**“Baptism—It’s Significance” The Present Truth 8, 14.**

E. J. Waggoner

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matthew 28:19. {PTUK July 14, 1892, p. 216.1}

“And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:15, 16. {PTUK July 14, 1892, p. 216.2}

In these two texts we have the importance of baptism sufficiently set forth. Let us learn from the Scriptures what it signifies, and in so doing we shall show its nature and the necessity for it. {PTUK July 14, 1892, p. 216.3}

That baptism does not consist merely in an outward form is indicated in 1 Corinthians 12:13: “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.” It is true here as elsewhere that “the body is of Christ;” and that this is the body into which we are baptized, is positively stated in Galatians 3:27, where we read, “For as many of you as have been baptized into Christ have put on Christ.” Thus we are taught that baptism is that by which we become Christ’s, and heirs according to the promise. It is that by which we get into Christ, who is the Door of salvation. Being baptized into His body is being joined to His church, for the church is the body of Christ. See Ephesians 1:22, 23; Colossians 1:18. And since it is by His Spirit that this union is effected, it is evident that baptism is something more than a mere form, and that only those are members of the true church of Christ who have the Spirit of Christ. See Romans 8:9. This must not by any means be understood as depreciating literal baptism or union with the visible church. We only wish to emphasize the fact that the simple *form* is not all. {PTUK July 14, 1892, p. 216.4}

Since it is by baptism that we become united to Christ,-“put on Christ,”-a very important question is, At what point do we come into contact with Christ? That is, At what stage in the ministry of Christ do we become united to Him? The answer to this gives the key to the entire subject of baptism. This question is answered in Romans 6:3, 4, as follows:- {PTUK July 14, 1892, p. 216.5}

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” {PTUK July 14, 1892, p. 216.6}

The death of Christ, then, is that by which we become united to Him. Baptism signifies the death and resurrection of Christ. But it signifies more than a simple recognition of that fact. It signifies our acceptance of that sacrifice, and that we actually share His death and resurrection. If we ever are glorified with Christ, we must suffer with Him. Romans 8:17. We must share the fellowship of His sufferings, being made conformable to His death, and must also know the power of His resurrection. Philippians 3:10. Let us trace the course of this great transaction. {PTUK July 14, 1892, p. 216.7}

“All have sinned, and come short of the glory of God.” Romans 3:23. Because all have sinned, judgment has come upon all men to condemnation. This condemnation is to death, for the wages of sin is death. See Romans 5:12, 18; 6:23. Every man that does not believe in Christ is condemned already. John 3:18. Sentence of death has already gone forth upon us, and our life is forfeited. In yielding to Satan, we have sold ourselves to him, and have received nothing in exchange. The Scripture says, “Ye have sold yourselves for naught.” Isaiah 52:3. Therefore we really have no life. This life that men live does not belong to them; they have given it, with themselves, into the power of Satan. And because sinners are condemned to death,-have forfeited their life,-the Scripture says that “he that believeth not the Son shall not see life.” John 3:36. He never has any life of his own. {PTUK July 14, 1892, p. 216.8}

But the same scripture that says, “Ye have sold yourselves for naught,” says also, “Ye shall be redeemed without money.” Christ is the Redeemer. And because “the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage.” Hebrews 2:14, 15. Christ came to seek and to save that which was lost. He came to give life to those who had forfeited their life to Satan. He, the stronger than the strong, came and entered into the prison-house of Satan, that He might redeem His captives. {PTUK July 14, 1892, p. 216.9}

“Ye shall be redeemed without money.” “Knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1:18, 19, Revised Version. Money could not purchase a single life. Life must be given for life; and the only life that could redeem a forfeited life is the life of Christ. He could buy us back only by giving His life for ours. That means that He gave His life to us, if we accept Him. He has life in Himself. He could lay down His life and take it again. When he lay in the grave, “it was not possible that He should be holden of it.” Acts 2:24. Herein He differed from man. If man should give up his life in payment of the forfeit, he would have nothing left. But Christ, whose life is of greater worth than that of all created beings, can give up His life and still have as much life left. Having paid the forfeit, He can give life to us in place of ours. If we accept His life, we are sure of life, no matter what becomes of this life. {PTUK July 14, 1892, p. 216.10}

But in order to get His life, which is proof against the power of Satan, we must acknowledge that our life is lost, and that there is no righteousness in us, with which to give anything toward its redemption. Knowing that this life is not ours anyway, we must be willing to surrender it into the hands of Christ, in order that we may receive His life in exchange. This is most reasonable. It is a question of whether we will give our life to Satan, and get nothing in exchange, or to Christ, and get His life instead. It would seem as though everybody ought to decide without a moment’s hesitation; yet it is a struggle for everyone to give up this forfeited life for Christ’s. It is not pleasant to die, and they would fain put it off as long as possible, or even persuade themselves that they will not have to give up life at all. The reason for this is that giving up this life means giving up all that pertains to it. All that is of self must go with the life. Says the apostle Paul: “They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.” Galatians 5:24, Revised Version. {PTUK July 14, 1892, p. 216.11}

But at last the surrender is made. We give ourselves to the Lord, and take Him instead. How do we get Him? We cannot tell anything about the process; we only know that it is by faith. “Ye are all the children of God by faith in Christ Jesus.” Galatians 3:26. Christ dwells in the heart by faith. See Ephesians 3:17. All that there is to do on our part is to give up, to yield ourselves fully to the Lord, desiring that His ways shall take the place of our ways, and believing that He will give Himself to us, according to His promise. Then we are buried with Him by baptism into his death, thus signifying the putting off of the old life, the crucifying of the old man, and the taking of Christ’s life, in whom we rise to walk in newness of life. {PTUK July 14, 1892, p. 216.12}

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Colossians 3:1-3. {PTUK July 14, 1892, p. 216.13}

“But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.” 1 Corinthians 15:10. {PTUK July 14, 1892, p. 216.14}

“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Romans 6:6. {PTUK July 14, 1892, p. 217.1}

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” Ephesians 4:22-24. {PTUK July 14, 1892, p. 217.2}

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. {PTUK July 14, 1892, p. 217.3}

Do not these scriptures state as plainly as can be that in becoming Christ’s we take His life in exchange for ours? It is not simply that Christ gave His life to purchase us, but that He gives His life *to us*; our life has been forfeited, and we are virtually dead,-dead in trespasses and sins, and He gives His life to us that we may actually have life. Henceforth, then, it is to be the life of Christ that meets the temptations of Satan, and labours to do the Father’s will. But Jesus Christ is the same yesterday, to-day, and forever; therefore the life which is given to us will present the same characteristics that the life of Christ presented when He was on the earth in person; His life in us must be as strong to do and to resist as it was when He lived in Judea. {PTUK July 14, 1892, p. 217.4}

How can we live this life?-Just as we received it-by faith. Read carefully and remember the following texts:- {PTUK July 14, 1892, p. 217.5}

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Colossians 3:1. {PTUK July 14, 1892, p. 217.6}

“Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Romans 6:8-11. {PTUK July 14, 1892, p. 217.7}

“I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. {PTUK July 14, 1892, p. 217.8}

“For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.” Colossians 2:9-12. {PTUK July 14, 1892, p. 217.9}

This is the order of the new life: Having accepted Christ’s life, we remember that the future life is to be His, not ours. Then the same spirit of self-renunciation that led us to accept Christ must be ever present with us to lead us to hold Him. We must pray not only for a clean heart to be created in us, but also for a steadfast spirit to be renewed within us. And how do we hold Him?-Just the same as we accepted Him and were raised with Him; through faith in the working of God, who raised Him from the dead. That is, with an intense longing that his life shall be manifest in ours, we lay hold of it through our faith in the power that raised Christ from the dead. We know that the same power that raised Jesus from the dead can quicken us, for that is why Christ was raised from the dead. He “was delivered for our offenses, and was raised again for our justification. {PTUK July 14, 1892, p. 217.10}

This is that which Paul means when he expresses the desire, “that I may know Him, and the power of His resurrection.” Philippians 3:10. It is what He wishes for us when He prays, “that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead.” Ephesians 1:18-20. {PTUK July 14, 1892, p. 217.11}

There can be no greater exhibition of power than that which is required to raise the dead. It is creative power. And this is the power which is given to us in Christ, the acceptance of which we acknowledge when we are buried with Him by baptism into His death, and are raised in Him. How true it is that “His divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter 1:3. And it is the manifestation of the power of Christ’s life in our lives that gives us a sure hope of eternal life with Him. For says the apostle:- {PTUK July 14, 1892, p. 217.12}

“Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-5. {PTUK July 14, 1892, p. 217.13}

We have not devoted any space to the discussion of “the mode of baptism.” We see no need for any such discussion. Baptism is a burial. It is an expressive symbol of the complete hiding of self in Christ. There is certainly no need of discussing the “mode” of baptism with one who is not a fit subject for the ordinance; what he wants is to be shown his need of Christ; and when one has come to the point where he is wholly submissive to the will of Christ, when he fully surrenders to Him, then there is no necessity for any such discussion. He will gladly accept Christ in the divinely-appointed way. May God grant that all who read may know, not simply the fact, but the power of Christ’s resurrection. {PTUK July 14, 1892, p. 217.14}

“Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” E. J. W. {PTUK July 14, 1892, p. 217.15}

**“Life in Christ” The Present Truth 8, 15.**

E. J. Waggoner

“For if, when we were enemies, we were reconciled to God by the death of His Son, *much more*, being reconciled, we shall be saved by His life.” Many act and talk as if Christ was dead, and irrecoverably dead. Yes, He died; but He rose again, and lives forevermore. Christ is not in Joseph’s new tomb. We have a risen Saviour. What does the death of Christ do for us?-Reconciles us to God. He died, the just for the unjust, that he might bring us to God. Now mark! It is the *death* of Christ that brings us to God; what is it that keeps us there?-It is the life of Christ. We are saved by His life. Now hold these words in your minds: “Being reconciled, we shall be saved by His life.” {PTUK July 28, 1892, p. 232.1}

Why was the life of Christ given? “God so loved the world, that he gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Then Christ gave His life that we might have life. Where is that life? And where can we get it? In John 1:4 we read, “In Him was life; and the life was the light of men.” He alone has life, and He gives that life to as many as will accept it. John 17:2. Then Christ has the life, and He is the only one who has it, and He is willing to give it to us. Now what is that life? Verse 3: “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” Has a person who *knows* Christ eternal life?-That is what the Word of God says. {PTUK July 28, 1892, p. 232.2}

Again He says in John 3:36: “He that believeth on the Son hath everlasting life.” These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. “We *know* that we have *passed* from *death* unto *life*, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.” {PTUK July 28, 1892, p. 232.3}

Says one, “We know that we will get eternal life by and by.” Yes, that is true, but there is something better than that; we get it *now*. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men-brothers-to all appearances they are alike. But one is a Christian, and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from *death*-the state in which the other one is-to life. He has something that the other has not got, and that something is *eternal life*. The words, “No *murderer* hath eternal life abiding in him,” would mean nothing if nobody else had eternal life abiding in Him. {PTUK July 28, 1892, p. 232.4}

“He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; *because he believeth not the record that God gave of His Son*.” 1 John 5:10. God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of His Son. What, then, must we believe in order to clear ourselves of that charge,-of not believing this record and thus making God a liar? The next verse explains it: “*And this is the record, that God hath given to us eternal life, and this life is in His Son*.” {PTUK July 28, 1892, p. 232.5}

We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God, we have eternal life. By our faith in the word of God we bring Christ into our hearts. {PTUK July 28, 1892, p. 232.6}

When Jesus went to Bethany, He said to Martha, “I am the resurrection and the life.” We have already read about passing from death unto life; how was that done?-Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know Him and the “*power of His resurrection*.” What is the power of that resurrection? In Ephesians 2:4, 5, 6, and 7 we read: “But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us [made us alive] together with Christ (by grace ye are saved).” {PTUK July 28, 1892, p. 232.7}

Notice, He *hath* done this, and He “hath raised us up together, and made us sit together in heavenly places in Christ Jesus. We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have, the life of Christ to-day; for when He comes, He will change our vile bodies by the same power by which He *has* changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when He comes, the glory will be revealed. He was Christ when He was here upon earth, although He did not have a retinue of angels and glory visible about Him. He was Christ when He was the Man of Sorrows. Then, when He ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and when He comes and changes these bodies, then the glory will be revealed. {PTUK July 28, 1892, p. 232.8}

In Hebrews 5:2 we learn that the work of the high priest was to be one of compassion. “Wherefore in all things it behoved Him [Christ] to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” Hebrews 2:17. What is done by the compassion of Christ?-Strength is given to us. What benefit is the compassion of Christ to us?-He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest is for one thing-to deliver us from sin. What is the power of Christ’s priesthood?-He is made priest, “not after the law of a carnal commandment, but after the power of an *endless life*.” That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in Him. {PTUK July 28, 1892, p. 232.9}

No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. But God raised Him up, “having loosed the pains of death; because it was not possible that he should be holden of it.” He had power in His life that defied death. He laid down, and took death upon Himself, that He might show His power over death. He defied death, He entered right into the realms of death-the grave-to show that He had power over it. Christ laid down His life; and when the time came for Him to do so, He took it up again. Why was it that death could not hold Him?-Because He was sinless. Sin had spent all its force on Him, and had not marred Him in the least. It had not made a single blot upon His character. His was a sinless life, and therefore the grave could have no power over Him. It is that same life which we have when we believe on the Son of God. Give your sins to the Lord, and take that sinless life in their place. {PTUK July 28, 1892, p. 232.10}

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have His life abiding in us. But in that life He gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, He has no power, for we have the life of Christ, and that in us wards Him off every time. Oh, the glory of the thought, that there is life in Christ, and that we may have it! {PTUK July 28, 1892, p. 232.11}

The just shall live by faith, because Christ lives in them. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” E. J. W. {PTUK July 28, 1892, p. 232.12}