

# *a community called ...*

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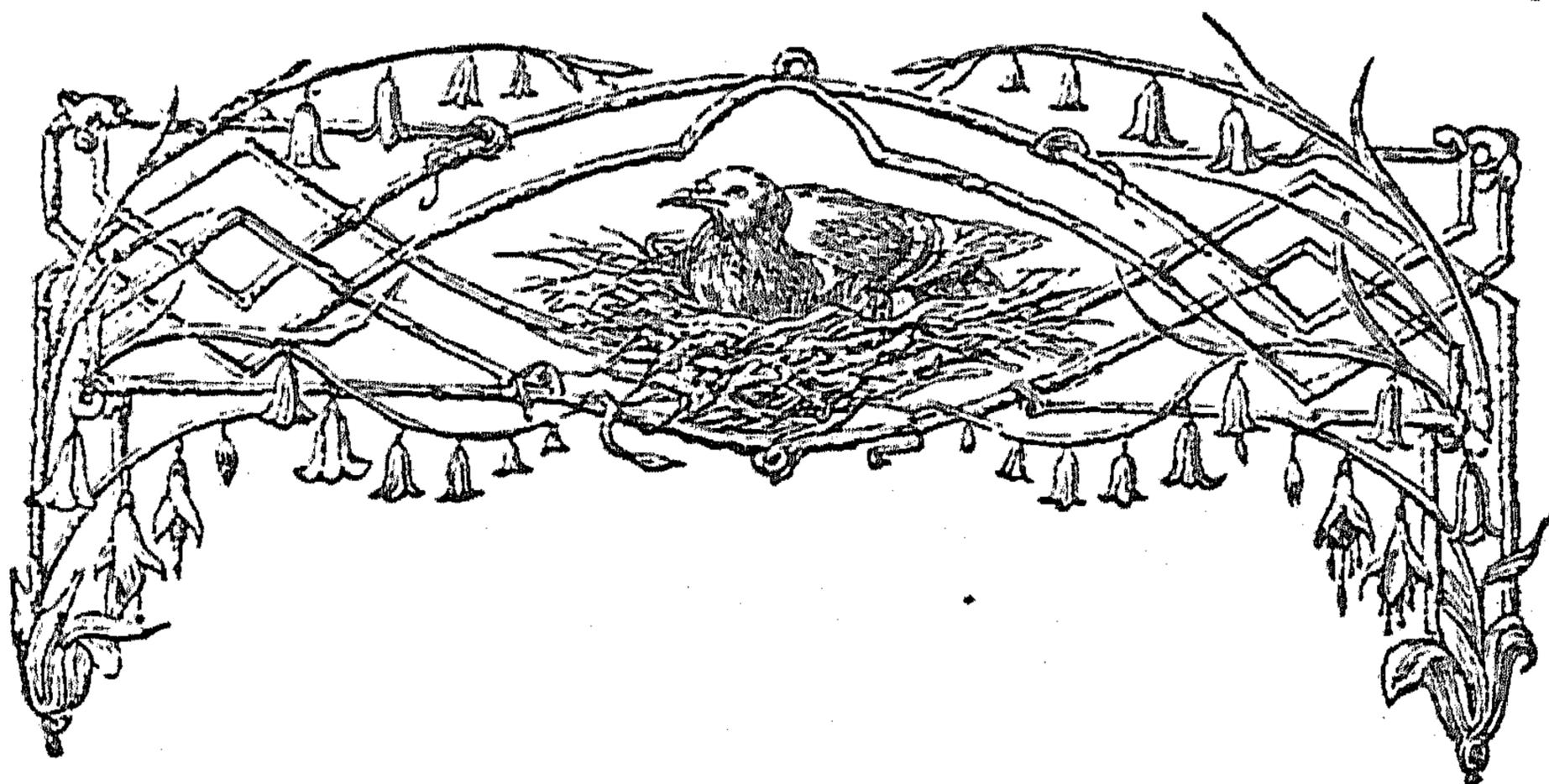
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“BURIED WITH HIM BY BAPTISM  
INTO HIS DEATH.”



*Baptist.* I am sorry, as your friend, that you have not been “buried with Christ by baptism.”

*Friend.* I hope that I have been.

*B.* I did not know that you had been buried with Christ in the liquid grave.

*F.* There is no “liquid grave” in my Bible. Your quotation, “buried with Christ by baptism,” is as improper and as deceptive as to quote “There is no God” to prove that the Bible teaches Atheism, leaving out

“*The fool hath said in his heart.*” You leave out “by baptism *into* HIS DEATH,” the very words which explain this baptism. What proof have you that there is a liquid grave in ritual baptism?

*B.* In Rom. vi, 3, 4, and Col. ii, 12.

*F.* Col. ii, 12, is a briefer statement of Rom. vi, 3, 4. Have you any other Bible proof?

*B.* None.

*F.* Is there nothing said of a liquid grave when baptism was instituted? Nothing in all John’s ministry? Nothing in Matthew, or Mark, or Luke, or John? Nothing in the Acts of the Apostles, the history of the Church and its baptisms for the third of a century? Nothing in all the Bible but two passages (the one a briefer form of the other) by one writer? Is this indeed so?

*B.* It seems strange. I am afraid it is true.

*F.* Then we must make the most of this two-one passage. Does it announce the

institution of baptism? Is it an administration of baptism? Is it a professed explanation of ritual baptism? Does it mention ritual baptism? Is “liquid grave” or “water” found in the passage?

*B.* No. Paul is not speaking of a rite, but of the essential condition and character of a Christian as related to Christ.

*F.* Then where is the “liquid grave?”

*B.* We put it there, thus: we say, “Baptize” means *dip*. There must be something to dip into. *But our system cannot understand or accept WHAT PAUL SAYS Christians are baptized into, namely, into CHRIST’S DEATH. So we substitute for it water, reading, “Buried with him by a dipping into THE LIQUID GRAVE.”*

*F.* You have as good a conscience in doing this, I doubt not, as the “blind man that leads a blind man until both fall into the ditch.” But such treatment of the word of God makes me tremble. Why is it, if

no mention is made of "liquid grave" at the institution of baptism, none in either of the Gospels, none in the Acts of the Apostles, none in all the Bible for a *quarter of a hundred years* AFTER the institution of baptism, why is it that you adopt a system which makes "a liquid grave" the essence of Christian baptism?

#### ROCK GRAVE.

*B.* Christ was laid in a liquid grave.

*F.* Do you know it?

*B.* I do not know that the Bible exactly says so; but our preachers do say so very confidently and very constantly.

*F.* My Bible has no additions or corrections by preachers. It contains all that God has said about baptism and the grave of his dear Son. He says, Christ in his burial was laid, not in water but in a ROCK.

*B.* That is true. But we mix *through other* Christ's water baptism and rock burial, and slip in water instead of "rock,"

which suits our system better. You know that the burial of Christ occupies a radical place in his work of redemption, and so is made the essence of this ordinance.

*F.* Where does the Bible say, “Christ’s burial is a radical element in his work of redemption?”

*B.* The Bible does not exactly say so; but you know that the priests and Pharisees were anxious to “make the grave sure” by “a stone,” and “seal,” and “guards.”

*F.* I do know that. It is in my Bible. It is, also, in my Bible that Christ’s being laid in the grave, with stone, and seal, and guard, and priest, and Pharisee about it, had no more essential relation to his work of redemption than his being laid in the manger, with angels and star above it, shepherds and wise men before it, gold, frankincense, and myrrh around it.

*B.* Was not his burial necessary to his resurrection?

*F.* Certainly not; martyrs who had no burial but the maw of wild beasts, or no winding-sheet but the winds which swept their ashes from the charred stake, will have a glorious resurrection. That "glory beaming star" penetrated the depths of humiliation of the manger-cradle. Its beams illumined the evidences of an incarnate Deity. "The glory of the Father" raised up his slain Son, making stone, and seal, and guard pay tribute-evidence to the Almighty, "who brought again from the dead the Lord Jesus." The manger and its surroundings, the sepulcher and its surroundings, bear upon the evidences of redemption: they do not enter into the essential work of redemption. Had the manger been of beaten gold, or had no cradle (but the enfolding arms of Mary) received the new born babe, the work of redemption would have been no more, no less. The body of Jesus might never have been buried; it

might have been carried to the upper room to testify to the words there spoken: “This is my body broken for you; this is my blood shed for you,” and remained there till the third day, and the resurrection would have been the same: the work of redemption would have been no more, no less; but *the evidence of enemies* would have been wanting. The evidence of redemption is one thing; the work of redemption is another thing. *Your system empties the initiatory ordinance of Christianity of the blood of the LAMB, and fills it with the fiction of “a liquid grave,” thus making a nonentity in redemption to take the place of the slain LAMB OF GOD.*

#### EARLY ERRORISTS.

*B.* Christians in early ages speak of baptism as a burial.

*F.* They did do so when they embraced the error that water had power to regen-

erate the soul. Then they covered the body in water to secure its full power. "The new man" was taken out of the water, and "the old man" was said to be *left behind at the bottom of the water*, "buried," drowned like Pharaoh in the Red Sea. Is this your idea of "burial in the liquid grave?" More; that this power of the water might most surely be secured, they divested all persons (male and female) of clothing, that the regenerating water might reach the naked flesh. This is not your error. India rubber indignantly protests against the charge. To make the liquid-grave burial better conform to that of the rock sepulcher, these early errorists introduced three dippings as expounding the three days and nights. Can you tell me how much more there is of Bible or good sense in making one dipping a burial, above three dippings constituting three days and nights?

*B.* You make out a hard case.

*F.* Let me hope that you will give up this hard case of dipping-burial of which the Bible knows nothing, and take that true type of Christ's burial furnished by himself—“as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.” Do not try to put a burial of three days and nights into a dipping because a *baptism* would DROWN.

BAPTISM INTO CHRIST.

*B.* You said just now that you hoped you had been “buried with Christ by baptism;” what did you mean?

*F.* My hope is based on the character of that baptism which Paul declares every Christian does and must receive—baptism “into CHRIST”—“into HIS DEATH.” There is no such thing in the Bible as a baptism *into* WATER. There is no such thing as salvation without baptism “into Christ” by

the Holy Ghost. When you quote, "buried with him by baptism," and omit "into his death," you *omit the Gospel*. You take down the Cross of Christ and fill the hole wherein it stood with water, "going down into a liquid grave," to the rejection of the Lamb slain. You do not mean it. You do not know it. *But you do it.* He who is thus (unwittingly) rejected from his ordinance will, I am sure, pray, "Father, forgive them; they know not what they do." May his prayer be speedily answered, and his true people baptize by symbol water (as the Holy Ghost baptizes with divine energy) "*into CHRIST—into HIS DEATH!*" All baptized into Christ are necessarily baptized "into his death," because it is by his "death" that Christ is a Saviour—"He shall be called JESUS, because he shall save his people from their sins;" "*Without the shedding of blood there is no remission*" of sins. We are "*buried with him by baptism into his death.*" All

who can say with Paul, “I am *crucified* with Christ,” can also say with Paul, “I am *dead* with Christ.” And he who is “dead” with Christ is “buried with Christ;” and he who is “buried” with Christ is *risen* with Christ. For such reasons I “hope” that I have been buried with Christ, through baptism by the Holy Ghost *into his life-giving death*.

*B* You bring strange things to my ears.

*F* Paul brought strange things to the ears of many besides to the Athenians and to you. They were as true as strange.

*B.* How can men be baptized “*into CHRIST?*”

*F.* Precisely as Josephus says men were “baptized *into insensibility;*” and as Clement says, “baptized *into impurity.*” Such phrases denote that the baptized persons *come under the full influence* of “insensibility,” or of “impurity,” and thus are changed as to their condition. Such forms of expression denote the baptisms of the Bible.

Sinners are baptized “into repentance,” “into remission of sins”—their whole spiritual condition is changed. The impenitent are made penitent; the guilty are made “white as snow.” This baptism (the work of the Holy Ghost) is magnified by a special ordinance in which WATER (symbolically applied to the body) denotes that PURIFICATION EFFECTED IN THE SOUL BY THE ATONING BLOOD OF CHRIST, received by faith, which is the work of the Holy Ghost.

*B.* You have given me something to think about.

*F.* *May God bless you in thinking!*

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