

could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment, did cause them to quake and tremble. And thus did the spirit of the Lord work upon them, for they were the very vilest of sinners. And the Lord saw fit in his infinite mercy to spare them; nevertheless they suffered much anguish of soul because of their iniquities; and suffering much, fearing that they should be cast off forever. And Enos, after receiving a remission of his sins, in the Book of Mormon, p. 97,²³² said: I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them. . . . and I prayed unto him with many long strugglings for my brethren, the Lamanites.

20 From this we may extend from the beginning of accountability of fallen man to the end of their probation, and we will find it the testimony of all inspired men, or heavenly messengers—whose office of their ministry is to call men unto repentance (see Book of Mormon, p. 388²³³)—that all things that relate to forgiveness and redemption are the effects of repentance and nothing else, and that those who are not baptized unto repentance shall be damned and suffer the second death, for “unto that soul who sinneth shall the former sins return, saith your Lord,” (Doctrine and Covenants, chapter LXXXVI, 2nd verse²³⁴). Beginning at the age of eight, for those who come to an understanding of the will of God concerning them, a baptism in water is ordained for a remission of those sins that they will inevitably commit thereafter, on conditions of repentance, and in recognition that the atonement of original guilt washes away all those transgressions that they have or will ignorantly commit; for even so, surely little children are innocent from the foundation of the world, as are all those who die not knowing the will of God concerning them, or who have ignorantly sinned (see Book of Mormon, pp. 110-111²³⁵). And later, when man has learned all the ways of the Lord pertaining to this probation, ~~a second~~that same baptism in water is ordained for repentance to be born again into the kingdom of God. This second approach to understanding baptism is the reason that it is the office of the ministry of angels to preach repentance, so that man may learn of the weakness God has given them, that they may humble themselves and repent of all of their sins, even as it states in the articles of the church, Doctrine and Covenants, chapter II, 7th verse:²³⁶ “*And again by way of commandment to the church concerning the manner of baptism. All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church,*” which requirements serve well as conditions for either approach to understanding baptism, (provided it is understood that a child of eight years of age being required to repent of all their sins before baptism is equivalent to no repentance at all, as they have no sins to repent of at that point yet). So also the Lord says in the beatitudes in the Book of Mormon, p. 321:²³⁷ “And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who

232 1830 ed., pp. 143-144; Enos 1:9, 11.

233 1830 ed., p. 579; Moroni 7:31.

234 D&C 82:7.

235 1830 ed., pp. 160; Mosiah 3:11.

236 D&C 20:37.

shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins,” i.e. more blessed is he that is baptized unto repentance, wherein a final ingathering has matured to a confession of all categories of sin, and of those sins which they have ungodly committed, this being the second approach to, or order of, baptism, after their path has fallen short of the glory of God, which all mankind inevitably face. Therefore, this accords with man’s agency, that they may acknowledge the beginning and the end of their accountability within a probationary period, with ~~two~~ baptisms in water, by at least two orders, or approaches to understanding that baptism. The first witnessing their willingness to enter into a covenant until the end of their lives to serve Him, and to receive at His hands forgiveness for any transgressions they ignorantly make along the way, during the time they are accountable, but witnessing that they will learn of Him and the law of His Gospel, to thereby have the knowledge to avoid transgressing in ignorance thereafter, and to receive forgiveness for the sins they repent of; And the last approach to baptism to witness their belief in the fulness of His name necessary to overcome the world, that they have matured in a knowledge of, and that they recognize they do willingly sin against because of the weakness of man, so that they may be baptized unto repentance and inherit the kingdom of God through the Atonement. Thus, the Redeemer, who said, “I am the first, and I am the last, and besides me there is no God” (Isaiah 44:6), wisely requires the firstfruits of repentance, as well as the last ingathering, when he says of his doctrine; “And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.”²³⁸ For, all those who come unto this first order of baptism must become as a child of eight years of age beginning their accountability and probation; Then, all those who come unto this second order of baptism must repent, and after baptism or re-baptism (whichever the case may be when they approach this milestone with full understandings), become as a little child by being born again as a son or a daughter of Christ, if repentance has matured unto a broken heart and a contrite spirit to the keeping of all of His commandments. And if after our redemption, we, like Adam, shall labor to bring our children (or the souls we have won for Christ) into the presence of the Lord for redemption as well, we shall be like unto the Son of God, or after His order, being one with Him as Adam was. Doctrine and Covenants, chapter III, 28th and 29th verses:²³⁹ “Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah, who were all high priests, with the residue of his posterity, who were righteous, into the valley of Adam-on-di-ah-man, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: a multitude of nations shall come of thee; and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.” Thus, he who fully repents shall receive forgiveness and redemption, inheriting the presence of the Lord like the children of Adam receiving the last blessing related to their repentance, and becoming a child of Christ and an inheritor of his kingdom, to continue that

237 1830 ed., pp. 479-480; 3 Nephi 12:1-12.

238 1830 ed. pp. 478-479; 3 Nephi 11:37-38.

239 D&C 107:53-56.

course of faith proposed in the previous lectures, in service to their fellowman. Book of Mormon, p. 390.²⁴⁰ “...repentance is unto them that are under condemnation, and under the curse of a broken law. And the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.” Amen.

Question.— Are these first and second [orders of](#) baptisms one baptism (see Ephesians 4:4-6)?

Answer— They are.

Q: How are they one baptism?

A: Because they are agreed in sentiment, the first including the intent of those who witness their willingness to walk the path of the Savior, but by virtue of being unaccountable previously by age or through ignorance of the law, they repent only in the sense of starting the path towards the Lord; and the second being inclusive of that intention to do the same as the first, but with the added intention of repenting of all of their sins. (L14 ¶20).

Q: Are both [orders of understanding concerning](#) baptisms required?

A: We here say that as all sin and come short of the glory of God (Romans 3:23), that the intention of repentance of sin is required by those who have sinned, and as the Lord says in the couplet, “And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God” (Book of Mormon, p. 320²⁴¹), He proves the results of matured intentions in one authoritative baptism, repeated as necessary until the various effects are thus promised or fully achieved.

Q: Why is one called a first [order of](#) baptism, and the other a second [order of](#) baptism, if they are the same baptism?

A: Because they are separate orders of understanding concerning the same baptism; wherein first, one previously ignorant of the law, or a child of eight, cannot understand by experience the repentance of sins, but can face forward for a remission of sins that may be committed thereafter; and second, a sinner can understand the washing away and forgiveness of sins they committed before. Also, a convert can be in a position where their baptism is of the first and second order at the same time, depending on the circumstances of their understanding (L14 ¶18, 19, 20).

Q: Is there a third order of understanding concerning baptism in water?

A: There is: to fulfill all righteousness as an exemplification of a return to the path (L14 ¶16); to keep the commandment; as an act of rededication; or, to accept a new dispensation or order of things; and so on.

Q: Is there a fourth order of understanding concerning baptism in water?

A: There is: baptism in water for the dead (see 1 Corinthians 15:29), who have died without a knowledge of it, who would have received it with all their hearts (see Doctrine and Covenants, 137:8), to be performed in a baptismal font (as opposed to living waters) placed underneath where the living are wont to assemble, as a similitude of the grave (see Doctrine and Covenants, 128:12-13).

240 1830 ed., pp. 582-583; Moroni 8:24-26.

241 1830 ed. pp. 478-479; 3 Nephi 11:37-38.