

## GOD ANSWERS YOUR QUESTIONS

c. Regeneration. “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.” Titus 3: 5.

“As Christ entered upon a new life at His resurrection, so the new life of the Christian properly commences at baptism.” - “Biblical Institutes,” page 289.

13. What is the only form of baptism which can truly symbolize this radical spiritual change)

“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.” Acts 8:38.

John Wesley comments on Romans 6:4 as follows: “Buried with Him, alluding to the ancient practice of baptizing by immersion.” - “Explanatory Notes upon the New Testament!”

John Calvin taught: “The very word ‘baptize’ however, signifies to immerse; and it is certain that immersion was the practice of the ancient church.” - “Institutes of the Christian Religion!”

Martin Luther wrote: “Baptism is a Greek word; in Latin it can be translated immersion, as when we plunge something into water that it may be completely covered with water.” - Baptist Encyclopedia, article, “Baptism.”

“For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word ‘baptize’ - that those who were baptized were plunged, submerged, immersed, into the water.” -Dean A. P. Stanley in “Christian Institutions.”

14. Where was John accustomed to baptize his converts?

“And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of- Jordan, confessing their sins.” Mark 1:5.

15. Why did he particularly like the district of Aenon?

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

16. By what is the symbolic act of baptism made efficacious?

a. Christ’s resurrection power. “The like figure whereunto even baptism does 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.” 1 Peter 3: 21.

b. The believer’s faith in Him. “Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who has raised Him from the dead.” Colossians 2: 12.

17. How will the transformation symbolized by baptism be manifest in the life of the baptized believer?

“That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” Romans 6: 4, 5.

“The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ’s death, and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God’s signature, that he is a subject of Christ’s kingdom, a partaker of the divine nature. He is to surrender to God all that he has, employing all his gifts to His name’s glory.” - E. G. White.

18. In view of its spiritual significance, how important is baptism?

“He that believes and is baptized shall be saved.” Mark 16: 16.

19. Without the experience which baptism symbolizes, what must be our fate?

“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.” John 3: 5.

### A Lesson In Humility

1. WHAT sinful feelings possessed the hearts of the disciples as they sat at the last Passover supper?

“And there was also a strife among them, which of them should be accounted the greatest.” Luke 22: 24.

2. Reading their thoughts, what silent lesson did Jesus begin to teach them?

“He rises from supper, and laid aside His garments; and took a towel, and girded Himself. After

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that He pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13: 4, 5.

3. By whom was such service usually performed?

"And she [Abigail] arose, and bowed herself on her face, to the earth, and said, Behold, let your handmaid be a servant to wash the feet of the servants of my lord." 1 Samuel 25: 41.

"So Christ expressed His love for His disciples. Their selfish spirit filled Him with sorrow, but He entered into no controversy with them regarding their difficulty. Instead He gave them an example they would never forget. One of the last acts of His life on earth was to gird Himself as a servant, and perform a servant's part." - E. G. White in "The Desire of Ages," pages 644, 645.

4. While some of the disciples accepted Jesus' service in shamed silence, what protest did Peter venture against His thus humiliating Himself?

"Then comes He to Simon Peter: and Peter said unto Him, Lord, does Thou wash my feet?" John 13: 6

5. How did Jesus answer Peter's protest?

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." Verse 7.

6. How persistent was Peter in his refusal to allow Jesus to serve him?

"Peter said unto Him, Thou shalt never wash my feet." Verse 8.

7. What warning did Jesus utter?

"Jesus answered him, If I wash thee not, thou hast no part with Me." Verse 8.

8. How did Peter manifest his horror of any such possibility?

"Simon Peter said unto Him, Lord, not my feet only, but also my hands and my head." Verse 9.

9. What did Jesus then explain to him?

"Jesus said to him, He that is washed needs not save to wash his feet, but is clean every whit." Verse 10.

"While baptism relates to that purification and renovation of the whole man, and happens only once, the washing of feet was intended to illustrate a daily cleansing from the contamination of the world, which even the regenerate man cannot avoid, but which would become injurious to him only in case he did not immediately endeavor to remove it." - Olshausen.

10. What further pronouncement revealed the fact that the ordinance was symbolic and could not in itself cleanse the heart?

"You are clean, but not all." Verse 10.

11. To whom did He refer?

"For He knew who should betray Him; therefore said He, You are not all clean." Verse 11.

12. When they were again seated, what question did Jesus ask His disciples?

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know you what I have done to you?" Verse 12.

13. What had He shown Himself to be?

"For whether is greater, he that sits at meat, or he that serves? is not he that sits at meat? but I am among you as He that serves." Luke 22: 27.

14. How then ought they to regard any service for others?

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." John 13: 16.

15. By what ordinance were the disciples henceforth to keep this lesson of humility in mind?

"If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you." Verse 14.

" 'I have given you an example, that you should do as I have done to you.' It is almost like the institution of a sacrament, the only sacrament, by the way, mentioned in this gospel as founded by Christ." - Dean W. R. Inge in The Listener.

16. What joy and profit will believers find as they also regularly celebrate this ordinance?

"If you know these things, happy are you if you, do them." Verse 17.

"The Waldenses, who are acknowledged to have come the nearest to the purity of the faith and practice of the doctrine of Christ, held feet-washing as an ordinance of the church. They say: 'We confess that feet-washing is an ordinance of Christ which He Himself administered to His disciples, and recommended by example to the practice of believers.' - Waldensian "Confession of Faith."