The time is fulfilled’

11. What prophecy was being fulfilled at this time? Daniel 9:25.

NOTE: “‘From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks”, namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. At that time this prophecy was fulfilled. The word “Messiah” signifies “the Anointed One.” In the autumn of A.D. 27 Christ was baptised by John and received the anointing of the Spirit. The apostle Peter testifies that “God anointed Jesus of Nazareth with the Holy Ghost and with power.” Acts 10:38.’ *Great Controversy*, page 327.

12. How did Jesus show that He was aware that He was fulfilling prophecy? Mark 1:15.

NOTE: ‘The Saviour Himself declared: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.” Luke 4:18. After His baptism He went into Galilee, “preaching the gospel of the kingdom of God, and saying, The time is fulfilled.” Mark 1:14, 15.’ *Great Controversy*, page 327.

Lesson 10: March 5-11 ‘All baptised into one body’

MEMORY VERSE: ‘For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.’ 1 Corinthians 12:13.

STUDY HELP: *Testimonies*, volume 6, pages 366-369.

LESSON AIM: In view of the strong tendency to individualism among people today, to study the one body that baptism calls us into.

Introduction

‘Never entertain the thought that you can be Christians and yet withdraw within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the experiences of those with whom you associate. Then let us not forsake the assembling of ourselves together. . . . It is safe for you to be just where Christ has said He would be. Jesus has said, “Where two or three are gathered together in My name, there am I in the midst of them.” Matthew 18:20. Can you afford to choose your pleasure and miss the blessing? If Christians would associate together, speaking to each other of the love of God, and of the precious truths of redemption, their own hearts would be refreshed, and they would refresh one another. . . . A book of remembrance is written of those who do not forsake the assembling of themselves together, but speak often one to another. We should improve every opportunity of placing ourselves in the channel of blessing. The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labour for souls, are God’s appointed opportunities for giving the early and the latter rain.’ *The Faith I Live By*, page 246.

‘There was much water there’

7. In what way was Jesus baptised? Matthew 3:16, first part.

NOTE: ‘No person ever follows the Lord in baptism, unless he goes down into the water; for it is certain that no one can come up out of the water without first going down into it; and it was when Christ was “coming up out of the water” (Mark 1:10; Matthew 3:16), that the Holy Spirit in the form of a dove came upon Him. If we are not “buried with Him by baptism” (Romans 6:4), how can we expect to be risen with Him? People will go hundreds of miles to stand in the very place Christ is said to have stood, or to see something that He is said to have worn, when they could “follow His steps” without leaving their homes.’ E. J. Waggoner: *Present Truth*, January 18, 1900.

8. Why did John baptise in this place? John 3:23.

NOTE: ‘It must be borne in mind that “baptism” always and everywhere means immersion, and that only. “Baptism” of a whole congregation with a quart of water was a thing unheard of for the first two or three centuries after Christ. John baptised in Ænon near to Salim, “because there was much water there.” John 3:23. It would not require as much water to “baptise” a thousand people according to the papal perversion of the ordinance, as would suffice to quench the thirst of half a dozen men. Without going further into detailed proof, let it be remembered that whenever a person or thing is said to be baptized in any fluid substance, the person or thing baptised is wholly enveloped in the substance.’ E. J. Waggoner: *Bible Echo*, June 24, 1899.

‘God anointed Jesus of Nazareth with the Holy Ghost and with power’

9. What happened when Christ came up out of the water? Matthew 3:16.

NOTE: ‘As man’s example He took the step in conversion requisite for the repenting, believing sinner; and the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him, and lo, a Voice from heaven saying, “This is My beloved Son, in whom I am well pleased.” He was consecrated to His office by God Himself. He was anointed by the Spirit, invested with the authority, and endowed with the attributes, of God; His mission was to reveal the Father to the world.’ *Signs of the Times*, June 9, 1890.

10. What words were spoken at this time? Mark 1:11.

NOTE: ‘As John witnessed the Saviour of the world bowed in the deepest humiliation, and pleading fervently with tears for the approval of His Father, he was deeply moved. As the light and glory from Heaven enshrouded the Saviour, and a Voice was heard claiming Jesus as the Son of the Infinite, John saw the token God had promised him, and knew for a certainty that the world’s Redeemer had received baptism at his hands. With transport of joy and tearful emotion he stretched forth his hand, and pointed to Jesus, saying, “Behold the Lamb of God, which taketh away the sin of the world! This is He of whom I said, After me cometh a man which is preferred before me; for He was before me.” “And I knew Him not; but He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost.” And I saw the Spirit descending upon Him like a dove and overshadowing Him; and I heard the voice of God bear record that this is the Son of God.’ *Youth’s Instructor*, March 1, 1874.

‘They were baptised, both men and women’

5. How are we shown the deacon Philip also carrying out Christ’s commission? Acts 8:12.

NOTE: ‘Philip left Jerusalem, and preached a risen Redeemer in Samaria. Many believed and received Christian baptism. Philip’s preaching was marked with so great success, and so many were gathered into the fold of Christ, that he finally sent to Jerusalem for help. The disciples now perceived the meaning of Christ, when He said, “Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”’ *Sketches from the Life of Paul*, page 39.

6. What particular example in Philip’s ministry is recorded? Acts 8:35-38.

NOTE: ‘There are lessons for us to learn from the experience of Philip and the Ethiopian. Angels of God saw the Ethiopian traveller reading the Scriptures as he rode in his chariot, and one of the disciples was sent to meet him. Philip said to the Ethiopian, “Understandest thou what thou readest? And he said, How can I, except some man should guide Me?” (Acts 8:30, 31.) Then Philip opened to him the Scripture. And when he had heard and believed, the Ethiopian asked, “What doth hinder me to be baptized?” (Acts 8:36.) After Philip had given his message, he was caught away by the Spirit, and the eunuch saw him no more. This experience should teach us that we have a God, and that angels, who are ministering spirits, are sent by Him to do a special work in the earth. The man who undertakes to step in between the angels and one whom God is seeking to instruct, is out of his place. He had better stand on one side, and let God work.’ *Sermons & Talks, volume 2*, page 306.

He ‘preached unto him Jesus’

7. What did Philip first do before the baptism took place? Acts 8:27-35.

NOTE: ‘This Ethiopian was a man of good standing and of wide influence. God saw that when converted he would give others the light he had received and would exert a strong influence in favour of the gospel. Angels of God were attending this seeker for light, and he was being drawn to the Saviour. By the ministration of the Holy Spirit the Lord brought him into touch with one who could lead him to the light. Philip was directed to go to the Ethiopian and explain to him the prophecy that he was reading. “Go near,” the Spirit said, “and join thyself to this chariot.” As Philip drew near, he asked the eunuch, “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 scripture that he was reading was the prophecy of Isaiah relating to Christ: “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.” “Of whom speaketh the prophet this?” the eunuch asked, “of himself, or of some other man?” Then Philip opened to him the great truth of redemption. Beginning at the same scripture, he “preached unto him Jesus.” The man’s heart thrilled with interest as the Scriptures were explained to him; and when the disciple had finished, he was ready to accept the light given. He did not make his high worldly position an excuse for refusing the gospel.’ *Acts of the Apostles*, pages 107-108.

8. What condition for baptism did Philip propose? Acts 8:36-37. Compare Acts 16:30-34. See Mark 16:16.

NOTE: 'We see that baptism is closely related to conversion. In fact, it seems to be a part of conversion. It is the outward act by which believers show their faith in Christ.' Uriah Smith *The Biblical Institute*, page 298.

'In regard to the subjects of baptism, we have some plain, undeniable statements in the Scriptures.

1. Jesus said, "He that believeth and is baptized shall be saved." Belief is here presented as preceding and prerequisite to baptism. Over this text there is no chance for dispute.

2. Peter said, "Repent and be baptised" Here repentance also precedes and is prerequisite to baptism. With so plain a statement, denial is impossible.

No text of Scripture is to be taken alone when others speak on the same subject. The two here quoted, one in the great commission and the other in its fulfilment, agree in their testimony, and they teach us that,

3. Penitent believers are proper subjects of baptism.

But the texts quoted are given in an authoritative manner, and come with the power of a precept or law; and therefore we learn from them that,

4. The requirement of baptism is a commandment; it is presented as a duty to be performed.

Of course to be performed by the parties to whom reference is made, penitent believers.'

J. H. Waggoner: *Thoughts on Baptism*, page 69.

'Born of the Spirit'

9. What parallel helps us to understand that the mere act of baptism is not sufficient? Deuteronomy 10:16; Jeremiah 4:4; Romans 2:29. Consider John 3:5.

NOTE: 'There may be those who have so often heard the question, "Is baptism a saving ordinance?" . . . this question is almost always asked by those who repudiate immersion and advocate "infant baptism." . . . If the question means this: Will baptism save me if I neglect other duties? then we answer, No; there is nothing in the Bible which is saving in this sense. Salvation was never made to rest on any such grounds. But if it means: Must I submit to everything which God commands in order to be saved? then we reply, Yes: there is no other way of salvation but conformity to the divine will. Man shall live "by every word that proceedeth out of the mouth of God."' J. H. Waggoner: *Thoughts on Baptism*, page 129.

10. How does Paul describe the change that is to take place in the believer's life after baptism? Romans 6:4, last part, 6, 12-13.

NOTE: 'As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This vow is their oath of allegiance. They are baptised in the name of the Father and the Son and the Holy Spirit. Thus they are united with the three great Powers of heaven. They pledge themselves to renounce the world and to observe the laws of the kingdom of God. Henceforth they are to walk in newness of life. No longer are they to follow the traditions of men. No longer are they to follow dishonest methods. They are to obey the statutes of the kingdom of heaven. They are to seek God's honour. If they will be true to their vow, they will be furnished with grace and power that will enable them to fulfil all righteousness. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."' *Evangelism*, page 307.

of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased." Matthew 3:17.' *The Faith I Live By*, page 144.

'Comest Thou to me?'

3. How did John respond to Christ's request? Matthew 3:14.

NOTE: 'He shrank from granting the request of Jesus. How could he, a sinner, baptise the Sinless One? And why should He who needed no repentance submit to a rite that was a confession of guilt to be washed away? As Jesus asked for baptism, John drew back, exclaiming, "I have need to be baptised of Thee, and comest Thou to me?"' *Desire of Ages*, pages 110-111.

4. What was John's view of Jesus? Matthew 3:11; Mark 1:7-8; Luke 3:16-17; John 1:26-27.

NOTE: 'When Jesus came to be baptised, John recognised in Him a purity of character that he had never before perceived in any man. The very atmosphere of His presence was holy and awe-inspiring. Among the multitudes that had gathered about him at the Jordan, John had heard dark tales of crime, and had met souls bowed down with the burden of myriad sins; but never had he come in contact with a human being from whom there breathed an influence so divine. All this was in harmony with what had been revealed to John regarding the Messiah.' *Desire of Ages*, page 110.

'To fulfil all righteousness'

5. How did Jesus respond to John's objection? Matthew 3:15.

NOTE: 'Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us. Christ as the head of humanity was to take the same steps that we are required to take. Although sinless, He was our example in fulfilling all the requirements for the redemption of the sinful race. He bore the sins of the whole world. His baptism was to embrace the whole sinful world who by repentance and faith would be pardoned.' *The Faith I Live By*, page 143.

6. What did Christ mean by fulfilling all righteousness? 1 Peter 2:21-22. Consider John 13:15.

NOTE: "'Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade Him, saying, I have need to be baptised of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." In "fulfilling" all righteousness, Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps of grace in genuine conversion. He did this as an example, that we should follow in His steps. In His humanity, Christ filled up the measure of the law's requirements. And this He did as an example to us. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the strength of His divine nature, may become partakers of His character.' *Review & Herald*, November 15, 1898.

LESSON AIM: To study the baptism of Jesus.

Introduction

‘After the baptism of Christ He bowed upon Jordan’s banks, and heaven never listened to such a prayer as He then and there uttered. And in answer to that prayer, the light and glory of God flashed forth from His throne and descended as a dove and rested upon Him. Immediately from the Infinite One came a voice, saying: “This is My beloved Son.” Here, heaven was opened to man; earth was connected with heaven through our representative, and finite man with the Infinite God. Heaven was opened to you; and you need not to feel that the heavens above you are brass. God testified to His Son in His own voice that He accepted Him; and in accepting the representative of the race He signifies to man that He will accept him through His Son if we comply with the conditions laid down in His Word. The steps requisite in conversion are repentance, faith and baptism. And then after these steps are taken, the life of prayer is essential to maintain the Christian life, and to seek those things which are above where Christ sitteth, you cannot stop at baptism and feel that you have graduated. Your Christian life is only entered upon, the formation of Christian character is yet before you, you have just entered the school of Christ, and need to continue to learn of Him.’ *Signs of the Times*, February 14, 1878.

‘Then cometh Jesus . . . unto John, to be baptised’

1. What unusual event took place during John the Baptist’s ministry? Matthew 3:13.

NOTE: ‘When Jesus presented himself to John to receive the rite of baptism, he did not know Him. The Lord had revealed to John that Jesus would be among the candidates who were to receive baptism at his hands, and that He would give him a special token whereby he might know the Lamb of God, and call the attention of the people to Him as the long-expected Messiah. John had heard of the sinless character and spotless purity of the life of Christ, and that he claimed to be the Son of God. He had been informed of His wise questions and answers in the temple, which astonished the grave doctors. He had listened to the recital of the Galilean youth silencing the doctors by His deep reasoning. He thought this must be the Son of God, the promised Messiah. The crowd that had collected at Jordan’s banks to be baptised of John had received the ordinance at his hand; and as they were leaving the banks of Jordan, Jesus came to him and offered Himself as a candidate. As soon as the discerning eye of John rested upon Jesus, his spirit was stirred with the deepest emotion. He knew that He was not like any other man that had received the ordinance at his hand; He had strong convictions that this was the Christ of whom Moses and the prophets had written. His heart went out to Christ with intense love and reverence that he had never felt before. The very atmosphere of His presence was holy and awe-inspiring.’ *Youth’s Instructor*, January 1, 1874.

2. Was this a private ceremony? Luke 3:21.

NOTE: ‘As Jesus asked for baptism, John drew back, exclaiming, “I have need to be baptised of Thee, and comest Thou to me?” With firm yet gentle authority, Jesus answered, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” Matthew 3:14,15. And John, yielding, led the Saviour down into the Jordan, and buried Him beneath the water. “And straightway coming up out of the water,” Jesus “saw the heavens opened, and the Spirit like a dove descending upon Him.” Mark 1:10. The solemnity

‘Were ye baptised in the name of Paul?’

11. What controversy arose in the Corinthian church over baptism? 1 Corinthians 1:12-13.

NOTE: ‘In the early Christian church there were some who refused to recognise either Paul or Apollos, but held that Peter was their leader. They affirmed that Peter had been most intimate with Christ when the Master was upon the earth, while Paul had been a persecutor of the believers. Their views and feelings were bound about by prejudice. They did not show the liberality, the generosity, the tenderness, which reveals that Christ is abiding in the heart. There was danger that this party spirit would result in great evil to the Christian church, and Paul was instructed by the Lord to utter words of earnest admonition and solemn protest. Of those who were saying, “I am of Paul; and I of Apollos; and I of Cephas; and I of Christ,” the apostle inquired, “Is Christ divided? Was Paul crucified for you? Or were ye baptised in the name of Paul?” “Let no man glory in men,” he pleaded. “For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” 1 Corinthians 1:12, 13; 3:21-23. Paul and Apollos were in perfect harmony. The latter was disappointed and grieved because of the dissension in the church at Corinth; he took no advantage of the preference shown to himself, nor did he encourage it, but hastily left the field of strife. When Paul afterward urged him to revisit Corinth, he declined and did not again labour there until long afterward when the church had reached a better spiritual state.’ *Acts of the Apostles*, pages 279-280.

12. How had Paul attempted to distance himself from this controversy? 1 Corinthians 1:14-17.

NOTE: ‘The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great Centre. We shall approach one another just in proportion as we approach the Centre. United with Christ, we shall surely be united with our brethren in the faith. To be a Christian means a great deal more than is supposed. A Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know; for the fruits will appear. [Galatians 5:22-26; 6:1-3.] This is not a time for brother to cherish prejudice against brother. Put not into our enemies’ hands anything that bears the least suggestion of differences among us, even in opinion.’ *Manuscript Releases, volume 15*, page 301.

Lesson 5: January 29-February 4

Should infants be baptised?

MEMORY VERSE: 'One Lord, one faith, one baptism.' Ephesians 4:5.

STUDY HELP: *Child Guidance*, pages 498-500.

LESSON AIM: To study the widespread practice of infant baptism [paedobaptism] and the arguments put forward in support of this practice.

Introduction

'The churches of the New Testament were composed of those only who repented of their sins, believed on the Lord Jesus Christ, and were buried with Him in baptism. But the churches which compose the Romish apostasy are organised on a plan essentially different from that of the apostles. By means of infant baptism, the entire population is brought into the church; the church and the world are no longer distinct, and the church becomes an assembly of unconverted men. This confusion of the world and the church is one of the essential errors which made a Babylon of the Catholic church. Now it is a painful fact that the reformers did not see it necessary to commence at the foundation, and form churches of converted persons only; on the contrary, they positively refused to do this, but their first churches were simply Romish churches which had accepted the doctrines of the Reformation, but which were composed of persons admitted by infant baptism, the larger part of whom were unacquainted with Christian experience; and the churches afterward raised up by them were of a similar character, because formed on the same model.' J. N. Andrews: *The Three Messages of Revelation 14:6-12*, pages 67-68.

Sinners by birth?

1. What Bible verse was used by Augustine of Hippo to 'prove' that all mankind are born as sinners? Romans 5:12.

NOTE: Most denominations believe a doctrine known as Original Sin. By 'original sin' is meant that all human beings are sinners even before they ever commit a sin simply because they are descendants of Adam, who introduced sin into the human race. This teaching says that our origin as sons and daughters of Adam is sufficient for us to be regarded by God as sinners. Today this doctrine is, confusingly, stated as follows: 'We are not sinners because we have committed sin; we commit sins because we are sinners.' Supporters of infant baptism hold 'to the view that baptism is of value in itself, bringing salvation merely by its administration, without any response of faith being necessary in its recipients. . . . Thus, he who is baptised is saved, while he who remains unbaptised is lost. This idea developed quickly from about the time of Augustine (354-430), when the doctrine of original sin had become clearly formulated and widely accepted. Starting from such Scriptures as Romans 5:12-21 and 1 Corinthians 15:21-22, Augustine maintained that every member of the human race is born both sinful by nature, and personally guilty, under the just condemnation of God. He attempted to explain this in terms of the organic unity of mankind by which the whole race existed seminally in Adam, and therefore shared with him in his first transgression.' Donald Bridges & David Phipers: *The Water That Divides*, page 37.

2. How is the doctrine of original sin linked with infant baptism?

ANSWER: 'Newly born babies were seen as being in danger of dying without hope of

NOTE: 'Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptise His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honour or glory of the world could give.' *Acts of the Apostles*, page 50.

'Dead to sin'

13. What warning should we heed about baptism and rebaptism?

ANSWER: 'There are backslidden church members and backslidden ministers who need re-converting, who need the softening, subduing influence of the baptism of the Spirit, that they may rise in newness of life and make thorough work for eternity. I have seen the irreligion and the self-sufficiency cherished, and I have heard the words spoken, "Except ye repent and be converted, ye shall never see the kingdom of heaven." There are many who will need rebaptising, but let them never go down into the water until they are dead to sin, cured of selfishness and self-exaltation; until they can come up out of the water to live a new life unto God. Faith and repentance are conditions essential to the forgiveness of sin.' *Manuscript Releases*, volume 7, page 267.

14. What warning did Paul to Christians who, though baptised, had not changed their way of life? Romans 6:1-2.

NOTE: 'Is the kingdom of God enthroned in your heart by Christ's presence abiding there? Or is self still a controlling power within? Whose subjects are you? If a selfish spirit continues to keep you out of Christ's service, pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." Pray, oh, pray most earnestly, "Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow." Pray that the intercession of Christ in your behalf shall not be in vain. Pray that unbelief shall no longer lead you to claim to be in God's service, while in the life-practice, because of a perverted will, you reveal that you are not bearing the fruit of the Spirit. Pray for the power to demonstrate to the world that you are dead to sin, and that your life is indeed hid with Christ in God. Receiving the Spirit of Christ, every one of His followers will fulfil a divinely appointed mission not merely to be an influence among influences, but to be a special influence for God in every sense of the term.' *Manuscript Releases*, volume 2, page 33.

Lesson 9: February 26-March 4

'Jesus . . . was baptised of John in Jordan'

MEMORY VERSE: 'But John forbade him, saying, I have need to be baptised of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.' Matthew 3:14-15.

STUDY HELP: *Desire of Ages*, pages 109-113.

9. How will the reconverted one's life reveal the change that has taken place? Consider Galatians 2:20.

NOTE: 'As transformation of character takes place, through repentance and confession and reconversion and rebaptism, you will glory through Jesus Christ, "in those things which pertain to God," not in the things that pertain to your own personal selfish interests.' *Manuscript Releases, volume 7, page 268.*

'He which baptiseth with the Holy Ghost'

10. What example are we given of the baptism of the Holy Spirit? Acts 2:38. Compare Acts 8:14-17.

NOTE: There are those today who teach that the baptism of the Spirit is 'the second grace', a second and separate experience subsequent to baptism, whose primary evidence is glossolalia, a form of ecstatic utterance, or 'speaking in tongues', as they call it. 'The design of this gift or baptism of the Holy Spirit, which we receive through faith in Christ, is to save from sin. To "sprinkle with clean water, and cleanse us from all our filthiness and all our idols." This is the baptism of Christ, which cleanses from sin, or makes us dead to sin, and alive unto God through Jesus Christ our Lord. If you would have this "gift of the Holy Ghost," this "baptism of Christ," this salvation from sin, seek it, with earnest prayer, and faith in Christ, and you shall find in your own blessed experience, that "all things whatsoever you ask in prayer believing you do receive." "Blessed are they which do hunger and thirst after this righteousness, for they shall be filled," and filled as we are assured, in the covenant and oath of God, "all the days of their life." Come, I beseech you, by faith, to Christ, for this salvation, and you shall find, that "the gospel of Christ" is indeed "the power of God unto salvation, to everyone that believeth." All this, hearer, you must receive, or Christ will say to you at last, "I know you not whence ye are, depart from me ye that work iniquity.'" Charles Fitch: *The Power of the Gospel*, page 17.

11. What exceptional example are we given of those who received the Holy Spirit before baptism? Acts 10:44-48 Consider Acts 11:15-18.

NOTE: 'To that company of attentive hearers the apostle preached Christ, His life, His miracles, His betrayal and crucifixion, His resurrection and ascension, and His work in heaven as man's representative and advocate. As Peter pointed those present to Jesus as the sinner's only hope, he himself understood more fully the meaning of the vision he had seen, and his heart glowed with the spirit of the truth that he was presenting. Suddenly the discourse was interrupted by the descent of the Holy Spirit. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord." Thus was the gospel brought to those who had been strangers and foreigners, making them fellow citizens with the saints, and members of the household of God. The conversion of Cornelius and his household was but the first fruits of a harvest to be gathered in. From this household a wide-spread work of grace was carried on.' *Acts of the Apostles*, pages 138-139.

12. Who is the One who baptises with the Holy Spirit? Matthew 3:11; Acts 1:5. Compare Mark 1:8; Luke 3:16; John 1:33.

salvation *unless* they received baptism for the washing away of their original guilt. Augustine himself reasoned not from original sin to paedobaptism, but vice versa. In his gathering of evidence for a doctrine of sin which he knew to be offensive, he appealed to the already favoured practice of baptising infants. His argument, in effect, went like this: The church baptises babies, but baptism is for the remission of sins, and babies have not yet deliberately and intelligently chosen to sin. For what, then, do they need forgiveness? There is only one answer, for the offence they committed in Adam.' Donald Bridges & David Phipers: *The Water That Divides*, page 37. (Emphasis in original.)

'The soul that sinneth, it shall die'

3. What problems does the practice of infant baptism bring with it?

ANSWER: 'Reference has already been made to the view that baptism is of value in itself, bringing salvation merely by its administration, without any response of faith being necessary in its recipients. According to this position, baptism saves *ex opere operato*, that is, by the work being worked. In other words, the fact of the outward action produces the fact of the inward change. Thus, he who is baptised is saved, while he who remains unbaptised is lost.' Donald Bridges & David Phipers: *The Water That Divides*, page 37.

4. What example do we find in Scripture of someone who was baptised but not changed? Acts 8:13, 18-23.

NOTE: 'Many parents have never yet been converted, therefore their old self-indulgent habits have been brought with them into the church. They were not dead to self when they observed the ordinance of baptism. They were buried alive, and they have remained full of murmuring, full of fault-finding, hating the messages that come to them through the Lord's servants, because of the wickedness of their hearts. They are at enmity with God, and their children breathe in the same atmosphere.' *Manuscript Releases, volume 21, page 35.*

5. How does the Bible show that the doctrine of original sin is false? Ezekiel 18:20.

NOTE: 'We see therefore that God does not punish any person for the sins of another. He Himself most expressly declares that the son shall not bear the iniquity of the father. His grace provides for deliverance even in this present life from the physical infirmities that we have inherited from our first birth. The term "visiting iniquity" evidently means punishment for sin, and this punishment for the sins of the fathers comes only upon those who commit the same sins. This is made very emphatic.' E. J. Waggoner: *Present Truth*, April 4, 1901.

"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." Ezekiel 18:20. And the same thing was taught to the Jews in their earliest history. Thus: "The father shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deuteronomy 24:16. The Bible nowhere countenances the idea that one person shall suffer for the offence of another. But it does recognise the fact that a stream cannot rise higher than its source. If Adam had retained his purity, he would have begotten children with tendencies to right doing; but having fallen, his posterity must necessarily be born with tendencies to evil. This evil

nature with which all men are born, is strengthened by evil practices, so that although “by one man sin came into the world,” death justly passed upon all men, “for that all have sinned.” To those who charge the Bible with partiality and injustice it may always be said: “Ye do err, not knowing the Scriptures.” E. J. Waggoner: *Signs of the Times*, January 20, 1887.

‘Suffer little children to come unto Me’

6. What incident in Christ’s life is used to support the practice of infant baptism?

Luke 18:15-17.

NOTE: ‘Admittedly, the reasoning goes, these passages are not concerned explicitly with baptism, but such are their implications that they make paedobaptism imperative. First, it is pointed out, Jesus was indignant with His disciples when they tried to turn the children away. Thus, Baptists who refuse baptism to little children are as guilty as the disciples. Secondly, Jesus said that the kingdom of God belongs to children. Thirdly, the proper way for an adult to receive the kingdom is for him to emulate the child. If the kingdom of God belongs to children, and if the way to receive the kingdom is to receive it like a child, how dare we refuse children, even infants, the sacrament of the kingdom, namely baptism?’ Donald Bridges & David Phipers: *The Water That Divides*, page 39.

7. What did Jesus actually say on this occasion? Luke 18:16.

NOTE: ‘How strange it is that those who use this text to support infant baptism, so-called, do not realise that it directly opposes such a practice, and that they interpret the command to suffer the children to come, and not to forbid them, into a command to bring them whether they will or not, and when they have no will whatever in the case. Certain it is that the Saviour’s words imply that the children are to be left free to come of their own choice, and it is equally certain that if they have proper training, and are not forbidden, held back by, inconsistent lives of professed Christians, they will come soon enough. But a baby a few days or weeks or months old has no occasion to be either suffered or forbidden to come to Christ.’ E. J. Waggoner: *Present Truth*, August 15, 1901.

Calvin’s covenant theology

8. How did Calvin and Knox justify their practice of infant baptism?

ANSWER ‘The church in the New Testament corresponds to Israel in the Old, for the church is the Israel of God (Galatians 6:16). Now, who was to be circumcised in the Old Testament? Two types of people: adult converts to the faith of Israel (proselytes) and the male children of Israelite parents. For both types circumcision marked their entry into the people of God. To fail to be circumcised was to break God’s covenant (Genesis 17:14). So baptism should now be administered to similar groups of people: adult converts and the children of Christians. To fail to baptise either is to break God’s covenant.’ Donald Bridges & David Phipers: *The Water That Divides*, pages 47-48.

9. What does the New Testament say about infant baptism? (No Bible verse is cited because it is generally admitted that there is not a single Bible example of infant baptism.)

NOTE: ‘It is impossible to give a Scriptural reason for a thing of which the Scripture does not speak; and since the Scripture says nothing whatever about the christening of infants, there is no reason for doing it, and every reason for not doing it. We have no more right to add to God’s words than we have to subtract from them. To do, in matters

and this, with Luther’s writings, caused him to accept the reformed faith. He soon after witnessed in a neighbouring village the beheading of a man who was put to death for having been rebaptised. This led him to study the Bible in regard to infant baptism. He could find no evidence for it in the Scriptures, but saw that repentance and faith are everywhere required as the condition of receiving baptism.’ *Great Controversy*, page 283. (His followers became known as the Mennonites.)

Reasons for rebaptism: 1

6. New light:

NOTE: ‘There are many at the present day who have unwittingly violated one of the precepts of God’s law. When the understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God. “Sin is the transgression of the law” and “he that shall offend on one point is guilty of all.” The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God’s Word is plain, and Christ has bidden him search the Scriptures. He reveres God’s law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ, and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. He has experienced anew a death to sin, and he desires again to be buried with Christ by baptism, that he may rise to walk in newness of life. Such a course is in harmony with the example of Paul in baptising the Jewish converts. That incident was recorded by the Holy Spirit as an instructive lesson for the church.’ *Evangelism*, page 372.

7. Should those who have previously been baptised be made to be rebaptised if they have accepted new light?

ANSWER: ‘The subject of rebaptism should be handled with the greatest care. After the truth is presented upon the Sabbath question and other important points of our faith, and souls manifest the moral courage to take their position upon the truth, they will see this question in the Bible light if they are fully converted. But by some these questions have been handled unwisely, and God has sent reproof many times on this point. Those who place the subject of rebaptism in the front, making it of as much importance as the Sabbath question, are not leaving the right impression upon the minds and correctly representing the subject. It requires great discrimination to bring in kindred truths with the Sabbath, rightly dividing the Word, giving to each his portion of meat in due season. Those who lift the cross of the Sabbath have a tremendous battle to fight with self and with selfish interests which would interpose between their souls and God. Then when they have taken this great step and their feet have been planted upon the platform of eternal truth, they must have time to become accustomed to their new position, and not be hurried on the question of rebaptism. No one should become a conscience for another or urge and press rebaptism.’ *Evangelism*, pages 372-373.

Reasons for rebaptism: 2

8. Reconversion:

NOTE: ‘The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptised. Let him renew his covenant with God, and God will renew His covenant with him. Reconversion must take place among the members, that as God’s witnesses they may testify to the authoritative power of the truth that sanctifies the soul.’ *Evangelism*, page 375.

and risen triumphant over death. He repeated the Saviour's commission to His disciples: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:18, 19. He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and he described how gloriously this promise had been fulfilled on the Day of Pentecost. With deep interest and grateful, wondering joy the brethren listened to Paul's words. By faith they grasped the wonderful truth of Christ's atoning sacrifice and received Him as their Redeemer.' *Acts of the Apostles*, pages 282-283.

2. Why were these people rebaptised? Acts 19:2-4.

NOTE: 'When they received baptism at the hand of John they did not fully comprehend the mission of Jesus as the Sin Bearer. They were holding serious errors. But with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptised in the name of Jesus.' *Acts of the Apostles*, page 285.

Anabaptists

3. What problem arose during the Dark Ages of papal dominance? .

ANSWER: 'The Anabaptists are often referred to in the records of the Dark Ages. The term signifies rebaptisers, and was applied to them because they denied the validity of infant baptism. The designation is not accurate, however, because those persons whom they baptised, they considered as never having been baptised before, although they had been sprinkled or even immersed in infancy.' J. N. Andrews: *History of the Sabbath*, page 422.

4. How did this problem reoccur even after the Reformation?

ANSWER: 'The people of this colony [Massachusetts], like those of other colonies, by statute law recognised sprinkling as God's holy mode of baptism, and they declared that baptism by immersion or rebaptism must not be done. Mr. Holmes did both of these things, and thereby violated the law. Whether the law is good or bad, or whether Mr. Holmes' convictions or conscience may be right, are not questions to be considered. The simple fact is that he deliberately violated a plain law of the colony, of long standing, and which expresses the plain will of a large majority of the people, and he could not reasonably expect anything else than to pay the penalty of such violation. The penalty in the case of Elder Holmes was thirty pounds or thirty lashes. . . . Elder Holmes conscientiously refused to pay the fine and was whipped.' A. T. Jones: *American Sentinel*, September 27, 1894.

5. What example does history afford us of an honest Catholic's response as he encountered this problem ?

ANSWER: 'From one of the provinces of Holland came Menno Simons. Educated a Roman Catholic and ordained to the priesthood, he was wholly ignorant of the Bible, and he would not read it for fear of being beguiled into heresy. When a doubt concerning the doctrine of transubstantiation forced itself upon him, he regarded it as a temptation from Satan, and by prayer and confession sought to free himself from it; but in vain. By mingling in scenes of dissipation he endeavoured to silence the accusing voice of conscience; but without avail. After a time he was led to the study of the New Testament,

specially connected with salvation, what God has not commanded, shows unbelief of the Bible, and disregard for it, just as much as to refuse to do what He has plainly commanded; for in either case God's Word is set aside as inferior to man's tradition or fancy. Coming to the root of the matter, our question ought really to be, Is it possible to christen an infant? instead of, Shall we do it? This is evident when we think of the meaning of the word, "Christen." The word is simply the original form of "Christian," and means, "to make a Christian." To christen a child means therefore to Christianise it, to make it a Christian. Nothing more or less than this is the meaning of the word; and when we know this, it is easy to see the error of the common ceremony. It is self-evident that an infant a few days, or weeks, or even months old, knows nothing of what is being done to it in the christening ceremony. Much less can it understand anything of its supposed significance. It has no voice or will in the matter, except that a vigorous protest against being disturbed is not infrequent. The question, then, is this: Is it possible to make any person a Christian without his knowledge or consent? The answer must evidently be, No. If it be said that it is possible to make one a Christian without his knowledge, then Christianity is reduced to a mere empty form or name, and the ceremony by which it is supposed to be done is merely a charm or a bit of magic. Now it is plain that those who believe in the christening of infants do really believe that it is possible to make Christians of them when they are but a few days old; and it is further evident that those who think so, attribute supernatural power, a magic charm, to the ceremony, (called baptism) by which the change is supposed to be affected. Some will refer to circumcision as a warrant for the christening of infants. But circumcision did not in any sense correspond to baptism; and, moreover, if it were true that christening corresponds to circumcision, then the ceremony ought to be restricted to male children.' E. J. Waggoner: *Present Truth*, December 12, 1901.

Luther's teaching on infant baptism

10. What was Luther's argument in favour of infant baptism? Luke 1:40-44.

NOTE: 'If faith is so necessary for baptism to be effective, it may be asked, how can a helpless infant exercise this faith, and how can it thus be right to baptise him? One answer, particularly associated with Martin Luther, has been that, in the act of baptism, faith is infused into the life of the infant. This passage [Luke 1:40-44] shows, Luther claimed, that even before birth an infant can exercise faith. Just so, he concluded, in baptism faith can be present in the infant and the baptism can be truly Christian and scriptural.' Donald Bridges & David Phipers: *The Water That Divides*, page 52.

11. What alternative answers are offered if Luther's answer is unconvincing?

ANSWERS: 'A second answer is that the church baptises children in view of coming faith. Faith is necessary for baptism to be effective but there is nothing in Scripture to suggest that faith must always precede baptism. It may well follow later and when it does, it will make the baptism just as effective as when it actually accompanies the sacrament.

'A third answer is that in infant baptism faith is exercised by others on behalf of the child. These others may be the parents of the child and this view would particularly commend itself to those adopting the covenant theology approach to baptism. To these thinkers, parents, in baptising their infants, exercise faith in the promises of God that their children are loved by Him, are within His covenant and that He will bring them to ultimate salvation in Christ' Donald Bridges & David Phipers: *The Water That Divides*, page 53.

12. What, according to Scripture, must precede baptism? Acts 2:38; Mark 16:16. Consider also Acts 3:19.

NOTE: ‘The whole system is wrong, in every particular. Wrong in principle, and wrong in its methods of proof. The salvation of little children stands on a different basis. The infant of days has committed no sin, cannot repent or believe, and needs no remission. Or else, of what is it pardoned? As it has no sin of its own, it must be pardoned of the sin of another. Of course, then, without such pardon it would stand condemned, and finally be lost, for the sin of its forefather! But the Lord says, “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father.” Ezekiel 18:20. Each individual of the race must bear his own sin, and the sin of no other. How will the advocates of this theory meet this Scripture truth? We will now present an argument, which, we think, is justified by reason and the Scriptures. As no person is answerable for the sins of another, so no person can repent of the sins of another. We may, indeed, be sorry that others have sinned. I am sorry that Adam sinned; sorry that my parents sinned; yes, sorry that you, reader, have sinned; but I am not required to repent of their sins or of yours. I cannot do it. I can repent of my own sins only. And as baptism is so intimately connected with repentance, I was baptised for my own sins, and for no others. However much Adam may have sinned, I should not have been required to be baptised if I had not sinned. It is as unscriptural and unreasonable to be baptised for the sins of another, as it is impossible to repent of the sins of another.’ J. H. Waggoner: *Thoughts on Baptism*, pages 78-79.

‘One baptism’

13. What historical evidence is there for infant baptism?

ANSWER: ‘The first Church Father of whom we have record definitely to advocate infant baptism was Origen (ca. 185-ca. 254), who wrote that “infants also are by the usage of the church baptised.” “Infants are baptised for the forgiveness of sins.” “The church had from the apostles a tradition to give baptism even to infants.”’ Henry F. Brown: *Baptism Through The Centuries*, page 24.

NOTE: ‘Historical evidences point to the fact that infant baptism originated in North Africa, and through the influence of Augustine (354-430) soon permeated Christendom. Wrote Augustine: . . . “If anyone do ask for divine authority in this matter: though that which the whole church practises, and which has not been instituted by councils, but was ever in use, is very reasonably believed to be no other than a thing delivered by authority of the apostles.”’ Henry F. Brown: *Baptism Through The Centuries*, page 27.

14. How did the apostle Paul express the unity that must exist among true Christians? Ephesians 4:1-6.

NOTE: This, in contrast, is the ‘unity’ advocated by the World Council of Churches. ‘Churches are increasingly recognising each other’s baptism as the one baptism into Christ when Jesus Christ has been confessed as Lord by the candidate or, in the case of infant baptism, when confession has been made by the church (parents, guardians, god-parents and congregation) and affirmed later by personal faith and commitment. *Mutual recognition* of baptism is acknowledged as an important sign and means of expressing the baptismal unity given in Christ. Whenever possible, mutual recognition should be expressed explicitly by the churches.’ William H. Lazareth: *Growing Together in Baptism, Eucharist & Ministry*, (Faith and Order Paper No. 114) page 26. (Emphasis in original.)

‘The requisite steps in conversion, in all cases, are faith, repentance, and baptism. Thus the true Christian church are united in one Lord, one faith, one baptism. Diverse temper-

most solemn message of warning has been entrusted to God’s faithful few. We should show by our words and works that we recognise the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with heaven and are joint heirs with Jesus Christ, that when He shall appear in power and great glory, we shall be like Him.’ *Counsels for the Church*, page 63.

**Lesson 8: February 19-25
The Question of Rebaptism**

MEMORY VERSE: ‘Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.’ Acts 19:4.

STUDY HELP: *Evangelism*, pages 372-375 .

LESSON AIM: To study the question of rebaptism and the baptism of the Holy Spirit.

Introduction

‘This is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step. A spirit of controversy and contention should never be allowed to come in and prevail on this subject. Do not take the Lord’s work out of His hands into your own hands. Those who have conscientiously taken their position upon the commandments of God, will, if rightly dealt with, accept all essential truth. But it needs wisdom to deal with human minds. Some will be longer in seeing and understanding some kindred truths than others, especially will this be the case in regard to the subject of rebaptism, but there is a divine hand that is leading them, a divine spirit impressing their hearts, and they will know what they ought to do and do it.’ *Evangelism*, page 373.

‘Unto what then were ye baptised?’

1. What Bible example of rebaptism are we given? Acts 19:1-6. Compare Acts 18:24-26.

NOTE: ‘On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained some knowledge of the mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith they were seeking to spread abroad the knowledge they had received. These brethren knew nothing of the mission of the Holy Spirit. When asked by Paul if they had received the Holy Ghost, they answered, “We have not so much as heard whether there be any Holy Ghost.” “Unto what then were ye baptised?” Paul inquired, and they said, “Unto John’s baptism.” Then the apostle set before them the great truths that are the foundation of the Christian’s hope. He told them of Christ’s life on this earth and of His cruel death of shame. He told them how the Lord of life had broken the barriers of the tomb

the loss of the soul, the loss of eternal riches. They might have had that life which measures with the life of God; for Jesus died to bring the blessings and treasures of heaven within their reach, that they might not be accounted poor and wretched and miserable in the high estimate of eternity. None who have had the light of truth will enter the city of God as commandment-breakers. His law lies at the foundation of His government in earth and in heaven. If they have knowingly trampled upon and despised His law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation.' *Faith & Works*, pages 42-43.

10. What makes this life of obedience possible? 1 John 5:4. Consider 1 Corinthians 10:13.

NOTE: 'The Christian's life should be one of faith, of victory, and joy in God. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Truly spake God's servant Nehemiah, "The joy of the Lord is your strength." Nehemiah 8:10. And Paul says: "Rejoice in the Lord always: and again I say, Rejoice." Philippians 4:4. "Rejoice evermore. Pray without ceasing. In everything give thanks." 1 Thessalonians 5:16-18. God is able and willing to bestow upon His servants all the strength they need, and to give them the wisdom that their varied necessities demand. He will more than fulfil the highest expectations of those who put their trust in Him. Jesus does not call on us to follow Him, and then forsake us. If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counsellor; whatever our sorrow, bereavement, or loneliness, we have a sympathising Friend. If in our ignorance we make missteps, Christ does not leave us. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Psalm 72:12. Faith enables us to look beyond the present, with its burdens and cares, to the great hereafter, where all that now perplexes us shall be made plain. Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Christ has gone to prepare for those who love Him. Faith sees the robe and crown prepared for the overcomer, and hears the song of the redeemed. We may claim much of our kind heavenly Father. We may believe in God, we may trust Him, and by so doing glorify His name. The strength of those who, in faith, love and serve God, will be renewed day by day.' *The Faith I Live By*, page 126.

'More than conquerors'

11. What promises are we given of victory in this newness of life? Romans 6:14. Compare Romans 8:31, 35-37.

NOTE: 'Although by our disobedience we have merited God's displeasure and condemnation, He has not forsaken us; He has not left us to grapple with the power of the enemy in our own finite strength. Heavenly angels fight our battles for us; and co-operating with them, we may be victorious over the powers of evil. Trusting in Christ as our personal Saviour, we may be "more than conquerors through Him that loved us" (Romans 8:37).' *God's Amazing Grace*, page 10.

12. How is the final victory described in God's Word? Revelation 14:1-5; Revelation 15:2-4. Consider 1 John 3:2-9.

NOTE: 'Our profession is an exalted one. As Sabbath-keeping Adventists we profess to obey all God's commandments and to be looking for the coming of our Redeemer. A

aments are modified by sanctifying grace, and the same distinguishing principles regulate the lives of all.' *The Story of Redemption*, page 289.

**Lesson 6: February 5-11
'Buried with Him in baptism'**

MEMORY VERSE: 'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.' Colossians 2:12.

STUDY HELP: *The Faith I Live By*, page 146.

LESSON AIM: To study the symbolism of baptism.

Introduction

'Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, and Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great Powers in heaven are witnesses; they are invisible but present. We have died to the world. We have been buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ.' *The Faith I Live By*, page 146.

'Our old man is crucified with Him'

1. What has to die in us so that we can be buried in baptism? Romans 6:6.

NOTE: "'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By nature the heart is evil, and "who can bring a clean thing out of an unclean? not one." Job 14:4. No human invention can find a remedy for the sinning soul. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Romans 8:7; Matthew 15:19. The fountain of the heart must be purified before the streams can become pure.' *Desire of Ages*, page 172.

2. How did Paul explain this to the Ephesian Christians? Ephesians 4:22.

NOTE: 'Conversion is a work that most do not appreciate. It is not a small matter to transform an earthly, sin-loving mind and bring it to understand the unspeakable love of Christ, the charms of His grace, and the excellency of God, so that the soul shall be imbued with divine love and captivated with the heavenly mysteries. When he understands these things, his former life appears disgusting and hateful. He hates sin, and, breaking his heart before God, he embraces Christ as the life and joy of the soul. He renounces his former pleasures.' *The Faith I Live By*, page 139.

'Can the Ethiopian change his skin?'

3. Can we make this change ourselves? Jeremiah 13:23.

NOTE: 'He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.' *Desire of Ages*, page 172 .

4. How did Paul describe his Christless attempts to live a righteous life? Romans 7:18-24.

NOTE: 'Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. There are many who realise their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain it. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Romans 7:24, margin.' *Desire of Ages*, page 203.

'Buried with Him'

5. How is this death to sin symbolised? Romans 6:4.

NOTE: 'Baptism is a semblance of death to the world, to its fashions, its customs, and its evil practices. They are to be dead to the world, but alive unto God. In Him there is for us the power of life.' *Manuscript Releases, volume 5*, page 332.

"How shall we, that are dead to sin, live any longer therein?" Well, how shall we? Then what does that verse intend? That we shall not continue at all in sin. Then being dead brings in the burial. Buried with Him by baptism into death, and raised to walk in newness of life. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." There is the course laid out before us, and it is the way of the cross. Now notice three things there: Knowing this, that our old man is crucified with Him. What for? "That the body of sin might be destroyed." And what is that for? "That henceforth we should not serve sin." Unless the body of sin is destroyed, we will serve sin. Unless the old man is crucified, the body of sin is not destroyed. Then the way to be kept from sinning is the way of crucifixion and destruction. The only question, then, for us each to settle is, Would I rather be crucified and destroyed than to sin? If with you it is everlastingly settled that you would rather be crucified, and rather meet destruction this moment than to sin, you will never sin. "Crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Then freedom from the service of sin lies only through crucifixion and destruction. Do you choose sin, or do you choose crucifixion and destruction. Will you choose destruction and escape sin? Or will you choose sin, and destruction, too? That is the question. It is not an alternative. He who would evade destruction, to escape destruction, meets destruction. He who chooses destruction escapes destruction.' A. T. Jones: *Review & Herald*, July 25, 1899.

6. How does genuine baptism, by immersion, portray this death to self? Acts 8:38-39, first part.

NOTE: "'We are buried with Him by baptism into death.'" Baptism, therefore, is burial. If people were content to follow the plain reading of the Scriptures, there never would be a question concerning "the mode of baptism." No one from reading the Bible could ever get any other idea than that baptism is immersion. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised

pulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency. When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His Word, are facts that even Satan and his hosts cannot at heart deny. The Bible says that "the devils also believe, and tremble"; but this is not faith.' *The Faith I Live By*, page 90.

'That ye sin not'

7. What does God's Word say of those who teach that Christians will continue to sin so long as they are in this world? 1 John 3:6. Compare 1 John 2:3-4.

NOTE: "'Ye know that He was manifested to take away our sins," [John] said, "and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:5, 6. If we abide in Christ, if the love of God dwells in the heart, our feelings, our thoughts, our actions, will be in harmony with the will of God. The sanctified heart is in harmony with the precepts of God's law.' *Acts of the Apostles*, page 563.

8. What if the baptised Christian falls back into sin? 1 John 2:1-2.

NOTE: 'How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us and leave us to perish. No, no, that is not our Saviour. He was tempted in all points like as we are; and having been tempted, He knows how to succour those who are tempted. Our crucified Lord is pleading for us in the presence of the Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks up to Him, grasps Him as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. If you make failures and are betrayed into sin, do not feel then you cannot pray, but seek the Lord more earnestly. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate; for He pleads His own merits in our behalf. He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands He pleads, "I have graven thee upon the palms of My hands." Isaiah 49:16.' *Our High Calling*, page 49.

'The victory that overcometh the world'

9. What does God's Word say in reply to those who teach that God's commandments are impossible to keep? 1 John 5:2-3.

NOTE: 'God will have a people upon the earth who will vindicate His honour by having respect to all of His commandments; and His commandments are not grievous, not a yoke of bondage. David prayed in his day, "It is time for Thee, Lord, to work: for they have made void Thy law" (Psalm 119:126). Not one of us can afford to dishonour God by living in transgression of His law. To neglect the Bible and give ourselves up to the pursuit of worldly treasure is a loss which is beyond estimate. Eternity alone will reveal the great sacrifice made by many to secure worldly honour and worldly advantages, at

renewing of your mind. You have been taken out of the quarry of the world, and now you are to submit to be hewn, and fitted, and polished for the heavenly building. You will have trials and disappointments; but nothing need separate you from the love of God, which is in Christ Jesus your Lord. The love of God is an infinite love, and when you are about to distrust that love, look to Calvary's cross. Does not this speak to you of the infinite compassion of your Heavenly Father? He that spared not His own Son but delivered Him up for us all, shall He withhold from you anything that is for your highest interest and best good? "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Those who are pressing toward the mark for the prize of our high calling in Jesus, are giving to the world an example of faith and obedience.' *Review & Herald*, June 12, 1888.

4. How does Paul explain the difference that makes this newness of life possible? Romans 8:1, 3-6.

NOTE: 'Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith, faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "O how love I Thy law! it is my meditation all the day" (Psalm 119:97). And the righteousness of the law is fulfilled in us, "who walk not after the flesh, but after the Spirit" (Romans 8:1).' *God's Amazing Grace*, page 137.

'The good fight of faith'

5. What part have we to play in that walking in newness of life? Romans 6:13, 16.

NOTE: 'Battles are to be fought every day. A great warfare is going on over every soul, between the prince of darkness and the Prince of life. As God's agents you are to yield yourselves to Him, that He may plan and direct and fight the battle for you, with your co-operation. The Prince of life is at the head of His work. He is to be with you in your daily battle with self, that you may be true to principle; that passion, when warring for the mastery, may be subdued by the grace of Christ; that you come off more than conqueror through Him that hath loved us. Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every path of danger. God will have a people zealous of good works, standing firm amid the pollutions of this degenerate age. There will be a people who hold so fast to the divine strength that they will be proof against every temptation. Evil communications in flaming handbills may seek to speak to their senses and corrupt their minds; yet they will be so united to God and angels that they will be as those who see not and hear not. They have a work to do which no one can do for them, which is to fight the good fight of faith, and lay hold on eternal life.' *God's Amazing Grace*, page 36.

6. How did Paul describe the battle that is to be fought? 1 Timothy 6:11-12.

NOTE: 'Faith is trusting in God, believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership, and accepts its blessing. Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these. Every good im-

Him from the dead." Colossians 2:12. Baptism represents the death and resurrection of Christ, and by it we show our acceptance of His sacrifice; and the very act is an actual burial, in order to make the lesson the more impressive.' E. J. Waggoner: *Present Truth*, November 1, 1894.

'Henceforth we should not serve sin'

7. How does Paul describe the contrast between the life before baptism and the life afterwards? Romans 6:18-22.

NOTE: 'In Romans 6:1-6, baptism is called a burial, and, of course, should be subsequent to death, for all must admit that it is wrong to bury before death. But the death which precedes baptism is death to sin, to the transgression of the law. It is expressly said in verse 2 that we cannot be dead to sin and live in it; but we do live in it as long as we continue to transgress the law. We do not die to sin until we cease to transgress the law, and therefore baptism or burial cannot properly take place while we continue to transgress the law. We are to be buried in the order or likeness of Christ's death, which is thus stated: 'For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures.' 1 Corinthians 15:3, 4. Now if ceasing to transgress the law is dying to sin, as all must admit, then no one can be planted in the likeness of Christ's death who has not ceased to transgress the law, from the evident truth that Christ died before He was buried. There is no mistaking this point. He that transgresses the law lives in sin: if he lives in sin he has not died to it; if he has not died to it, he is not prepared to be buried; and if he is so buried he is buried alive, that is, without a death to sin, and hence not buried in the likeness of the Saviour's death. Such baptism is not in the order of the gospel; it is only a perversion of gospel baptism.' J. H. Waggoner: *The Spirit of God*, page 61.

8. How does Paul describe the unregenerate heart? Galatians 5:19-21.

NOTE: 'Unsanctified hearts will be revealed in unsanctified actions. Not the least countenance should be given to sin, the greater or the lesser sins; but as children of God, we are laid under the strongest obligation to refrain from sin, denying the promptings of the natural heart. If there are differences of opinion, keep not these prominent, but think and dwell upon those subjects upon which all can agree. Selfishness, self-esteem, self-importance will ever urge the dwelling upon things that will create contentions and place self in the foreground, and the regarding of the ideas and opinions of others with contempt. And to speak of these opinions with others, making them as contemptible as possible, so as to make your own ideas appear wise and consistent, is quite the opposite of Christian charity, and is more like the workings of Satan than the movings of the Spirit of God. It is a breach of the law of God which we claim to vindicate.' *Review & Herald*, June 28, 1887.

'I die daily'

9. Is this dying to self a once-in-a-lifetime experience? 1 Peter 2:11.

NOTE: 'The sin which is indulged to the greatest extent, and which separates us from God and produces so many contagious spiritual disorders, is selfishness. There can be no returning to the Lord except by self-denial. Of ourselves we can do nothing; but, through God strengthening us, we can live to do good to others, and in this way shun the evil of

selfishness. We need not go to heathen lands to manifest our desire to devote all to God in a useful, unselfish life. We should do this in the home circle, in the church, among those with whom we associate and with whom we do business. Right in the common walks of life is where self is to be denied and kept in subordination. Paul could say: "I die daily." It is the daily dying to self in the little transactions of life that makes us over-comers. We should forget self in the desire to do good to others. With many there is a decided lack of love for others. Instead of faithfully performing their duty, they seek rather their own pleasure.' *Counsels for the Church*, page 80.

10. Will this be an easy battle? 2 Corinthians 10:3-5.

NOTE: 'God sees many temptations resisted of which the world, and even near friends, never know; temptations in the home, in the heart; He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil; He sees the whole heart's devotion to the upbuilding of the cause of God, without one tinge of selfishness; He has noted those hours of hard battle with self, battles that won the victory, all this God and angels know.' *Manuscript Releases, volume 8*, page 244.

'Buried with Him by baptism into death'

11. How is this death to sin symbolised? Romans 6:4.

NOTE: 'Baptism is a burial. It is an expressive symbol of the complete hiding of self in Christ. The expression is, "buried with Him by baptism into death." This would mean nothing if sprinkling were baptism. When baptism is declared to be a burial, that is really all that need be said about it. That word describes it exactly, but it does not in any sense describe sprinkling. But there is certainly no need of discussing the "mode" of baptism with one who is not a fit subject for the ordinance; what he wants is to be shown his need of Christ; and when one has come to the point where he is wholly submissive to the will of Christ, when he fully surrenders to him, then there is no necessity for any such discussion. He will gladly accept Christ in the divinely-appointed way. May God grant that all who read may know, not simply the fact, but the power of Christ's resurrection.' E. J. Waggoner: *Baptism and its Significance*, page 13.

12. How does genuine baptism, by immersion, convey this death to self? Acts 8:38-39, first part.

NOTE: "'We are buried with Him by baptism into death.'" Baptism, therefore, is burial. If people were content to follow the plain reading of the Scriptures, there never would be a question concerning "the mode of baptism." No one from reading the Bible could ever get any other idea than that baptism is immersion. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12. Baptism represents the death and resurrection of Christ, and by it we show our acceptance of His sacrifice; and the very act is an actual burial, in order to make the lesson the more impressive.' E. J. Waggoner: *Present Truth*, November 1, 1894.

Lesson 7: February 12-18 **'Newness of life'**

MEMORY VERSE: '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.' Romans 6:4.

STUDY HELP: *Lift Him Up*, page 302.

LESSON AIM: To study what is the new life that the baptised Christian enters upon.

Introduction

'Those who have been buried with Christ in baptism, and been raised in the likeness of His resurrection, have pledged themselves to live in newness of life. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:1-4.' *Counsels to Parents, Teacher & Students*, page 258.

'He liveth unto God'

1. What change in our lives should follow baptism? Romans 6:4, 6, 11-16.

NOTE: 'You were raised in newness of life by the power that raised Christ from the dead. You came forth from the watery grave pledged to devote your life to the Master's service. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property, and all else you have, had been anew entrusted to you, with a distinct intimation from heaven that they are to be used for God. You are to live a life of cross-bearing and self-denial, a life bound up with the life of Christ. The character of the Christian is to be a reproduction of the character of Christ. The same love, the same grace, the same unselfish benevolence, that characterised the life of the Redeemer, are to characterise the lives of His followers. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.'" *Signs of the Times*, February 12, 1902.

2. How does Paul describe that newness of life? Galatians 5:16, 22-25.

NOTE: 'Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel.' *The Faith I Live By*, page 114.

'The renewing of your mind'

3. How is such a new life made possible for the Christian? Romans 12:2.

NOTE: 'You are not to be conformed to this world, but you are to be transformed by the