

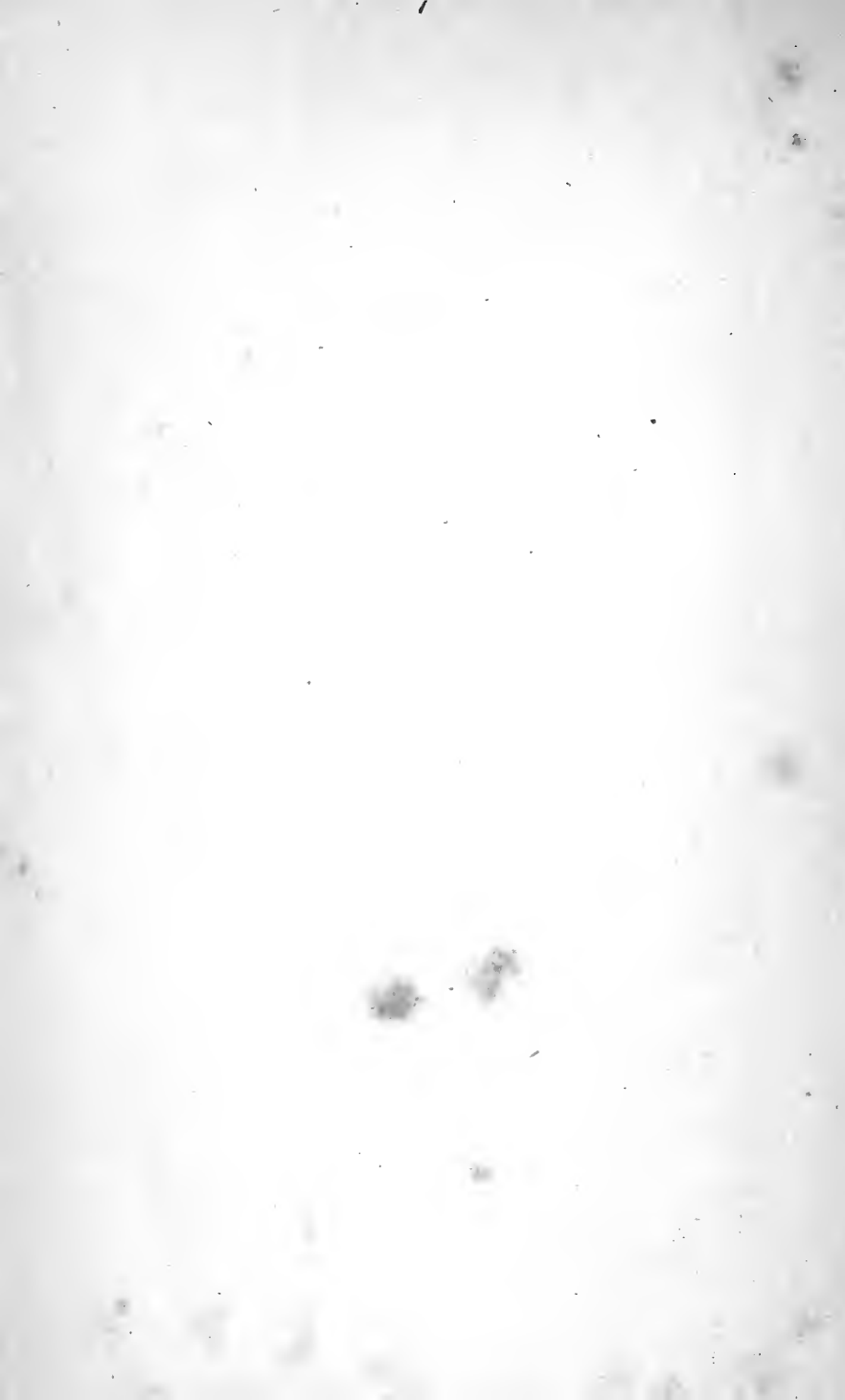
BAPTISM.

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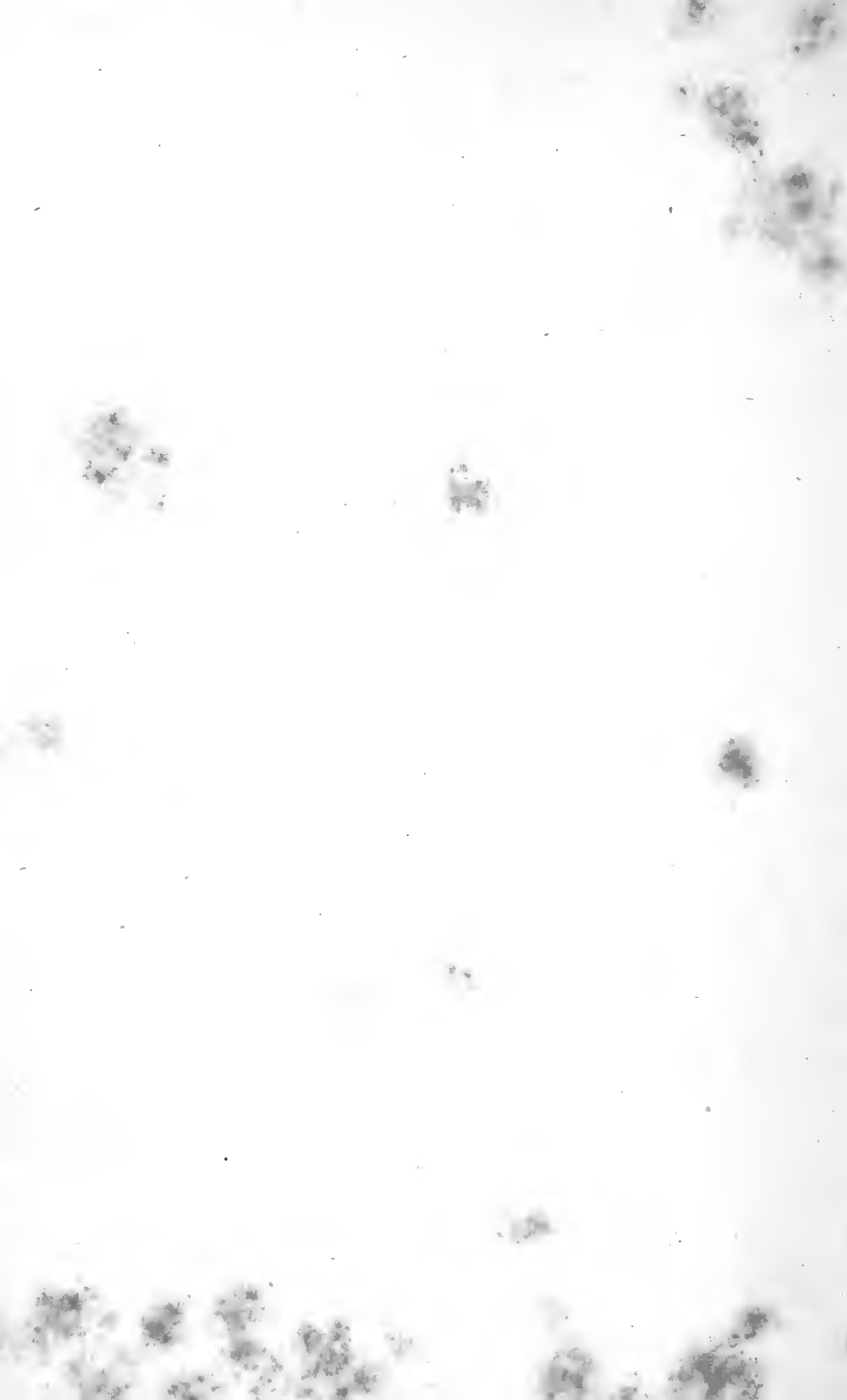
Presented by Mr. Samuel Agnew of Philadelphia, Pa.

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BAPTISM:
ITS
HISTORY AND DOCTRINE.



BAPTISM.

AN EXPLANATION OF ALL THE PRINCIPAL
PASSAGES ON BAPTISM IN THE
WORD OF GOD.

BY THE

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“The same is he which baptizeth with the Holy Ghost.”

JOHN I. 33.

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PREFACE.

BAPTISM has engaged the attention of numerous writers ; but it still remains encompassed with many difficulties deeply interesting to the Christian mind.

One chief error appears to have been, that in many cases, the subject has been examined in detail, and not as a whole. In other words, that some particular passage of Scripture has been selected as the basis of investigation, while a general view of Baptism has been overlooked.

The Author of the following pages has endeavoured to trace Baptism to its origin ; and to examine it, step by step, in every part of the word of God in which it is to be found. Where it is mentioned he has written on it ; and where it is supposed to be referred to in other passages of Scripture, he has also written on those passages.

He has divided the subject into two distinct parts, as it is divided in the word of God, namely, into—The History of Baptism—and The Doctrine of Baptism—the History, as contained in the Book of the prophet Joel, the four Gospels, and the Acts of the Apostles; and the Doctrine, in the Epistles; and to be fully understood it should be read in order, that is, the History first, and the Doctrine afterwards.

No reference whatever, will be found to the authority of man on this important subject, neither to that of Churches, nor of individuals; Churches have erred, and good and holy men have erred on many points, but the word of God has never erred; and therefore the whole of the work has been founded upon the word of God, and on that alone.

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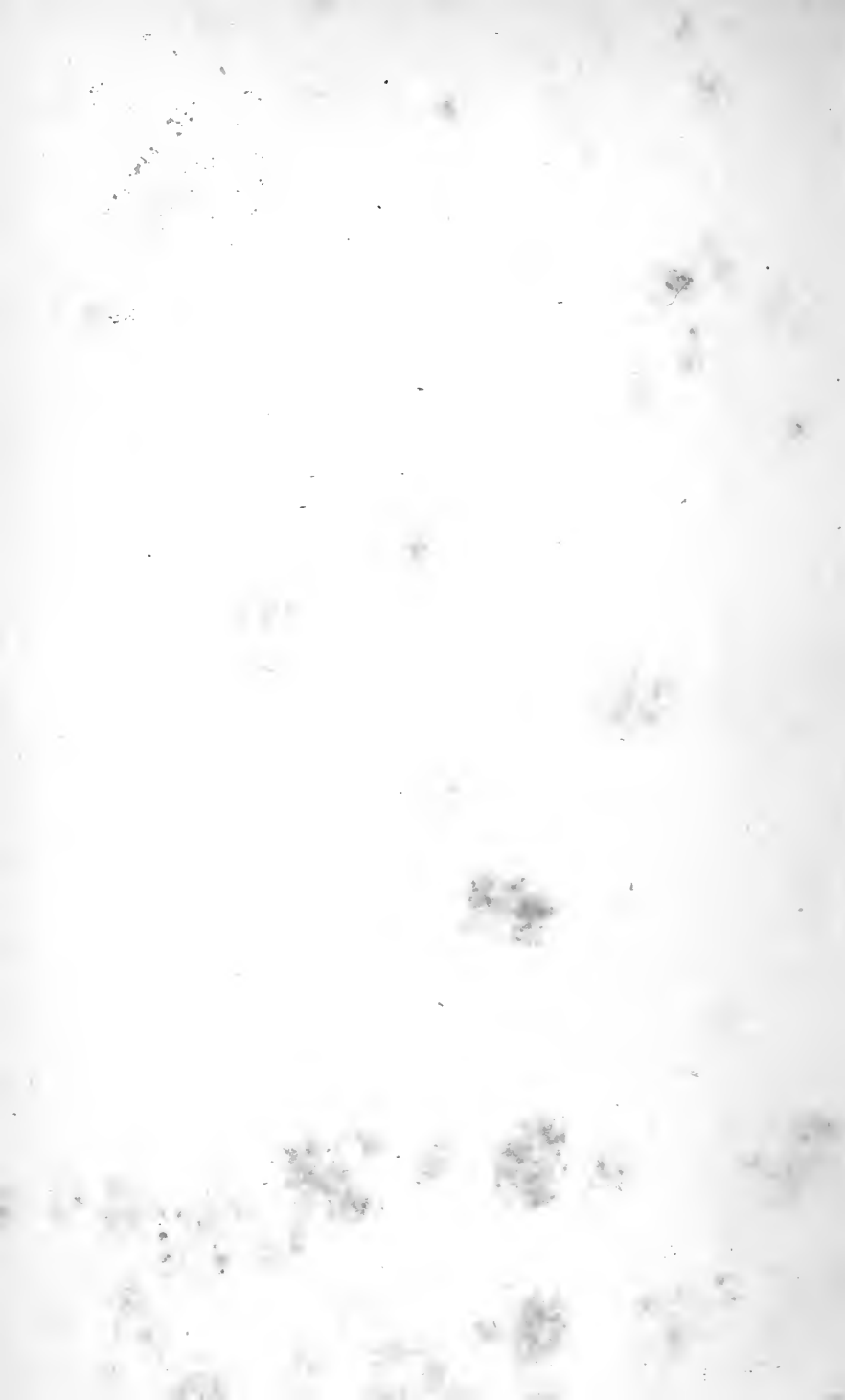
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THE
HISTORY OF BAPTISM.



THE PROMISE OF THE SPIRIT.

JOEL II. 28.

“And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh.”

SECOND only in importance to the promise of the Gift of His beloved Son, was God's promise of the Gift of His Spirit;—that He would pour out His Spirit upon all flesh.

But did not the Spirit take a part in the salvation of man before this promise was made; that is, upwards of three thousand years after the creation of the world? Certainly He did; for God spake of His Spirit striving with man before the flood—Gen. vi. 8; and, “Holy men of God spake as they were moved by the Holy Ghost,” 2 Peter i. 21. And immediately on the fall of man it became as absolutely necessary that he should be “Born again;” or, “Born of water and of the Spirit,” to enter into the Kingdom of God, as it was when Jesus declared that important truth to Nicodemus. “Righteous

Abel," so called by our Lord Himself—Matt. xxiii. 35, was only made righteous by being "Born again," or, "Born of the Spirit," and thus spiritually united to Him who is "THE LORD OUR RIGHTEOUSNESS," Jer. xxiii. 6. Enoch appears to have been "Born of the Spirit" at the age of sixty-five, for from that time he walked with God three hundred years. Noah also, "walked with God:" but he could not have done so had he not been "Born of the Spirit," and "led by the Spirit." God likewise declared that he was "righteous," Gen. vii. 1. which, as a descendant of "the first man," 1 Cor. xv. 47, could not have been the case without he had been, like Abel, spiritually united to "the second man," 1 Cor. xv. 47, "the Lord from heaven," the "Righteous BRANCH," Jer. xxiii. 5. Abraham was undoubtedly "Born again," "when he was called to go out into a place which he should after receive for an inheritance." Isaac is spoken of by St. Paul, as, "Born after the Spirit," Gal. iv. 29. Moses appears to have been "Born again," when he was forty years old, when "it came into his heart to visit his brethren the children of Israel." Samuel was most probably "Born again" when he was a child, at the time the Lord called him.

And *all* who have entered into the Kingdom

of God *before* the time of Samuel, and *after* that period until the promise of the gift of the Spirit was fulfilled, were all certainly "Born again;" or, "Born of water and of the Spirit;" for they could not otherwise have entered into the Kingdom of God.

How then, it may be asked, is the promise to be understood? The promise appears to have embraced three things. First, that the Lord would pour out His Spirit more abundantly than He had ever before done. Secondly, that He would pour out His Spirit not only on particular individuals, and families; and on one nation, as on that of the Jews; but upon "all flesh;" upon all the nations of the earth, upon all the race of Adam. And thirdly, that He would give His Spirit; or that the Spirit would come personally to impart His blessings.

This last interpretation of the promise is given by Jesus in His discourse with His disciples on the eve before His crucifixion; speaking of His departure and of the Spirit, He said, "And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you," John xiv. 16, 17. And again, "But the Comforter

which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," ver. 26. And further, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," John xv. 26. And yet again, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," John xvi. 7.

In these passages our Lord clearly spake of an actual personal coming of the Spirit to His disciples; that as He was about personally to depart from them, so the Spirit would be sent personally to them, and to abide with them for ever; or with His Church and people to the end of time. And that He referred to the promised Gift of the Spirit, is evident from what He said to His disciples *after* His resurrection, when He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence," Acts i. 4, 5.

Here it should be noticed, that "the promise

of the Father," which Jesus reminded His disciples they had heard of Him; that is, the actual personal coming of the Spirit unto them, which before His crucifixion He had spoken of to them, would be fulfilled by their being *baptized with the Holy Ghost*—in other words, our Lord made known to His disciples that they would receive "the promise of the Father," by a Baptism.

On the Day of Pentecost, the Holy Ghost, the third Divine Person in the Eternal Trinity, who had always been spiritually present in the world; sent by the Father, and the Son; came down from Heaven personally, and took up His abode in the bodies of the twelve Apostles; to comfort them; to teach them all things necessary for salvation; to bring to their remembrance whatsoever Jesus had said unto them; to testify of Jesus; to guide them into all truth; to show them things to come; to take of the things of Jesus, and to show them unto them; to glorify Jesus; to give them spiritual power; and to abide with them for ever.

Thus, as God the Son, "when the fulness of the time was come," came down from Heaven personally, and "was made flesh," John i. 14. So God the Holy Ghost on the Day of Pentecost came down from Heaven personally, to abide in flesh. And from that day to the pre-

sent time, all who have received God's promised Gift of the Spirit; that is, all who have been *baptized by Jesus with the Holy Ghost*; have had the Holy Ghost personally dwelling in them, to comfort them; and to bless them in a similar manner in many respects, as He comforted and blessed the Apostles; and to abide in them for ever, or to the end of their lives.

It is probable that our Lord referred to the spiritual presence of the Spirit in the world before the Day of Pentecost; and His personal presence after that day, when He said to His disciples, "He dwelleth with you, and shall be in you," John xiv. 17.

The personal inhabitation of the Spirit in the bodies of the children of God, is mentioned by St. Paul in several of his Epistles, and spoken of by him as well known in the Apostolic age of the Church. Writing to the Corinthians, he says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. And again, "Know ye not that your body is the temple of the Holy Ghost which is in you," 1 Cor. vi. 19. And further, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 2 Cor. vi. 16.

And in his Epistle to the Ephesians, speaking of Jesus he says, "In whom ye also are builded together for an habitation of God through the Spirit," Eph. ii. 22. To the Romans he writes, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. viii. 11. And to the Galatians, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6.

In the first three passages quoted; the Apostle's chief object in mentioning this deeply important subject, appears to have been to inculcate *holiness*; and perhaps there are few things which the believer will find more influential in promoting an Enoch's walk with God, and in stirring up earnest prayer for inward holiness, than to contemplate the wondrous fact, that his body is really and truly the temple of the Holy Ghost; and that the Spirit of God dwelleth within him.

JOHN'S BAPTISM.

MATT. III. 1—6.

“In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins.”

WHAT is Baptism? This is a question often asked; and deeply important, and closely connected with the salvation of immortal souls is the answer which is frequently returned. May the Holy Spirit, the Spirit of light and of truth guide the writer while he endeavours to unfold what the word of God says on this important subject. And may the same Holy Spirit bless

to the eternal good of many, that which may be written in accordance with His divine teaching.

The first account given of Baptism in the New Testament, is contained in the passage of Scripture which has been quoted. But by what authority did John Baptize? John stated that his authority for baptizing with water came from God. Speaking of Jesus to the Jews, he said, "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost," John i. 33. Jesus also referred to John's authority for baptizing coming from God, in His question to the Jews, "The baptism of John, whence was it? from heaven, or of men?" Matt. xxi. 25. And by being Himself baptized of John, He thereby distinctly recognised his authority for baptizing.

It is likewise important to notice, that while John stated that God had sent him to baptize with water, he also made known that God had revealed to him that there was *another* Baptism, with which Jesus, whose way he was sent to prepare, "baptizeth;" namely, the Baptism with the Holy Ghost.

John was very particular in stating this to the Jews, "I indeed baptize you with water unto

repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire," Matt. iii. 11. Mark, and Luke record the same declaration of John in almost similar words—Mark i. 8., Luke iii. 16. While the Evangelist St. John testifies to the same truth, namely, that Jesus "baptizeth with the Holy Ghost," from the mouth of God Himself.

When, or at what time, God made known to John that Jesus "baptizeth with the Holy Ghost," is not stated ; but from John's mentioning that important fact to the Jews almost immediately, as it would appear, when he began to preach and baptize, it is most probable that God informed John that Jesus "baptizeth with the Holy Ghost" when he sent him to baptize with water ; that is, when "the word of God came unto John the son of Zacharias in the wilderness," Luke iii. 2.

Thus it may be seen, that at the very commencement of the History of the Christian Church, *two* Baptisms are spoken of both by God the Father, and by John ; one with water, and another with the Holy Ghost ; one administered by man ; and the other by God the Son ; the two Baptisms being as distinct the one from the other, as John was distinct from Jesus ; or as man is distinct from God.

There are four Baptisms recorded in the New Testament ; one with the Holy Ghost, and three with water. The Baptism with the Holy Ghost is always the act of Jesus, who according to God the Father's declaration, " Baptizeth with the Holy Ghost;" Jesus first baptized His twelve Apostles with the Holy Ghost on the Day of Pentecost. The three Baptisms with water, are, First, John's Baptism. Secondly, the Baptism with which Jesus baptized, through His disciples, during His ministry on earth. And Thirdly, the Christian Baptism, instituted by Jesus after His resurrection. Two of these Baptisms ; namely, John's Baptism and the Baptism with which Jesus baptized, through His disciples, during His ministry on earth, have ceased ; the other two remain, and will continue to the end of time.

Andrew, one of the Apostles, if not more of the twelve, was most probably baptized with all the four Baptisms. He was first John's disciple, John i. 35—40, and consequently had been baptized by John. He then followed Jesus, and became His disciple, and it is to be concluded that he was baptized with the Baptism with which Jesus, through His disciples, baptized. And he was undoubtedly baptized " in the name of the Father, and of the Son, and of the

Holy Ghost." His Baptism with the Holy Ghost on the Day of Pentecost is recorded.

Baptism with water may be said to be a *profession*. Thus, John's Baptism was a profession of *repentance*. Our Lord's Baptism, through His disciples, during his ministry on earth, was apparently from what Scripture says on the subject, chiefly a profession of *discipleship*. And the Christian Baptism instituted by Jesus after His resurrection, is a profession of *belief* in the Gospel, and in God the Father, God the Son, and God the Holy Ghost.

Baptism with the Holy Ghost is the Sovereign act of Jesus; whereby those who are baptized by Him become spiritually united to the Saviour, and are thus saved *in* Him.

Baptism is a *reality*, a *fact*; whether it be the Baptism with water, or the Baptism with the Holy Ghost. In baptizing with water, the water must come in *contact* with the person baptized, it must *touch* him, *rest* upon him; otherwise he cannot be baptized with water. Such also we are taught is the case in regard to the Baptism with the Holy Ghost; the Holy Ghost it appears must come in *contact* with the person baptized; He must *touch* him; *rest* upon him, otherwise he cannot be baptized with the Holy Ghost. This important fact was shown when Jesus baptized His twelve Apostles with the Holy Ghost on the

Day of Pentecost, "And there appeared unto them cloven tongues like as of fire, and it *sat*;" that is, a cloven tongue, like as of fire, "*sat* upon each of them;" indicating that the Holy Ghost was in actual *contact* with each Apostle.

Water had been used many years before the time of John the Baptist for a religious purpose. There were "divers washings," or Baptisms, as the word may be translated, under the Law—Heb. ix. 10. And when the Priests and Levites were consecrated to their several offices in the Tabernacle, the Lord directed that among other ceremonies, the former should be washed with water, and the latter sprinkled with water—Exo. xxix. 4., Num. viii. 5—7.

The Jews therefore were well acquainted with the use of water for a religious purpose, and knew that the application of water to the body of man signified the washing and cleansing of the soul. Hence, when John came baptizing with water, though they put many questions to him respecting their personal conduct, we do not find that they made any inquiries as to the meaning of Baptism; that they appear to have understood.

That baptizing with water was looked upon as significant of cleansing, or purifying, is evident from a question which arose "between some of John's disciples and the Jews about purifying."

after Jesus, through His disciples, had commenced baptizing,—see John iii. 25, 26.

It is not said *how* John baptized. On the consecration of the Priests and Levites, the Lord expressly directed how water was to be applied to them; and if He had intended that John should baptize in any particular manner, it is reasonable to suppose that He would have directed him to do so; but he appears to have sent John to baptize with water without giving him any directions how he was to baptize.

It was thus also when our Lord instituted the Christian Baptism. He commanded His Apostles to “teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;” but He did not direct them *how* they were to baptize, or how they were to apply water to those whom they baptized. These two facts, so closely connected as they are with Baptism, convey strong indirect proof that the Lord does not consider the way, or mode of baptizing, to be of importance.

It has been supposed that John baptized by immersion; but this appears to be very improbable for many reasons; two of which are the following.

First,—as John had received no directions from the Lord how he was to baptize, it is reasonable to conclude that he would adopt one of the two

methods of applying water as a religious act, which the Lord had Himself directed to be used when the Priests and Levites were consecrated, and which the Jewish mind was accustomed to. And as the Priests were few in number, and their consecration therefore seldom occurred, and the Levites were many, and their consecration often, it is further reasonable to conclude, that he would adopt the form by which the Levites were consecrated; that is, that he would sprinkle water on those whom he baptized.

Secondly,—John appears to have always baptized himself, and not by his disciples; and it has been considered physically impossible, that one man could of himself have baptized by immersion, such multitudes as are represented by the words, “Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.”

There is a passage of Scripture which has been thought to favour the idea that John baptized by immersion, it is the following: “And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized,” John iii. 23. Ænon is supposed to have been situated on the Jordan, at the foot of Mount Gilboa. But the expression “much water there,” given as the reason

for John's baptizing at Ænon, could not mean *depth* of water, as there must have been sufficient depth of water to baptize by immersion at any part of the Jordan, as well as at Ænon. The "much water there," probably referred to streams, rivulets, and pools of water connected with the Jordan at Ænon, in which, or near which, the multitudes could stand, as they likely stood on the edge of the Jordan while John passed up and down among them, and baptized them, either by sprinkling them with water, or by pouring water on them.

The Greek word βαπτίζω translated baptize, means also to dip, to plunge in water; but this does not prove that John baptized by immersion, as he used the same word in the first future tense in speaking of our Lord's baptizing with the Holy Ghost and with fire, and it certainly would not be correct to translate his answer to the Jews, as saying to them, I indeed dip you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall dip you with the Holy Ghost, and with fire.

JESUS BAPTIZED BY JOHN.

DEEPLY interesting, and highly instructive, is the account given of our Lord's Baptism by John.

In St. Matthew's Gospel we read: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized 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. And Jesus, when he was baptized, went up straightway out of the water: and lo, 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."

There are three particulars in this important passage in the word of God which require special attention:—

First;—the remark which John made to Jesus on his coming to be baptized of him. Secondly, our Lord's reply to John. And, thirdly, Jesus's Baptism by John, and the circumstances which followed that Baptism.

First; the remark which John made to Jesus,

on His coming to be baptized of him ; “I have need to be baptized of thee, and comest thou to me ?”

John’s address to Jesus conveys undeniable evidence of his being perfectly aware that Jesus baptizeth with the Holy Ghost ; and also, that he himself needed to be baptized of Jesus. God, when He sent John to baptize with water, had informed him that Jesus “baptizeth with the Holy Ghost ;” and had likewise told him that he should see a proof thereof. That proof when Jesus came to him to be baptized, John had not seen ; for it took place after Jesus had been baptized of John ; but he had believed God’s word without having seen the proof thereof ; and therefore said to Jesus, “I have need to be baptized of thee.”

Secondly ; our Lord’s reply to John, “Suffer it to be so now, for thus it becometh us to fulfil all righteousness.”

Jesus did not say but that John’s expressed belief that He “baptizeth with the Holy Ghost,” and his conviction that he himself needed to be baptized of Him, were both perfectly correct ; but he had come to John to be baptized of him, as “God manifest in the flesh ;” “made of a woman, made under the law to redeem them that were under the law.” He had come in the flesh to do the will of God, “Lo, I

come to do thy will O God," Heb. x. 7—10. God had sent John to baptize with water, and it was consequently God's will that His people should be so baptized; therefore He came to John to be baptized of him; and in reply to his remark said, "Suffer it to be so now;" that is, in My present position, as "The Son of man."

The *reason* assigned by our Lord for being baptized by John is important, "For thus it becometh us to fulfil all righteousness," or all works of righteousness; or, righteous works; as the word righteousness here means. These words were apparently spoken by Jesus as the Head and Representative of His future Church and people; and in the word "us" He included not only Himself, but all His disciples or followers to the end of time; "It becometh us," that is, it becometh Me, and it becometh all my people "to fulfil all righteousness;" or, all works of righteousness. And as Baptism is, according to our Lord's words, a work of righteousness; or a righteous work; it becometh all who profess to be the followers of Jesus, if they have not been baptized, to be baptized.

Thirdly; Jesus's Baptism by John, and the circumstances which followed that Baptism.

Jesus was evidently baptized standing in the water, most probably, at the edge of the Jordan,

and “when he was baptized;” that is, *had been* baptized, He “went up straightway,” or immediately, “out of the water,” or, up from the river; and as St. Luke states, “being baptized and praying;” one of the most wonderful manifestations of Deity ever recorded took place. The atmosphere, or sky which surrounds our earth was cleft, the Heaven of Heavens laid open, and the Holy Ghost, like a dove, an emblem of purity, was seen to descend from Heaven, and to alight on Jesus; while a voice from Heaven was heard saying, “This is my beloved Son in whom I am well pleased.”

Now, what was this wonderful manifestation of Deity intended to teach? Apparently, three things in particular:—

First; it was a proof that there are three distinct Persons in the eternal Trinity. On this occasion Jesus was seen praying—the Holy Ghost, like a dove, was seen to descend from Heaven, and to rest on Jesus—and God the Father was heard to say, “This is my beloved Son in whom I am well pleased.”

Secondly; it was a clear and distinct evidence that Jesus is the Son of God; the Father having audibly declared of Him, “This is my beloved Son.”

Thirdly, and specially, from what the word of God says on the subject, it was intended to

prove that Jesus "baptizeth with the Holy Ghost." God the Father had made known to John that Jesus "baptizeth with the Holy Ghost;" and had said to him, "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." This evidence God hereby gave to John; "and John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him," John i. 32, 33.

Thus did God condescend to open the Heaven of Heavens, and to send down the Spirit in a bodily shape, like a dove, upon His beloved Son, to establish *the truth of His own words*; namely, His declaration that Jesus "baptizeth with the Holy Ghost."

In the whole history of the world from the creation, there is not another such an instance recorded, of God having so wonderfully authenticated any fact, as He has authenticated the fact which He declared to John, that Jesus "baptizeth with the Holy Ghost." Not only did He *say* to John, speaking of Jesus, "the same is he which baptizeth with the Holy Ghost;" but He also gave him a *sign* by which he might be *assured* of the *truth* of what He had spoken.

Most important therefore must it be in the

sight of God, that it should be clearly known that Jesus the Head of the Christian Church “baptizeth with the Holy Ghost;” and most closely must this ministerial act of Jesus be connected with the salvation of His people.

NICODEMUS.

JOHN III. 1—11.

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and

knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."

THE word Baptism is not mentioned in this portion of Scripture, but as it is by many supposed that our Lord by the words "Born again," and "Born of water," spake by anticipation of the Christian Baptism, it is necessary to examine the passage.

Nicodemus, a Ruler of the Jews, and a member of the Sanhedrim, or great Council of the Jews, came to Jesus by night, apparently for instruction; when our Lord immediately declared to him the great truth, that "Except a man be born again, he cannot see the kingdom of God."

The necessity of this change, or new birth, arose in consequence of the fall of man from the original righteousness in which he was created; and as the Scriptures had revealed this fall, and in many parts taught the necessity of the renewal of the heart, Nicodemus as a Teacher and Expounder of the word of God, should have understood what our Lord meant by being "Born again." But the Jewish Ruler did not comprehend the Saviour's declaration;

and interpreted his words in a carnal sense. Then Jesus said to him, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

These words form a part of the *explanation* given by our Lord of His *first* declaration "Born again," which may be considered as the *foundation* or *text* of the whole subject.

There cannot be a question but that our Lord in the whole of what He said to Nicodemus, addressed Himself to his *apprehension*; that is, used words which, as a Master of Israel, he should have been capable of understanding; and although His first declaration, "Born again," has entirely a spiritual meaning, Nicodemus should have understood it; and more especially should he have understood the *explanation* given of those words. He was a Jew, acquainted with the writings of the Old Testament, and the religious ceremonies of his nation. He knew that in those ceremonies there were "divers washings;" and that no Levite could officiate in the Temple until he had been sprinkled with water; and that no descendant of the House of Aaron dare enter into the Holy of Holies, except he had been first washed with water.

He knew, or ought to have known, that

while this use of water did not actually cleanse those to whom it was applied, but was only a figure of cleansing, it taught, that without internal holiness, neither the Levite was to be considered fit to do the work in the outer courts of the Sanctuary; nor especially the Priest to enter into the Holy Place.

He also knew that the figure of water was used in the Scriptures to represent the same great truth, namely, the cleansing of the soul. That God in speaking by the prophet Ezekiel of the restoration of the House of Israel, a restoration not yet accomplished, says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them," Exek. xxxvi. 25—27.

This passage embracing, as it does, the figure of water in cleansing; and the recreation of the heart, together with the indwelling of the Spirit; must have been, or rather should have been, familiar to a Master, or Teacher of Israel; and therefore from the language of the

Prophet, and the constant use of water in the ceremonies of the Law, Nicodemus should have understood what our Lord meant by the words, "Born of water and of the Spirit." But he understood not.

It is important to bear in mind that our Lord's first declaration "Born again," or "from above," as in the margin, has entirely a *spiritual meaning*. It speaks of the sovereign act of God in recreating the soul of man, independent of any human or natural agency whatever. Just as Abel, Enoch, Noah, and others were "Born again," before the Lord had any outward and visible Church; and consequently, before there was any outward sign, or rite of admission into His Church.

Now, as the first declaration of our Lord, "Born again," has entirely a spiritual meaning, the *explanation* given of that declaration must *also* be entirely *spiritual*. Hence, the word "water" cannot mean literal water, but must have been used by Jesus in a similar way, as the Lord God used the same word through the prophet Ezekiel, in the passage which has already been quoted, "Then will I sprinkle clean water upon you, and ye shall be clean," &c., &c.

By the explanation, "Born of water and of the Spirit," Jesus has taught that there are *two*

spiritual acts, in the *one* spiritual act of being "Born again;" namely; cleansing, or sanctification, signified by the words, "Born of water;" and Regeneration, or New Birth, signified by the words, "and of the Spirit." The two spiritual acts being involved, or comprehended in the one spiritual act of being, "Born again." And both absolutely necessary for man to enter into the Kingdom of God. For if it were possible for a person to be "Born of the Spirit," or regenerated, without being "Born of water"—or cleansed; he could not enter into the Kingdom of God, as he would be *unfit* to do so; for, "Without holiness no man shall see the Lord;" and as Jesus said to Peter, "If I wash thee not thou hast no part with me."

The indispensable necessity of holiness to enter into the Kingdom of God was clearly taught in the Law, through the figure of water, or washing. The Holy Place in the Temple, or the Holy of Holies, was a type, or figure of Heaven. On the mercy seat between the Cherubims, God manifested His especial presence; the sons of Aaron only, when they had attained the age of thirty years, were permitted to enter into this Holy Place. And although a son of Aaron may have distinctly manifested, by a holy life and conversation, that he had been "Born again," or "Born of the Spirit," he, nevertheless, could

not enter into the Holy of Holies, without having been first washed with water; and after his consecration to the priestly office, he could not then enter into the Holy Place, under the penalty of death, without having first washed his hands and feet in water," Exo. xxx. 17—20.

Most closely does the instruction conveyed in this part of the ceremonial Law, correspond with our Lord's teaching, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God."

Our Lord further explained the necessity of being "Born again," by adding, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Here He spake of the *two births*—the being "born of the flesh," and the being "born of the Spirit;"—with the results of those two births; one being "flesh," and the other "spirit."

One great object which our Lord had in view in this discourse with Nicodemus, was unquestionably to make known the fact of there being a *spiritual birth*, as well as a natural birth; a birth of the Spirit, as *actual* and *real* as the birth of the flesh. And also, further, that no man can enter into the Kingdom of God without having been thus spiritually "Born again."

By being "born of the flesh," man is sinful, unclean, unspiritual; *unfit* to enter into the

Kingdom of God. By being “born of the Spirit,” he is washed, sanctified, made spiritual; and *thus fitted* to enter into the Kingdom of God. By being “born of the flesh,” man belongs to the family of man; by being “born of the Spirit,” he belongs *both* to the family of man and to the family of God; being, “born of God,” or “begotten of God,” 1 John v. 18.—By being “born of the flesh,” man is born *once*; by being “born of the Spirit,” he is born *twice*; or, as Jesus expressed, “Born *again*,” or, from above; and without being born twice, or “born again,” he cannot, upon the authority of the Judge Himself, see the Kingdom of God.

How important then the question should be, with every child of fallen Adam, Have I been born *twice*, or “born again?”

Jesus concluded His explanation of this all-important subject, by comparing the being “born of the Spirit,” to the wind; the sound of which man is capable of hearing, but whence it cometh, and whither it goeth, he cannot tell.

Now, if our Lord had been speaking of the Christian Baptism in this discourse, and had meant to teach that by such Baptism when instituted, all so baptized would be “born again,” or “born of the Spirit,” then man would certainly have known from *whence* the

being “born of the Spirit” cometh; and the similitude which Jesus drew between his ignorance of the coming and going of the wind, and of the being “born of the Spirit,” would fail of being *correct*. But the believer may be assured that the similitude is, as indeed it must be, *perfectly correct*, and that no man knoweth whence the being “born of the Spirit” cometh, or *how it takes place*, any more than he can tell from whence the wind cometh, and whither it goeth.

Moreover, as there have been those “born of the Spirit,” from the time of the fall of man—many, before the Lord had any outward and visible Church—thousands, when circumcision was the form of admission into His visible Church; it is obvious that during the first 4000 years of the world, man could not have had the Christian Baptism to *date* from, as the *origin* of the birth of the Spirit.

Nicodemus having still manifested his inability to understand the subject, Jesus rebuked him in the following pointed words, “Art thou a master of Israel, and knowest not these things?”

It should be particularly noticed that our Lord’s rebuke is addressed to Nicodemus as a *master of Israel*, as a Teacher and Expounder of the old Testament, and especially of the Laws and religious ceremonies of the Israelites.

“These things,” which Nicodemus did not know, evidently were the things, or the *statements*, which Jesus had made; namely, that “Except a man be born again, he cannot see the Kingdom of God;” and that “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God;” that “That which is born of the flesh is flesh: and that which is born of the Spirit is spirit;” and that the being “Born of the Spirit,” is as unknown to man, as the coming and going of the wind.

“These things,” therefore, were *all taught in the Old Testament*, and the reproof was addressed to Nicodemus as a master of Israel, for *not knowing* that they were so.

Of the Christian Religion, Nicodemus could not have known anything. It was not then established. Jesus did not institute the Christian Baptism till about three years after this period, and there is no account of His ever having mentioned that there would be a Baptism with water in His future Church till He instituted it. Hence, that our Lord in teaching a Master of Israel, that “Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God,” should have spoken of, and referred to, the Christian Baptism with water, not then either instituted, or ever before heard of, and should moreover have reproved

him for not knowing its spiritual meaning, is most improbable.

If Jesus by the words, "Born of water and of the Spirit," had spoken to Nicodemus of any Baptism with water, it would much more probably have been of John's Baptism, which he no doubt had heard of. (It is not certain that Jesus had Himself at this time commenced baptizing through His disciples.) But John's Baptism was a Baptism of water only, and not a Baptism of the Spirit, for God expressly sent him to baptize with water, informing him at the same time, that Jesus "Baptizeth with the Holy Ghost," and John distinctly stated to the Jews, "I indeed have baptized you with water, but he shall baptize you with the Holy Ghost." John's Baptism therefore could not have conveyed regeneration, or the birth of the Spirit, and consequently our Lord could not have referred to it when He said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

Our Lord then uttered those two impressive words, "Verily, verily," with which He commenced His statements, and which He never used but when about to declare some great truth; and followed them with an emphatic declaration that what He had testified He both knew and had seen, — "Verily, verily, I say

unto thee, we speak that we do know, and testify that we have seen;" and by using the plural word "We," He apparently meant to declare, that God the Father, God the Son, and God the Holy Ghost, all united in testifying that "Except a man be born again, he cannot see the Kingdom of God."

Yet, is it not to be feared, that the reproof which Jesus added to that emphatic declaration of the truth of what He had spoken,—“And ye receive not our witness;" is as applicable to many Masters or Teachers of the Gospel, as it was to this Master of Israel?

Awful fact! Man will not receive the witness of God — even of the Triune God, as true! Although it be upon the vital, personal, and all-important subject, of his being admitted or not, into the Kingdom of God!

From the foregoing brief comment on this important passage of Scripture, it appears most improbable that our Lord could have spoken in it by anticipation of the Christian Baptism; and further, it is apparently *impossible* that He could have done so, for His words, "Except a man be born again he cannot see the Kingdom of God," applied not only to man *prospectively*, that is, to those who should live under the Christian Dispensation, but also *retrospectively*,

to all in every age, from Adam downwards to the last individual who should be born.

The declaration which Jesus made to Nicodemus, was the declaration of the Eternal Word, "God manifest in the flesh;" that "As in Adam all die" to a state of spirituality and holiness, so "Except a man be born again, he cannot see the Kingdom of God."

Now as this is a positive and absolute declaration relative to *all mankind*;—if Jesus by the words, "Born again," had meant the Christian Baptism; then all who had lived and died *before* that Baptism was instituted, would have been excluded from the Kingdom of God. But Abel, Enoch, Abraham, Moses, Elijah, and other holy men, had certainly entered into the Kingdom of God—and consequently, they had been "Born of water and of the Spirit," *in the sense in which Jesus spake those words*, without having been baptized with the Christian Baptism. And this is of itself sufficient proof, that Jesus by the words, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," did not mean the Christian Baptism.

It should also be borne in mind that our Lord in His discourse with Nicodemus did not make any *new law*, or decree, in reference to the salvation of mankind, and having a special regard to

the Christian Dispensation. He did not say,—Except a man be born again he *shall not* see the Kingdom of God—but “he cannot.”—He only clearly and fully made known, and declared, what had *always been absolutely necessary for man from the fall*;—namely, that as a fallen, sinful child of fallen Adam, he must be “Born again,” or, “from *above*,”—regenerated, sanctified, and cleansed, to enter into the Kingdom of God.

His words, as they were spoken to Nicodemus, so they applied to him, and to all mankind *generally*; but they *could not*, and therefore *did not*, apply *exclusively* to those who should live *after* the institution of the Christian Baptism.

Another consideration which makes it apparently impossible that our Lord by the words “Born again,” could have meant the Christian Baptism, is the following:—

Jesus most emphatically, and distinctly declared, that “Except a man be born again, he cannot see the Kingdom of God;” and that “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.” Now, while these declarations are conclusive in showing, that without being “Born again,” no man can either “See the Kingdom of God,” or, “Enter into the Kingdom of God,” they at the same time indirectly teach, that when a man *is* “Born again,” he can both “See the

Kingdom of God," and "Enter into the Kingdom of God;" and if he *can*; of course he *does*—because, for no *other purpose*, could he have been "Born again," or made a child of God.

Hence, if our Lord had meant the Christian Baptism by the words "Born again," then, as soon as He had instituted it; all so baptized, being thereby "Born again," would consequently have both seen, and entered into the Kingdom of God. In other words, all so baptized would have been spiritually enlightened and saved.

But the whole tenor of our Lord's teaching, and that of His Apostles, clearly proves that not all admitted by Baptism into Christ's outward and visible church, are thereby enlightened by the Spirit of God, and enter into the Kingdom of God.

And therefore on this view also of the subject, the supposed connection of our Lord's words, "Born again," with the Christian Baptism, fails entirely.

But our Lord has Himself, by His own words, shown that He did not refer to the Christian Baptism in His discourse with Nicodemus, for in it He declared absolutely, and without any exception, that "Except a man be born again, he cannot see the Kingdom of God." But when He instituted the Christian Baptism, while He made belief in the Gospel absolutely necessary

for salvation, He did not make Baptism to be absolutely necessary. His words were, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now, while these words are absolute and without any exception in regard to *believing*, they are not absolute and without any exception in regard to the being *baptized*; for although a man *cannot* be saved without believing, he *may* be saved without having been baptized.

Thus has Jesus, by making the being "Born again," *absolutely necessary* for salvation, and Baptism *not absolutely necessary* for salvation, given evidence by His own words, that the two are not one and the same. And consequently, that He did not speak by anticipation of the Christian Baptism, when He said, "Except a man be born again, he cannot see the Kingdom of God."

JESUS'S BAPTISM THROUGH HIS DISCIPLES.

JOHN III. 22.

“After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.”

JOHN III. 25—26.

“Then there arose a question between some of John’s disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.”

JOHN IV. 1—3.

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judea, and departed into Galilee.”

THE foregoing are the passages of Scripture which speak of our Lord’s Baptism through

His disciples, during the period of His ministry on earth.

They convey the following information :—

First ;—that Jesus instituted a Baptism during His ministry on earth.

Secondly ;—that great numbers were baptized with that Baptism ; the Pharisees having “heard that Jesus made and baptized more disciples than John.”

Thirdly ;—that Jesus himself baptized not, but His disciples.

It appears from what is said in John iii. 22, that Jesus commenced baptizing in the land of Judea ; but He, most probably, baptized also in Galilee and Samaria, as well as in Judea ; and continued to baptize during the whole period of His three years’ ministry on earth.

Like John’s Baptism, no account is given of the *mode* of our Lord’s baptizing. And like John’s, as all baptized by John were considered to be his disciples ; so all baptized by Jesus through His disciples, were considered to be His disciples. Like John’s also, it was significant of purifying ; as is evident from a question which arose between some of John’s disciples and the Jews about purifying, when Jesus had commenced baptizing.

But Jesus’s Baptism differed from John’s in one

important particular ; for whereas John always baptized himself, Jesus never did so.

The reason why Jesus did not Himself baptize is obvious. God, when He sent John to baptize with water, said unto him, speaking of Jesus, "The same is he which baptizeth with the Holy Ghost;" thereby teaching that our Lord's Baptism with the Holy Ghost was not a Baptism with water. John also was particular in pointing out the distinction between his Baptism with water, and Jesus's Baptism with the Holy Ghost, saying to the Jews, "I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and with fire." Therefore, if Jesus had baptized with water, a question would have arisen whether the Baptism with water administered by Jesus Himself, was the Baptism with the Holy Ghost, or conveyed the gift of the Holy Ghost. But Jesus Himself *never baptized with water* ; and consequently no such question could have arisen, or can arise. Jesus did not baptize with the Holy Ghost until the Day of Pentecost, and then it was distinctly unconnected with water.

Thus, as it is certain that John's Baptism was not the Baptism with the Holy Ghost, and did not convey the Gift of the Holy Ghost ; so it

is certain, that Jesus's Baptism, through His disciples, during His ministry on earth, was not the Baptism with the Holy Ghost, and did not convey the Gift of the Holy Ghost.

Hence, the first two Baptisms with water, recorded in the History of Baptism, were neither of them the Baptism with the Holy Ghost; nor did they convey the Gift of the Holy Ghost.

JESUS RECEIVES AND BLESSES LITTLE CHILDREN.

MARK X. 13—16.

“And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.”

IN three of the Gospels the interesting circumstance is recorded of young children having been brought to Jesus. Jewish mothers, most probably, brought their little children to Jesus, that He might “touch them;” or, as in St. Matthew, “that he should put his hands on them and pray.” Their doing so called forth a rebuke from His disciples. “But when Jesus

saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And then fulfilling the prophecy of Isaiah to the very letter, "He shall feed his flock like a Shepherd, he shall gather the lambs with his arm and carry them in his bosom," Isa. xl. 11. "The good Shepherd," "took them [these little children] up in His arms, put his hands upon them, and blessed them." And blessed undoubtedly they were for time and for eternity. Blessed children in being thus brought to Jesus! Happy, wise, and favoured mothers, in being led to bring their little ones thus early to the Saviour!

Nothing is said of Baptism on the occasion. The Christian Baptism was not then instituted. But thus much is certain—young children were brought to Jesus—He received those children, and blessed them—He was also "much displeased" with those who would have prevented them from being brought to Him—and He said authoritatively, "Suffer the little children to come unto me, and forbid them not." Now as little children are incapable of coming to Jesus of themselves; the command "Suffer the little children to come unto me," must mean,—allow the

little children to be brought unto me. And the question arises, How is Christ's command to be obeyed? How are little children to be brought unto Him? If it be said, by bringing them up in "the nurture and admonition of the Lord;" by instructing them early in the principles of the Christian Religion; and teaching them to come to Jesus in prayer and supplication; the answer is beside the question—it does not touch it. The children brought to Jesus, were "little children," "young children," and according to St. Luke, "infants;" children, therefore, who knew not their right hand from their left; and the question is not, how children *capable* of *instruction* are to be brought to Jesus; but, how *infants* are to be brought to Him?—How the mother is to bring the child she carries in her arms to Jesus—and to bring that child *publicly* too—for these children were brought to Jesus publicly,—and publicly He received and blessed them!

Is there any way so obvious; so distinct; so closely corresponding with the circumstance related, as the bringing young children publicly to Jesus, by having them baptized into His outward and visible Church? If it be objected, that young children know not what is done for them, that they can take no part in the transaction. Such was the case in reference to the

children brought to Jesus by these Jewish Mothers—and yet they were received by the Saviour and obtained His lasting blessing. Such was the case with the Israelitish children who were brought to be circumcised when eight days old; they were also unconscious of what was done for them; but the Lord at that time entered into covenant with them, see Gen. xvii. 10—14, and they were thereby entitled to all the privileges connected with that covenant.

Baptism has succeeded to circumcision as the outward rite appointed by the Lord for admission into His outward and visible Church. Children were admitted as members into the outward and visible Church of God under the Law by the *express command* of God; and surely the Lord never intended that children should be less favoured under the Gospel, than under the Law; that a Jewish Mother could have her child brought into covenant with God when eight days old, and at that early age made a member of God's outward and visible Church; but that a Christian Mother can obtain no such early blessing for her offspring; that she must wait, and wait, and wait, until her child is grown up, and instructed in the Christian religion, and perhaps has passed beyond her control, before it can be brought to Jesus, and made a member of His outward and visible Church! The cir-

cumstance recorded of the Great Head of the Christian Church receiving and blessing little children, does not certainly teach that this is the case.

The question with Christian Parents in bringing their children to Jesus, should be, not what their *children can do*; but what *Jesus can do for them*. This was evidently the view these Jewish Mothers took of the subject, when they brought their little ones to the Saviour.

Incapable as an infant is of acting for itself, it is certain that children of whatever age, when they are baptized are thereby made members of Christ's outward and visible Church, and entitled to all its privileges. And thus a baptized infant, so far as the Baptism "in the name of the Father, and of the Son, and of the Holy Ghost," is concerned, stands in an equal position in the Christian Church with a baptized adult. Age makes no difference in the effect of Baptism; it is always "One Baptism," to whomsoever administered.

That children were baptized in the first age of the Christian Church may be gathered from the fact that in two instances recorded in the Scriptures, whole households were baptized, namely, Lydia's, Acts xvi, 15; and "the household of Stephanas," 1 Cor. i. 16; also, the Jailor of Philippi, "he and all his," Acts xvi. 33,

and as children generally form a part of an household, children were most probably among the number baptized.

Moreover, St. Paul addressed children in two of his Epistles; "Children, obey your parents in the Lord: for this is right,"—Eph. vi. 1, and to the Colossians, "Children, obey your parents in all things: for this is well pleasing unto the Lord," Colos. iii. 20, whereby he recognised children as members of those two Churches. And in those words baptized children have been addressed in *all ages* of the Christian Church.

The *reason* given by our Lord for receiving little children is deeply interesting and instructive, "For of such is the Kingdom of God." By this we are taught that little children compose a part of the redeemed in the Kingdom of God. And surely, as the Lord receives little children into the Kingdom of God, man should not refuse to admit them into His outward and visible Church on earth! Those who would prevent little children from being brought publicly to Jesus, would do well seriously to consider the Saviour's emphatic and decisive command, and rebuke, "Suffer the little children to come unto me, and forbid them not."

THE INSTITUTION OF THE CHRISTIAN BAPTISM.

MATT. XXVIII. 16—20.

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”

MARK XVI. 15, 16.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

THE foregoing passages of Scripture spoken by our Lord to His Apostles after His resurrection from the dead, contain the Institution of the

Christian Baptism; the third and last Baptism with water recorded in the New Testament.

The first two Baptisms with water had ceased. John's Baptism must have ended when he was beheaded; and our Lord's Baptism with water through His disciples, which He instituted during His ministry on earth, unquestionably ceased at His death.

The Christian Baptism was instituted to last to the end of time. The first two Baptisms did not interfere with the law of Moses; they neither of them constituted a new Church. Circumcision continued to be the outward rite of admission into God's visible Church up to the period when our Lord instituted the Christian Baptism. Both John and Jesus lived in obedience to the Law. One of the last acts of our Lord was to keep the Passover with His disciples. But Jesus by His life and death fulfilled the law. The types, the ceremonies of the law, the sacrifices, even the Temple itself, and the Holy Place, or Holy of Holies, were but "figures of the true;" Heb. ix. 24. "The law made nothing perfect," Heb. vii. 19. But Jesus, "By one offering hath perfected for ever them that are sanctified," Heb. x. 14., and hath made "a new covenant," Heb. viii. 8—13, with His people; and has instituted the Christian Baptism with water, as the sign of admission

into that Covenant; as circumcision was the sign of admission into the first Covenant.

The Christian Baptism corresponds with circumcision in two important particulars; and differs from it in two important particulars.

First,—the Christian Baptism corresponds with circumcision in the following particulars:—

Circumcision was the only way of admission into God's ancient Church; but all who were circumcised, whether they were grown up people, or children of eight days old, were thereby admitted into the outward and visible Church of God under the law, and entitled to all the privileges of the same.

In like manner, the Christian Baptism is the only way of admission into the Christian Church; but all who are baptized "in the name of the Father, and of the Son, and of the Holy Ghost," whether adults, or young children, are thereby admitted into the outward and visible Church of Christ, and entitled to all its privileges.

Secondly,—the Christian Baptism corresponds with circumcision in regard to faith. Circumcision did not give faith, but was the sign, or seal of faith. This important point is clearly stated in the Scriptures. Abraham was not circumcised until he was ninety-nine years old, but long before this, that is, when he was seventy-five years of age, God called him to leave his

country, and his kindred, and to go out to a land which he would show him; and by *faith* he obeyed the call. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went." Heb. xi. 8. And St. Paul, in speaking of Abraham's faith before his circumcision, says, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Rom. iv. 11.

That which circumcision was to Abraham, such it was likewise to all who were circumcised; whether they were adults, having faith like him before they were circumcised, or infants of eight days old, incapable of exercising faith. Circumcision was always the sign, or seal of faith, but never gave faith. It admitted those who were circumcised into God's outward and visible Church, but not into His spiritual Church.

Thus the Christian Baptism was instituted by Jesus not to give faith, but to be the sign, seal, or testimony of faith. Our Lord's word's are, "He that believeth and is baptized." When those who believe are baptized, it is a sign, seal, or testimony of faith; and when young children incapable of believing are baptized, it is still the same sign, seal, or testimony of faith. What it is in one case, it

must be, and is, in every case. The *rite itself never changes*; it is always *one* and the *same Baptism*. It cannot give faith to those who possess it before they are baptized, and of which it is the sign, seal, or testimony; and being always the same Baptism, it cannot give faith to those who have it not when they are baptized.

Like circumcision, which always admitted those who were circumcised into God's outward and visible Church, but *never into His spiritual Church*; so the Christian Baptism, always admits those who are baptized into Christ's outward and visible Church, but *never into His spiritual Church*.

It should be borne in mind, that God had a spiritual Church nearly two thousand years before He established an outward and visible Church, or before the rite of circumcision was commanded; and the admission into His spiritual Church during that long period, was *then*, as it has been *ever since*, the sole and sovereign act of God Himself, *independent of all religious ceremonies whatsoever*.

The two particulars in which the Christian Baptism *differs* from circumcision are the following:—

First; circumcision was commanded to be performed on every male child of the House

of Israel at eight days old, under the penalty of his being cut off from his people, Gen. xvii. 9—14.

The Christian Baptism, although commanded in the Institution to be administered, has no penalty pronounced on its non-performance.

Secondly; circumcision had not the promise of salvation annexed to its performance.

The Christian Baptism *has* the promise of salvation annexed to its performance, *when it is accompanied or followed by belief in the Gospel*. In this particular the Christian Baptism not only differs from circumcision, but also stands pre-eminently before it in importance; as it does before every other act of man which he is capable of performing.

But it is very important to notice, that while Baptism has the promise of salvation annexed to its performance, when it is accompanied or followed by belief in the Gospel, it has no promise of salvation annexed to its performance, when it is *unaccompanied* and not followed by belief in the Gospel; for whether a person has, or has not, been baptized, "he that believeth not shall be damned."

Further, while Jesus has made *belief* in the Gospel absolutely necessary for salvation, He has not made *Baptism* absolutely necessary for salvation; as the words of the Institution,

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned;” pronounce no condemnation on those who are not baptized.

Still the great importance of Baptism stands out in the Institution most prominently; for although a person may be saved by believing the Gospel without openly professing belief in it by being baptized, he has no promise from Jesus in the Institution that he shall be saved. While on the other hand, he who believes the Gospel, and professes belief in it by being baptized “in the name of the Father, and of the Son, and of the Holy Ghost,” has the promise of his Judge that he shall be saved.

No directions have been left by Jesus as to the *mode* of baptizing, except that it be administered, “in the name of the Father, and of the Son, and of the Holy Ghost;” words which unmistakably teach the unity, and equality of God the Father, God the Son, and God the Holy Ghost.

A question naturally arises,—Did Jesus by the words, “He that believeth and is baptized,” make belief in the Gospel *absolutely necessary before* Baptism, and thereby exclude young children from being baptized? A brief examination of the subject will show that this could not have been the case.

For instance ;—had our Lord made belief in the Gospel a pre-requisite for Baptism, it would have caused an insurmountable difficulty in ascertaining at what age the human race are capable of believing the Gospel ; for it is certain that children of very tender age, have often manifested greater love to the Good Shepherd, and more faith in what He has said, than hundreds and thousands of grown-up men and women have ever done. Timothy knew the holy Scriptures “from a child.”

Again ; if an unbeliever had professed belief in the Gospel, and thereupon been baptized, and afterwards *really* believed ; he would not have been saved, because his faith *followed*, but did not *precede* his Baptism. Indeed, had Jesus made belief in the Gospel a pre-requisite for Baptism, *absolu'ely necessary*, it would have been extremely dangerous to baptize any one, lest the very act which admitted a person into Christ's outward and visible Church, should, if he did not at the time truly believe the Gospel, be the means of preventing him for ever afterwards from entering the kingdom of Heaven.

In the case of adults, our Lord unquestionably meant that there should be a profession of belief in His Gospel, previous to Baptism. This is manifested by what Philip said to the

Eunuch when he enquired of him, "What doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest," said he; and then he said, "I believe that Jesus is the Son of God;" upon which Philip baptized him.

When strangers wished to become members of God's ancient Church under the Law, they were commanded to be circumcised, Exo. xii. 48. and with such, their faith would *precede* the outward rite which admitted them into covenant with God; but with the whole House of Israel, the male descendants of Jewish Parents, their faith *followed*, and never *preceded* the outward rite which admitted them into God's outward and visible Church. As children they were circumcised, and thus admitted into God's outward and visible Church; as men they believed, and were thereby admitted into His spiritual Church.

As children the descendants of Christian Parents are generally baptized, and thus admitted into Christ's outward and visible Church; as men and women they believe, and are thereby admitted into His spiritual Church.

It should also be noticed that Jesus by the words, "He that believeth and is baptized," has not directed that Baptism shall *follow* belief; nor has He prescribed that it shall be

administered at any particular time. His words may be understood as follows,—“He that believeth and is [or has been] baptized, shall be saved.”

One other point which has been noticed in a previous chapter, requires further consideration;—Is the Christian Baptism the fulfilment of our Lord’s words addressed to Nicodemus, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God?” In other words, does the Christian Baptism make those who are so baptized to be “Born again?”

Now it is certain, that from the time of Abel unto that of Abraham, God had a spiritual Church in the world; and that His spiritual Church consisted of those who were “Born again,” or “Born of the Spirit,” also, that the being “Born again,” or “Born of the Spirit,” in the first ages of the world, did not arise from, and was not connected with, any religious ceremony whatever.

It is likewise certain, that from the time of Abraham unto the Institution of the Christian Baptism, God had not only a spiritual Church in the world, but also an outward and visible Church; and that the way of admission into His outward and visible Church during that

period, was through the rite of circumcision. It is likewise certain that God did not make circumcision the being "Born again," or "Born of the Spirit;" and thus constitute it to be an entrance into His spiritual Church, as well as into His outward and visible Church; but that He continued to form His spiritual Church under the Law, as He had formed it during the first ages of the world, by His own sovereign act and will, unconnected with every religious rite and ceremony.

It is further certain, that from the time of the Institution of the Christian Baptism, God has also had a spiritual Church in the world, as well as an outward and visible Church; and that the Christian Baptism was instituted by Jesus to take the place of circumcision; that is, to be the form of admission into His outward and visible Christian Church.

Now the question is,—Did Jesus make the Christian Baptism the admission into His spiritual Church, as well as into His outward and visible Church? And thus has He given to man the power, through the ordinance of Baptism of adding to His spiritual Church, as well as to His outward and visible Church? In other words, are all who are baptized "in the name of the Father, and of the Son, and of the Holy Ghost," thereby "Born again,"

and thus made members of Christ's spiritual Church, as well as of His outward and visible Church?

Let the Institution of the Christian Baptism be examined—carefully read—and it will be seen that Jesus has so worded it, that it does not contain a single sentence which teaches that it is the being “Born again;” or that it admits those who are so baptized into His spiritual Church.

Jesus certainly has not given to man the power, through the ordinance of Baptism, of adding to God's spiritual Church; that is, the power of making children of God; and thus of having made children of God of all the immense multitudes who have been baptized since the Institution of the Christian Baptism.

God from the fall of man has ever formed His spiritual Church Himself, and made His own children, entirely independent of all religious observances.

Such was the case from the time of Abel to that of Abraham, and from the time of Abraham to the Institution of the Christian Baptism; and such undoubtedly has been the case from the Institution of the Christian Baptism to the present period, and will continue to be the way by which God will add to His spiritual Church, or family, until He has by the Spirit regenerated

His last child, and gathered all His children together into Heaven.

It is also necessary to notice, that there is not a word in the Institution which teaches that Baptism takes away original sin, or any sin whatever.

THE PROMISED BAPTISM WITH THE HOLY GHOST.

ACTS I. 4, 5.

“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”

“OUT of the abundance of the heart the mouth speaketh.” Such was the declaration of Jesus; and strikingly was this truth exemplified in His own case, just before He offered up Himself as the sacrifice for sin upon the cross. His loving heart was then full, as it were, to overflowing, in contemplating the many blessings about to be bestowed on His beloved people through the Gift of the Spirit, or of the Comforter. So much, indeed, did He say on this important subject, that some may even be weary in reading what He did say. But as Jesus was not weary in speaking those gracious words, His people, for

whom they were spoken, should not be weary in reading them.

The following passages comprise the greater portion of what He said :—

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” John xiv. 15—17.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” v. 26.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” John xv. 26.

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father,

and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." John xvi. 7—15.

And that the heart of our gracious Lord was full of the same subject after His crucifixion, is evident from the fact, that on the very day of His resurrection from the dead, when He met His disciples in the evening, "He breathed on them, and saith unto them, Receive ye the Holy Ghost!" Thereby giving them the earnest of the Spirit, hereafter to be bestowed on them; and manifesting that the Gift proceeded immediately from, or through, Himself. And one of His last commands to His disciples was, "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Referring no doubt to what He had said to them respecting

the Gift of the Spirit, or of the Comforter—and then He added, “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence;” and, “Ye shall receive power, after that the Holy Ghost is come upon you.” Acts i. 8.

Thus did Jesus continue to speak of the Father’s promised Gift of “the Comforter which is the Holy Ghost;” or the Baptism with the Holy Ghost; and the “power,” which His disciples would “receive,” after that the Holy Ghost had come upon them, until almost the last moment before “he was taken up; and a cloud received him out of their sight.” Acts. i. 8. 9.

Most striking is the fact that the last subject on which Jesus spake before He ascended up on High, was the Baptism with the Holy Ghost; and never will His voice be heard on earth again until he come the second time in glory, and call those who have been baptized with the Holy Ghost, and thus, “Born again of the Spirit,” to enjoy His presence for ever.

To exaggerate the importance of the Baptism with the Holy Ghost, a subject which filled the Saviour’s heart to the last, appears to be impossible; and prayerfully should every sincere follower of Jesus contemplate what He Himself—what God the Father—what John the

Baptist—and what Peter with the other Apostles have said respecting it.

The following are some of the many truths which may be gathered from their united testimony:—

First,—the *connection* between our Lord's words *before* His crucifixion, when He spake so much of “the Comforter which is the Holy Ghost whom the Father will send in my name;” and His words *after* His resurrection, when He commanded His disciples not to “depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence;” *proves*, that though Jesus made no mention that the Gift of the Spirit would be bestowed through a Baptism when He spake of that Gift *before* His crucifixion, yet He must have meant that the Comforter, or, “the promise of the Father,” would be so bestowed, that is by, or through, the Baptism with the Holy Ghost.

God the Father also spake in a similar way, *first*, of the Gift of the Spirit, and *then* of that Gift being bestowed through a Baptism. By the Prophet Joel, seven hundred years before the coming of Christ, His promise was,—“And it shall come to pass afterward, that I will pour

out my Spirit upon all flesh." Here He made no mention that the Spirit would be bestowed through a Baptism; but when he sent John the Baptist to herald in the advent of His beloved Son, and to baptize with water, He said to him of Jesus, "The same is he which baptizeth with the Holy Ghost." And Peter with the eleven, when Jesus had baptized the twelve Apostles with the Holy Ghost on the Day of Pentecost, and they were thereby enabled to speak the various languages of the earth, declared, "This is that which was spoken by the prophet Joel;" thus distinctly proving that God's *promise* of the Spirit by the prophet Joel meant the *Baptism* with the Holy Ghost.

Hence it is evident, that the words of God the Father, "I will pour out my Spirit upon all flesh;" and those of Jesus before His crucifixion, "I will pray the Father, and he shall give you another Comforter;" and others of similar import spoken by him at that time respecting the Gift of the Spirit, *all meant the Baptism with the Holy Ghost.*

And hence also the important fact is established, that from the time of the Baptism of the twelve Apostles with the Holy Ghost on the Day of Pentecost, when Jesus commenced fulfilling the Father's promise, "And it shall

come to pass afterward, that I will pour out my Spirit upon all flesh ;” whenever similar expressions occur in the word of God, such as, “The gift of the Holy Ghost,” Acts ii. 31 ; —“Received the Holy Ghost,” Acts viii. 17 ; —“Poured out the gift of the Holy Ghost,” Acts x. 45 ; and such like, they *all mean the Baptism with the Holy Ghost.*

Secondly,—God the Father having seven hundred years before the Christian dispensation, promised that He would “afterward,” or “in the last days,” “pour out His Spirit upon all flesh ;” and having made known to John the Baptist when his beloved Son had come into the world, that Jesus “baptizeth with the Holy Ghost ;” and established that fact by opening the Heavens, and sending down the Holy Ghost in a bodily shape, like a dove, upon His beloved Son ; and Jesus having commenced the formation of His Christian Church by baptizing His twelve Apostles with the Holy Ghost ; a clear and distinct proof is given, founded upon the authority of the word of God the Father, that Jesus “baptizeth with the Holy Ghost ;” and the wondrous act by which He authenticated the truth of His own declaration ; together with the *personal act of Jesus* in baptizing the twelve Apostles with the Holy Ghost ; *that there is a Baptism with the Holy Ghost in the Christian*

Church administered by the Great Head of the Church Himself.

Thirdly,—God the Father having stated, when He promised that he would “pour out His Spirit upon all flesh,” “Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;” thus showing that the Gift of the Spirit would be a *spiritual act* affecting the *heart* or *mind* of man. And Jesus in His address to his disciples before His crucifixion, having also stated that the result of the Gift of the Spirit would affect the heart, or the understanding of man, when He said, “He shall teach you all things.” And again, “Howbeit when he the Spirit of truth is come, he will guide you into all truth.” And the result of the Baptism of the twelve Apostles with the Holy Ghost, having been that they were immediately enabled to speak the various languages of the earth; a clear and distinct proof is given, *that the Gift of the Spirit; or, the Baptism with the Holy Ghost, one and the same thing, is a spiritual act affecting the heart, or the understanding of man.*

Fourthly,—God the Father having in His gracious promise of the Gift of the Spirit by the prophet Joel, said, “Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see

visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit;" and Peter with the eleven, having declared when the twelve Apostles had been baptized with the Holy Ghost, and were thereby enabled "to speak with other tongues as the Spirit gave them utterance," "This is that which was spoken by the prophet Joel;" and such Baptism with the Holy Ghost of the twelve Apostles, not having *included* "sons and daughters, servants and handmaids;" a clear and distinct proof is given that the promise of the Father was not *limited* to the twelve Apostles, but was a promise of the Gift of the Spirit to be bestowed through the Baptism with the Holy Ghost by Jesus, on "*all flesh*;" on "*sons and daughters, on servants and handmaids,*" *throughout the whole extent of "the last days."*

Fifthly,—God the Father having, when He sent John the Baptist to baptize with *water*, made known to him that Jesus "baptizeth with the *Holy Ghost*;" and thereby pointed out the *distinction* between a Baptism with water, and the Baptism with the Holy Ghost—and John having so pointedly stated the difference between his Baptism with water, and Jesus's Baptism with the Holy Ghost—and Jesus having also clearly marked the distinction between a Bap-

tism with water, and the Baptism with the Holy Ghost, when He said to His Apostles, "John truly baptized with water, but ye shall be baptized with the Holy Ghost;" a clear and distinct proof is given, that *the Baptism with the Holy Ghost is not a Baptism with water.*

It may be useful to recapitulate the five important particulars, which the word of God makes known in reference to the Baptism with the Holy Ghost.

First,—It teaches that God the Father's promise of the Spirit by the prophet Joel was to *be*, and *is* fulfilled by a Baptism. God always bestowing His Gift of the Spirit through Jesus, who according to His express declaration, "baptizeth with the Holy Ghost."

Secondly,—that there is the Baptism with the Holy Ghost in the Christian Church administered by Jesus the Great Head of the Church.

Thirdly,—that the Baptism with the Holy Ghost is a spiritual act, affecting the heart or the understanding of man.

Fourthly,—that the promise of the Father of the Gift of the Spirit, to be bestowed through Jesus by His baptizing with the Holy Ghost, was not limited to the twelve Apostles; but was a promise to "all flesh," "in the last days;" to "sons and daughters," to "servants and handmaids."

Fifthly,—that the Baptism with the Holy Ghost, is not a Baptism with water.

In reviewing the History of Baptism up to this point, that is, to the end of the four Gospels, and including partially the first chapter of the Acts, together with the Day of Pentecost, which has yet more fully to be considered; the following facts appear in reference to the two Baptisms; namely, the Baptism with the Holy Ghost, and the Christian Baptism with water:—

That in regard to the first; the Baptism with the Holy Ghost dates its origin more than seven hundred years before the Institution of the Christian Baptism with water. God the Father having by the prophet Joel spoken of the Baptism with the Holy Ghost to be administered by Jesus, through His promise, “It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh;” and that when “the last days” had arrived, and His beloved Son was manifest in the flesh, He mentioned the Baptism with the Holy Ghost by *name* to John the Baptist, and authenticated the fact of there being such a Baptism, and that Jesus “baptizeth with the Holy Ghost,” by one of the most wonderful *manifestations of Deity ever recorded*—that Jesus before His cru-

cifixion spake of the Baptism with the Holy Ghost through various expressions respecting the Gift of “the Comforter which *is the Holy Ghost* ;”—and that the first Baptism *recorded in the Christian Church*, is the Baptism by Jesus of the twelve Apostles with the Holy Ghost on the Day of Pentecost.

That in regard to the Christian Baptism with water, it was never the subject of prophecy,—never mentioned by God the Father,—never, apparently, spoken of by Jesus until He instituted it,—and never, most probably, administered until after Jesus had commenced the formation of His Christian Church, by baptizing the twelve Apostles with the Holy Ghost.

THE DAY OF PENTECOST.

ACTS II. 1—4.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

THE deeply interesting, and wonderful events which took place on the Day of Pentecost, are naturally divided into two parts. First,—the Baptism of the twelve Apostles with the Holy Ghost; and Secondly,—the Baptism of the three thousand in the name of Jesus Christ.

God's promise of the Gift of a Saviour had been fulfilled—Jesus had lived—suffered—and died, “the just for the unjust, that he might bring us to God.” He had risen from the dead—had ascended up on High—and was seated at the right hand of God—and now God's gra-

cious promise of the Gift of the Spirit was about to be bestowed on man.

Ten days after our Lord's ascension into heaven; "having received of the Father the promise of the Holy Ghost;" He, on the Day of Pentecost, commenced the formation of His Christian Church by openly and visibly baptizing His twelve Apostles with the Holy Ghost; thus fulfilling the Father's words, "The same is he which baptizeth with the Holy Ghost;" John the Baptist's declaration, "He shall baptize you with the Holy Ghost, and with fire;" and His own promise to His Apostles, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence."

Where the Apostles had assembled on this eventful day is not stated; but it was evidently the Lord's will that they should all be baptized with the Holy Ghost *together*, and at *one time*, that there might be their united testimony to the fact; and therefore He put it into their hearts to assemble on the Day of Pentecost, "with one accord in one place;" that place was a *house*, and they were *sitting* in it; when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The word "suddenly" appears to show that there was no previous intimation given of the coming of the Spirit. The Baptism with the Holy Ghost is a special blessing generally bestowed on man most unexpectedly. It is the sovereign act and Gift of God, bestowed on His people, either when they are sitting, standing, kneeling, praying, reading, hearing, or at any other time, according to His own good pleasure and will.

The "sound from heaven as of a rushing mighty wind," was obviously intended to teach the Apostles that the Gift of the Spirit came direct from heaven; and from Jesus, whom they had seen a few days before ascend into heaven.

Immediately following the "sound from heaven," or perhaps at the same instant, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." That is, the Holy Ghost in the shape, or form, of a "cloven tongue like as of fire," sat upon each of the Apostles. The words "there appeared unto them," indicate that each Apostle saw the cloven tongues sitting upon the other Apostles.

When John foretold of Jesus, "He shall baptize you with the Holy Ghost and with *fire*,"

his declaration must have been considered most extraordinary; yet it was almost, if not quite, literally fulfilled; for Jesus baptized His Apostles with “cloven tongues like as of fire;” and most important must the instruction be, which the Lord has conveyed to His people by this striking circumstance. Among other things, it may be looked upon:

First,—as a manifestation that the Baptism with the Holy Ghost is not a Baptism administered by man; as no man could have baptized with *fire*; or with “cloven tongues like as of fire.”

Secondly,—as a manifestation of the presence of Deity. God was pleased to manifest His presence to Moses by fire in the burning bush. Also, by fire over the Tabernacle in the wilderness. And in this case, the “cloven tongues like as of fire,” were probably intended to show that when Jesus baptizeth with the Holy Ghost, the Third Divine Person in the Eternal Trinity is really present with man.

Thirdly,—as a manifestation that the Baptism with the Holy Ghost giveth spiritual light to those who are so baptized. Fire gives light; “God is light,”—and when Jesus baptizeth with the Holy Ghost, and God through the Spirit dwells in man, He giveth light.

Fourthly,—as a manifestation that the capa-

bility which the Apostles immediately after their Baptism with the Spirit possessed, of speaking the various languages of the earth, was derived entirely from the Spirit; and that it is the Gift of the Spirit alone which enables any one to speak the language of Zion, and to testify of Jesus. This is strictly in accordance with what the Apostle Paul says, "No man can say that Jesus is the Lord, but by the Holy Ghost." I Cor. xii. 3.

Fifthly,—as a manifestation that the Holy Ghost *Himself*, and not His *influence alone*, is given to man when he is baptized with the Holy Ghost. Jesus when speaking of the promised Gift of the Spirit, never made use of the word *it*; He always used the personal pronoun "He,"—"He shall teach you all things;" "He shall testify of me;" "He shall glorify me." John xiv. and xv.

Sixthly,—as a manifestation that an actual communication had taken place between God the Holy Ghost, and each of the Apostles. The "cloven tongues like as of fire *sat* upon each of them;" that is, *touched* them—*rested* upon them. How long the Holy Ghost remained thus sitting upon the Apostles, is not stated; but it must have been sufficiently long fully to establish the fact. And hereby we are taught that when Jesus bestows the Father's

promised Gift of the Spirit, by baptizing any one with the Holy Ghost, an actual communication takes place between the Holy Ghost and the person so baptized.

Seventhly,—as a manifestation that the Baptism with the Holy Ghost is not a Baptism with *water*. God, from the very first, when He commanded that Baptism with water should be administered, appears to have been very particular in marking the distinction between a Baptism with water, and the Baptism with the Holy Ghost. He sent John to baptize with water, but informed him at the same time, that Jesus “baptizeth with the Holy Ghost.” And John, inspired by God, after speaking of his own Baptism with water, declared to the Jews of Jesus, “He shall baptize you with the Holy Ghost, and with *fire* ;” an element the very opposite to that of water, and incapable of being united to it. And Jesus did commence baptizing with the Holy Ghost, and with cloven tongues like as of fire ; thereby manifesting that the Baptism with the Holy Ghost, is as distinct from the Baptism with water, as fire is distinct from water.

Thus, as the Baptism of the twelve Apostles with cloven tongues like as of fire, is one of the most extraordinary events recorded in the word of God ; so it was undoubtedly intended by the

Lord to arrest the attention of His people, and to convey to them information of the highest character.

The *effect* of the Baptism with the Holy Ghost on the Apostles, is most striking; and demands particular attention.

Called by Jesus Himself to follow Him—baptized as His disciples—named by Him Apostles—they enjoyed His personal intimacy and instruction during the space of three years or more—were witnesses of His many miracles—saw Him heal the sick; cleanse the lepers; raise the dead; cast out devils; feed thousands with a few loaves and fishes; still the raging of the wind and sea; and perform many other wonderful acts; proving Him to be “God manifest in the flesh.” Yet one of them betrayed Him; all forsook Him; Peter denied with an oath any knowledge of Him; and when on the eve of the day of His resurrection from the dead, He appeared unto them alive, they were all, with the exception of Thomas, assembled together like timid sheep, with the doors shut “for fear of the Jews,” John xx. 19. Facts which prove, beyond contradiction, that they were at that time utterly unfit for the high and holy work to which they had been called.

That Jesus knew. Before He ascended into Heaven, He commanded them to “go into all the

world and preach the Gospel to every creature," but He was perfectly aware when He gave them that commission, that they neither fully understood the Gospel, nor had the courage to proclaim it; see John xiv. 1—11, Acts i. 6—8. But He had told them of the promise of the Father, and He was about to bestow on them that gift; He had said unto them "When he, the Spirit of Truth, is come, he will guide you into all truth: * * * he shall glorify me: for he shall receive of mine, and shall shew it unto you." And He had commanded them not to "depart from Jerusalem, but *wait* for the promise of the Father;" and had said to them just before His ascension into Heaven, "Ye shall receive *power*, *after* that the Holy Ghost is *come* upon you."

Thus had the Apostles the promise of receiving through the Gift of the Spirit, both spiritual knowledge, and spiritual power. "And when the day of Pentecost was fully come, they were all with one accord in one place," possibly this time also with the doors shut for fear of the Jews;—when Jesus, according to His promise, baptized them with the Holy Ghost; and *instantly* they became *changed men*—full of the Holy Ghost—perfectly acquainted with the Gospel; and proceeded that very day, and probably within an hour, fearlessly to preach

Jesus Christ, and Him crucified, as “the way, the truth, and the life;” and from that day forward they ever afterwards, “ceased not to teach and preach Jesus Christ.”

Thus has the Lord left upon record the important fact, that even His Apostles, men holding the very highest office in His Church; needed to be baptized with the Holy Ghost; and that it was the Baptism with the Holy Ghost which enabled them to understand the Gospel, and to preach it.

And it may be relied upon as a Scripture truth, derived from the case of the Apostles, and various passages in the word of God, that no one holding office in the Christian Ministry, understands the Gospel, and preaches it, who has not been baptized with the Holy Ghost.

It is important here to notice, in reference to the first transaction on the Day of Pentecost, that Jesus commenced the formation of His Christian Church upon a *spiritual* Church.

There had evidently been no Baptism administered “in the name of the Father, and of the Son, and of the Holy Ghost,” before the Day of Pentecost; or before the Holy Ghost had been given by Jesus baptizing His twelve Apostles with the Holy Ghost. Consequently, the Baptism with the Holy Ghost *preceded* the Baptism with water; and thus the spiritual

Christian Church preceded the outward and visible Christian Church. In other words, the Christian Church was founded by Jesus the Head of His Church, upon Himself; that is, upon the Baptism with the Holy Ghost, entirely independent of, and separate from, the Baptism with water.

From the creation of the world, the spiritual Church preceded the outward and visible Church. God had a spiritual Church nearly two thousand years before He directed the formation of an outward and visible Church. Abel, Enoch, and Noah were neither circumcised nor baptized. And Abraham belonged to God's Spiritual Church long before he was circumcised.

The second part of the subject; namely, the Baptism of the three thousand in the name of Jesus Christ, next requires attention.

The season of Pentecost had drawn to Jerusalem, "Jews, devout men, out of every nation under heaven;" and when they heard the Apostles speak their various languages, "they were all amazed and marvelled, saying one to another, What meaneth this?" Then "Peter standing up with the eleven, lifted up his voice," and having first stated that the gift of tongues bestowed on himself, and on the other Apostles was "that which was spoken by the prophet

Joel ;” proceeded fearlessly to preach unto them, “Jesus of Nazareth ;” and to charge them with crucifying the Lord, the Christ. And the result was, that “they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do ?” Then Peter said unto them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

There are two points in Peter’s exhortation to the Jews which require particular attention. The first refers to the “*remission of sins*,” in the passage, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.”

The second, to the “*Gift of the Holy Ghost*,” in the words, “Ye shall receive the Gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Both passages can only be understood when taken in connection with Peter’s previous address, or sermon.

In that address, Peter distinctly set forth that Jesus of Nazareth, He, whom the Jews had

hitherto looked upon with detestation and scorn, was in reality the promised Messiah. That He had been “delivered by the determinate counsel and foreknowledge of God;” had, “by wicked hands” been “crucified and slain,”—had been “raised up” from the dead—exalted to the right hand of God—had “received of the Father the promise of the Holy Ghost,”—which Gift He had that very day so openly, and wonderfully shed forth,—and that God had “made that same Jesus,” whom they had crucified, “both Lord and Christ.” “And with many other words did he testify and exhort;” and among others, most probably he stated that Jesus had instituted the rite of Baptism as the sign of belief in His Gospel, and of admission into His outward and visible Church, and had graciously promised that “he that believeth and is baptized shall be saved.”

Then, being asked of the Jews, “Men and brethren, what shall we do?” he naturally, and *necessarily* said to them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” In other words, he exhorted them to renounce all dependence on the ceremonies and sacrifices of the Law for the remission of sins; to look by faith on Jesus as the “Lamb of God which taketh away the sin of the world;” and as the evidence

of their belief in Him, openly and publicly to become His disciples by being baptized in His Name.

To suppose for an instant, that Peter and the rest of the Apostles, on this the first day of their preaching the gospel, and setting forth Jesus as the one and only sacrifice for sins; now exalted by the right hand of God; should have concluded their discourse by teaching that Jesus had instituted the Christian Baptism for the remission of sins, and that the Jews by being baptized in His name would obtain the remission of sins; is impossible.

Jesus had commanded His Apostles to go into all the world and preach the gospel to every creature; and had graciously promised that he that believeth and is baptized shall be saved; but He had not annexed any blessing whatever to Baptism when *unaccompanied*, or *not followed*, by belief in the Gospel. And it was impossible for Peter, and all the Apostles combined, to make Baptism more than what Jesus had made it. Neither is it to be supposed for a moment that they ever attempted to do so.

Moreover, Jesus Himself had declared when He instituted the Lord's Supper to be observed in remembrance of Him, that His *blood* was shed for the *remission of sins*. On that occasion,

He took the cup; gave thanks; then gave it to His Apostles saying, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the *remission of sins*." This is, of itself, conclusive evidence that our Lord did not institute the Christian Baptism for the remission of sins.

Again, after our Lord's resurrection from the dead, He appeared unto His disciples, and having opened their understanding that they might understand the Scriptures; He said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and *remission of sins* should be preached in his name among all nations, beginning at Jerusalem." This is *precisely* what Peter *did* on the Day of Pentecost. "Beginning at Jerusalem," he preached repentance and *remission of sins* in *the name of Jesus Christ*. And what he did at Jerusalem when preaching to Jews, he afterwards did when he was sent by the Lord to instruct Cornelius and his friends, the first Gentile converts, in the Gospel. "To him," said he to them, speaking of Jesus, "give all the prophets witness, that through his name whosoever *believeth in him* shall receive *remission of sins*," Acts x. 43.

Nothing surely could have been further from the Apostle's mind, than to teach, that the act

which his Divine Master had instituted as the *evidence* of faith in His blood shed for the remission of sins, is itself the remission of sins.

The meaning of St. Peter in his reply to the Jews, may perhaps be better understood if his words are read as follows :—"Repent and be baptized every one of you in the name of Jesus Christ, [that you may obtain through Jesus Christ] the remission of sins."

The latter portion of Peter's reply refers to the Gift of the Holy Ghost—"Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

These words were addressed not to the three thousand exclusively; for Peter could not have foreseen who would, or who would not, receive his word and be baptized; but to the whole multitude; or to the Jews as a *people* and *nation*. They had been astonished at hearing the Apostles speak their various languages; but Peter distinctly made known to them that their capability of doing so arose from the Gift of the Spirit; and that such Gift was not to be confined to himself, and to the other Apostles, but was a promise of God to "all flesh;" or, as he said to the Jews; "unto you, and to your

children, and to all that are afar off, even as many as the Lord our God shall call."

Hence, Peter's declaration, "Ye shall receive the gift of the Holy Ghost," was not a *special*, but a *general declaration*. It was not confined to the Jews who stood before him, but extended to their children, and to "all that are afar off, even as many as the Lord our God shall call," in every age of the Christian Church. The last sentence corresponding with St. Paul's statement, "Moreover whom he did predestinate, them he also *called*," Rom. viii. 30.

Further, Peter's declaration, "Ye shall receive the gift of the Holy Ghost," was not *founded* upon the Jews who heard him, being *baptized* "in the name of Jesus Christ;" but upon the *promise of God*. He did not say, "Ye shall receive the gift of the Holy Ghost; for the promise is, that all who are baptized in the name of Jesus Christ, shall receive the Gift of the Holy Ghost;" for God had made no such promise. God's promise of the Gift of the Spirit was made upwards of seven hundred years before the Christian Baptism was instituted; and was neither bound up with, nor made dependent on, the Christian Baptism, or on any other religious act whatever.

Moreover, Peter and the rest of the Apostles had that very day received the Gift of the

Spirit through the Baptism with the Holy Ghost, entirely independent of, and separate from, the Baptism with water; and they certainly had not the power instantly to change the way by which their Divine Master had commenced bestowing the Father's promised Gift, from a Baptism *without* water, to a Baptism *with* water.

Further, Peter and the other Apostles had received the Gift of the Spirit; that is, the Holy Ghost, the Third Divine Person in the Eternal Trinity, *direct from Jesus Himself*; and had Peter taught that the Baptism with water, administered of course by man, would convey the Gift of the Spirit, he would have been teaching that man had the power, which had just before been exercised by God the Son, of giving God the Spirit to man. That such was not the teaching of Peter is certain; as it is equally certain that God never delegated such power to His creature; that is, the power to give Himself to man in the Person of the Holy Ghost, either through the Baptism with water, or by any other religious act whatever.

God from the first, when He promised the Gift of the Spirit, was express and clear in declaring the Gift to be His *own act and deed*. "*I will pour out my Spirit*;" are His words. "*I will pour*"—I will do it—and not only in one

instance, or in many; but, “upon *all* flesh,”—“upon the servants and upon the handmaids.” And when “the last days” came, and He had given “His only begotten Son that whosoever believeth in him should not perish but have everlasting life;” one of His first acts was to make known to John the Baptist, that Jesus “baptizeth with the Holy Ghost;” and this important truth He authenticated by opening the Heavens and sending down the Holy Ghost in a bodily shape like a dove upon His beloved Son. John declared the same fact, that Jesus “baptizeth with the Holy Ghost,” when he said to the Jews of Jesus, “I indeed baptize you with water, but he shall baptize you with the Holy Ghost.” And when Jesus had baptized His twelve Apostles with the Holy Ghost; Peter distinctly stated that such Baptism was the promised Gift of the Holy Ghost, “received of the Father” *by* Jesus, and *by* Him “shed forth;”—His words are, “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he* hath shed forth this, which ye now see and hear.”

This concurrent testimony is decisive in proving that God the Father fulfils His promise, “I will pour out my Spirit upon all flesh;” by giving His promised Gift of the Spirit to “all

flesh," *through* Jesus His Eternal Son; and that Jesus bestows the Father's Gift by *baptizing* with the *Holy Ghost*. Thus *He* who gives the Gift, and the *mode* or *way* by which the Gift is bestowed, are both made known.

And hence it is manifest, that Peter could not have founded his declaration to the Jews, "ye shall receive the gift of the Holy Ghost," upon their being baptized in the name of Jesus Christ; but upon God's promise of the Gift of the Spirit to "all flesh," by the prophet Joel.

It is not stated that the "three thousand" received the Gift of the Holy Ghost; but from its being said that "they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers;" it is to be concluded that such was the case. But it *is* stated that they were baptized.

Thus, on the Day of Pentecost, Christ's Christian Church was formed by the *two* Baptisms; namely, the Baptism with the Holy Ghost, and the Baptism with water; both openly and visibly administered; the first by Jesus the Head of the Christian Church Himself; and the other by His disciples; the one baptizing into Christ's Spiritual Church; the other into His outward and visible Church.

THE BAPTISM OF MEN AND WOMEN OF SAMARIA.

ACTS VIII. 5 & 12.

“Then Philip went down to the city of Samaria, and preached Christ unto them.” And “when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”

FROM the Day of Pentecost the Christian Church continued to increase. “The Lord added to the Church daily such as should be saved.” But the subject of Baptism is not again mentioned until about a year afterwards, when “Philip went down to the city of Samaria, and preached Christ unto them.” And the result was, that “when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”

We are then informed that, “When the Apostles which were at Jerusalem heard that

Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."

Such is the clear and circumstantial account of the first Baptism recorded in the word of God after the Day of Pentecost; and the instruction which it conveys on the subject of Baptism is of the highest importance.

How long these men and women of Samaria had been baptized before Peter and John were sent down to them is uncertain; it was, most probably, several days; and may have been several weeks; but it is certain that neither at the time of their Baptism "in the name of the Lord Jesus," nor until the Apostles had come down to them, had they received the Holy Ghost; for it is said after their arrival at Samaria, "For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus;" the word "only" is very expressive, and probably means that they had *only* been baptized in the name of the Lord Jesus—and not *then*, or, at *that time*, baptized with the Holy Ghost.

When the Apostles had come down, they "prayed for them, that they might receive the Holy Ghost." This fact is one of the strongest indirect evidences possible, that Peter on the Day of Pentecost, did not teach that the Baptism in the name of Jesus Christ, conveyed the Gift of the Holy Ghost; for he and John certainly would not have prayed that these Samaritans, baptized in the name of the Lord Jesus, might receive the Holy Ghost, had they believed that the Holy Ghost had already been given to them.

After praying that they might receive the Holy Ghost, the Apostles laid "their hands on them, and they received the Holy Ghost;" but it is important to notice, that when they laid their hands on these Samaritans, they did not utter a single word to indicate that they had the power to give to them the Holy Ghost; indeed, their praying that they might receive the Holy Ghost, is a clear proof of their knowing that they had not the power to bestow the blessing.

Their laying on of hands was probably intended to teach two things;—First, that the Holy Ghost was given in answer to the prayers of the Apostles. And secondly, and more especially, to show that the Samaritans had not received the Holy Ghost through being baptized in the name of the Lord Jesus; for had the

Apostles only prayed that the Samaritans might receive the Holy Ghost, and not laid their hands on them, it may have been supposed that the Holy Ghost had been given as the result of the Baptism in the name of the Lord Jesus, though the Gift had been long delayed. But the Holy Ghost having been manifestly given, in a way not stated, on the laying on of the hands of the Apostles, there could arise no question, but that the Gift was bestowed in answer to the prayers of the Apostles, and not from the Baptism in the name of the Lord Jesus.

Thus these men and women of Samaria were first baptized “in the name of the Lord Jesus;” and some days or weeks afterwards, they received the Holy Ghost; that is, they received God’s promised Gift of the Spirit; which Gift Jesus had commenced bestowing on the Day of Pentecost, by *baptizing with the Holy Ghost*; and which, therefore, must have been *so bestowed* on them.

It may be useful to recount the facts recorded on this deeply interesting subject:—

“Philip went down to the city of Samaria, and preached Christ unto them.” “Men and women” of that city “believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ,” and “were baptized.”

Peter and John were sent down from Jerusalem unto them ; “ who, when they were come down, prayed for them, that they might receive the Holy Ghost—(for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.”

Such are the facts. What do they teach ? Unquestionably, that the Baptism “ in the name of the Lord Jesus,” does not convey the Holy Ghost to man, nor, consequently, baptize him into Jesus Christ. It is the testimony of God Himself that it does not do so. He has recorded for the information and instruction of His Church and people in all ages, that men and women of Samaria “ were baptized in the name of the Lord Jesus ;” but did not receive the Holy Ghost until after Peter and John had come down from Jerusalem unto them ; had prayed for them that they might receive the Holy Ghost ; and had laid their hands on them. The record of God is clear and precise on this very important point ; and without the Baptism instituted by Jesus after His resurrection, as the evidence of belief in His Gōspel, has changed in its character and effects since these men and women of Samaria were baptized with that

Baptism ; which it certainly has not ; for it has always been one and the same Baptism ;— then, no one, from that time to the present, by being baptized “in the name of the Lord Jesus,” has received by that Baptism the Gift of the Holy Ghost ; and thus been baptized into Jesus Christ, and born again of the Spirit.

Here perhaps it will be objected, that the Apostles prayed that these Samaritans might receive the *extraordinary* Gifts of the Holy Ghost, and that they did receive at that time those extraordinary Gifts, and spake with tongues. This may have been the case ; although the word of God does not say so ; for it only says that the Apostles “prayed for them, that they might receive the Holy Ghost ;” and that they “laid their hands on them, and they received the Holy Ghost.”

Moreover, as the gift of tongues was not only “for a sign,” but a means whereby those who possessed that gift might preach the gospel to different nations of the earth ; and these Samaritans consisted partly of women, it may be considered doubtful whether the gift of tongues was bestowed on them.

But whether the Apostles did, or did not, pray that these men and women of Samaria might receive the extraordinary Gifts of the

Holy Ghost ; and whether they did, or did not, speak with tongues ; it is *certain* that when the Apostles had laid their hands on them, "they received the Holy Ghost ;" and such being the case, it is *equally certain* that they did not receive the Holy Ghost when they were baptized into Christ's outward and visible Church ; for they could not have received the Holy Ghost *unaccompanied* by extraordinary gifts when they were baptized "in the name of Jesus Christ ;" and afterwards, on the laying on of the Apostles' hands, have received the Holy Ghost *accompanied* by extraordinary gifts. In other words, they could have received the Holy Ghost but *once*, whether accompanied or not by extraordinary gifts.

When the Holy Ghost is given to any one, whether accompanied or not by extraordinary gifts ; the person on whom He is bestowed becomes immediately thereby spiritually united to JESUS. That divine union is never severed, and therefore cannot be repeated. As no one can be born of man, or, "born of the flesh" *twice* ; so no one can be "born of God," or, "born of the Spirit" *twice*. If these Samaritans had received the Gift of the Spirit when they were baptized "in the name of Jesus Christ," and had thus been spiritually united to Jesus Christ ; it was *impossible* that they

could have received the Holy Ghost on the Apostles laying their hands on them, and have thus been again, or *twice*, spiritually united to Jesus.

But the word of God is clear and distinct in stating that they *did not* receive the Holy Ghost when they were baptized “in the name of Jesus Christ;” for it says, “For as yet,” referring to the time of the arrival of the Apostles at Samaria, “he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.”

SIMON.

ACTS VIII. 13.

“Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.”

THE next Baptism recorded in the word of God is Simon's, and most important is the information which it conveys on the subject.

Simon was a Sorcerer, a Magician, a Conjuror, who by his arts had “bewitched the people of Samaria, giving out that himself was some great one.” But on Philip's coming to Samaria, and “preaching the things concerning the kingdom of God, and the name of Jesus Christ,” Simon's judgment appears to have been convinced that Jesus was the promised Messiah; and he therefore so far believed that he was baptized. Moreover, after his Baptism, he “continued with Philip and wondered, beholding the miracles and signs which were done.”

When the Apostles, Peter and John, came to Samaria, and Simon saw that through laying on

of the Apostles' hands the Holy Ghost was given, he offered them money, "Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Then Peter perceived the true state of this man's heart; and said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

The words of Peter addressed to Simon require particular attention;—First, it may be observed, that Peter did not accuse Simon of being a hypocrite; that, he certainly was not, for the word of God says he "believed." Philip's preaching, which, no doubt, consisted greatly of opening the Scriptures in proof of Jesus being the long expected Messiah, (as he opened the word of God soon afterwards from the Prophet Isaiah, in preaching to the Eunuch of Jesus,) had evidently convinced Simon that Jesus was the promised Redeemer; and hence he believed.

Simon's belief was similar to the belief of

• thousands to whom Jesus has been preached. The evidences from the Scriptures are so conclusive in proving that Jesus is the Emmanuel, the Eternal Son of God—our Lord's birth, life, sufferings, death, resurrection, and ascension so exactly fulfilling the prophetic word—the miracles He wrought being so incontestably the acts of God Himself; of "God manifest in the flesh;"—that the reasoning faculties of man bow generally before such cumulative proof; and Jesus is believed in as the Son of God; while at the same time, it may be, that the heart, like Simon's, remains unchanged, unrenewed, unregenerated.

Such was the state of this man; he "believed,"—had been baptized,—was a recognized member of Christ's outward and visible church,—and had continued for a time to be a constant follower of one of the first and most eminent preachers of the Gospel,—yet he had neither part nor lot in the Gift of God, and of the blessings connected with that Gift; for his heart was not right in the sight of God; he had not been born again of the Spirit, but was in nature's fallen and carnal state.

Now it is highly important to compare the history of Simon with our Lord's discourse with Nicodemus. The two Apostles, Peter and John, here named, were most probably present

at our Lord's interview with the Jewish Ruler. St. John was the recorder of that interview, and of what was said on the occasion. Both Apostles unquestionably understood the full meaning of our Lord's words which He spake to Nicodemus; and if they knew when Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God;" and again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;"—that our Lord spake by anticipation of the Christian Baptism with water, which He instituted after His resurrection; and thereby taught that all so baptized are "Born again;" or "Born of water and of the Spirit;" is it possible to believe that Peter would have declared to Simon, whom he knew to have been baptized in the name of the Lord Jesus, that he had "neither part nor lot in this matter;" meaning evidently, in the Gift of God—that his heart was not right in the sight of God—and that so far from his having been "Born again;" he was in the fallen state of man's corrupt nature in which he was born, "in the gall of bitterness, and in the bond of iniquity?"

If the word of God had contained only this one passage on Baptism, it would have been sufficient to prove that Jesus, when He

said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," did not speak by anticipation of the Christian Baptism.

In the case of the men and women of Samaria, as related in the same chapter, the Lord has recorded that the Baptism, "in the name of the Lord Jesus," does not convey the Gift of the Holy Ghost; and in the case of Simon, he has recorded that it does not convey any grace whatever.

This is the information which it has pleased the Lord to give to His people on the subject of Baptism, at the very commencement of the History of the Christian Church; and the information may be said to be, not what the Baptism "in the name of the Lord Jesus" *does*; but rather, what it *does not do*.

THE EUNUCH.

ACTS VIII. 35—39.

“Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.”

STEP by step the word of God proceeds in unfolding the different points on the subject of Baptism. Thus the Baptism of the Ethiopian Eunuch, was evidently intended to be, among other things, an example, to show *who* may be baptized; or what is required of those who *wish* to be baptized. And it is manifest that nothing

more was required of the Eunuch previous to his Baptism, but profession of faith in the Divinity of Jesus Christ. On his saying, "See, here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God;" when Philip baptized him.

Hence Ministers of the Gospel are instructed; and especially Missionaries to the Heathen; that when they have preached the gospel, and application is made to them by those who profess to believe in the Lord Jesus Christ, that they may be admitted into Christ's outward and visible Church as members of the same, by being baptized; they have an example in the case of Philip's baptizing the Eunuch, and acting as he evidently did under the immediate direction of the Lord Himself, and the influence of the Spirit; that such should be baptized. It is important also to notice that Philip was *especially* sent by the Lord to meet this Ethiopian; to preach the gospel unto him; and to baptize him.

Further, the Lord having so expressly sent Philip to baptize this Ethiopian, and thereby to admit him as a member into His outward and visible Church; a distinct evidence is

given, that Jesus has not made *Colour* a preventive of any one's partaking of all the privileges and blessings of the Christian Covenant.

And this Ethiopian in desiring to be baptized, may be looked upon as the first fruit, under the Christian Dispensation, of the fulfilment of the prophetic word, "Ethiopia shall soon stretch out her hands unto God," *Psa. lxxviii. 31.*

The *mode*, or *way*, by which Philip baptized the Eunuch is not mentioned. The words "they went down both into the water;" and, "when they were come up out of the water;" may refer, either to a river, a small stream, a lake, or a pool of water. That they both stood in the water, whatever that water may have been, is obvious; but that does not prove that the Eunuch was baptized by immersion, or by sprinkling. In regard to their standing in the water, it is most probable that the Ethiopian did not wear shoes, and that Philip wore sandals. And had there been a taking off, and putting on of raiment, it would likely have been mentioned; but *immediately*, as it would appear, on their coming up out of the water, "the Spirit of the Lord caught away Philip, that the Eunuch saw him no more."

PAUL'S BAPTISM.

ACTS IX. 17, 18.

“And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.”

ACTS XXII. 12—16.

“And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

THE Baptism of Saul, afterwards called Paul, comes next in order in the word of God. In the ninth chapter, which contains the direct history of Paul's conversion, nothing more is stated in regard to his Baptism, but the fact that, "he arose, and was baptized." Beyond that, no notice is taken of Baptism.

In the twenty-second chapter, where St. Paul himself recounts the circumstances connected with his conversion, he does not mention that he was baptized, but states that Ananias said to him in reference to Baptism, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" and this is the point, namely, the meaning of Ananias's words on the subject of Baptism, which requires investigation.

Let it then be noticed that these words were addressed to Paul as an individual under *peculiar circumstances*. He had been a great persecutor of the Lord's people. When Stephen the first Christian Martyr was slain, he kept the clothes of those who stoned him. Moreover, "he made havock of the Church, entering into every house, and haling men and women committed them to prison." His rage against the disciples of the Lord was such, that he, "went unto the High Priest, and desired of him letters to Damascus to the synagogues,

that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." In this state of fearful enmity against Jesus, His name, and people, "As he journeyed" and "came near Damascus," the Lord met him; arrested him in his sinful course; changed his heart; and from that hour he became one of His most faithful followers and disciples.

On his conversion, he had enquired of Jesus, "Lord, what wilt thou have me to do?" And Jesus had answered him, "Arise, and go into the city, and it shall be told thee what thou must do." After the lapse of three days, during which time he was "without sight, and neither did eat nor drink," the Lord sent Ananias to him; who having put his hands upon him that he might receive his sight, proceeded most probably, immediately afterwards, to instruct him according to the Lord's promise, as to what he should *do*, and one of the first things which, no doubt, he did, was to inform him that in order to become a disciple of Jesus, he must be baptized in His name. When Ananias came to Paul, he was apparently either in bed, or lying on a couch. But however that might be, he tarried evidently, in the opinion of Ananias, *unnecessarily*, before he arose and was baptized. Wherefore Ananias addressed him in the words

under review, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Now, what were the sins which Ananias was so urgent in exhorting Paul to wash away? Certainly, his *open, public* sins; his sins in persecuting the disciples of Jesus. He evidently did not refer by what he said, either to original sin, or to the doctrine of Baptism, but to Paul's *public conduct*.

Paul had *openly, publicly* persecuted the disciples of the Lord; and now Ananias exhorted him *openly and publicly* to become a disciple of Jesus by being baptized; and to testify his belief in Him by calling on His name. *Thus* was he to wash away; or to obliterate; and make amends, as far as possible, for his previous sins of persecuting the Lord's people.

The same word, "wash," was made use of by the Lord by the prophet Isaiah, in reference to the public conduct of the Israelites, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Isa. i. 16—18. Here the meaning of the word "wash," is explained by the Lord Himself, to be, *the ceasing to do evil, and learning to do well*; in other words, to be a *change of conduct*. And such was evidently

the meaning of the word "wash," in Ananias's exhortation to Paul.

Ananias certainly could not have meant that Baptism would wash away or atone for Paul's sins; for he must have known that Jesus had not constituted the Christian Baptism to do anything of the kind; that He had shed His own most precious blood to wash away, or to atone for, sin; and had instituted the Christian Baptism to be the *evidence*, or *testimony*, of belief in His atoning, cleansing blood. He also knew that Baptism had not washed away Simon's sins; and consequently could not wash away Paul's sins.

If Paul's professed belief in the gospel, by being baptized, had been insincere; had his "calling on the name of the Lord," been hypocritical; had he, after his Baptism, been, as Simon was after his, "in the gall of bitterness, and in the bond of iniquity;" had he again persecuted the Lord's people; and manifested enmity to the name of Jesus; his being baptized, and calling on the name of the Lord, so far from washing away his sins, would have added to them a thousand-fold.

CORNELIUS.

ACTS X. 44—48.

“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 baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.”

ACTS XI. 15, 16.

“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.”

HITHERTO, that is, up to the year 41, about eight years after the Day of Pentecost, the glad tidings

of salvation through Jesus, had been confined to the Jews, and to those who professed the Jewish religion; but Jesus came to be "A light to lighten the Gentiles," as well as "the glory of his people Israel," Luke ii. 32. And now the important fact of Gentiles being added to the Church of Christ is recorded in the word of God; and it may be useful to trace throughout the deeply interesting and instructive particulars of this event.

"There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."

In noticing the Angel's message to Cornelius it may be observed in the first place, that there were two acts of this devout soldier which had

come up for a memorial before God ; namely, his prayers and alms ; and this shows that prayers and alms are both held in remembrance by God ; Cornelius's alms were great, he "gave much alms to the people." In reference to his prayers, they were evidently, among other things, for spiritual light, and the knowledge of God's will ; this may be gathered from what the Angel said to him of Peter, "He shall tell thee what thou oughtest to do;" and from his own statement of what the Angel said to him, "Thy prayer is heard," by which the Angel apparently meant that God had *heard* his prayer on that *particular subject*, and had therefore directed him to apply to Peter for instruction.

It is a blessed state of mind to be humble ; to feel ourselves like St. Paul, not to have "attained," Phil. iii. 12 ; and to be led to pray for more spiritual light and knowledge. And connected with this subject there is an important particular to be learnt from this account of Cornelius, and from other portions of God's word ; which is, that the Lord generally, indeed almost always, employs one human being to instruct another in spiritual things ; His ministers being those most frequently, though not always, so employed by Him. He sent Philip to instruct the eunuch ; and when Philip heard that Ethiopian reading the prophet Isaiah, and asked him,

“Understandest thou what thou readest?” most striking was his reply, “How *can I*, except some man should *guide* me?” In the case of Saul, when he enquired of Jesus, “Lord, what wilt thou have me to do?” the Lord answered him, “Arise, and go into the city, and it shall be *told thee* what thou must do;” and He sent Ananias to tell him what he must do. And in this instance, Cornelius is directed to apply to Peter for instruction. And greatly do those err, who, when they are not prevented by illness, or otherwise hindered, neglect to attend upon the instruction of the Lord’s ministers. “Faith cometh by hearing,” is the express declaration of the Scripture; and again, “It pleased God by the foolishness of preaching to save them that believe.”

Another most interesting part of the Angel’s message is, the exact description he gave of where Peter *was*; and *with whom he was*. After giving Peter’s name and surname, he said “He lodgeth with one Simon a tanner, whose house is by the sea side.” Thus the Lord could at any time as minutely describe *where we are*. He knows whether we occupy a house of our own; whether we live in another person’s house; whether we are in lodgings; or whether, as was at one time the case with Himself, we have not where to lay our head.

The angel having delivered his message, Cornelius did not delay in sending for Peter. That same afternoon, "he called two of his household servants and a devout soldier of them that waited on him continually;" related unto them "all these things;" and sent them to Joppa. Here we have an instance of the confirmation of what is stated in the commencement of the chapter; that Cornelius "feared God with all his house." And it shows moreover, that he was not above speaking to his servants respecting his spiritual experience.

On the morrow, the Lord prepared Peter for the reception of these men. As they "drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour;" that is, about twelve o'clock at noon; when by a vision from heaven, the Lord instructed him that he should call no man common or unclean. And while Peter thought on the vision, the three men "sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there." The Lord then further directed Peter to "Arise,"—to go down; and to go with the men "doubting nothing;" for that He had sent them. "Then Peter went down to the men which were sent unto him from Cornelius;" called

them in, and though but a lodger himself, he "lodged them."

"On the morrow, Peter went away with the men, and certain brethren from Joppa accompanied him;" six, as stated in chapter xi. 12. In the meantime Cornelius in expectation of seeing Peter, had "called together his kinsmen and near friends;" and that he had gathered together a goodly number is obvious from its being said that Peter "found *many* that were come together." Cornelius had evidently both a large and a loving heart. He was liberal in his gifts to the poor; and now that he was in expectation of receiving good to his soul, he was anxious that his relations and near friends should partake also of the blessing. And it is deserving of particular notice, that *all* called together by him received God's promised Gift of the Spirit; were thereby spiritually united to Jesus; and consequently saved. Thus this devout soldier was made instrumental in saving both relations and friends from eternal wrath. It is a great privilege to be related to good men; or to be in friendship with good men; for through them, as instruments in God's hand, Heaven may be obtained.

On Peter's arrival, Cornelius explained why he had sent for him, and concluded with the following appropriate and striking words, "Now

therefore are we all here present before God, to hear all things that are commanded thee of God." "Then Peter opened his mouth," and after a short preface saying that he perceived "that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him;" he preached unto Cornelius, and to those assembled with him, JESUS,—and while he was pronouncing the words, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins;" a second Pentecostal Day, as it may be called, took place, for, "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 baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

It is now necessary to notice what took place at Jerusalem, as related in

CHAP. xi. 1—18.

Peter appears to have tarried "certain days," at Cæsarea, and then to have gone up to Jerusalem, taking with him the *six brethren* who had accompanied him from Joppa to Cæsarea; and who with him were *witnesses* of the pouring out of the Gift of the Holy Ghost upon Cornelius, his kinsmen and near friends. When at Jerusalem, "they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning;" stating that a vision was sent to him from Heaven—that the Lord had said to him, "What God hath cleansed, that call not thou common,"—that three men were sent from Cæsarea unto him,—that the spirit bade him go with them "nothing doubting,"—that these *six brethren* accompanied him,—that on his arrival at Cornelius's house he explained how an angel had directed him to send for him, and had said to him, he "shall tell thee words, whereby thou and all thy house shall be saved." And then, as he added, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave

them the like gift as he did unto us, who believeth on the Lord Jesus Christ; what was I, that I could withstand God?

“When they [that is, the Apostles and others at Jerusalem] heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.”

Such is a brief outline of the History of the calling of the first Gentiles into the Church of Christ. Now, what is the information which it conveys on the subject of Baptism?

First,—that the Holy Ghost fell on these Gentiles as He had fallen, “at the beginning;” or, on the Day of Pentecost, on the twelve Apostles.

This was the testimony of Peter to the other Apostles when rehearsing the matter to them at Jerusalem; “As I began to speak,” he said, “the Holy Ghost fell on them, as on us at the beginning.” Hence, the “cloven tongues like as of fire,” sat on these Gentiles as they had sat on the Apostles. And it is probable that “a rushing mighty wind from heaven” filled Cornelius’s house as it had filled the house in which the Apostles were sitting. They were also, like the Apostles, enabled to speak with tongues. Thus were Gentiles placed upon

an *exact equality* with Jews in their admission into the Christian Church.

Secondly,—that these Gentiles were, like the Apostles, *baptized by Jesus with the Holy Ghost*. This fact is established not only from the Gift of the Spirit having been *openly* and *visibly* poured out upon them, as He was poured out upon the Apostles; but also upon the testimony of Peter's words.

Peter had evidently supposed when Jesus said to him, and to the other Apostles after His resurrection, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence," that His words referred only to *them*, or perhaps to Jews *generally*; but when he saw, as he stated, Gentiles baptized with the Holy Ghost exactly as he and the other Apostles had been baptized, he perceived distinctly that the *greater portion* of our Lord's words referred not only to His Apostles, and to the nation of the Jews, but *also to Gentiles being baptized with the Holy Ghost*; wherefore he said, "Then remembered I [or then understood I] the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost," Acts xi. 16. And by his quoting the exact words of Jesus, with *the exception of the latter part*, namely, the words "not many days hence," it is evident he saw, that

while *that* portion of our Lord's words related to his own Baptism, and to that of the other Apostles with the Holy Ghost on the Day of Pentecost; the *rest* of His declaration had a *general meaning*, and comprehended His baptizing both Jews and Gentiles with the Holy Ghost. And it is of very great importance to notice, how closely, and indeed how inseparably, the Baptism with the Holy Ghost of these Gentiles, was, like the Baptism with the Holy Ghost of the Apostles, bound up with God's promise of the Spirit by the Prophet Joel; and how distinctly the Baptism with the Holy Ghost, by Jesus, is shewn to be the fulfilling of God's promise, "I will pour out of my Spirit upon all flesh."

Thirdly,—as these Gentiles were baptized by Jesus with the Holy Ghost; so they were thereby baptized *into* Jesus Christ by the indwelling of the Spirit.

Fourthly,—as the Apostles received God's promised Gift of the Spirit entirely separate from, and independent of, the Baptism with water; so it is certain that these Gentiles received God's promised Gift of the Spirit entirely separate from, and independent of, the Baptism with water; for they were baptized with water in the name of the Lord, *because* they had *received* the Holy Ghost.

Thus these Gentiles were *twice baptized*—first by Jesus with the Holy Ghost ; by which they were baptized *into Himself* ; or into His *spiritual Church*—and afterwards by man with water in the name of the Lord, by which they testified their belief in Jesus, and were baptized into His *outward and visible Church*.

In closing the review of this important passage on Baptism in the word of God, given in such fulness, clearness, and distinctness, and intended unquestionably to be an *example* to show how *Gentiles in all ages* have been, and are, admitted into the Christian Covenant; it must be manifest to every one who believes each statement contained in this portion of Scripture to be perfectly correct ; that Cornelius, his kinsmen, and near friends, received God's promised Gift of the Spirit, and the spiritual blessings which accompanied that gift, through being *baptized by Jesus with the Holy Ghost* ; and that the Baptism with water only admitted them into Christ's outward and visible Church.

One other brief remark on this passage of Scripture is necessary.

These Gentiles were openly and visibly baptized into Jesus Christ's *spiritual Church* ; they were all "Born again" of the Spirit. Nevertheless, it was necessary that they should be made

members of Christ's *outward* and *visible* Church. Wherefore Peter "commanded them to be baptized in the name of the Lord." He did not leave that matter optional on their part, but *commanded* them to confess their faith in Jesus by being baptized in His name. Now, why was this? Evidently because of the close connection, made by the Great Head of the Church Himself, of the outward profession of belief in the Gospel, with salvation; His promise being, "he that believeth and is baptized shall be saved."

LYDIA.

ACTS XVI. 15.

“And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.”

THE Lord unquestionably saw that it was proper that the Baptism of women should be distinctly recorded in the History of Baptism in the formation of the Christian Church; probably, for the satisfaction of women themselves, and also, as a proof that women under the “new covenant,” stand upon a perfect equality with men.

The first Baptism recorded in the word of God after the Day of Pentecost, is stated to have been composed both of men and women, Acts viii. 12. But in this case the woman stands alone, or is spoken of as distinct from man.

Lydia appears to have been either an unmarried woman, or a widow, and the mistress of an household. She was also a person

possessed of some worldly substance, for she hospitably entertained Paul and Silas, and spake of the house she occupied as her own.

Lydia was prepared by the Lord Himself for Baptism; for it is said of her, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Being thus prepared, "she was baptized, and her household;" and so long as the gospel is preached and published throughout the whole world, so long the name of Lydia in that gospel, will record one of the many instances of Christ's love to women; and be a proof that women participate with men in all the privileges of the "new covenant."

THE JAILOR.

ACTS XVI. 30—33.

“Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.”

It is impossible to over-estimate the importance of Paul and Silas’s answer to the question of the Jailer of Philippi, “Sirs, what must I do to be saved?” so concisely, and yet so clearly, does it point out the way of salvation.

Separate, distinct, and independent of any thing, and of every thing, which man can do, it declares to every sinner as it declared to the Jailer, and to every one in his house, “Believe on the Lord Jesus Christ, and thou shalt be saved.”

Blessed truth! Recorded for the information, instruction, and comfort of sinners in every age, and under every circumstance, and degree

of guilt; and intended to direct them to the one and only way of salvation—the one and only sacrifice for sin—and the one and only Saviour.

It may be noticed that Paul and Silas, in their reply to the Jailor, made no mention of Baptism. The reason for their not having done so, is obvious. When Jesus commanded His Apostles to “Go into all the world, and preach the gospel to every creature,” He added, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned;” by which it may be seen, that while salvation is promised to him “that believeth and is baptized;” “he that believeth not,” (though he may have been baptized) “shall be damned.”

Hence it is manifest, that Jesus has made salvation absolutely dependent on *belief*, but not absolutely dependent on Baptism; which He instituted to be the *evidence* or *testimony* of belief. This truth Paul and Silas unquestionably fully understood, and therefore in their reply to the Jailor, they promised him salvation and his house, on their believing on Jesus, without mentioning Baptism, or the act appointed by Jesus to *testify* belief. But that they recognised the importance of Baptism, and almost immediately after their reply, urged its performance, is evident from the fact that the

Jailor, "he and all his," were baptized, "the same hour of the night."

It has been supposed that the Jailor was a married man with a family; and the expression "he and all his," appears to countenance this view; the word "his," having a reference to *his* wife and *his* children.

It is not to be understood from Paul and Silas's reply, that the Jailor by believing in the Lord Jesus Christ would thereby save himself, and also all his house, but that all the members of his house, as well as himself, by believing in the Lord Jesus Christ would be saved.—And that all in his house *did* believe, and were thereby saved, is evinced by its being said, he "rejoiced believing in God with *all his house*." Thus a most striking example of the way of salvation by believing in the Lord Jesus Christ has been placed upon record in the word of God—an example, showing that it does not require weeks, or months, or years to believe and be saved, but that *within an hour* sinners by believing in the Lord Jesus Christ may be saved.

THE BAPTISM OF MANY CORINTHIANS.

ACTS XVIII. 8.

“And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.”

THE position which the Baptism with water occupies in this portion of Scripture, is the same in which it is placed in all the other passages in the History of Baptism. It is recorded not as an act which imparts belief; but as that which *follows* it; and as the evidence or testimony of belief received. “Many of the Corinthians hearing believed, and were [in consequence thereof] baptized.”

It is also very important to notice, that in this case, as in every other instance in the History, in which the Baptism with water is stated to have been administered; it is not said to have conveyed to those so baptized any spiritual gift.

THE BAPTISM OF ABOUT TWELVE MEN OF EPHESUS.

ACTS XIX. 1—7.

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized 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. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.”

THIS is the last passage on Baptism in the History of Baptism, in the word of God, with the exception of St. Paul’s statement in Acts

xxii. 12—16, of what Ananias said to him after his conversion; and which has been included in the remarks on Paul's baptism.

The chief subject of this portion of the word of God, relates to the Gift of the Holy Ghost. And as the History of Baptism commences with God's promise of the Spirit by the prophet Joel; so it ends with an account of a striking instance of the fulfilment of that promise.

On reading the passage, the first enquiry which arises in the mind, is, What is the correct meaning of the word "believed," or, in what sense did St. Paul here use it in his question to these Ephesians, "Have ye received the Holy Ghost since ye believed?"

Now it should be remembered, that the word "believe," or "believed," does not always mean in the Scriptures a *saving* belief in the Lord Jesus Christ; for instance, it is said that "Simon himself believed;" when he had "neither part nor lot in this matter, for his heart was not right in the sight of God." And our Lord in His parable of the seed which fell upon a rock, said in explanation, "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away," Luke viii. 13.

That the word "believed," is, in this passage

of Scripture, to be understood in a limited sense, and not as meaning a saving belief in the Lord Jesus, is evident from the Apostle's *question*; for St. Paul knew perfectly well the great truth, which about the same year when he met these Ephesians, he stated in his first Epistle to the Corinthians; namely, that, "No man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. xii. 3. In other words, that no man can acknowledge Jesus to be the Lord, the Saviour, so as savingly to believe in Him, but by the teaching or indwelling of the Holy Ghost. Consequently, the Apostle knew, that without these Ephesians had received the Holy Ghost, they could not savingly believe in Christ Jesus. But his question showed that he did *not know* whether they had received the Holy Ghost; and therefore he *did not know* whether they could say that Jesus is the Lord, so as savingly to believe in Him. Hence it is clear, that St. Paul used the word "believed," in his question to these Ephesians, in a *limited* sense, and not as teaching that they then savingly believed.

Moreover, these Ephesians were comparatively, strangers to St. Paul; at least it is certain from what is said, that he was unacquainted with their previous history. On coming to Ephesus, he found them there as "certain

disciples," but probably, from their conversation and conduct had good reason to doubt whether they had received the Holy Ghost, and had thus been "Born again" of the Spirit; wherefore he put to them the important question, "Have ye received the Holy Ghost since ye believed?" or, since ye professed to believe?

This question of St. Paul has undoubtedly been recorded as an example, to teach Ministers of the Gospel to put the same question to disciples of the Lord Jesus; and especially to those of whom they may entertain doubts whether they have received the Holy Ghost.

But if they believe, which unquestionably many do, that the Baptism with water "in the name of the Father, and of the Son, and of the Holy Ghost," conveys the Gift of the Holy Ghost; and that all who have been so baptized have received the Holy Ghost; and are thereby "Born again" of the Spirit; they cannot consistently put such a question to members of Christ's outward and visible Church. And if they did, those who have been led to take the same view of the effect of the Baptism with water, would pay but little attention to the question.

And thus, both by ministers and people, the distinct and highly important declaration of St. Paul, "If any man have not the Spirit of Christ,

he is none of his," Rom. viii. 9, is passed by without creating any serious enquiry as to the meaning of the Apostle. And the encouraging words of Jesus to pray for the Holy Spirit, "If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him," Luke xi. 13, is looked upon as a prayer quite unnecessary to be offered up by those who have been baptized with water. Awful delusion ! Soul-destroying view !

But it may be said that the question of St. Paul referred to the *extraordinary* gifts of the Holy Ghost. To this the answer is clear. The word of God does not say so. Besides, St. Paul must have known that it was quite unnecessary to ask these Ephesians ; or indeed to ask any one, Have ye received the *extraordinary* gifts of the Holy Ghost ? as those extraordinary gifts were *always distinctly manifested* by all who possessed them—as was immediately the case, when the Ephesians *had* received the extraordinary gifts of the Spirit.

That the Lord vouchsafed to give to these Ephesians the extraordinary gifts of the Spirit is certain ; but that does not prove that St. Paul's question referred to those extraordinary gifts.

There are two deeply interesting and in-

structive particulars which require to be specially noticed in this, the last passage in the History of Baptism.

One, is the fact distinctly made known by what St. Paul *said* and *did*, that he knew that the Baptism, "in the name of the Father, and of the Son, and of the Holy Ghost," does not convey the Gift of the Holy Ghost.

When St. Paul came to Ephesus, he evidently believed that these Ephesians had been baptized, "in the name of the Father, and of the Son, and of the Holy Ghost." This is shown by his second question to them after their reply to his first, "We have not so much as heard whether there be any Holy Ghost." "Unto what then [said he] were ye baptized?" by which he obviously meant, that they must have *heard* of the Holy Ghost when they were baptized in the name of the Holy Ghost, yet under that belief he had asked them, "Have ye received the Holy Ghost since ye believed?" which question, he certainly would not have put to them, had he believed that they had received the Holy Ghost at their Baptism.

On their informing him that they had been baptized "Unto John's baptism," and his explaining to them the character of John's Baptism; and that he taught the people, "that

they should believe on him which should come after him, that is, on Christ Jesus;" which *apparently was before quite unknown* to these Ephesians; as it is said, "when they heard *this*," that is, when they heard that John said unto the people that they should believe on Christ Jesus; "they were baptized in the name of the Lord Jesus." When Paul, evidently knowing that they *had not received the Holy Ghost*; (though he knew that they had been *twice baptized with water*; first, "Unto John's baptism;" and then, "in the name of the Lord Jesus;") he "laid his hands upon them;" and "the Holy Ghost came upon them; and they spake with tongues, and prophesied. And all the men were about twelve."

Here then are two distinct proofs from the word of God that St. Paul *knew* that the Baptism, "in the name of the Father, and of the Son, and of the Holy Ghost," does not convey the Gift of the Holy Ghost to those who are so baptized; the *first proof* being, that the Apostle *believing* that these Ephesians had been baptized, "in the name of the Father, and of the Son, and of the Holy Ghost," asked them *whether they had received* the Holy Ghost. And the *second*, that *knowing* them to have been baptized "in the name of the Lord Jesus;" most probably having *seen* them

thus baptized, he “laid his hands upon them,” evidently, that they *might receive* the Holy Ghost.

The other important particular in the passage, refers to the Baptism with the Holy Ghost.

We are told of these Ephesians, that, “when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve.” Now, it is certain that they did not receive the Holy Ghost from Paul. He was not the giver of the blessing. The Gift came from God the Father; and was an instance of the fulfilment of His promise, “And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh.” And the Spirit was poured out upon, or given by Him to, these Ephesians, *through* and *by* Jesus His beloved Son; who, according to God the Father’s declaration, “baptizeth with the Holy Ghost.”

The expression therefore, “The Holy Ghost came on them,” means, that *Jesus baptized them with the Holy Ghost*; for in no other way could the Holy Ghost have come on them. They were not, like the twelve Apostles, and the first Gentile converts, openly and visibly baptized with the Holy Ghost, but there were the same evidences given of their having been baptized with the Holy Ghost; in that, “they

spake with tongues and prophesied." And when "they spake with tongues and prophesied," had the same question been put, as was asked by the Jews on the Day of Pentecost, when they heard the Apostles speak with tongues, "What meaneth this?" Paul, no doubt, would have answered as Peter did, "He [Jesus] hath shed forth this which ye now see and hear."

And thus, as the twelve Apostles received God's promised Gift of the Spirit, by being baptized by Jesus with the Holy Ghost; so these men of Ephesus received God's promised Gift of the Spirit, by being baptized by Jesus with the Holy Ghost. And it is remarkable, and intended, no doubt, to be remarked, that as Jesus commenced the formation of His Christian Church by baptizing twelve men with the Holy Ghost; so the History of Baptism in the word of God is concluded, with an account of His baptizing about twelve men with the Holy Ghost.

THE END OF THE HISTORY.



THE
DOCTRINE OF BAPTISM.

INTRODUCTION TO THE EPISTLES.

As the Book of the prophet Joel, the four Gospels, and the Acts of the Apostles contain the History of Baptism; so the Epistles contain the Doctrine of Baptism.

The History is a narration of facts which actually took place; and the Doctrine is founded upon those facts. The History may be called the foundation; and the Doctrine the superstructure raised upon it. They both agree, and are one; inseparably one; teaching one and the same truth.

In the History, two Baptisms are recorded, namely, the Baptism with the Holy Ghost, administered by Jesus, the great Head of His Church; and the Baptism "in the name of the Father, and of the Son, and of the Holy Ghost," which Jesus commanded His disciples to administer. And as there are those two Baptisms in the *History* of the Christian Church, there must be the same two Baptisms in the *Doctrine* of the Christian Church.

Again, in the History, the two Baptisms are

recorded as perfectly distinct, and separate the one from the other; and therefore they must be *thus spoken of* in the Doctrine.

Further, in the History, the Baptism with the Holy Ghost is recorded as baptizing *into* Jesus Christ, or into His *Spiritual Church*, and conveying to those so baptized *spiritual gifts*. And the Baptism with water “in the name of the Lord Jesus,” is recorded as baptizing into Christ’s *outward and visible Church*; but *not* as conveying to those so baptized, any *spiritual gifts*. And in those particulars also, the Doctrine must agree with the History.

But if St. Paul, the chief writer on Baptism in the Epistles, could be supposed to speak only of one Baptism in the Christian Church, and that the Baptism with water,—to ignore entirely the Baptism of his Divine Master,—that Baptism which God the Father in speaking to John the Baptist of Jesus, said, “The same is He which baptizeth with the Holy Ghost,” and which truth He certified by opening the Heaven of Heavens, and sending down the Holy Ghost in a bodily shape like a dove upon His beloved Son,—to pass by, throughout the whole of his Epistles, that Baptism,—never to mention it; or when he does name the Baptism with the Spirit, to mean at the same time the Baptism with water,—to

declare, that the Baptism which Jesus has instituted as the evidence of belief in His Gospel, and the introduction into His outward and visible Church, is also, the Baptism which admits into his Spiritual Church,—that the Baptism with water, involves or comprehends the Baptism with the Spirit; and conveys to those who are so baptized, the Gift of the Spirit,—then, St. Paul's *Doctrine* on Baptism, would not be founded upon the *History* of Baptism, but be directly opposed to it; and the word of God would be at variance on this important subject.

If, on the contrary, St. Paul be found to speak in his Epistles of *two* Baptisms; namely, the Baptism with the Spirit, and the Baptism with water;—if he write of a *spiritual* Baptism which baptizeth into Jesus Christ, or into His spiritual Church, as well as of the Baptism “in the name of the Father, and of the Son, and of the Holy Ghost,” which baptizeth into Christ's outward and visible Church,—if he mention the Baptism with the Spirit by *name*,—if he state that all the members of Christ's spiritual body, or Church, are baptized by one Spirit; and that all spiritual gifts are derived from the Spirit, “dividing to every man severally as he will,”—if, in writing of the Baptism with water, he make no mention of its being

accompanied with any spiritual gifts; just as no spiritual gifts are spoken of in the History as accompanying it,—if the Apostle thus speak in his Epistles of two distinct Baptisms in the Christian Church, namely, the Baptism with the Spirit, and the Baptism with water; corresponding with the same two distinct Baptisms recorded in the History,—then St. Paul's Doctrine on Baptism is in accordance with the History of Baptism; is founded upon it; and the Book of the prophet Joel, the four Gospels, the Acts of the Apostles, and the Epistles of Paul agree on Baptism.

ROMANS VI. 3, 4.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death.”

THIS is the first passage on Baptism in the Epistles, and it requires particular attention.

It will be seen that St. Paul is speaking of a Baptism not mentioned in the History; that is, not by the same name; for none are there spoken of as having been “baptized into Jesus Christ.” But the Apostle of course refers either to the Baptism with the Spirit, or to the Baptism with water; and the question is, To which of the two are his words applicable? It should be noticed that the Apostle does not say,—baptized into Jesus Christ’s *Church*—but, “baptized *into* Jesus Christ.”

Now, the Baptism instituted by Jesus, “In the name of the Father, and of the Son, and of the Holy Ghost,” called generally in the History, the Baptism “in the name of Jesus Christ;” or, “in the name of the Lord Jesus,” is universally represented as baptizing *only* into

Christ's outward and visible Church, and is not anywhere spoken of as uniting the persons so baptized to the Saviour *spiritually*. Therefore, the Baptism St. Paul here mentions *does not correspond* with the Baptism "in the name of the Father, and of the Son, and of the Holy Ghost."

On the other hand, the Baptism with the Holy Ghost, is universally represented in the History as uniting those so baptized to Jesus Christ, through the indwelling of the Spirit. Therefore the Baptism mentioned here by the Apostle, *does* correspond with the Baptism with the Holy Ghost in the History.

But before proceeding further, it is necessary to inquire, Of whom does the Apostle speak in the words, "so many of us?" Does he refer to the *whole* of the outward and visible Church of Christ, or to a *portion only* of the same?

St. Paul is addressing the Church of Christ in Rome, which, like all other Churches after the Day of Pentecost, consisted of believers, and unbelievers; that is, all were baptized with water into Christ's outward and visible Church; but not all were baptized with the Holy Ghost into Christ's spiritual Church.

In the commencement of his Epistle he

writes, "To all that be in Rome, beloved of God, called to be saints," &c., &c.,—chap. i. 7. This is an address to the Church *generally*, "To all that be in Rome," but *especially* to the members composing the *spiritual* Church, *within* the outward and *visible* Church.

That St. Paul did not mean by his address to teach that the Roman christians were *all*—"beloved of God," and "saints," is evident from what he says towards the conclusion of his Epistle,—“Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple,”—chap. xvi. 17, 18.

St. Paul writes in a similar way to the Corinthians,—“Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints,” &c., &c., 1 Cor. i. 2. But that he did not intend by these words to teach that *all* belonging to Christ’s outward and visible Church at Corinth were—"sanctified in Christ Jesus,"—is also evident from other passages in this same Epistle—"But now I have written unto you not to keep company, if any man that is

called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat,"—chap. v. 11.

And again,

"For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper; For in eating every one taketh before other his own supper: and one is hungry, and another is drunken,"—chap. xi. 19—21.

The same mode of address may be observed in St. Paul's other Epistles.

The Apostles James, Peter, John, and Jude write in a similar manner.

James addresses himself, "To the twelve tribes which are scattered abroad;" and calls them all, "My brethren," James i. 1, 2. But also writes,—“If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain,”—chap. i. 26.

Peter, in his first Epistle, writes, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and calls them all—"Elect,"—chap. i. 1, 2. But concludes with the words, "Peace be with you all that

are in Christ Jesus. Amen,"—chap. v. 14, thereby intimating that all to whom his Epistle was addressed were not—"in Christ Jesus."

In his second Epistle, he addresses himself, "To them that have obtained like precious faith with us,"—chap. i. 1. But says in the second chapter, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction,"—chap. ii. 1.

John, in his first Epistle, using the comprehensive words "you," "your," and "we," 1 John iv. 10, speaks of the whole Church of Christ. But that he does not teach by these words that all baptized with water into Christ's outward and visible Church, are thereby baptized with the Spirit into Christ's spiritual Church, is evident from the following passage,—“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us,”—chap. ii. 19.

Jude writes, "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called,"—v. 1. But says, "There are

certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ,"—*v.* 4, and adds, "These be they who separate themselves, sensual, having not the Spirit,"—*v.* 19.

Thus it may be seen, that the *general address* of an Apostle in his Epistle to a professing Christian Church, does not teach that *all* the members of such Church were baptized with the Holy Ghost; or that the writer believed they were so.

The address of, "Dearly beloved brethren," to a congregation of professing Christians by a Minister of Christ, in the present age, has much the same meaning as St. Paul's address to the several members of the Roman and Corinthian Churches, "Now I beseech you, brethren," Rom. xvi. 17, and 1 Cor. i. 10. In each case, *all* are addressed as *baptized Christians*, and as such belonging to Christ's outward and visible Church, but in neither case, are *all* supposed to be *baptized with the Holy Ghost*, and thus to belong to Christ's spiritual Church.

It was in *this view* of the Church in Rome that St. Paul undoubtedly wrote the words under consideration. He knew that all in that

Church, though baptized with water into Christ's outward and visible Church, were not all baptized into Jesus Christ by the Baptism of the Spirit, and therefore he wrote, "*so many* of us." Had he meant the Baptism with water, and that such baptism baptizes into Jesus Christ, he would of course have written,—Know ye not that *all* of us were baptized into Jesus Christ?

That the Apostle Paul did not in this passage of Scripture refer to the Baptism with water, and did not intend to teach that such Baptism baptizes into Jesus Christ, is evident for the following reason, among others which will be noticed.

The twelve Apostles were unquestionably baptized into Jesus Christ by the Saviour Himself with the Baptism of the Holy Ghost, and not by the Baptism with water. And the same was the case in regard to Cornelius and his friends, the first Gentile converts. Consequently, could St. Paul be supposed to mean that the Baptism with water baptized into Jesus Christ, he would have been calling on the Christians in Rome to remember that as a *fact*, which, in reference to the twelve Apostles, and to the first Gentile converts, had *certainly never taken place*.

That he does not refer to the Baptism with

water in this passage, may be still more clearly seen by examining what is meant by being "in" Jesus Christ, or the result arising therefrom.

In this same Epistle, St. Paul says, "There is therefore now no condemnation to them which are in Christ Jesus,"—chap. viii. 1. This is a conclusion he draws from what he had said in the preceding chapters, and especially from the result of the Baptism he here speaks of.

Now, to whom do these words of the Apostle apply? Did they apply to every member of the outward and visible Church of Christ stated in the History to have been baptized with water? Did they apply to Ananias, Sapphira, and Simon? Was there no condemnation to them? Do they apply to every member of Christ's outward and visible Church baptized with water from the time the History was written to the present period? Has the Baptism with water exempted every one so baptized from condemnation? This cannot be asserted as a truth.

On the other hand; Were not St. Paul's words, "There is therefore now no condemnation to them which are in Christ Jesus," perfectly true in regard to the Apostles, and to others spoken of in the History who were baptized with the Holy Ghost? And are they not equally true in reference to all who, since that period, have been baptized by Jesus with

the Spirit? Have not all such, through being in Christ, obtained "redemption through His blood, even the forgiveness of sins?"—Col. i. 14.

Therefore, in comparing this declaration of St. Paul with the passage of Scripture under review, connected as they evidently are, and that by St. Paul himself, it appears impossible that he could have meant that the Baptism with water baptized into Jesus Christ, and thereby exempted all so baptized from condemnation.

In another Epistle, St. Paul explains the *change* which takes place in those who are in Christ—"Therefore if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new,"—2 Cor. v. 17.

Now, to whom is this description of being in Christ applicable? Was it applicable to all who in the History are said to have been baptized with water? Were all such made new "creatures" by this Baptism? On the contrary, is it not expressly stated that one individual believed, and was baptized, but still remained unchanged—still remained "in the gall of bitterness, and in the bond of iniquity?"

And is it applicable to all who, since that period, have been baptized with water? Have not millions who have been baptized into

Christ's outward and visible Church given evidence that they were still, like Simon, "in the gall of bitterness, and in the bond of iniquity?"

On the other hand, were not all who are recorded in the History as having been baptized with the Holy Ghost, made thereby, "new creatures?" Were not illiterate fishermen, immediately after that Baptism, enabled to speak the various languages of the earth? Did not Gentiles instantly "speak with tongues and magnify God?" And is there evidence that *any one* so baptized remained *unchanged*?

And has not the same Baptism, the same Gift of the Spirit, changed the hearts, and made "new creatures" of all who, since that period, have been baptized by Jesus? And can this change which has passed on thousands and tens of thousands—this change from darkness to light—from the power of sin and Satan unto God—this new birth—this new creation in the heart of man, making him "a new creature," be attributed to any other cause than to his having been in the Lord's good time, but imperceptibly to the eye of sense, baptized by Jesus with the Holy Ghost?

And can it be supposed that St. Paul attributed the change which he himself experienced, to any other cause or agency—that he attri-

buted his becoming "a new creature" to his having been baptized with water by Ananias? Was he not made "a new creature" when Jesus appeared to him, and arrested him in his persecuting, sinful journey to Damascus—when "he, trembling and astonished, said, Lord, what wilt thou have me to do?" And was not the Lord's reply to Ananias, who feared to go to him because he had been a persecutor of all who called on the Saviour's name, expressly to this very point; namely, that he was "a new creature," that he would no longer persecute those who called on His name, but proclaim that name himself? "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake,"—Acts ix. 15, 16. And did not Ananias understand it as such? Did he not go to Paul and immediately, without any preface, address him as one regenerated; as one "Born again," as one of God's children, by the words, "Brother Saul?" And did not all this take place before Paul was baptized with water?

And consequently, can it be supposed that he, Paul, filled as he was with the Holy Ghost, and writing by divine inspiration to the

Romans, would state, that the Baptism with water baptized into Jesus Christ, and made thereby all so baptized, "new creatures."

There yet remains the latter portion of the passage under review to be examined.

"Therefore we are buried with him by baptism into death."

The Baptism of which the Apostle speaks, makes those who are so baptized, partakers, through spiritual union with Jesus, both of His death and burial.

This wondrous subject is further enlarged upon by St. Paul in this, and in other Epistles :—

"Baptized into his death." } Rom. vi. 3.

"Buried with him by Baptism." } Rom. vi. 4.

"Risen with Christ." } Col. iii. 1.

"And hath raised us up together,
and made us sit together in
heavenly places in Christ Jesus." } Eph. ii. 6.

"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." } Col. iii. 3, 4.

Now, are all who have been baptized with water partakers of these blessings? It cannot be said with truth that they are. But are not all who have been baptized with the Spirit, partakers of them? This is certain. Therefore, must it not be the Baptism with the Spirit, and not the Baptism with water, of which the Apostle speaks as baptizing into Jesus Christ?

If it be objected that St. Paul meant the Baptism with water in the passage of Scripture under review, and that all so baptized are thereby baptized into Christ's death, and "buried with him by baptism;" but that it does not follow as a necessary consequence thereof, that *all* so baptized are thereby made partakers of Christ's resurrection and glory. This would be to suppose that Divine Union with Jesus is not permanent, but may be dissolved; and that after a person has been made by it, that is, through the Baptism with water, a partaker of Christ's death and burial, the Union may be dissolved, and he, in consequence, be lost for ever.

A brief examination of the context which *precedes*, and that which *follows*, the passage under consideration, will also further show that St. Paul, while addressing the whole Church of Christ in Rome, is speaking *especially* of

those who belonged to Christ's *spiritual* Church ; and that the Baptism he mentions is the *Baptism with the Spirit*.

In the fifth chapter, the one before that in which the passage under review is taken, St. Paul had been showing the full atonement made by Jesus for sin, and the abounding righteousness to be found in Him for all transgressions ; the subject being strikingly compressed in one sentence in the 20th verse —“But where sin abounded, grace did much more abound.” And then, in the first verse of the sixth chapter, he asks the following question, “What shall we say then? Shall we continue in sin, that grace may abound?” And replies to it in the emphatic words, “God forbid. How shall we, that are dead to sin, live any longer therein?”

Now, of whom does the Apostle speak by the words, “we, that are dead to sin?” Does he refer to the whole of the outward and visible Church of Christ? and by these words teach that every member of the same by being baptized with water is thereby made “dead to sin?” Is such the case? Has it ever been the case in any age of the Church? Was such the result in the case of Ananias, Sapphira, and Simon? Must he not be speaking of a *portion only* of the outward and visible

Church of Christ? Of those who being baptized with the Spirit, "are led by the Spirit;" "who walk not after the flesh, but after the Spirit?" And is not this the *application*, which the Apostle immediately makes of the question and answer in the *words of the passage under review*, "Know ye not, that so many of us," that is, so many of us who belong to Christ's outward and visible Church; "as were baptized into Jesus Christ, were baptized into his death?"

The context which *follows* the passage conveys the same teaching.

In the seventh verse St. Paul says, "For he that is dead is freed from sin."

Is not this again descriptive of a *portion* only of the outward and visible Church? For can it be said with truth, that all baptized with water are thereby "freed from sin?" Have not thousands and tens of thousands of those so baptized, lived and died bond-slaves of sin?

Then the Apostle adds in the next verse, "Now if we be dead with Christ, we believe that we shall also live with him."

This verse closely corresponds with a passage in the Epistle to the Colossians already quoted; "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."

Surely, St. Paul is not in these passages applying such words to the *whole* of the outward and visible Church of Christ!

In the eleventh verse he writes, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Now, can it be the case that the Apostle is here calling upon all who belong to Christ's outward and visible Church to *reckon* themselves, because they have been baptized with water, "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord?" And not only to reckon *themselves* to be in this holy state, but also, to reckon *all others* who belong to Christ's outward and visible Church; the millions of Roman Catholics; the millions of the Greek Church; and the millions of Protestants; because they have been baptized with water, "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord?"

In the great reckoning Day it will assuredly be found that St. Paul has taught no such reckoning, but that his words in this verse are addressed to those, who having been baptized into Jesus Christ by the Baptism with the Spirit; (and thus, being "in Christ,") they are to reckon themselves "to be dead indeed

unto sin, but alive unto God through Jesus Christ our Lord;" that is, through *Divine Union with Jesus*.

St. Paul concludes the subject, by saying towards the end of the chapter, to those to whom he writes, "Ye have your fruit unto holiness, and the end everlasting life,"—v. 22.

In other words, those of whom the Apostle speaks, "being made free from sin, and become servants to God;" they produce the fruit of holiness, and finally obtain everlasting life.

Thus the contexts, as well as the passage itself, show, that St. Paul, while addressing the whole of the outward and visible Church in Rome, and *through it*, the whole of the outward and visible Church of Christ *in all ages*, is speaking *especially* of the *spiritual* Church, within the outward and visible Church. And that the Baptism he mentions as baptizing *into* Jesus Christ, is the *Baptism with the Spirit*, and not the Baptism with water.

Three objections require to be answered:—

First.—If it be said that the Apostle by the expression, "Buried with him by baptism into death," alluded to the mode of Baptism by immersion, to the baptized being placed under water for a moment; and therefore must have meant the Baptism with water; and that all

baptized into the outward and visible Church of Christ are thereby, "Buried with him by baptism into death." It is certain that there is no evidence throughout the whole of the History of Baptism, recorded in the New Testament, of any one individual having been baptized by immersion.

John's Baptism was not the Christian Baptism; but there is no proof that John ever baptized by immersion. On the contrary it is reasonable to suppose that he adopted the mode of sprinkling, or pouring of water, well known to the Jews, and commanded by the Lord in the consecration of the Levites to the service of the tabernacle of the congregation, Num. viii. 7. Nor is there any statement that the disciples of our Lord during His ministry on earth, ever baptized by immersion.

When our Lord, after His resurrection, instituted the Christian Baptism "in the name of the Father, and of the Son, and of the Holy Ghost," He did not command that it should be administered by immersion. And it is highly improbable that the Apostles on the Day of Pentecost, without receiving any directions on the subject, should have baptized the three thousand by immersion; especially when each of them had upon an average two hundred and fifty to baptize; and supposing it

possible that each Apostle could baptize by immersion, without any cessation, one person every two minutes, it would have taken upwards of eight hours to baptize the whole number.

Neither is it likely that "Cornelius, his kinsmen and near friends," the first Gentile converts, were baptized by immersion; for St. Peter's words, "Can any man forbid water?" seem to convey the meaning that water was to be brought by which they might be baptized; not that they were to go to any place to be baptized.

Neither is it probable that the Jailor at Philippi, "he and all his," were baptized by immersion, "the same hour of the night," in which he was converted.

Nor that St. Paul himself was baptized by immersion; for he had neither eaten nor drank for three days before his Baptism, and must therefore have been in a very exhausted state at the time; which is indeed intimated by what is said after his Baptism; "And when he had received meat, he was strengthened."

Without the three thousand were baptized by immersion; and Baptism by immersion had become the *only way* of admission into the outward and visible Church of Christ, up to the time when St. Paul wrote this Epistle; and was intended also *to be the only way*

of admission into the outward and visible Church of Christ, in *all after ages* of the Church; it seems most improbable that St. Paul by the words, "Buried with him by baptism into death," should have meant the Christian Baptism with water; for although there may be a slight resemblance between a person being baptized by immersion, and his being buried, there cannot be *any*, between a person being baptized by the sprinkling, or pouring of water, and his being *buried*.

Further; and the following point is very important to notice—If St. Paul's declaration, "Buried with him by Baptism into death," were founded upon, and therefore connected with, Baptism by immersion; all baptized by the sprinkling, or pouring of water, would consequently *not be*, "Buried with him by Baptism into death."

Hence St. Paul's words would be applicable, and therefore *limited*, to a *portion only* of Christ's outward and visible Church, namely, to those baptized by immersion; and would not extend either to St. Paul himself, or to the twelve Apostles, without he and they had been baptized by immersion. And this is, of itself, apparently sufficient to show, that St. Paul could not have meant the Baptism with water in the passage of Scripture under review.

Moreover it is certain, that Jesus has not confined the act of baptizing "in the name of the Father, and of the Son, and of the Holy Ghost," to any particular form of administering water to those baptized.

The fact, that Baptism by immersion prevailed extensively in the Christian Church after the Scriptures were written, especially after the third century; and is now adopted in the Greek Church; and also among some Protestants; is no proof that Baptism by immersion had ever been adopted in the Christian Church *when* the Scriptures *were* written. It only shows that Baptism by immersion has been greatly, if not wholly, founded upon St. Paul's *words*; but not that St. Paul's words *were founded upon such Baptism*.

Moreover, if it could be proved, which it cannot, that Baptism by immersion was adopted in the Christian Church when the Scriptures were written; and that St. Paul referred to that mode of Baptism in the passage under review, and consequently meant to teach that every individual baptized with water into Christ's outward and visible Church is thereby, "Buried with him by Baptism into death," it would only amount to a *figure*, and not be a reality.

But the Apostle is evidently not writing figuratively, but declaring a *real* and *positive*

fact. The Baptism he speaks of, having united the baptized to the Saviour in a spiritual but *real union*, making those so baptized one in Jesus; "Therefore," he states, "we are buried with him by baptism into death." These words convey *no figure*, but speak of the way of salvation, so prominently brought forward by St. Paul in several of his Epistles, by the words, "in Christ;" God's way of saving sinners by uniting them to His beloved Son, and thus through *spiritual union* with Jesus, making them partakers of His life, death, burial, resurrection, and ascension; thereby saving them, "in Him."

The twelve Apostles, and the first Gentile converts; the representatives of the whole Church of Christ, both Jews and Gentiles; were baptized with the Holy Ghost, into Jesus Christ, and thus united to Him, *not figuratively*, but *really*. It was in each case, a spiritual Baptism, and a spiritual union, but they were both *facts*. God condescended in the case of the Apostles to show that the Baptism with the Holy Ghost was a fact, by the rushing mighty wind from heaven, and the cloven tongues like as of fire which sat upon each of them. And that their *union with Jesus was a fact*, by their being enabled instantly to speak the various languages of the earth. And

in the case of Cornelius and his friends, Peter attests that "the Holy Ghost fell on them, as on us at the beginning;" that is, as He fell on himself and on the other Apostles on the Day of Pentecost; and *their union* with Jesus is also proved by their being enabled "to speak with tongues."

Thus it is unquestionable, that the Baptism with the Holy Ghost of all these men *into* Jesus Christ, and their consequent *union* with Him, were not *figures*, but *facts*. They were all *really united to Jesus* by the indwelling of the Holy Ghost, and were thus made partakers both of His death and burial; and as the Apostle in the words of the passage under review states, "Therefore we are" (or they were as part of the "we") "buried with him by baptism into death."

But the Apostles, and first Gentile converts, were neither figuratively, nor really baptized into Jesus Christ, and, "Therefore buried with him by baptism into death," by the *Baptism with water*; for it is certain that the Apostles were baptized by Jesus into Himself with the Baptism with the Holy Ghost, independent of the Baptism with water. And the first Gentile converts were baptized with water, *because* they had *previously* been baptized *into* Jesus Christ by the Baptism with the Holy Ghost. Con-

sequently, the declaration of the Apostle, "Therefore we are buried with him by baptism into death," cannot in any way apply to the Apostles and first Gentile converts, in regard to their having been baptized with *water*; whether they were so baptized by immersion or otherwise.

And if the passage cannot, and therefore does not, apply to the *Apostles* and *first Gentile converts* in reference to their Baptism with water; it cannot, and therefore does not, apply to *others* in reference to their Baptism with water; for it cannot be that the Apostles and first Gentile converts were baptized into Jesus Christ, and "Therefore buried with him by baptism into death," by the Baptism with the Holy Ghost; and that others are baptized into Jesus Christ, and "Therefore buried with him by baptism into death," by the Baptism with water.

Secondly.—If it be said that one Baptism only is now known and acknowledged in the Christian Church—which though generally, is not universally the case—it is no proof that only one Baptism in the Christian Church was known and acknowledged by St. Paul.

There can be no question but that St. Paul was acquainted with the origin and history of

the Christian Church. He must have known that second only to the Gift of His beloved Son, was God's promise of the Gift of the Spirit, "I will pour out of my Spirit upon all flesh."

He must have known, that when God had given the first Gift—the Gift of His beloved Son, He had said of Him to John the Baptist, in reference to the promised Gift of the Spirit, "The same is he which baptizeth with the Holy Ghost;" thereby informing John, and through him the whole of the Church of God, that Jesus in His own person would bestow this inestimable Gift, and bestow it through, or by, a Baptism.

He must also have known, that John declared the same important fact to the Jews, marking out at the same time the distinction between his Baptism and that of Jesus; his own being with water, but Jesus's being with the Holy Ghost; "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."

He must also have known, that after Jesus had risen from the dead, He Himself confirmed by His own words, what God the Father and John the Baptist had said of Him, in reference to His baptizing with the Holy Ghost, saying to His disciples, "John truly baptized with water but ye shall be baptized with the Holy Ghost;" pointing out as John did the distinction between

the two Baptisms, the one being “with water;” and the other, “with the Holy Ghost;” thus plainly teaching that the Baptism with water *is not the Baptism with the Holy Ghost*; and also confirming the *manner*, or the *way* by which the Gift of the Spirit would be bestowed, namely by a Baptism.

He must also have known, what it is very important to notice; namely, that the Gift of the Spirit having been *called* by God the Father; by John the Baptist; and by Jesus, a *Baptism*; it was *thereby made a Baptism for ever*, under whatever form, or in whatever manner, it might be bestowed; for what *God has called* anything, that it must unquestionably always be.

He must likewise have known, that either before, or after, Jesus had promised His disciples that they should be baptized with the Holy Ghost, He instituted the Christian Baptism with water; thus making known for the *first time* that there would be *two* Baptisms in the Christian Church; One, the Baptism with the Spirit; and the other, the Baptism with water.

He must also have known, that Jesus, on the Day of Pentecost, did fulfil His promise to His Apostles, by baptizing them with the Holy Ghost. And that soon afterwards, He baptized Gentiles also with the Holy Ghost, who were in consequence thereof, immediately baptized with

water; the Baptism with the Spirit being in each case distinct, and apart from the Baptism with water.

Thus it is obvious, St. Paul must have known, that at the commencement of the formation of the Christian Church, there were *two Baptisms*; one administered by the Great Head of the Church Himself, admitting those so baptized into His Spiritual Church; and the other, administered according to His command, by His disciples, admitting those so baptized into His outward and visible Church.

He must also have known, that no announcement had ever been made by Jesus that He had *discontinued* to baptize with the Spirit; or that the two Baptisms had been consolidated, or united; so that the Baptism with water involved, or comprehended, the Baptism with the Spirit.

Under these circumstances, and with this knowledge, it seems impossible that St. Paul, knowing that there were two Baptisms in the Christian Church, should have recognised but one; and should have written to the Romans, within the space of thirty years after Jesus had commenced baptizing both Jews and Gentiles into Himself, by the Baptism with the Spirit, to remember or to "know" that the whole of the outward and visible Church

of Christ, including of course the twelve Apostles, and the first Gentile converts; had all been baptized into Jesus Christ, and, "Therefore buried with him by Baptism into death," by the Baptism with water!

Thirdly,—If it be said that the word "Baptism," and other words of similar meaning derived from it, are now only understood and used in reference to the Christian Baptism with water; which, though generally the case, is not universally so; it does not prove that they were only so understood and used by St. Paul.

If the word Baptism and its derivations bore but *one* meaning in the word of God; if they always meant the Christian Baptism with water; then no question whatever could arise as to the correct meaning of the passage under review. But when they have several different meanings in the Scriptures; when God the Father used the word, "baptizeth," *exclusively* in reference to His beloved Son's baptizing with the Holy Ghost, John i. 33; and this upwards of three years before the Baptism, "in the name of the Father, and of the Son, and of the Holy Ghost" had been either *instituted* or *named*.

When John the Baptist used the word "baptize," in reference *both* to our Lord's

baptizing with the Holy Ghost, and his own Baptism with water; the latter being quite distinct from the Christian Baptism.

When Jesus made use of the word "Baptism," and of some of its derivations, under *four* different meanings; twice, in reference to John's Baptism, Matt. xxi. 25, Act i. 5;—twice, in reference to His own sufferings and death, Matt. xx. 22, 23, Luke xii. 50;—once, in reference to the Baptism with the Holy Ghost, Act i. 5;—and once, when He instituted the Baptism "in the name of the Father, and of the Son, and the Holy Ghost."

When Peter made use of the word "baptized," in reference both to the Baptism with water, and the Baptism with the Holy Ghost, Acts x. 47, chap. xi. 16.

And when Paul used the same word, "baptized," as he does in the passage under review, in speaking of the Israelites being, "all baptized unto Moses in the cloud, and in the sea," 1 Cor. x. 2.

It is obvious, that the word "Baptism," and its derivations do not always mean in the Scriptures the Christian Baptism with water; and that the correct meaning of the word "Baptism," or of any word derived from it, is not to be understood from the *word itself*, but

from its *connection* with the passage of Scripture *in which it is found*.

It should also be borne in mind, that the word "Baptism," and words of similar meaning derived from it, though generally associated with water, are not *necessarily connected* with that element. For instance, when God the Father said of His beloved Son, "The same is he which baptizeth with the Holy Ghost;" He did not mean that Jesus would baptize with *water*. And when John the Baptist said to the Jews, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:" his object was unquestionably to teach, that Jesus's Baptism would be perfectly *distinct* from a Baptism with *water*; that it would be with the Holy Ghost, and with fire; an element the very opposite to water. And this was so literally fulfilled that the twelve Apostles and the first Gentile converts, were baptized with "cloven tongues like as of fire." And again, when Jesus said, "I have a Baptism to be baptized with, and how am I straitened till it be accomplished," He certainly did not mean a Baptism with *water*.

Hence, for the several reasons stated, if it

could be shown that the word "Baptism," and words of similar meaning derived from it, are now only understood and used in reference to the Christian Baptism with water, it would afford no proof that they were only so understood and used when the *Scriptures were written*, and consequently by St. Paul.

A most important particular, which has been briefly noticed in the beginning of this chapter, requires special attention.

In no case in the History, as has been before observed, is the Baptism with water spoken of, as baptizing *into* Jesus Christ.

Now why does St. Paul's language on Baptism sometimes differ from that which is found in the History respecting Baptism? Evidently, because he sometimes is speaking, not of the Baptism with water, but of the Baptism with the Spirit.

If the Apostle had written to the Romans, —Know ye not, that so many of us as were baptized *in the name of the Lord*, were baptized into His death?—then, he certainly would have meant the Baptism with water; but he did not thus write; and the conclusion is obvious; he was not then speaking of the Baptism with water.

When Peter saw the Holy Ghost fall on

Cornelius, his kinsmen, and near friends, as He had fallen on himself, and on the other Apostles on the Day of Pentecost; “he commanded them to be baptized in the name of the Lord.”—He did not command them to be baptized *into* Jesus Christ; *that*, he had not the power to do. Indeed, he had just before seen them openly and visibly baptized into Jesus Christ by the Baptism with the Holy Ghost; and this is clearly the Baptism; namely, the Baptism with the Holy Ghost; which unites those who are so baptized, spiritually to Jesus, making them partakers of His death, burial, resurrection, and ascension of which the Apostle Paul writes in the passage of Scripture now under review.

I. CORINTHIANS I. 12-17.

“Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel.”

THIS is the second passage on Baptism in the Epistles, taking them in regular order; and there can be no doubt that the Apostle is here speaking of the introductory rite of Baptism with water into the outward and visible Church of Christ.

St. Paul in his travels came to Corinth, a large and populous city, where meeting with opposition from the Jews who resided there, he said unto them, “Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.” He did so—and we are

then informed, that, "Many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them," Acts xviii. 5—11.

During this lengthened sojourn at Corinth, St. Paul appears to have only baptized there two persons, and the household of another; and he assigns two reasons for this; one—"Lest any should say that I had baptized in mine own name;" and another, "For Christ sent me not to baptize, but to preach the gospel." They both demand attention.

In regard to the first reason; it is clear that many of the Corinthians had so greatly misunderstood the nature of Christian Baptism that they called themselves the disciples, or followers, of those who had baptized them. And St. Paul returned thanks to God that he had baptized only Crispus, and Gaius, and the household of Stephanas, lest any should say that he had baptized in his own name.

Now here we have an Apostle thanking God that he had baptized only a limited number of the Corinthians, lest had he baptized more, it

might have been productive of evil; that is, lest those baptized by him should have said, "I am of Paul."

Surely this is conclusive in showing, that St. Paul clearly knew that his baptizing the Corinthians would not give them spiritual light and knowledge; and consequently, would not impart to them the Gift of the Spirit.

Strong is the evidence which this passage of Scripture conveys, that St. Paul did not teach the Corinthians, nor any other Church, that the Baptism with water baptizeth into Jesus Christ.

The second reason given by St. Paul was, "For Christ sent me not to baptize, but to preach the gospel."

The meaning of the Apostle by this declaration appears to be, that the primary object of his commission was, not to baptize, but to preach the gospel. Whether this be, or not, the exact meaning of the Apostle's words, they show how prominently preaching the Gospel stands before baptizing in the estimation of our Lord.

When Jesus sent forth the twelve, and seventy, during His earthly ministry, He gave them no directions to baptize, though he baptized through His disciples. Preaching and teaching were the two chief instruments, our Lord *Himself* made use of to bring sinners to the knowledge of the truth; and preaching and teaching are the two

chief instruments He has commanded His disciples to employ for the same blessed purpose. St. Paul says of preaching in this same chapter, "It is the power of God," (that is, the instrument God makes use of to exercise His power.) And again, "It pleased God by the foolishness of preaching to save them that believe."

These declarations following almost immediately after what he had said of Baptism, appear to have been spoken by the Apostle in *contrast* to that sacred rite; and perhaps were intended by him partially to explain, *why* Christ had sent him not to baptize, but to preach the Gospel.

In closing the remarks on this, the second passage of Scripture in the Doctrine of Baptism, it is important to notice how clearly it proves St. Paul's Doctrine on Baptism, to be in perfect harmony with the corresponding passage in the History of Baptism. In the History, where the Baptism of the Corinthians is mentioned; no spiritual results are recorded as following that Baptism; and here, St. Paul in writing to these same Corinthians, about five years after he had preached the gospel in Corinth, and baptized Crispus, Gaius, and the household of Stephanas, does not mention any spiritual results as following that Baptism, nor of the same Baptism of any of the Corinthians.

I. CORINTHIANS VI. 11.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

THE word Baptism does not occur in this portion of Scripture, but as it is supposed by some to refer to the Christian Baptism with water, it is necessary briefly to examine the passage.

The chief object of the Apostle in this portion of the word of God was evidently not to speak of Baptism, but of the abounding mercy of God exercised toward such great sinners as he describes in the two preceding verses. He also states how that mercy was exercised or carried out, and by whom; namely, by “the Spirit of our God,” who, “in the name of the Lord Jesus,” “washed,” “sanctified,” and “justified” them.

Now the question is, are we to understand from what the Apostle says, that these sinners were washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of

our God, when they were baptized with water into Christ's outward and visible Church? In other words, did such blessings rest upon them as the result of their having been baptized with water?

If such were the meaning of the passage, then it would follow as a necessary consequence, (for the Baptism with water is always one and the same), that St. Paul's teaching would have been, not only that "some" of the Corinthians baptized with water into Christ's outward and visible Church were thereby, "washed," "sanctified," and "justified in the name of the Lord Jesus, and by the Spirit of our God;" but that *all* the members of the Church of Christ at Corinth, including that "wicked person" mentioned in chapter v., and those who held heretical views, and others who got intoxicated at the Table of our Lord, had been, through the Baptism with water, thereby "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God."

And not only would he have taught that all the members of the Corinthian Church through being baptized with water, had thereby been "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God;" but likewise, that all the members of the Church of Christ from the Apostolic time

to the present, through being baptized with water, have thereby been “washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.”

That the Apostle taught no such doctrine is manifest; and therefore he could not have meant in the passage under present consideration, that those sinners by being baptized with water into Christ’s outward and visible Church, were thereby “washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.” And consequently, the passage itself cannot refer to the Baptism with water, but must speak of the Baptism with the Spirit.

Moreover, it is certain, that the Baptism with water does not wash away sin, or cleanse from sin; neither are those who are baptized with water, thereby, either sanctified, or justified.

It is a great mistake to conclude that when either the word “wash,” or “washed,” occurs in a portion of Scripture, the water of Baptism must necessarily be referred to. These words have various meanings both in the Old and New Testament. David prayed for spiritual washing when he said, “Wash me, and I shall be whiter than snow.” And when the Lord God called upon the House of Israel in the words, “Wash you, make you clean; put away the evil of

your doings from before mine eyes; cease to do evil; learn to do well," Isa. i. 16, 17. He Himself explained what He meant by the word "wash," as has been before observed, namely, a change of conduct, a ceasing to do evil, and learning to do well. Jesus did not mean the Christian Baptism with water when He said, "If I wash thee not thou hast no part with me." Nor did John refer to the rite of admission into the outward and visible Church of Christ when he wrote, "Unto him that loved us, and washed us from our sins in his own blood;" nor, when he described the assembled multitude around the Throne having "washed their robes, and made them white in the blood of the Lamb."

I. CORINTHIANS X. 2.

“And were all baptized unto Moses in the cloud and
in the sea.”

A distinct proof is given in this portion of Scripture, that St. Paul does not always mean the Christian Baptism with water when he speaks of those who were baptized.

I. CORINTHIANS XII. 13.

“For by one Spirit are we all baptized 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.”

THIS passage of Scripture may be called the key to the right understanding of the Baptism which the Apostle Paul generally, and primarily, refers to in his Epistles. The Apostle is here distinct in stating that the Baptism of which he writes, is the Baptism “by one Spirit;” or, by the Spirit of God, and consequently, not the Baptism by, or with water. And it is important to notice that the declaration, “by one Spirit are we all baptized,” does not mean that the Spirit baptizeth; as the Spirit does not baptize, for it is Jesus who “baptizeth with the Holy Ghost.” And just as the Baptism by, or with water, administered by man, baptizeth into Christ’s outward and visible Church, or body of professing Christians; so the Baptism by, or with the Spirit, administered by Jesus,

baptizeth into Himself, or into His spiritual Church or Body.*

But the Apostle's object is, undoubtedly, not to state that there *is* a Baptism with the Spirit, but that the spiritual gifts of which he had been speaking in the previous part of the chapter, were all the results of the Baptism "by one Spirit."

This reference of St. Paul to the operations of the Spirit, attributing the whole of the gifts he names to the Baptism "by one Spirit," is one of the strongest possible indirect proofs, not only that there is a Baptism with the Spirit, but that the Corinthians, and other members of the Christian Church who were living when he wrote this Epistle, were well acquainted with the fact. Indeed, it does not appear how it could have been otherwise, for hundreds, nay thousands, of Christians in the Apostolic age, must have heard from the lips of the Apostles themselves an account of their Baptism with the Holy Ghost on the Day of Pentecost; and from them, and others, of the Baptism by the same Spirit of the first Gentile Converts; and thus must have known that Jesus commenced the formation of His Christian Church by baptizing both Jews and Gentiles into Himself by

* The Greek word *ἐν*, translated in the passage under review "by," means also "with."

the Baptism with the Spirit; and that such Baptism was in each case quite separate and distinct from the Baptism with water. But it is necessary to examine the *previous part of the chapter*, and its connection with the passage under review, to ascertain the full meaning of the Apostle.

In the first verse he writes, "Now concerning spiritual gifts, brethren, I would not have you ignorant;" in other words, he would not have the Corinthians ignorant of the *origin* of spiritual gifts, or from whence spiritual gifts are derived, and therefore he proceeds to state many things concerning them. But before doing so, he makes the important declaration in connection with the subject, "that no man can say that Jesus is the Lord, but by the Holy Ghost;" verse 4, that is, that no man can say that Jesus is the Lord and Saviour, so as to believe in Him to the saving of his soul, but by the teaching of the Holy Ghost. This declaration of the Apostle corresponds with a similar statement he made in writing to the Romans, "Now if any man have not the Spirit of Christ, he is none of his," Rom. viii, 9, that is, if any man have not the Spirit of Christ dwelling in him, he does not belong to Christ; not being spiritually united to Him.

Having thus laid the *foundation*, as it were,

of his subject, the Apostle in the next verse says, "Now there are diversities of gifts, but the same Spirit." And in the fifth verse, "There are differences of administrations but the same Lord;" that is, there are different ways by, or through which the gifts of the Spirit are administered to man, "but the same Lord" administers them.

Then he proceeds in the sixth verse, "And there are diversities of operations, but it is the same God which worketh all in all." Here the Apostle makes known that the operations of the Spirit in the heart of man are diverse or different, "but it is the same God," the same Holy Spirit dwelling in man, "which worketh all in all."

In the seventh verse he states, "But the manifestation of the Spirit is given to every man to profit withal." Thus, while "there are diversities of gifts;" "differences of administrations;" and "diversities of operations;" "the manifestation of the Spirit is given to every man to profit withal," or, to benefit thereby.

In the eighth, ninth, and tenth verses, he enumerates many of the gifts of the Spirit. And in the eleventh adds, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will;" thus teaching, that to different persons different

gifts are bestowed according to the sole will of "the selfsame Spirit."

Then in the twelfth verse, he writes, "For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Here he shows that as man is composed of one body, though there are many members of that one body, "so also is Christ;" that is, Christ's body is one, though in that one body there are many members.

The Apostle having thus enlarged upon the subject of spiritual gifts, sums the whole up as the *result of Baptism*—or, of the Baptism by one Spirit—thereby showing that all spiritual gifts arise from the spiritual Baptism; "For by one Spirit are we all baptized 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."

It is important to notice that the Baptism which the Apostle here names, baptizes "into one body;" of which "one body" he had just before said, "so also is Christ." Consequently, the Baptism which he speaks of, baptizes *into* Christ. Now the Baptism which St. Paul spake of in his Epistle to the Romans, also "baptized into Jesus Christ;" and therefore the two Baptisms mentioned in the two Epistles are *one* and *the same*, though differently worded.

The reference of the Apostle to Jews and Gentiles, while it relates to the whole of mankind generally, or to those of all nations, has perhaps a special reference, in the way of *example*, to the Baptism with the Spirit into the body of Christ of the twelve Apostles on the Day of Pentecost, who were Jews, and may be considered as the representatives of that nation; and of the Baptism with the Spirit into the body of Christ, of Cornelius and his friends, who were Gentiles, and may be considered as the representatives of the Gentile nations of the earth. And the words, "bond or free," teach, that whatever position in society a person may occupy, whether he be a bond servant, or a free man, it makes no difference; for if he be a member of the "body of Christ," he has been made such by having been baptized by the same "one spirit" into that "one body."

The latter portion of the passage, "And have been all made to drink into one Spirit," declares, that all, without any exception, who are baptized "by one Spirit into one body," whether Jews or Gentiles, whether bond or free; "have been all made to drink into one Spirit;" or to imbibe the teaching of that "one Spirit;" the mind of the Spirit being more or less imparted to all with whom He dwells.

Such is a brief outline of this deeply interest-

ing portion of the word of God ; and nothing apparently can be clearer than the Apostle's statement, that all spiritual gifts, however many or diverse, are all bestowed on the members of "the body of Christ," by the Baptism of the Spirit into that body ; and that all the members of that "one body," so baptized, partake of the same spiritual influence of the one Holy Spirit.

Several objections may be raised that the Apostle, in this passage of Scripture, is not speaking of the Baptism with the Spirit, but of the Baptism with water. It is therefore necessary to notice some of them.

First,—it may be objected, that St. Paul though he wrote "by one Spirit are we all baptized ;" meant the Baptism with water.

Now, the Apostle in common with the generality of Christians who were living when he wrote this Epistle, must have known that Jesus had established His Christian Church upon two Baptisms ; one, the Baptism with the Spirit administered by Himself, and which baptized, or admitted those so baptized, into spiritual union with Himself. And the other, the Baptism with water "in the name of the Father, and of the Son, and of the Holy Ghost," which He commanded His disciples to administer ; and which baptized, or admitted those so baptized,

into His outward and visible Church. In other words, that the Christian Church was composed of two bodies; one, the outward and visible body of professing Christians, baptized with water; and the other, the spiritual body, baptized with the Holy Ghost. And knowing that fact, it appears impossible that he could have meant the Baptism with water when he wrote, "by one Spirit are we all baptized into one body." Moreover, if by the words, "Jews and Gentiles," he referred to the Baptism by the Spirit of the twelve Apostles on the Day of Pentecost; and to the Baptism by the same Spirit of the first Gentile converts; which is very probable; it is confirmatory that he meant what he wrote, namely, the Baptism "by one Spirit."

Indeed, to suppose for an instant that St. Paul did *not mean what he wrote*; or that he expressed himself *incorrectly* on such an important subject, would be to call in question, either the very veracity of the Apostle, or the correctness of the inspired word of God.

Secondly,—it may be objected, that the Apostle meant the Baptism with water; and that that Baptism *involves* or *comprehends* the Baptism "by one Spirit." Now, if such indeed had been the Apostle's meaning, then his Doctrine on

Baptism would have been in direct opposition to the History of Baptism ; for there is not a single instance recorded in the History, of the Baptism with water involving, comprehending, or conveying the Baptism “by one Spirit,” nor any spiritual gift whatever. The two Baptisms are in the History, represented, not as *united*, but *perfectly separate* and *distinct* the one from the other ; and as St. Paul’s *Doctrine* on Baptism, must, and does agree with the *History* of Baptism, he could not have meant that the Baptism with water involves, or comprehends, the Baptism “by one Spirit.”

Thirdly,—it may be objected, that the words “one body,” mean the whole of the outward and visible Church of Christ, or body of Christians ; and as the Baptism with water baptizes into that body, St. Paul must have meant the Baptism with water, and that all so baptized are thereby also baptized “by one Spirit.”

Now, it is clear that the *subject* on which the Apostle is writing in this chapter, is “Concerning spiritual gifts,” verse 1 ; and of those who possess spiritual gifts, verse 4—11 ; and that *such* compose the “body of Christ,” verse 12 and 27.

But the Baptism with water, according to the evidence given in the History of Baptism

in the word of God, *does not convey spiritual gifts*; and therefore cannot be the act which forms the spiritual body of Christ. Ananias, Sapphira, and Simon were baptized with water, and made members of the body of Christ's outward and visible Church, but they certainly did not form a part of the spiritual "body of Christ," of which the Apostle is here writing. And since the Apostolic time, millions have been baptized with water to whom St. Paul's words certainly would not apply, "Now ye are the body of Christ, and members in particular," verse 27. It is unquestionable, that many baptized with water are not saved; that many who have been baptized "in the name of the Father, and of the Son, and of the Holy Ghost," are now in Hell; and surely St. Paul did not say of such, "Now ye are the body of Christ, and members in particular!" The whole body of baptized Christians have never been, since a very short period after the Day of Pentecost, a *spiritual* body; that is, "the body of Christ" through the indwelling of the Spirit, of which the Apostle is writing in this chapter; and consequently, as he could not have meant the whole body of professing Christians by the words, "one body," so he could not have meant the Baptism with water, as baptizing into that "one body."

Fourthly,—it may be objected, that the Apostle could not have meant the Baptism with the Spirit, because he has only mentioned that Baptism by *name* in this passage of Scripture, that is, only once.

But the same objection might be raised, that God the Father did not mean that He would “pour out His Spirit upon all flesh,” because He only mentioned that He would do so, once ! And that Jesus the Great Head of the Christian Church “baptizeth with the Holy Ghost ;” because He only mentioned it once ! And that John the Baptist did not mean, when he said to the Jews of Jesus—“He shall baptize you with the Holy Ghost,” that Jesus *would* baptize them with the Holy Ghost, because he only mentioned it once ! And that Jesus did not mean, when He said to the Apostles, “Ye shall be baptized with the Holy Ghost not many days hence,” that He *would* baptize them with the Holy Ghost, because He only mentioned it once ! And that Peter did not mean that Jesus had baptized himself and the other Apostles with the Holy Ghost on the Day of Pentecost, when he said, “He hath shed forth this,” because He only mentioned it once ! And that Peter again, did not mean that the Holy Ghost fell on Cornelius and his friends, the first Gentile converts, as He had fallen on the Apostles on the day

of Pentecost, because he only mentioned it once !

St. Paul has made a statement in this passage of Scripture, and he has made it under the inspiration of the Spirit of God of whom he speaks ; and it is as certainly true as if he had repeated it many times. But it does not rest upon *his testimony alone* ; for God the Father, Jesus, John the Baptist, and St. Peter, have *all* testified to the fact of there being a Baptism with the Spirit in the Christian Church. And such testimony is not given that there is a Baptism with water in the Christian Church.

Fifthly,—it may be objected, that the Baptism with the Holy Ghost was confined to the Baptism of the twelve Apostles on the Day of Pentecost ; and consequently, that St. Paul must have meant the Baptism with water, and not the Baptism with the Holy Ghost, when he wrote, “by one Spirit are we all baptized.”

In examining the subject of Baptism, it should never be lost sight of, that the Baptism with the Holy Ghost is closely connected with, and indeed, *bound up as it were*, with God’s promise, by the prophet Joel, of the Gift of the Spirit ; the Baptism with the Holy Ghost administered by Jesus, being the *result* of that promise, and *the way* by which God fulfils His promise of pouring out His Spirit “upon all flesh.” This

important truth is fully established by God's word in the History of Baptism ; but it is necessary to *trace it* briefly through the History, in connection with the Doctrine of Baptism ; and especially, in reference to the passage of Scripture now under review ; that St. Paul's *Doctrine* on Baptism, may be seen to be in perfect harmony with the *History* of Baptism.

God's gracious promise of the Spirit was given in the following words ;—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered : for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The word "afterward," is interpreted by St. Peter to mean "in the last days," or, in the days of Christ ; when whosoever shall call on

the name of the Lord, or on the saving name of Jesus, shall be delivered, or saved.

The *comprehensiveness* of the promise demands especial notice ;—“ I will pour out my Spirit upon all flesh ;” saith God ; that is, upon all peoples ; all nations of the earth ; Jews and Gentiles ;—the influence of the Spirit shall be felt both by sons and daughters ; by old and young men ; and “ upon the servants, and upon the handmaids in those days will I pour out my Spirit.”

Such is the promise !—a promise which it may be said, is *unlimited*.

Now, if the word of God has made known, that this unlimited promise of the Gift of the Spirit, *has* been, and *is* bestowed by God, through, and by a Baptism with the Holy Ghost, and that Baptism *administered by Jesus* ; then it *necessarily follows* that the Baptism with the Holy Ghost administered by Jesus, runs *parallel with*, and will *continue* so long as the Gift of the Spirit is bestowed.

The following facts in the History of Baptism refer to this important point :

When the “afterward” or, “the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons ;” and He said to

John the Baptist, whom He sent to herald in the advent of His beloved Son, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

This is the first time the Baptism with the Holy Ghost is mentioned by name in the word of God; and it should be noticed, that on its very first announcement it is *connected by God* distinctly with Jesus, "The same is he" (saith God), "which baptizeth with the Holy Ghost," and God's word "baptizeth," certainly does not teach that Jesus would baptize only *once* with the Holy Ghost, but that He so baptizeth *continually*.

John heard God's words declaring that Jesus "baptizeth with the Holy Ghost," and he saw the *evidence*, which He vouchsafed to give of its truth. And that he understood the Lord to mean, not that Jesus would only baptize twelve men, such as the twelve Apostles, with the Holy Ghost; but that His baptizing would be unlimited as to number, is obvious, by his saying to the Jews of Jesus; "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." This he spake *not to the twelve Apostles*, few of whom were

apparently his disciples, but to the multitude of men and women whom he had baptized with water; that is, his words were addressed to the Jews generally, as a *nation* and a *people*.

Jesus during His earthly ministry said much to His disciples, of the Comforter, or Spirit; and after His resurrection, "being assembled together with them commanded them that they should not depart from Jerusalem; but wait for the *promise of the Father* which, saith he, ye *have heard of me*;" and then added, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Here our Lord plainly taught that *the promise of the Father* would be bestowed by *the Baptism with the Holy Ghost*; the connection of the words, "wait for the promise of the Father," with, "for ye shall be baptized with the Holy Ghost;" being complete.

On the Day of Pentecost, the twelve Apostles were baptized with the Holy Ghost; and they then, and thereby, received "the promise of the Father," which *Gift* Jesus had previously made known to them they *would receive* by *being baptized* with the Holy Ghost. And Peter immediately on their Baptism, and speaking with tongues, standing up with the eleven, lifted up his voice and said, "*This is that* which was spoken by the prophet Joel."

Thus the connection between “the promise of the Father,” and “the Baptism with the Holy Ghost” is established beyond controversy, both by the promise of Jesus to His disciples *before* the Gift had been bestowed; by the words of Peter *after* the promise had been fulfilled; and by the *act itself*.

Peter, moreover, at the same time declared *who* had bestowed the Gift. Speaking of Jesus, he said, “Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” Thus does he bear testimony to the fulfilment of God’s words, respecting Jesus, “The same is he which baptizeth with the Holy Ghost.” And thus clearly and distinctly is it shown, that God’s mercy to sinners, and especially His *Gift of the Spirit* to them, flows through *Jesus*.

About eight years after the Day of Pentecost, “the promise of the Father,” was bestowed on Cornelius and his friends, the first Gentile converts, in the same open, and visible manner, as the Apostles had received the Gift of the Spirit. Peter’s testimony on the subject is conclusive: relating the circumstance at Jerusalem, he said, “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said,

John indeed baptized with water ; but ye shall be baptized with the Holy Ghost," Acts xi. 15, 16. In other words, Peter remembered, or *understood*, when he saw Gentiles baptized with the Holy Ghost exactly as he and the other Apostles had been baptized ; that the Baptism of which the Lord had spoken before the Day of Pentecost, referred, not only to his own Baptism with the Holy Ghost, and that of the other Apostles ; but *also*, to the Baptism of *Gentiles* with the Holy Ghost.

Having briefly traced the Baptism with the Holy Ghost through the History of Baptism, in connection with God's promise of the Gift of the Spirit, by the prophet Joel ; the prominent facts recorded therein may be seen to be as follow :—

God the Father promised that "afterward," or, "in the last days," He would "pour out his spirit upon all flesh ;"—On the advent of Jesus, He made known to John the Baptist, that "Jesus baptizeth with the Holy Ghost ;"—John, in speaking to the Jews of Jesus said to them, "He shall baptize you with the Holy Ghost and with fire ;"—Jesus, after His resurrection, commanded His Apostles "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water ; but

ye shall be baptized with the Holy Ghost not many days hence." And, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," He, on the Day of Pentecost, according to His promise, baptized His twelve Apostles with the Holy Ghost; Peter, with the eleven, immediately declaring, "This is that which was spoken by the prophet Joel." About eight years after the Day of Pentecost, "the Holy Ghost fell" in like manner, on Gentiles, as He had fallen on the twelve Apostles; and Peter quoted a portion of Christ's words addressed to himself and the other Apostles before His ascension, in proof that these Gentiles also had been baptized with the Holy Ghost.

The foregoing facts are matters of *History*, entirely independent of the *Doctrine* of Baptism, and of their correctness there can be no question. They convey the following information:—

The twelve Apostles on the Day of Pentecost; and about eight years afterwards, Cornelius, his kinsmen and near friends, the first Gentile Converts; had the Father's promised Gift of the Spirit bestowed on them, by being openly and visibly baptized by Jesus with the Holy Ghost; each Baptism having been accompanied by extraordinary manifestations of divine power.

Now the question is, Were those two Baptisms the *only* Baptisms with the Holy Ghost that ever took place? And further, were the extraordinary manifestations of divine power which accompanied them, intended by God to teach His people, that His promised Gift of the Spirit, conveyed to man on those two occasions by the Baptism with the Holy Ghost, administered by Jesus, would be *confined* to those two instances; and that with those exceptions, there *would not be, and is not*, the Baptism with the Holy Ghost administered by Jesus in the Christian Church?

On the contrary, Were not those extraordinary manifestations of divine power intended to teach *the very opposite*? Is it not evident that those two open and visible Baptisms with the Holy Ghost—the first, when Jesus commenced the formation of His Christian Church out of the Jewish nation; and the other when He commenced adding to it out of the Gentile nations of the earth—were intended by God to teach His people not only that He would fulfil His gracious promise of pouring out His Spirit upon “all flesh;” upon all nations, all peoples of the earth, both upon Jews and Gentiles; but that His Gift so bestowed *was, and is*, a Baptism with the Holy Ghost; and that to whomsoever given, whether to Jew or Gentile, it is *always bestowed* by and through JESUS, the Anointed

Head of the Christian Church, *baptizing* them with the Holy Ghost?

- Further, Was John the Baptist's declaration to the multitude of the Jews respecting Jesus, "I, indeed, have baptized you with water; but he shall baptize you with the Holy Ghost," perfectly fulfilled in *extent* when Jesus had baptized twelve men of that nation with the Holy Ghost? Did Jesus never afterwards baptize any Jews?

Furthermore, Was the declaration of God the Father respecting Jesus, "The same is he which baptizeth with the Holy Ghost," and which He authenticated in such a wonderful way, perfectly fulfilled in extent, when Jesus had on *two* occasions baptized with the Holy Ghost? Is not the word "baptizeth," descriptive of a *continual act, unlimited* in extent?

Again, Did Jesus commence the formation of His Christian Spiritual Body, by baptizing with the Holy Ghost the twelve Apostles into Himself—then immediately discontinue thus to form His Spiritual Body for upwards of seven years—but after the lapse of that time, baptize with the Holy Ghost a few Gentiles into His Spiritual Body—and then finally *cease for ever* baptizing either Jews or Gentiles with the Holy Ghost into Himself? Are the twelve Apostles, and Cornelius, his kinsmen and near friends, the *only* members of Christ's Spiritual Body who have been baptized

with the Holy Ghost? Do they, in that respect, stand *separate*, and *distinct* from *all the other members* of Christ's Spiritual Body? It is certain from the History that several others beside the twelve Apostles, and Cornelius, his kinsmen and near friends, *received* the Holy Ghost; and also, that they did not receive the Holy Ghost from the Baptism with water; some of them "spake with tongues and prophesied." Did they—*Could* they have received the promised Gift of the Spirit, but by, and through Jesus to whom the promise was given by God the Father, and who has the disposal of the Spirit? Did they not receive the Holy Ghost by being baptized by Jesus? Was not Stephen baptized with the Holy Ghost? Was not Paul? Was not Barnabas? The foregoing questions are, most of them, clearly answered by St. Paul in the passage of Scripture now under review, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

The Apostle's words are very comprehensive, and still require close examination.

Bearing in remembrance what has been noticed at the commencement of this chapter, namely, that the expression, "By one Spirit are we all baptized into one body," does not mean that the Spirit baptizeth; but that we are all baptized *with* the Spirit; or, *with* the Holy Ghost, "into one

body.” Who does the Apostle mean by the word “we?” Does he refer to the twelve Apostles only? Certainly not; for he includes *himself* in the word; and although St. Paul was an Apostle, he was not one of the twelve; neither is there any account in the History of his having been baptized with the Holy Ghost; and yet he here states that he had been baptized, “by one Spirit;” and certainly he possessed in an extraordinary degree one of the evidences of the Baptism, “by one Spirit,” namely, the power of speaking with tongues; for in another part of this same Epistle he writes, “I thank my God, I speak with tongues more than ye all,”—1 Cor. xiv. 18.

In that same word “we,” St. Paul also obviously includes the members of Christ’s Spiritual Church, or Body, at Corinth, to whom his Epistle is especially addressed. And it is important to notice that the Apostle does not confine the evidence of the Baptism “by one Spirit,” to the gift of tongues, but mentions the *common*, or *general* graces of the Spirit likewise, as evidences of the operation of the Spirit on the soul of man; “to one;” saith he, “is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit;” verses 8, 9. Thus wisdom, knowledge, faith, are evidences of the Baptism, “by one Spirit,” as well as other supernatural powers.

Indeed, they are placed by the Apostle *first* in the catalogue of graces.

Further, the Baptism “by one Spirit,” or *with* the Holy Ghost, is stated by St. Paul to extend to Jews and Gentiles. A reference is here made, most probably, to the Baptism with the Holy Ghost of the twelve Apostles, who were Jews; and to Cornelius, his kinsmen and near friends, who were Gentiles; but the words, “Jews or Gentiles,” carry evidently, a far more extensive meaning, and refer to the Baptism by the Spirit of the Jews as a *nation*, or *people*; and to the Baptism by the Spirit of Gentiles *generally*. And here may be observed the close connection of St. Paul’s Doctrine on Baptism, with the History of Baptism. John the Baptist speaking to the Jews as a *nation*, having declared that Jesus would baptize them with the Holy Ghost; and Peter, when Cornelius, his kinsmen and near friends had been baptized with the Holy Ghost, having interpreted Christ’s words, “Ye shall be baptized with the Holy Ghost,” as referring not only to the Baptism with the Holy Ghost of himself and of the other Apostles on the Day of Pentecost, but also to the Baptism with the Holy Ghost of *Gentiles generally*.

“Bond or free,” are likewise declared by St. Paul to be baptized “by one Spirit.” And thus again may be seen the connection between the

History, and St. Paul's Doctrine on Baptism ; God having promised, "And also upon the *servants* and upon the *handmaids* in those days will I pour out my Spirit."

Further, the Apostle makes use of the comprehensive word "all,"—"By one Spirit are we *all* baptized into one body." This Epistle was written in the year 59, soon after the time when the History of Baptism *closes*, with the account of the Holy Ghost coming on "about twelve" men of Ephesus, after they had been twice baptized with water ; first, "unto John's baptism ;" and then "in the name of the Lord Jesus." The doctrinal statement of Baptism in the passage of Scripture now under review consequently comprises, *so far as time is concerned*, the whole of the History of Baptism given in the word of God ; with the exception of Paul's statement of what Ananias said to him after his conversion. During this period, that is, for upwards of *twenty years* from the formation of the Christian Church by Jesus on the Day of Pentecost, among the many thousands who were admitted into Christ's outward and visible Church, or body of professing Christians ; *thousands* unquestionably were admitted into Christ's *Spiritual Church*, or Spiritual Body ; and St. Paul's declaration in this passage of Scripture is, that *all* such *are*, or *were*, baptized, "by one Spirit," "into one body."

It may be here useful to trace the close connection of the whole subject of the Baptism with the Holy Ghost recorded in the word of God, from the time of the promise of the Gift of the Spirit, seven hundred years before the advent of Jesus, up to the year 59 after the coming of Christ ; that is, up to the year when St. Paul wrote this Epistle.

The *History* of the Gift of the Spirit, bestowed by the Baptism with the Spirit by Jesus, *commences* with God's promise of the Spirit, by the prophet Joel ; "I will pour out my Spirit upon all flesh." Then, on the advent of Jesus, God made known to John the Baptist that Jesus, "baptizeth with the Holy Ghost." John in speaking to the Jews as a people, declared of Jesus, "He shall baptize you with the Holy Ghost." Jesus said to His Apostles, "Ye shall be baptized with the Holy Ghost ;" interpreted by St. Peter to mean that Gentiles also would be baptized with the Holy Ghost. Jesus commenced the formation of His Christian Church by bestowing the Father's promised Gift of the Spirit on His twelve Apostles, by baptizing them with the Holy Ghost ; and thus uniting them to Himself or to His Spiritual Body. He also, about eight years afterwards, openly, and visibly baptized Gentiles with the Holy Ghost, and thus united them to Himself, or to His Spiritual Body.

So far the History ; and in this passage of

Scripture, St. Paul, writing more than twenty years after the Day of Pentecost; declares, that he himself, with all who had received the Gift of the Holy Ghost, and had thus been made members of Christ's Spiritual Body, had been, *without any exception*, "By one Spirit baptized into one body." In other words, that *all* who had received the Father's promised Gift of the Spirit, had been *baptized with the Holy Ghost*.

Thus St. Paul's Doctrine on Baptism in the passage of Scripture under review, may be seen to be in perfect union with God's promise of the Spirit, by the prophet Joel, more than seven hundred years before the coming of Christ; and with the *whole History* of Baptism from that period up to the time when he wrote this Epistle to the Corinthians. And as the Apostle is here declaring how spiritual union with the Body of Christ is *always* formed, and not referring exclusively to the Apostolic time; it follows that *all*, in every age of the Christian Church, who have been, and are, members of Christ's Spiritual Body, *have been made such*, by being baptized, "by one Spirit into that one body;" that is, by having been baptized with the Holy Ghost.

The testimony from the word of God being therefore so clear, that the Baptism with the Holy Ghost was not confined to the Baptism of the twelve Apostles on the Day of Pentecost;

it is manifest that St. Paul must have meant the Baptism with the Spirit when he wrote, "By one Spirit are we all baptized."

As members from time to time have been added to the Spiritual Body of Christ, their Baptism with the Spirit has not been accompanied by the rushing mighty wind, and the cloven tongues like as of fire; nor have they perhaps known the exact time when they were baptized with the Holy Ghost; but their spiritual Baptism has been as real and permanent in uniting them to their Great Spiritual Head, as the open and visible Baptism with the Spirit of the twelve Apostles, and first Gentile converts united them to Jesus.

Sixthly,—it may be objected that the Apostle must have meant in the passage under review, the Baptism with water, and not the Baptism "by one Spirit;" as no such Baptism is now *seen*.

This is perhaps one of the strongest objections which operate upon the minds of many in preventing them from recognising the Baptism with the Spirit in the Christian Church; for as they see no such Baptism administered; they are led to think, if they think at all upon the subject, either that there is no Baptism with the Spirit;—or that, if there ever has been such, it was

confined to the Baptism of the twelve Apostles on the Day of Pentecost;—or that the word Baptism, in the Scriptures, always means the Baptism with water;—or that the Baptism with the Spirit is involved, or comprehended, in the Baptism with water which they see.

Twice only has Jesus openly and visibly baptized with the Holy Ghost.

The first occasion, was, when Jesus baptized the twelve Apostles with the Holy Ghost on the Day of Pentecost; and “cloven tongues like as of fire,”—were seen to sit, or, “it sat,” that is, the Holy Ghost, in the shape or form of a cloven tongue like as of fire, “sat upon each of them.”

The second time was, when Jesus, about eight years after the Day of Pentecost, baptized with the Holy Ghost, in exactly the same open and visible manner as He had baptized the twelve Apostles; Cornelius, his kinsmen and near friends, the first Gentile Converts.

These two open and visible Baptisms with the Holy Ghost were, no doubt, considered sufficient by God to prove;—

First,—that His promised Gift of the Spirit to “all flesh;” would be bestowed on Jews and Gentiles, or on “all flesh;” and by, and through Jesus the Anointed Head of the Christian Church baptizing with the Holy Ghost.

And secondly,—that the *Gift* of the Spirit is a *Baptism* of the Spirit; and consequently, that there *is* the Baptism with the Spirit in the Christian Church.

Now, that which has been considered sufficient to prove these two facts by God; ought certainly to be considered sufficient to establish their truth by His creatures.

It was a great condescension of God thus twice openly and visibly to manifest to man the presence of the Holy Ghost, one with Himself, and His Eternal Son: and most extraordinary would it have been, had Jesus *always* openly and visibly bestowed His Father's promised Gift of the Spirit by baptizing His people with "cloven tongues like as of fire," and thus continually have manifested the presence of Deity to human eyes.

But although, since the time when the twelve Apostles, and first Gentile Converts were openly and visibly baptized with the Holy Ghost, the Baptism with the Spirit has not been seen by mortal eyes, the *effects*, or the *results* arising from the Baptism with the Spirit, *have always been seen*.

When Jesus baptizes any one with the Holy Ghost, the Spirit of God immediately makes the body of that person His temple, 2 Cor. vi. 16. He renews the heart — enlightens the under-

standing in regard to spiritual things—reveals Jesus to the soul as “the way, the truth, and the life,”—imparts saving faith in Him, and a desire to extend the knowledge of His name—estranges the mind from the love of this world—fixes it on things above—and in the clear and expressive language of Scripture, makes the person in whom He dwells, “a new creature.”

If the individual thus favoured of God; thus renewed; thus “Born again;” be a member of a family, the change which has been wrought in the soul by the Spirit of God is soon *seen* by the *life* and *conversation*. “Out of the abundance of the heart the mouth speaketh;” the new heart speaks with a new tongue; and the new tongue *tells* that a new heart has been given.

Should there be in the family, others who have been baptized with the Spirit, they rejoice, and hold sweet and heavenly intercourse with the new member of Christ’s Spiritual Body. Should there be those who have *not* been baptized with the Spirit, they *also see* the Baptism with the Holy Ghost; or, rather, the *effects* of the Baptism, and attribute the change which they observe in their relative, perhaps to various causes except the right one; as none can understand what it is to be baptized with the Spirit, who have not been so baptized.

Still, the Baptism with the Spirit, is *seen* from

its effects, by *all the family*. And it is not a transient seeing, which soon passes away—it is seen day after day ; week after week ; year after year ; and as time moves on, and the baptized grows in grace and in the knowledge of God, it is generally seen more and more *distinctly* ; for the Spirit of God always carries on and perfects the work of grace which He has begun. See Phil. i. 6.

The Baptism with the Spirit, of individuals belonging to, and mixing with, the community at large, is *seen* in a *similar manner* by their relations, friends, and others. And as the Lord generally openly and visibly separates those whom He baptizes with the Spirit from the “many,” walking in the broad way, “that leadeth to destruction,” and places them among the “few,” that find the “narrow way” which leadeth “unto life ;” their Baptism with the Spirit ; or the change wrought within them by the Spirit of God, is easily perceived.

And not only is the Baptism with the Spirit seen by the members of a family, and by the world at large, to have taken place, by its effects on those who have been baptized with the Spirit ; but the baptized *see their own* Baptism ; or, rather, *feel* that they have been baptized with the Spirit.

When Jesus spake of the being “Born again,” He said, “The wind bloweth where it listeth, and

thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit," John iii. 8. Thus, though the wind is not seen by the naked eye, its *effects*, when it blows, are both seen and felt ; and the *effects* prove its presence. So the effects wrought by the Spirit of God in the soul of man, prove the presence of Deity in the human body.

Those who have been baptized with the Spirit, may not perhaps know the exact time when they were "Born of the Spirit ;" that is, when Jesus baptized them with the Holy Ghost ; but they are perfectly conscious that their minds have received an holy, heavenly impulse—that light has sprung up within them—that they have been brought out of great natural darkness, into much spiritual light—that Jesus has been revealed to them in a way He never was before—that they have been led to see that salvation is obtained simply by believing in Him—and, moreover, that they have experienced one of the strongest evidences given in Scripture of regeneration, or the being "Born of the Spirit," by being led to love "the brethren," or the children of God's spiritual family ; born like themselves of the Spirit ; an evidence which St. John records as *decisive* in *proving* that those to whom that love is given, have passed from death unto life ; "we know," (saith he) "that we

have passed from death unto life because we love the brethren," 1 John iii. 14.

By these, and by various other evidences, those who have the Spirit itself bearing witness with their spirit that they are the children of God, Rom. viii. 16, have the *constant testimony* of God within them, that they *have been baptized* with the Holy Ghost.

The objection therefore that because no Baptism with the Holy Ghost is now seen, there can be no such Baptism in the Christian Church, entirely fails; for twice has Jesus openly and visibly baptized with the Holy Ghost—constantly is it seen from its *effects*, influencing the conduct and conversation of those who have been baptized with the Holy Ghost—and continually is it seen, or rather its *effects felt*, by those who have been baptized with the Holy Ghost.

In some respects, the Baptism with the Spirit is more distinctly seen than the Baptism with water. For instance, in conversing with a stranger you cannot tell, or see, whether he has been baptized with water or not—but if you speak to him on the great truths of the gospel, you soon see or know by what he says, whether he has, or has not, been baptized with the Holy Ghost.

Again, no one who has been baptized with water in infancy, can see or know by personal experience, whether he has, or has not, been baptized with water. And should he be advanced in life, all *living* testimony to his having been so baptized has probably passed away; and the only evidence remaining is the baptismal register; which may, or may not, be *correct*. While on the other hand; if he has been baptized with the Spirit, he has the *daily, hourly, constant testimony* of the Spirit of God within him, bearing witness with his spirit, that he is a child of God; and consequently, that he has been baptized with the Spirit.

An interpretation, certainly not a correct one, given of the *latter portion* of the passage of Scripture under review, which has evidently arisen from a misinterpretation of the *beginning* of the verse, requires notice.

It has been supposed that the words, "And have been all made to drink into one Spirit;" refer to the drinking of the wine at the Lord's Supper, and that those who drink of the wine imbibe thereby, one spiritual feeling.

Now, in the first place, judging from what St. Paul says, in a previous chapter of this Epistle, respecting the Lord's Supper, "The cup of blessing which we bless, is it not the

communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16, we have no reason to conclude that more spiritual communion among the members of Christ's outward and visible Church, is imparted by their drinking of the wine, than by their partaking of the bread at the Lord's Supper.

But apart from this consideration, it is manifest that the Apostle is not in this passage of Scripture speaking in *any way* of the Lord's Supper; a subject which he had so fully enlarged upon in the two preceding chapters; but of the Baptism by one Spirit, or, with the Spirit of God; and the results connected with that Baptism. His words, "And have been all made to drink into one Spirit," certainly cannot refer to the drinking of wine at the Lord's Supper, but must have been spoken in a *spiritual* sense; the word, "Spirit," obviously meaning the Holy Spirit, the Third Divine Person in the Eternal Trinity. Jesus spake in a similar manner when He stood and cried, "If any man thirst, let him come unto me and drink," which is immediately afterwards explained, "But this spake he of the Spirit." And just so may it be said of St. Paul in reference to this passage, "But this spake he of the Spirit."

Moreover, the whole passage under review is connected,—inseparably connected; “For by one Spirit are we all baptized 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;” the word “all” in the beginning of the verse, has the same meaning as the word, “all” in the latter part of it;—“*all* baptized into one body;” have been “*all* made to drink into one Spirit.” The drinking into one Spirit being not a partial, but the *invariable result* which follows the Baptism with one Spirit.

Now, if the Apostle could be supposed to have meant the Baptism with water in the *beginning of the verse*, and the drinking of the wine at the Lord’s Supper in the *last sentence*, it would have been impossible to reconcile his statement with *facts*; (as it has been found impossible to do so,) in taking that view of the subject; for it is certain that *all* who have been baptized with water, have not *all* drank of the wine at the Lord’s Supper;—thousands, and tens of thousands who have been baptized with water never having drank of the wine at the Lord’s Table. And equally certain it is, that those who *have* drank of the wine at the Lord’s Supper, have not *all* drank thereby into *one* Spirit, or imbibed *one* spiritual feeling.

When Jesus instituted the Lord's Supper, He took the cup, and gave it to His disciples saying, "Drink ye all of it;" but multitudes of His professed disciples have not obeyed His command. In the Roman Catholic Church the cup is withheld from the laity; they are forbidden to drink of it; and consequently, untold millions of Roman Catholics, baptized with water, have passed through time into eternity, without drinking of the wine at the Lord's Supper; choosing rather to obey the directions of the head of their Church, than the express command of the Great Head of the Christian Church Himself.

Thus it may be seen, that the connection between the *beginning* of the verse, and the *latter part* of it; namely, that *all* baptized by one Spirit, "have been *all* made to drink into one Spirit," entirely fails in being applicable to the Baptism with water; and the drinking of the wine at the Lord's Supper. And consequently, the interpretation given of the passage, that the first part of the verse refers to the Baptism with water, and the latter part to the drinking of the wine at the Lord's Supper, is certainly an incorrect one.

On the other hand, when the verse is understood in the plain language of the Apostle, the first part to mean the Baptism "by one

Spirit," or with the Spirit of God ; and the latter part, the drinking into one Spirit, or the Spirit of God ; the connection between the *beginning* and the *ending* of the verse is complete ; for it is certain, that in a spiritual sense, *all* baptized "by one Spirit," "have been *all* made to drink into one Spirit." The Spirit may, as He does, give more spiritual light to some members of Christ's Spiritual body, than He does to others, for, "there are diversities of gifts," but He directs every one with whom He dwells to Jesus ; His teaching to *all*, however diverse, always *centres* in the Son of God.

Now, as the soul of man receives spiritual—heavenly light, entirely from the Spirit of God ; for, "the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned ;" and the Spirit's teaching to every member of Christ's Spiritual Body, is always one and the same in *character*, though differing in *degree* ; all baptized by one Spirit into one Body, must *necessarily* drink into, or imbibe one Spirit ; for it is impossible that it can be otherwise.

St. Paul was taught by the Spirit more deeply than most of the members of Christ's Body, but he includes the humblest and least instructed member of Christ's Spiritual Body with

himself when he says, "For by one Spirit are *we all* baptized into one body; and have been *all* made to drink into one Spirit."

And in the present age; the most gifted of God's children may hold intercourse with the most unlettered member of Christ's Spiritual Body, and it will be found that on the subject of Jesus being, "the way, the truth, and the life;" and upon many other gospel truths, their souls are as *one*; proving that they *both* have been *taught* by *one* Spirit, and have been made to *drink* into *one* Spirit.

And in every instance, when members of Christ's Spiritual Body speak one to another of Jesus, they always find that they have "been all made to drink into one Spirit." And thus is there shown to be, a blessed *union*—a blessed *community* of *minds*, throughout the whole of Christ's *Spiritual* Body.—And *hereby* has the Lord been pleased to give a *constant, never ending evidence*, that there is *the Baptism* by one Spirit, which unites all so baptized to their Great Spiritual Head.

"*Made* to drink into one Spirit," saith the Apostle; and well did St. Paul experimentally understand the truth of his declaration; for never would the once persecuting Saul have drank into the spirit of the Gospel,—never would he have believed in JESUS, and

loved His name,—never would he have united himself to the then persecuted and despised disciples of the Son of God,—had he not been *made willing* in the day of God's power;—had he not been Baptized by one Spirit and made to drink into one Spirit;—concisely, yet most expressively has he described the sovereign Grace of God exercised towards himself, when he said, “By the grace of God I am what I am.”

And just as St. Paul was *made* to drink into one Spirit; so also, have *all* the members of Christ's Spiritual Body, been *made* to drink into one Spirit; and have been *all* 'taught to say with the great Apostle to the Gentiles, “By the grace of God I am what I am.”

I. CORINTHIANS XV. 29.

“Else what shall they do which are baptized for the dead; if the dead rise not at all? why are they then baptized for the dead?”

THE Baptism here referred to by St. Paul, is undoubtedly the Christian Baptism with water “in the name of the Father; and of the Son; and of the Holy Ghost;” which, among other things, is a profession of belief in the resurrection of the dead. And the Apostle’s argument, or question, appears to be, “What shall they do?” or, How greatly will they be deceived (including himself), who are baptized in the belief that there will be a resurrection of the dead, “if the dead rise not at all?” And referring to his own trials at Ephesus, he says, “What advantageth it me, if the dead rise not?” verse 32. But, asks the Apostle, “Why are they then baptized for the dead?” Or, as his words may be enlarged upon,—Why! the very fact of

persons being baptized ; and thus testifying belief in the Gospel, which teaches that there is a resurrection of the dead, is of itself a proof that there is a resurrection of the dead. For what would Baptism avail me, and others, “if the dead rise not?”

GALATIANS III. 26, 27.

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.”

THESE two verses are closely connected ; the 27th being explanatory of the 26th. In the 26th the Apostle makes known how Christians become the children of God. His words are addressed to “the Churches of Galatia,” and through them to all professing Christians, and he says, “For ye are all the children of God by faith in Christ Jesus ;” that is, all who are the children of God are so, “by faith in Christ Jesus.”

This declaration of the Apostle is of the highest importance ; for very many are led to believe that they are the children of God by having been baptized into Christ’s outward and visible Church ; and that all who have been so baptized, whether in infancy, or in after years, have thereby been made children of God.

That the Apostle’s declaration is correct,

there can be no doubt, and unless it can be shown that the Baptism with water *is* faith, or that it *gives* or *imparts* faith, it cannot be that all who have been baptized into Christ's outward and visible Church, have thereby been made the children of God *by faith* in Christ Jesus.

The Apostle's statement is founded greatly upon the case of Abraham, who is the great example set forth in Scripture, of *the way* by which the Lord has ever been pleased to save His people. In the sixth verse of this same chapter, he writes, "Even as Abraham believed God, and it was accounted to him for righteousness," that is, Abraham's faith was accounted to him for righteousness; and from this the Apostle adds in the next verse, "Know ye therefore that they which are of faith the same are the children of Abraham," v. 7; that is, Christians were to "Know," or to understand from the case of Abraham, that *they which are of faith* the same are the children of Abraham, or partakers of his faith, the Apostle's words, "they which are of faith," clearly including only *a portion* of those to whom his words are addressed.

In the following verse, he refers to the Scriptures having declared that, "God would justify the heathen through faith," v. 8., and

then in the next, the ninth, he makes use of similar language as in the seventh verse, "So then they which be of faith are blessed with faithful Abraham;" thus *limiting* the "blessed," to those among professing Christians *who have faith*.

Faith has *ever been* the Divine principle implanted by the Lord in man, by which He has saved His people. In the 11th chapter to the Hebrews there is a long list given of those whom the Lord has saved by faith, commencing with faithful Abel, and traced down as examples through many succeeding ages of the world. And the Apostle, from this united testimony of "so great a cloud of witnesses," to the saving power of faith, exhorts us, that is, Christians, to "run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith;" or, of faith—as the word "our," is not in the original; Jesus being not only the Author and Finisher of, "our faith" that is, of the Christian's faith; but *also*, having been the Author and Finisher of Abel's, Enoch's, and Noah's faith; and of the faith of *all*, who ever have had given to them that saving principle.

Three of these witnesses; Abel, Enoch, and Noah, embrace a period of about 1600 years

of the world's history ; commencing soon after the Creation, and ending at the flood ; and the way by which these holy men were saved, is, no doubt recorded as *examples*, to show that the Lord *immediately* on the *fall*, commenced saving those whom He had chosen in Christ before the foundation of the world, and adopted as His "children by Jesus Christ," Ephes. i. 4, 5, by giving them *faith* through His Eternal Son ;—and that He *continued thus* to save them throughout the 1600 years.

During this period, the Lord had no outward and visible Church ; or rather, He had not then instituted any outward rite of admission into His visible Church ; Abel, Enoch, Noah, and all who had faith given them during that period and were thus saved, were neither circumcised, nor baptized, but they were all *regenerated*, or "Born again ;" *otherwise* they could not have had *faith*. And the words of Jesus, "Except a man be born of water, and of the Spirit," were as applicable and true in reference to Abel, Enoch, Noah, and others during *that age of the world*, as of those born *since* the flood ; for they were all descendants of fallen Adam, deriving a fallen, sinful nature from him, and without being regenerated, or "Born again ;" and washed, and sanctified by the Holy Spirit, it would have been as *im-*

possible for them to have entered the Kingdom of Heaven, as *it is impossible* for any in *this age* of the world to enter the Kingdom of Heaven without being "Born again."

Moreover, all saved during that period were unquestionably, "children of God," and they could not have been children of God, had they not been "*Born* of God," or, "Born again."

About 2100 years after the Creation, and 1900 years before the coming of Christ, the Lord established His first outward and visible Church, by calling Abraham to be the head of a people or nation which should serve Him, and keep His laws, and by making the rite of circumcision, the outward sign of admission into His visible Church. The account is given in the 17th chapter of Genesis; and at the end of the chapter a statement is made of the formation of the first outward and visible Church which ever existed, by the circumcision of Abraham, his son Ishmael, and Household.

From *that day* to the *present*, the Lord has ever had *two* Churches on earth, namely, His Spiritual Church, consisting of those, "Born of the Spirit," which had *existed from the time of Abel*; and His outward and visible Church, the admission to which was *first* by circumcision, and after the ascension of Christ, by Baptism.

That the first outward rite, that of circumcision, did not impart faith, and thus admit into the Lord's Spiritual Church, but was ordained as a *seal* of faith, is clearly shown by the Apostle in the case of Abraham: he says, "Faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised," Rom. iv. 9, 11.

Thus it is evident, that circumcision *did not give* Abraham *faith*, and admit him into the Lord's Spiritual Church; for he had been "Born again of the Spirit" and made a child of God, *long before* He was circumcised. Circumcision was the *sign* and *seal* of his faith, and admitted him into the outward and visible Church of God, but *it did not regenerate* him. And what circumcision was to Abraham, as the Head and Representative of the Jewish nation and Church, such it was to *all* that nation. It did not regenerate Abraham; and it did not *regenerate any* of the House of Israel. The Lord continued to save those whom He had chosen in Christ, when He had an outward and visible Church *as He saved them* when He had *no outward and visible Church*. Abra-

ham and all saved from among the Jewish nation, were saved as Abel, Enoch, and Noah were; that is, by faith, the result of their having been "Born again," and thus made children of God *independent* of any religious rite.

Such was the way of salvation during 4000 years; from the Creation of the world to the coming of Christ.

When our Lord established His Christian Church, and instituted Baptism as the sign of admission into that Church, He did not *alter* the way of salvation. He made Baptism what circumcision had been in the first outward and visible Church; namely, the *evidence, sign, or seal* of faith, but not that which would *regenerate*, and thus *give* faith.

The great Authority as to what Baptism *is*, and what it *is not*, is Jesus Himself; that is, what Jesus *made* Baptism when He instituted it.

The following are the principal words of the Institution :—

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 15, 16.

Now, there is not a word in the Institution

which makes Baptism *regeneration* or *new birth*; or declares that it *conveys* regeneration or new birth; neither that it *gives* or *imparts* faith; on the contrary, Jesus has instituted it as the testimony or evidence of faith.

A person who has been baptized, “in the name of the Father, and of the Son, and of the Holy Ghost,” may *say*, that in Baptism he was regenerated, and made a child of God; and that all so baptized, in every age of the Christian Church, have, without any exception, been *thereby* regenerated, and made children of God; but he can produce no evidence from Scripture to *prove it*; neither from the *Institution* of Baptism itself, nor from *any other part of Scripture*; and the mere assertion that such has always been the result of the Baptism with water, unsupported by evidence from the *word of God*; however strongly supported by the *word of man*; no more makes it true, than the assertion of the Jews made it true, that God was their Father because they were of the seed of Abraham.—John viii. 38, 47.

The twenty-seventh verse next requires attention, “For as many of you as have been baptized into Christ have put on Christ.” Here it may be noticed, the Apostle speaks of that *Divine Union* which constitutes a child of

God, by the words, “baptized into Christ;” and of the *character* of the children of God; or of what they *do*, by the words, “have put on Christ.” Both are subjects of the deepest interest to every professing Christian.

That the Apostle by the words, “baptized into Christ,” is speaking of the Baptism with the Holy Ghost, and not of the Baptism with water, is evident for the following reasons;—

The Apostle in this Epistle is addressing whole Churches, “the Churches of Galatia,” all having been baptized “in the name of the Father, and of the Son, and of the Holy Ghost,” and had he meant that Baptism, he obviously would have written;—For *all* of you have been baptized into Christ; but his words, “as many of you,” distinctly apply only to a *portion* of those to whom he writes, and do not comprehend the whole.

Again, none in the History who were admitted into Christ’s outward and visible Church, are spoken of as “baptized into Christ;” but either “baptized,” or, “baptized in the name the Lord,” or, “in the name of the Lord Jesus;” &c., &c.—And had the Apostle meant the Baptism with water in this passage of Scripture, he consequently would have used the same, or similar language as is found in the History, to express the Baptism, “in the name of the

Father, and of the Son, and of the Holy Ghost."

Further, the Apostle was perfectly aware that it was the Baptism with the Spirit, and not the Baptism with water which baptized into Christ. He knew that Jesus had commenced the formation of His Church by baptizing both Jews and Gentiles into Himself by the Baptism with the Holy Ghost, independent of the Baptism with water, and therefore that the twelve Apostles, and the first Gentile converts could not have been "baptized into Christ," and thus spiritually united to Him by the Baptism with water. And as the Apostles and first Gentile converts were not "baptized into Christ," by the Baptism with water, the Galatians to whom he was writing, could not have been "baptized into Christ" by the Baptism with water.

Moreover, the Apostle must have known that he himself had not been "baptized into Christ," and thus spiritually united to Him, by the Baptism "in the name of the Father, and of the Son, and of the Holy Ghost," administered by Ananias.

Again, it is certain that the expression, "baptized into Christ," corresponds with the words, "in Christ," and "in him," so frequently used by St. Paul in his Epistles to represent spiritual union with Jesus; as is the case in the

verse which immediately follows the passage under consideration, where he says, "For ye are all one in Christ Jesus."

Furthermore, St. Paul knew that there was not a sentence in the Institution of the Christian Baptism which spake of its baptizing into Christ, or into His spiritual Church; but that Jesus had instituted it to be the testimony or evidence of belief in His Gospel, and the sign of admission into His outward and visible Church; and that as such it had been administered to him.

If it be said that St. Paul by the words, "baptized into Christ," meant, baptized "in the name of Christ," or, baptized into Christ's Church; it is certain that he did not *say* so; and there is no evidence to show that the Apostle either in this instance, or in any other portion of Scripture, expressed himself incorrectly. Besides, he wrote to the Romans in almost the same words;—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death;" and it is highly improbable that in two instances, and in writing to two different Churches on such an important subject, he should have used words which express the Baptism with the Spirit, *meaning at the same time the Baptism with water.*

An examination of the last portion of the word of God under review, in which the Apostle describes the *character* of the children of God, or what they *do*, will greatly assist in ascertaining the correct meaning of the passage.

“Have put on Christ.”

These words may be called one of St. Paul's explanations of whom he meant by “the children of God;”—“For ye are all the children of God by faith in Christ Jesus,” saith the Apostle, and then he proceeds to explain *why* they are such,—“For [or because] as many of you as have been baptized into Christ have put on Christ;” that is, their having “*put on Christ*,” was the *evidence*, or *proof* of their being the children of God “*by faith in Christ Jesus*.” Such is the obvious meaning of the passage, and the question turns upon the correct interpretation of the words, “baptized into Christ;” that is, whether the Apostle meant by those words, the Baptism with water, or the Baptism with the Spirit. If he meant the Baptism with water, then, as all the members of the Galatian Churches had, of course, been baptized “in the name of the Lord,” it followed as a necessary consequence, (for St. Paul is not here speaking of a supposed case, but of an absolute fact), that all so baptized had put on Christ, and had thereby given *evidence*

of being the children of God by *faith* in Christ Jesus.—If, on the contrary, he meant the Baptism with the Spirit, then, as a necessary consequence also, his words, “For as many of you,” would apply only to a part of the members of the Galatian Churches.

In this same Epistle St. Paul writes to the Galatians, “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received let him be accursed.”—Again, “O foolish Galatians, who hath bewitched you, that ye should not obey the truth?” And further, “Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”—And yet again, “I stand in doubt of you.”

Now, do those passages convey the conviction that St. Paul believed, and not only believed, but was moreover *certain*, that *every member* belonging to the Galatian Churches,

including those false preachers who would “pervert the gospel of Christ,” had all, through being baptized “in the name of the Lord,” thereby, “put on Christ?” And not only, “put on Christ” *outwardly*, by being baptized in His name, but had also *inwardly*, and *spiritually* “put on Christ,” so as to become the children of God *by faith in Christ Jesus?* The Apostle’s words, “by faith in Christ Jesus,” being evidently intended by him as *another explanation* of those whom he meant as “children of God,” and that he was not speaking of an *outward profession* of belief in Jesus alone.

Further, St. Paul in writing to the Galatians was at the same time addressing the whole of the Church of Christ; and declaring the truth respecting Baptism in every age of the Christian Dispensation; and if he meant in this passage the Baptism “in the name of the Lord,” then, not only would he have taught that all the members of the Galatian Churches had put on Christ, and were the children of God by faith in Christ Jesus; but *likewise*, that all the members of the Church of Christ, from the Apostolic time to the present, baptized “in the name of the Father, and of the Son, and of the Holy Ghost,” had thereby “put on Christ,” and had become “the children of God by faith in Christ Jesus.”

This conclusion is inevitable, if the Baptism spoken of is considered to be the Baptism “in the name of the Lord.”

But it is certain beyond controversy, that since the Apostolic age, thousands and tens of thousands who have been baptized in infancy into the outward and visible Church of Christ, have never “put on Christ,” so as to become “children of God *by faith in Christ Jesus.*” Many, so baptized, have never made any *profession* of *faith* in Christ *whatever*. Many have become Arians, Socinians, Unitarians, denying the eternal deity of the Son of God. Many, so far from putting on Christ, have, on the contrary, done all they possibly could to put *off* Christ, by openly declaring themselves to be unbelievers—infidels.

The difficulty of reconciling such facts as these with St. Paul’s declaration, supposing him to mean the Baptism with water, has been found so insurmountable, that it has been said that this passage of Scripture must be understood in the *judgment of charity*; that is, that the Apostle meant the Baptism with water, and that all so baptized “have put on Christ,” but that it is not to be concluded that in *all* cases, those baptized into the outward and visible Church of Christ, have *really* and *truly*

put on Christ; as they are only to be *supposed* to have done so.

Such an interpretation of a passage of Scripture, may be called the judgment of charity, but it certainly is not the *judgment of faith* in the correctness of God's written word. When the Baptism spoken of is understood to be the Baptism with the Spirit, the only Baptism which baptizes into Christ, the passage is distinct and clear, as it plainly speaks of the Baptism with the Spirit; and of the invariable character of those who have been "baptized into Christ;" for it is certain, that without any exception or limitation of number, "as many as have been baptized [with the Spirit] into Christ have put on Christ;" so as to become "the children of God by faith in Christ Jesus;" there never having been an individual baptized with the Spirit, who has not "put on Christ," in faith, in hope, in conversation, in conduct, and robed himself, as it were, in the righteousness of Christ as his only trust for salvation.

Thus an open, clear, and ever living proof for ages has been given, day after day, week after week, and year after year, by the conduct of multitudes who have been baptized in infancy into Christ's outward and visible Church; and by the conduct of the "little flock," who

have really and truly “put on Christ,” and are “the children of God *by faith in Christ Jesus* ;” that the Apostle in this passage of Scripture is speaking, not of the Baptism with water, but of the Baptism with the Holy Ghost.

EPHESIANS IV. 4-6.

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”

THE object of the Apostle in this passage of Scripture in reference to Baptism, is evidently, not to state that there is but *one* Baptism in the Christian Church, but to make known the *unity*, or *oneness* of Baptism; especially, the oneness of the Baptism with the Spirit.

The words, “one baptism,” are closely connected with, and indeed form a part of, the *context* which precedes, and that which follows the sentence; and therefore it is necessary to examine the *whole passage*, to ascertain the correct meaning of the Apostle.

In the commencement of the chapter, St. Paul is beseeching the Ephesians to walk worthy of the vocation wherewith they are called; “forbearing one another in love; en-

deavouring to keep the unity [or oneness] of the Spirit in the bond of peace;" and then to induce them thus to walk in the unity of the Spirit, he proceeds to make the following statements:—

"There is one body;" that is, one spiritual body; or, as he writes in verse twelve, "body of Christ;" and again in the sixteenth verse, speaking of Christ, he says, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

This is the same, "one body," of which the Apostle speaks in 1 Cor. xii. 13—"For by one Spirit are we all baptized into one body;" and also, in the same chapter where he refers to those who compose that "one body;" "Now ye are the body of Christ, and members in particular"—verse 27. In other words, St. Paul is speaking in both Epistles of the *body of believers* in the outward and visible Church of Christ, and not of the whole body of professing Christians.

That there are two bodies in Christ's outward and visible Church is unquestionable; there are the sheep, and the goats; the wheat, and the tares; those to whom the Lord will

say in the day of judgment, "Come ye blessed;" and to others, "Depart from me ye cursed." Hence it is obvious, that the words of the Apostle, "one body," do not refer to *number*, but to the "one body" of Christ.

Having declared that "There is one body," the Apostle proceeds, "and one Spirit;"—This teaching is exactly similar to his statement to the Corinthians, both in reference to there being one body, and one Spirit; "For by one Spirit are we all baptized into one body;" and as, in writing to the Corinthians, he says, "Now there are diversities of gifts, but the same Spirit;" and afterwards enumerates several of the gifts; so in this Epistle, in speaking of the ascension of Jesus, he says, "Wherefore he saith, when he ascended up on high; he led captivity captive, and gave gifts unto men,"—*v.* 8, (a reference evidently to the gifts of the Spirit) and then adds, "And he gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Thus the Apostle's teaching both to the Church at Corinth, and to that at Ephesus, is, that though the gifts of the Spirit are many and various; there is but "one Spirit;" that the many members of Christ's

“one body” have different gifts bestowed on them, some greater than others, but all are given through, and by “one Spirit.”

The Apostle's next declaration is,—

“Even as ye are called in one hope of your calling;”—

All whom the Lord has predestinated to be conformed to the image of His beloved Son, through spiritual union with Him, them He calls; and whom He calls, them He also justifies, and glorifies. This is the declaration of Scripture, “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified,”—Rom. viii. 29, 30. The “called” have also given to them “one hope” of their calling; to some a stronger hope than that which is vouchsafed to others; but to all is imparted a hope that the Lord has called them to eternal life through Jesus Christ. All the “called” recognise that light has sprung up within them—that the mind has grasped a truth it never did before—that Jesus has been revealed to them as, “the way, the truth, and the life,”—and that their hope of salvation centres in Him

alone. This hope is not *partial*; it is not confined to a *few* who are "called," but it is the "one hope" of all; as the Apostle writes, "even as ye are called in one hope of your calling."

"One Lord ;"

One Lord Jesus Christ ; one Spiritual Head of the Christian Church ; to whom every member of the same may say, as Thomas did, "*My* Lord and *my* God."

"One faith ;"

One saving faith ; though perhaps there are not two members in the whole "one body" of Christ, who possess the same amount of faith. Faith is "the gift of God ;" the Giver is one ; and the faith he bestows is one ; the weakest member of Christ's Spiritual Church has the same faith *in character* given to him, as that which was bestowed on an Apostle. St. Paul in the 13th verse of this same chapter, speaks of "the unity of the faith" possessed by all the Lord's people.

Before remarking on the sentence, "One Baptism," it is necessary to notice the context which *follows* it :—

"One God and Father of all, who is above all, and through all, and in you all ;"

This refers to the same subject of oneness, or unity. God's family consists of many mem-

bers ; but all "Born of God" are children of God ; His "Sons and Daughters ;" and they have all "One God and Father." He is not the "God and Father" of one child more than He is of another ; all stand in equal relationship to Him—one is not more closely connected with Him than another. He is the "One God and Father of all, above all, and through all, and in all."

Thus it will have been observed, that both in the context which precedes, and that which follows the words "one baptism," every sentence speaks of *oneness*, or *unity*, and not of *number*. It may be useful to review this. Thus when the Apostle writes, "one body ;" he evidently does not mean to state that there are not two bodies in Christ's outward and visible Church ; but that those who compose Christ's spiritual Church are all "one body." And "one Spirit ;" that although the gifts of the Spirit are many and diverse, they all proceed from one and the selfsame Spirit. And "one hope ;" that although the hope of eternal life is stronger in some than it is in others, all who are "called," have "one hope" of their calling given unto them. And "one Lord ;" that Jesus is the one Lord and Spiritual Head of His Church. And "one faith ;" that saving faith

which is "the Gift of God," is one and the same in *character*, in all who compose the "one body" of believers. And "one God and Father;" that all the children of God have one and the same God and Father.

Now, as the sentence "one baptism," unquestionably *forms a part* of the subject of oneness, which the Apostle is speaking of in this portion of Scripture, the word "one" used in it must convey the same teaching of *oneness*, or *unity*, and not of *number*, as the same word does in those sentences which precede, and that which follows it. And hence the sentence does not teach that there is only one Baptism in the Christian Church, but that Baptism is *one*.

But apart from the obvious meaning of the sentence, as it stands in connection with *both contexts*; it is apparently impossible that St. Paul could have referred to *number* by the words, "one baptism;" and have meant to teach thereby that there is but one Baptism in the Christian Church, and *that* the Baptism with water; for it would have been indirectly contradicting the declaration of God the Father that His beloved Son "baptizeth with the Holy Ghost;" also, that of John the Baptist, that Jesus would baptize with the Holy Ghost; and of Jesus Himself to His Apostles, that they

should be baptized with the Holy Ghost; and of Peter, that Cornelius and his friends were baptized with the Holy Ghost; and Paul's own declaration, "For by one Spirit are we all baptized."

Moreover, the statement, if it referred to number, would have *excluded* from the Christian Church either the Baptism with water, or the Baptism with the Holy Ghost; both absolutely necessary for its existence; for it is only by the Baptism with water that any are admitted into Christ's outward and visible Church; and only by the Baptism with the Holy Ghost that any are admitted into Christ's Spiritual Church.

Further, it would have been a declaration that there *never had been* but one Baptism in the Christian Church; and that the Christian Church was established upon one Baptism. But the History records that Jesus commenced the formation of His Christian Church both out of Jews and Gentiles, with *two* Baptisms; one, His own Baptism with the Holy Ghost; and the other, the Baptism with water, administered according to His command, by His disciples.

The History is a narration of facts which *actually took place*. The Doctrine of Baptism is founded, as *it must be*, upon the History. The History and the Doctrine agree, and are

one. St. Paul's Doctrine on Baptism must agree with the History, and be one with it. Now, the History records that Jesus established His Christian Church upon *two* Baptisms; and it was impossible for St. Paul in his Doctrine to reduce that number to *one*; as it is equally impossible to believe that he ever attempted to do so; or that, either in this passage of Scripture, or in any other, he ignored his Lord and Master's Baptism with the Holy Ghost; and taught that there is but one Baptism in the Christian Church, and that the Baptism with water.

Furthermore, when St. Paul wrote this Epistle, there were undoubtedly several *living witnesses* of the *fact*, that Jesus had established His Christian Church upon two Baptisms. There were Apostles, who had been openly and visibly baptized by Jesus with the Holy Ghost; and who had received the Lord's command to baptize "in the name of the Father; and of the Son; and of the Holy Ghost." There were Gentiles, who had been openly and visibly baptized by Jesus with the Holy Ghost; and who immediately afterwards had been baptized "in the name of the Lord." These men were *living facts* of the *two* Baptisms; especially of the Baptism with the Holy Ghost, in that they were enabled by

that Baptism to speak with tongues, which evidence of their having been so baptized *continued* no doubt to the *day of their death*. And it appears impossible that St. Paul could state, as he must indirectly have done, if the words "one baptism," referred to number; that the twelve Apostles, who may be said to have been the first fruits from the nation of the Jews to the Christian Church, and the representatives of that nation; and Cornelius and his friends, who may be said to have been the first fruits from the Gentile nations to the Christian Church, and the representatives of the Gentiles; were all baptized with but one Baptism.

Whatever interpretation of this passage of Scripture may have been given in ages succeeding the Apostolic time; or in the present age of the Christian Church; it is morally certain, that *in the Apostolic age*, while any of the Apostles, or any of the first Gentile converts were living, the Church of Christ *generally*, must have understood St. Paul to have spoken, not of the *number* of Baptisms, but of the *oneness*, or *unity* of Baptism.

Another important particular requiring notice is this; while the words, "one baptism," apply in oneness both to the Baptism with the Spirit,

and the Baptism with water ; the declaration, as it stands in connection with the passage of Scripture in which it is found, and of which it forms a part, applies more particularly, *not to the Baptism with water*, but to *the Baptism with the Spirit* ; and this is the case in *every sentence* in both contexts. For instance ; the first sentence, “There is one body,” clearly means, the *Spiritual* Body of believers in the outward and visible Church of Christ, who must all have been baptized with the Spirit to belong to that Body ; for “By one Spirit are we all baptized into one body.” The Baptism, “in the name of the Father, and of the Son, and of the Holy Ghost,” admits those so baptized into Christ’s outward and visible Church, but not into His Spiritual Church ; as is shown in the case of Ananias, Sapphira, and Simon.

The next sentence, “And one Spirit,” refers to the gifts of the Spirit being many, but all proceeding from “one Spirit ;” which gifts are all bestowed, as in the case of the twelve Apostles ; the first Gentile converts ; and others named in the History ; by the Baptism with the Holy Ghost, and not by the Baptism with water ; there not being *an instance recorded* in the History of spiritual gifts accompanying the

Baptism into Christ's outward and visible Church.

The next, "Even as ye are called in one hope of your calling;" speaks of the "called," and their "one hope;" and has a special reference to the Baptism with the Holy Ghost. Thus did Peter on the day of Pentecost declare that the promise of the "Gift of the Holy Ghost;" or the Baptism with the Holy Ghost, one and the same thing, was for, "as many as the Lord our God shall *call*." Moreover, the "called," have all "one hope" of their calling; and are all "justified and glorified,"—Rom. viii. 30, but these blessings do not rest upon *all who are baptized with water*; while they *invariably accompany* the Baptism with the Spirit.

The next, "One Lord," is a declaration that there is "One Lord;" one Saviour; one Spiritual Head of the Christian Church. This divine truth all baptized with the Spirit have ever acknowledged and believed; but many baptized into Christ's outward and visible Church have certainly not acknowledged Jesus Christ as their Lord.

The next, "one faith," is a statement that there is "one faith," held by all the "one body" of believers. This faith is the "Gift of God," the result of the Baptism with the

Holy Ghost. The Baptism with water was not instituted to give faith, but to be the *evidence* of faith; and it is certain that so far from its giving "one faith," many so baptized have *renounced* faith in Jesus altogether.

The context which *follows* the sentence, "One God and Father of all, who is above all, and through all, and in you all," certainly does not speak of all baptized with water into Christ's outward and visible Church; but of those who are "Born of God," or, "Begotten of God;" I. John v. 18, and in whom "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Having noticed that the words, "one baptism" in the passage of Scripture under consideration, cannot refer to the number of Baptisms in the Christian Church, but must relate to the unity or oneness of Baptism, and especially to the Baptism with the Spirit; it is now necessary to see whether St. Paul's Doctrine of "one baptism," agrees with the History of Baptism; that is, whether the Baptism with water is shown in the History to have been always "one baptism;" and the Baptism with the spirit always "one baptism." To ascertain this point, it will be necessary to trace the two Baptisms through the whole History of Baptism in the word of God.

First, in reference to the Baptism with water.

God sent John to baptize with water; and his Baptism was always a Baptism with water; and never the Baptism with the Holy Ghost. Multitudes were baptizeded of him, but all were baptized alike with water. Thus the Baptism of John was "one baptism."

Jesus baptized during His ministry on earth (though Jesus Himself baptized not, but his disciples.) This Baptism also was always one and the same; it constituted, like John's, discipleship; but like his, was not the Baptism with the Holy Ghost. Jesus did not baptize with the Holy Ghost until after His ascension, on the Day of Pentecost. Thus Jesus's Baptism through His disciples during His ministry on earth, was "one baptism."

When Jesus, after His resurrection, instituted the Christian Baptism with water, He constituted it the evidence of belief in His Gospel, and the sign of admission into His outward and visible Church; but He did not make it the Baptism with the Holy Ghost; nor a Baptism which *conveys* the *Gift* of the Holy Ghost. And in the History of Baptism in the Scriptures which is carried on for upwards of *twenty years* after its Institution, it has been seen that it was always administered as the

evidence of belief in the Gospel and *never* conveyed the Gift of the Spirit.

For instance ;—The first persons recorded as baptized “in the name of Jesus Christ” were the three thousand on the Day of Pentecost ; and their Baptism was the profession of belief in the Gospel ; and that which admitted them as members into Christ’s outward and visible Church ; but as shown in the remarks on the Day of Pentecost, they could not have received through the Baptism with water the Gift of the Spirit, which the Apostles had *just before received* direct from Jesus Himself, entirely independent of the Baptism with water.

The second Baptism recorded “in the name of the Lord Jesus,” is that of “Men and women of Samaria ;” but that they did not receive the Holy Ghost by being baptized with water, is evident from what is said after their Baptism, “For as yet he was fallen upon none of them ; only they were baptized in the name of the Lord Jesus.”

The next is Simon’s ; to whom Peter testified after his Baptism ; “Thou hast neither part nor lot in this matter for thy heart is not right in the sight of God,” which is conclusive evidence that the Baptism with water did not convey to him the Gift of the Spirit.

In the same chapter is the account of the

Eunuch baptized by Philip; but no intimation is given that any spiritual gift followed his Baptism.

Paul's Baptism is next recorded; and he was evidently made "a new creature," and thus, "Born of the Spirit," three days before he was baptized into Christ's outward and visible Church by Ananias.

Then comes the Baptism of Cornelius and his friends, the first Gentile converts; who were baptized with water, *because they had previously been baptized by Jesus with the Holy Ghost.*

Lydia's Baptism is the next in order; and she appears to have received grace on the preaching of St. Paul, and *before* "she was baptized, and her household," as it is said of her, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

The Jailer of Philippi, "he and all his," to whom the word of the Lord was spoken by Paul and Silas, and who were baptized "the same hour of the night," evidently believed before they were baptized.

The same may be said of the Baptism of "Crispus," and "many of the Corinthians," the result of Paul's preaching.

The last Baptism recorded is that of "about

twelve" men of Ephesus, who had been first baptized, "unto John's baptism," and then were "baptized in the name of the Lord Jesus;" but who did not receive the Holy Ghost until "Paul had laid his hands upon them."

Thus, like as John's Baptism was not the Baptism with the Holy Ghost; and did not convey the Gift of the Spirit; and our Lord's Baptism through His disciples during His ministry on earth, was not the Baptism with the Holy Ghost, and did not convey the Gift of the Spirit; so it is shown that the Christian Baptism with water during the space of *more than twenty years* from the time of its Institution, was not the Baptism with the Holy Ghost, and did not convey the Gift of the Spirit. And unquestionably, the record is given of its *oneness* or character during the first twenty years of the History of the Christian Church, to teach the Lord's people, both what it *was* during that period, and what it would *continue to be* throughout *all the future ages* of the Christian Church.

Of the *mode* or *manner* of baptizing in the Apostolic age, no account is given; the oneness, or uniformity of the *result* of Baptism being only shown; and this apparently is sufficient to prove that it is the act of Baptism itself,

and *not the way* by which it is administered which is of importance; the only important particular being, that it be administered “in the name of the Father, and of the Son, and of the Holy Ghost.”

Since the Apostolic time, different modes have been adopted by different Christian Churches in administering Baptism; some have baptized by sprinkling water, or by pouring water on the baptized; others by immersion; some have used on the occasion many ceremonies, and offered up many prayers; others, have made use of few ceremonies, and offered up few prayers; but however different the way of baptizing may have been, and may be in the present age, Baptism itself has ever remained one and the same—just what Jesus made it—nothing more—nothing less—man has never either increased or lessened Baptism—it always has been “one Baptism”—and always will be “one Baptism.”

It is highly proper that prayer should be offered up when Baptism is administered; and the Lord may graciously vouchsafe to hear and answer prayer, that the Baptism with the Holy Ghost may accompany or follow the Baptism with water; but that does not alter the rite itself, nor make the Baptism with water the Baptism with the Holy Ghost.

The oneness of the Baptism with the Holy Ghost remains to be considered.

When God promised, "I will pour out my Spirit upon all flesh;" He undoubtedly meant that He would pour out His Spirit upon all flesh alike; in other words, that each person among the "sons and daughters;" the "old and young men;" the "servants and handmaids," would all have the same Holy Spirit given unto them.

And when He said to John the Baptist of His beloved Son, "The same is he which baptizeth with the Holy Ghost," while He made known by those words that His promised gifts of the Spirit would be bestowed by Jesus baptizing with the Holy Ghost, He spake but of *one Baptism* with the Holy Ghost, and that not a Baptism with water.

And when John declared to the Jews, referring to Jesus, "I indeed have baptized you with water; but He shall baptize you with the Holy Ghost;" he spake but of *one Baptism* with the Holy Ghost; and that a Baptism distinct from his own.

And when Jesus, after His resurrection, promised His Apostles, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence;" while he marked the distinction between John's Baptism with

water, and His promised Baptism with the Holy Ghost; He spake but of *one Baptism* with the Holy Ghost.

And when on the Day of Pentecost, Jesus fulfilled his promise, and baptized the twelve Apostles with the Holy Ghost, He baptized them all alike; though He gave them, no doubt, different gifts; some speaking one language, and some another;—"the cloven tongues like as of fire, sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance;" it was "one baptism," and as had been previously clearly pointed out both by God the Father; by John the Baptist; and Jesus; not a Baptism with water.

And *such* as the Baptism with the Holy Ghost was on the Day of Pentecost, that is, a Baptism separate, and distinct from the Baptism with water; *such it continued to be* throughout the whole of the History of Baptism recorded in the Scriptures.

For instance :—

When, about a year after the Day of Pentecost, "Men and women of Samaria" "received the Holy Ghost," that is, were baptized by Jesus with the Holy Ghost; they had all

been baptized some time before, "in the name of the Lord Jesus."

And when, about eight years after the Day of Pentecost, Cornelius and his friends, the first Gentile converts, were baptized by Jesus with the Holy Ghost; it was upon the testimony of Peter, exactly as he and the other Apostles had been baptized with the Holy Ghost on the Day of Pentecost, and like their Baptism on that Day, entirely separate from the Baptism with water.

And lastly, about twenty-three years after the Day of Pentecost, when "about twelve" men of Ephesus were baptized by Jesus with the Holy Ghost, they had all been previously baptized both "Unto John's baptism," and, "In the name of the Lord Jesus."

Thus the Baptism with the Holy Ghost for upwards of twenty years of the History of the Christian Church, is shown to have been always a Baptism distinct and separate from the Baptism with water, and always "one baptism."

"When Jesus ascended up on high, he led captivity captive, and gave gifts unto men;" "And He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," Ephesians iv. 8, 11. These gifts were all the gifts of the Spirit,

which Jesus commenced bestowing on His Christian Church on the Day of Pentecost by baptizing His twelve Apostles with the Holy Ghost. And as he gave the Apostles and first Gentile Converts the Gift of the Spirit through the Baptism with the Holy Ghost, so also in the same way He gave the same Gift unto the prophets, evangelists, pastors, and teachers; for it should be borne in mind that the Baptism with the Holy Ghost, is the *only way revealed in the Scriptures*, through which Jesus bestows the Gift of the Spirit on any one.

The Apostles, prophets, evangelists, pastors, and teachers, had *different gifts* given to them; but they were all baptized with *one Baptism* of the Spirit; they were *all* baptized into Christ's Spiritual Body; and were *all* made members of God's Spiritual family; and *as such* they all stood upon a *perfect equality* before God.

Since the Apostolic time, in every age of the Christian Church, there have been "diversities of gifts;" some have received of the Lord a greater outpouring of the Spirit than He has vouchsafed to others; but the gifts of the Spirit, however small, or however great, have ever been given to man through, and by "*one Baptism*" of the same Holy Spirit—and the humblest Christian baptized with the Spirit into Jesus Christ, has ever stood upon a level, as *one in*

Christ, and as a *child of God*, with the most gifted of God's children — all God's children, without *any exceptions*, are "heirs of God and joint heirs with Christ," Rom. viii. 17. God has but *one* Spiritual family; and all His children are "Born again" of one and the same Spirit; and have all *one* and *the same Father*; as the Apostle adds immediately after the words "one baptism;" "One God and Father of all, who is above all, and through all, and in you all."

Thus it is manifest, that St. Paul's Doctrine of "one baptism," in the passage of Scripture which has been under review; while it cannot mean that there is but one Baptism in the Christian Church, is in perfect agreement with the History of Baptism in the word of God, in regard to the unity or oneness both of the Baptism with water, and the Baptism with the Holy Ghost.

COLOSSIANS II. 12.

“Buried with him in baptism.”

THE context which precedes, and that which follows this passage of Scripture prove, that those of whom the Apostle speaks as, “Buried with him in baptism,” “are complete in him,” verse 10—that is, in Jesus; and have “all” their “trespasses forgiven,”—verse 13.

Now, as those are *not* the results which arise from the Baptism which admits into Christ’s outward and visible Church; but *are* the results which *always follow* the Baptism which admits into Christ’s Spiritual Church, or into Divine Union with the Saviour; therefore, the Baptism which the Apostle here mentions, must be the Baptism with the Spirit. The passage closely corresponds with that to the Romans which has been already enlarged upon.

TITUS III. 3-6.

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.”

THIS is another portion of the word of God in which the word Baptism does not occur; but as it is supposed by some that the word “washing” refers to the water used at Baptism, it is necessary to examine the passage.

The chief reason assigned for considering that the word “washing,” refers to the water used at Baptism is, that the Greek word *λουτροῦ*, translated, “washing,” means also, a laver; a vessel to wash in; a bath; and therefore that the word refers to the Baptismal Font, and consequently to Baptism.

Now, although the original word has those several meanings, as well as "washing," it does not mean a laver; a vessel to wash in; a bath for *religious purposes*, but for *any purpose* whatsoever; and therefore the conclusion drawn from that circumstance, fails altogether in proving that the word "washing" refers to the water used at Baptism.

Moreover, it is very doubtful whether there were any Baptismal Fonts at the time St. Paul wrote this passage, to which he *could* allude, that is, whether there were any particular vessels set apart at that time for Baptism. If there were such at that period, it is obvious that there were not any at the formation of the Christian Church; for there could have been no Baptismal Font from whence the three thousand were baptized on the Day of Pentecost; nor one in the house of the Roman soldier Cornelius, from whence he and his friends were baptized; nor one in the prison at Philippi, from whence the Jailor, "he and all his," were baptized; nor one in the desert, when Philip baptized the Eunuch; nor again, one in the house of Judas, from whence Paul himself, the writer of this passage, was baptized.

Hence for the reasons stated, the fact that the original word translated "washing," means

also a laver ; a vessel to wash in ; a bath ; no proof whatever is conveyed thereby that St. Paul alluded to the Baptismal Font in using the word. Weak certainly is the conclusion which some have been led to draw from the circumstance, that the Baptismal Font is the *laver of regeneration*.

The Apostle made use of the same word in the dative case, translated "washing," in writing to the Ephesians, chap v. 26. "That he might sanctify and cleanse it with the washing of water by the word ;" but in this passage also, no reference, most obviously, could have been made to the Baptismal Font, as the Apostle is describing how Jesus sanctifies and cleanses His Church, "by the word ;" that is, by the written, spoken, or preached *word*, in accordance with the Saviour's prayer, "Sanctify them through thy truth, thy word is truth."

In taking a general view of this passage of Scripture from Titus, it will be seen that it points out most clearly the important fact that we are saved, "not by works of righteousness which we have done," but by the "mercy" of God.

The Apostle commences the subject by saying, "For we ourselves also were sometimes foolish,

disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another;" this is his description of man in his unregenerated, unrenewed state; and it is of importance to notice that the Apostle is not here speaking of man in his state of innocence; of infants; such as Jesus took up in His arms, and said, "of such is the kingdom of heaven;" but of man old enough to be capable of sinning; of himself, and others of God's people, who were, "sometimes," guilty of the sins he describes.

He uses similar language in writing to the Ephesians; "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Ephes. ii. 3.

Then the Apostle goes on to say, "But after that the kindness and love of God our Saviour toward man appeared." This passage corresponds also with the words which follow the quotation just before taken from the Ephesians; "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," &c., &c. Thus showing in both passages, that our salvation originates solely from the love of God towards us.

Having thus referred our salvation entirely to the love of God as the first moving cause, the Apostle proceeds to state two things,—

First,—How the Lord does *not* save us.

Secondly,—How He *does* save us.—

First,—the Lord does not save us “by works of righteousness which we have done.” By works of righteousness, are evidently meant, religious works; or works connected with religious *acts* or *observances*. And here Baptism as a work of righteousness is *excluded* with all other religious works, as that which saves; for our Saviour distinctly spoke of the Baptism with water as a *work* of *righteousness* when He went to be baptized of John, for when “John forbad him, saying, I have need to be baptized of thee,” He said, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness;” or, all righteous acts; or, religious observances; meaning, unquestionably, the *act of being baptized*. Thus we have the authority of Jesus Himself in saying that Baptism *is a work of righteousness*; and it is worthy of observation that St. Paul uses the same Greek word translated, “righteousness” in this passage, as our Lord used when speaking to John of Baptism.

Further, Baptism with water is a work “which *we have done*;” it is an ordinance instituted by Jesus, and salvation is promised on its perfor-

mance, when it is accompanied or followed with belief in the Gospel; but man does it, or does it not at his pleasure;—this is manifest by some professing Christians refusing to be baptized.

Having thus briefly considered how the Lord does *not* save us, let us notice the Apostle's second declaration, namely, how the Lord *does* save us—and this he states to be, "According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."

First,—it is "according to his *mercy*;" now the word "mercy," is here placed by the Apostle in direct opposition to "works of righteousness which we have done"—"*Not* by works of righteousness;" *but*—"according to his mercy"—"works of righteousness," are not mercy—Baptism with water, *being a work of righteousness*, is *not* mercy—and *therefore* it is not by the Baptism with water which we have done, that the Lord saves us. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

St. Paul then makes known *how* God's "mercy" is exercised, or carried out, in saving us—namely,—"by the washing of regeneration, and renewing of the Holy Ghost." Now, as the Lord does not save us by works of righteousness

which we have done ;” and the Baptism with water *is* a work of righteousness ; and is *not* “mercy ;”—therefore, “the washing of regeneration, and renewing of the Holy Ghost,” by which the Lord *does* save us, cannot be the Christian Baptism with water.

The word, “regeneration,” is only found in one other passage in Scripture, Matt. xix. 28—where Jesus speaks of the time when He will regenerate, or, “Create new heavens and a new earth ;” Isa. lxv. 17, or, as He says in the Book of the Revelation of St. John, “Behold, I make all things new.”—*Here* it refers, not to the regeneration of the world, but to the regeneration of man ; to his being regenerated, or, “Born again,” and thus made “a new creature.”

The word agrees with, and has the same meaning as, “Born again,”—in John iii. 3 ; and as those words involve, or comprehend, as has been shown, “Born of water and of the Spirit,” John iii. 5 ; so the word regeneration in this passage, involves or comprehends, “the washing,” “and renewing of the Holy Ghost ;” “Born of water,” corresponding with “the washing ;” “and of the Spirit,” corresponding with “renewing of the Holy Ghost.”

It is not to be understood that the words, “the washing of regeneration,” mean, that the

washing *is* regeneration, or that it *produces* regeneration; but that it is the *result* of regeneration. When we speak of the washing of the sea, we do not mean that the washing is the sea, or that it makes the sea, but that the sea *being made*, washes.

So, when the Lord exercises His mercy by regenerating us with the Holy Ghost, the *result* of that regeneration is, that we are *both washed and renewed* by the Holy Ghost; there being, “the washing of regeneration” by the Holy Ghost, and, “renewing of the Holy Ghost;” both being *inseparably connected with régénération*; and both being absolutely necessary for salvation.

Most clearly is it revealed in the word of God, that to enter the Kingdom of Heaven we must be *fitted* for that holy place; that we must be washed, cleansed, sanctified, to partake of the Saviour’s glory; “If I wash thee not thou hast no part with me,” said Jesus. Holiness is absolutely necessary to behold the Holy One; for without it “no man shall see the Lord.” There is an Highway to Heaven, but it is, “The way of holiness, the unclean shall not pass over it,” Isa. xxxv. 8. There is a Holy City, the New Jerusalem, but, “There shall in no wise

enter into it any thing that defileth.”—Rev. xxi. 27.

When the Lord in His mercy regenerates us by His Holy Spirit, one of the first acts of the Spirit is, to convince of sin; and while we are conscious that we have been changed,—that we have been made “a new creature,”—that we have been “Born again:” we are also made aware that we are sinful to a degree of which, before, we were quite ignorant; we find, “the flesh lusting against the Spirit, and the Spirit against the flesh;” and Satan at times coming in like a flood, and stirring up such inbred corruptions, that we almost tremble for the result; knowing that the word of God has declared, “If ye live after the flesh ye shall die,”—Rom. viii. 13. Then it is, that we feel the need of “the washing of regeneration;” the need, not only of being *renewed*, but *also*, of being *washed*, cleansed, sanctified; and our prayer goes up to God, not so much for renewing, as for *cleansing*; our cry is, Lord, cleanse Thou me:—Lord, wash me:—Lord, sanctify me:—Lord, cleanse Thou me from secret sins:—Lord, raise up a standard against the enemy of souls when he comes in like a flood. While resting on the blood of Christ as the full, and only atonement for sin; we are at the same time

convinced that to be saved, we must both *cease* from sin and be *cleansed* from sin; and we pray that it may be so;—and the Lord hears our prayer and answers it, for the promise is, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Thus, by our *own experience*, do we prove the truth of the passage of Scripture under review, that the Lord saves us, “by the washing of regeneration, and renewing of the Holy Ghost.”

“Which he shed on us abundantly through Jesus Christ our Saviour.”

The shedding here spoken of, is not the shedding of water, but God the Father’s shedding, or baptizing His people through Jesus, with the Holy Ghost. It corresponds with Peter’s declaration on the Day of Pentecost, in reference to the Baptism of himself, and of the other Apostles by Jesus, with the Holy Ghost, “He hath shed forth this, which ye now see and hear.”

God, from the fall of man, has saved all whom He has chosen in Christ before the foundation of the world, by “the washing of regeneration, and renewing of the Holy Ghost;” Abel, Enoch, Noah, Abraham, and other holy men were undoubtedly thus saved. But God had promised that he would pour out His Spirit upon “*all*

flesh;" that is, upon individuals and members of families of all nations and peoples of the earth—"upon sons and daughters, old and young men, servants and handmaids;" and from the Day of Pentecost He has been graciously fulfilling that promise by pouring out His Spirit upon "all flesh," or by shedding the Holy Ghost upon "all flesh," through Jesus Christ our Saviour "abundantly." And this abundant pouring out of the Spirit; this abundant shedding of the Holy Ghost through Jesus Christ our Saviour, has been named by God the Father, by Jesus, by John the Baptist, and by Peter, the Baptism with the Holy Ghost;—and consequently all, upon whom the promised Gift of the Spirit has been thus poured out; all, upon whom the Holy Ghost has been thus shed abundantly, through Jesus Christ our Saviour; have been Baptized with the Holy Ghost.

Thus it is clear that the passage of Scripture now under consideration, relates neither to the Baptismal Font, nor to the Baptism with water, but to the Baptism with the Holy Ghost; and this is the *baptismal regeneration* of which the Apostle writes; namely, man regenerated, washed, and saved by being baptized by Jesus Christ our Saviour with the Holy Ghost.

There can be no doubt, that it is in accor-

dance with our fallen nature to attribute the salvation of man to works, rather than to the mercy of God. Nevertheless it is strange, that a passage of Scripture, which was unquestionably written to teach that we are saved, "not by works of righteousness which we have done;" but by the mercy of God; should be brought forward to prove the very opposite; namely, that we *are* saved by a work of righteousness which we have done; that is, by our having been baptized with water into Christ's outward and visible Church.

The great error obviously has been, that in this case, as in other passages in the word of God; the Baptism with the Holy Ghost has been overlooked; or mistaken for the Baptism with water.

HEBREWS VI. 2.

“The doctrine of baptisms.”

THIS portion of Scripture is a part of “the principles of the doctrine of Christ,” spoken of by the Apostle in the first verse of this same chapter.

Five important particulars may be gathered from this part of the word of God.

First,—it is a proof, that there is “the doctrine of baptisms,” in the Christian Church.

Secondly,—it is a proof, that as there is “the doctrine of baptisms” in the Christian Church; there must be more than one Baptism in the Christian Church.

Thirdly,—it is a proof, that as there are but two Baptisms recorded in the Christian Church, namely, the Baptism with the Holy Ghost; and the Baptism with water; the Apostle must refer to those two Baptisms.

Fourthly,—it is a proof, that the Apostle called the Gift of the Spirit, as God the

Father ; John the Baptist ; and Jesus called that Gift ; namely, a Baptism.

Fifthly,—it is a proof, taken in connection with the context which precedes, and that which follows it, that the Apostle had made “the doctrine of baptisms,” a part of his teaching, and that he considered those to whom he wrote were sufficiently acquainted with the subject.

1 PETER III. 21, 22.

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

THIS is the last passage on Baptism in the New Testament, St. Peter being, with the exception of St. Paul, the only one of the Apostles who has written in the Epistles on the subject; and he only in this single instance. This circumstance is very remarkable, and it would have been much more so, if it could be supposed that the Apostles knew that the Baptism with water was the New Birth; and that it admitted those so baptized into Christ's spiritual Church, as well as into His outward and visible Church.

Three of the Apostles, namely, James, Peter, and John, speak of the being “Born again,” but not in connection with Baptism; which it

may be useful to notice, before examining the passage on Baptism yet to be considered.

St. James writes, "Of his own will begat he us with the word of truth,"—James i. 18.—and by these words he refers to the being "Born again," but he does not connect it in the least possible manner with the Christian Baptism; but speaks of it as the Lord's begetting His people, "Of his own will" "with the word of truth;" or with, or by the preached word; as is shown by what he afterwards says in application, "Wherefore my beloved brethren let every man be swift to hear;" and again, "But be ye doers of the word and not hearers only."

St. Peter, in his first Epistle, before that portion of it where he speaks of Baptism, mentions the New Birth in the following words, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever,"—1 Peter i. 23. But like St. James he does not connect it in the most distant manner with the Christian Baptism, but speaks of it as arising from "the word of God," as St. James does.

St. John, the writer of the Gospel which bears his name, speaks of the New Birth in his first Epistle, nine times; six times as "Born of God;" once, as "Born of him;" once, as

“Begotten of him ;” and once, as “Begotten of God ;” but like St. James, and St. Peter, he does not connect it in any way with Baptism. And this is the more remarkable, as he is the recorder of our Lord’s discourse with Nicodemus, and the words he makes use of, “Born of God,” and “Begotten of God,” correspond most closely with our Lord’s words “Born again,” or, “from above,” as in the margin.

These several facts are important, for they amount to this :—

Two Apostles, St. James and St. Peter, speak of the New Birth, or of the being “Born again” having taken place from the instrumentality of the “word of God,” without making any reference whatever to the Baptism with water as the *means* or *cause* thereof.

St. John, full as his mind evidently was of the subject of being “Born again,” as is shown by his naming it so often, and also by his various remarks on the blessed and holy results of being “Born of God ;”—see chap. iii. 1, 3, and 9—still makes no mention of Baptism as the *instrument*, or *cause* of *regeneration*, but ascribes this change of heart solely to the sovereign will and act of God, “Born of God”—“Begotten of God ;” just as his statement is in his Gospel of those who

“become the sons of God;” “which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,”—John i. 12, 13.

St. Jude does not refer either to the being “Born again,” or to Baptism.

Now these four Apostles must undoubtedly have known whether our Lord in His discourse with Nicodemus did, or did not, speak by anticipation of the Christian Baptism; and consequently, whether the Baptism with water was, or was not, the being “Born again.” If they knew that our Lord did mean the Christian Baptism when he said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” and thereby taught that after He had instituted the Baptism, “in the name of the Father, and of the Son, and of the Holy Ghost,” all so baptized would be “Born again,” and thus “enter into the kingdom of God,” it is scarcely possible to believe, but that the Holy Spirit would have led one of them at least, if not all, to state that such a blessed result arose from Baptism; both for the comfort of those who had already been baptized, and also, for the comfort of the many millions, who in after ages, would be by Baptism admitted into Christ’s outward and visible Church.

But we look in vain throughout the whole of their Epistles for any such statement; and the conclusion to be drawn from this circumstance is obvious. They all evidently knew that Jesus, when He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," did not speak by anticipation of the Christian Baptism which He instituted after His resurrection. And they knew that the Christian Baptism with water was not regeneration, or New Birth; and that it did not convey regeneration or New Birth; and therefore they did not state that the Baptism with water was the being "Born again."

Indeed, from their entire silence on the subject, it is more than probable that it never entered into their hearts, to consider the Baptism with water to be more than the outward profession of belief in the Gospel, having the promise of salvation annexed to its performance when it is accompanied or followed by belief in the Gospel; as Jesus had not made it more when he said to them, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In proceeding now to the examination of the

passage in which St. Peter mentions Baptism, it is necessary to notice in the first place, that he does not speak of it as the being "Born again," but as that which, as a figure, *saves*. "The like figure whereunto even baptism doth also now save us."

The "like figure" refers, either to what is said in the preceding verse, of the ark, or of water. Noah and his family were certainly saved *in* the ark—this is stated by the Apostle in the words, "wherein," or, in which "few, that is, eight souls were saved;" but then he adds, "by water." The teaching of which appears to be, that the "eight souls" were *actually* saved in the ark, but *figuratively* "by water."

Assuming this to be the meaning of the passage, then the "like figure" of which the Apostle speaks, must be water, or the Baptism with water.

The Apostle then proceeds to explain two things:—

First,—How Baptism as a figure, does not save.

Secondly,—How, as a figure, it does save.

First,—How Baptism as a figure, does not save.

"Not the putting away of the filth of the flesh."

Water used at Baptism is a figure of washing and cleansing the soul, and of the necessity of the person baptized being washed and cleansed ; but it is only a figure ; for nothing scarcely is more perceptible, more capable of proof, more undeniable ; than, that the Baptism with water does not put away the filth of the flesh, and make men holy. Thousands, and tens of thousands, who have been baptized with water having lived and died, wallowing as it were, in the filth of the flesh. And as the Baptism with water has not evidently put away the filth of the flesh of *some* who have been baptized with water ; it consequently has not put away the filth of the flesh of *any* who have been baptized with water ; for there is but “one baptism,” and its effects are always the same. Hence the Baptism with water cannot, and therefore does not, as a figure, save by “putting away of the filth of the flesh.”

The Apostle having declared how Baptism, as a figure, does not save, then states ;

Secondly,—How, as a figure, it does save ;—

“But the answer of a good conscience toward God, by the resurrection of Jesus Christ : who is gone into heaven, and is on the right hand of God ; angels and authorities and powers being made subject unto him.”

The resurrection of Jesus Christ is the great proof that our Lord by His life, sufferings, and death, fully satisfied the Divine justice for the sins of his people; and that by "One offering he hath perfected for ever them that are sanctified." "If Christ be not risen," saith St. Paul, "then is our preaching vain, and your faith is also vain;" but Christ is risen; and is moreover, "Gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Baptism is the sign, or testimony established by Jesus, of faith in a crucified, risen, and glorified Saviour. It has also the gracious promise connected with it, that, "he that believeth and is baptized shall be saved;" and the believer by being baptized, has "the answer of a good conscience toward God," that he has thereby testified that his hope of being saved, rests solely upon Jesus the Eternal Son of God; who having died for his sins, God has raised from the dead, and placed at His own right hand, "Angels and authorities and powers being made subject unto him."

Thus the Baptism with water, being the evidence or testimony of faith in the Lord Jesus Christ; and having the promise of salvation annexed to its performance, when it is accompanied or followed with belief in the

Gospel, is a *figure* whereby the *believer* is saved.

But when Baptism is neither accompanied nor followed by belief in the Gospel; that is, when it stands *alone* and is not joined with belief in the Gospel; then, as it has not the promise of salvation annexed to its performance when it is *not* joined with belief in the Gospel, it does not as a figure, or figuratively, save; for it should be noticed that St. Peter's figure of being saved by water, evidently does not refer to the *multitude* of the Antediluvians having been saved, in a figure, by water, as they certainly were destroyed by water; but is limited to the *eight souls* having been, in a figure, saved by water. The Apostle's statement is distinct on that point, "Wherein few, that is, eight souls were saved by water." The figure of being saved by water, therefore, does not apply to the multitude of the Antediluvians who were *lost*, but to the *few* who were saved; and consequently, the *application of the figure by the Apostle*, "The like figure whereunto even baptism doth also now save us," does not apply to the multitude of baptized Christians who are *lost*, but to the few who are *saved*.

CONCLUSION.

IN bringing his work on Baptism to a close, the Author is desirous of directing especial attention to three important particulars noticed therein.

First,—that there are two Baptisms in the Christian Church; namely, the Baptism with the Holy Ghost; and the Baptism with water, “in the name of the Father, and of the Son, and of the Holy Ghost.”

Secondly,—that Jesus “baptizeth with the Holy Ghost,” uniting those so baptized by Him, spiritually to Himself, or to his spiritual Church, and giving to them the Gift of the Spirit.

Thirdly,—that the Baptism with water, “in the name of the Father, and of the Son, and of the Holy Ghost,” was instituted by Jesus to be the evidence or testimony of belief in His Gospel, and the sign of admission into His outward and visible Church; but was not instituted by Him to unite those so baptized,

spiritually to Himself, or to His spiritual Church ; nor to convey to them the Gift of the Spirit.

There are many points, as stated, connected with those three particulars, but they contain *the substance of the whole work*; and the Author appeals with confidence to the word of God as teaching them.



