

Why Unbaptised?

A Letter to a Believer.

Beloved for Christ's sake,

Greetings in Him, Who loved and gave Himself for you. You are indeed grateful to Him, you long to please Him more and more. But why are you still unbaptised? He appointed baptism, did He not? It was He Who said, "All authority is given unto Me . . . Go ye therefore and make disciples of all the nations, **baptising**," and again, "He that believeth and is baptised shall be saved" (Matt. 28. 19, Mark 16. 16). You rejoice in His words, "If ye love Me, keep My commandments" (John 14. 15). Why then are you still unbaptised? The Holy Spirit came to bring the words of the Lord Jesus to remembrance (John 14. 26), and accordingly they that gladly received the word on the Day of Pentecost were readily baptised (Acts 2. 41), and the same privilege of obedience belonged to believers in Samaria and Cæsarea (Asia), and in Philippi and Corinth (Europe). The Jewish believer, Paul, and the Gentile believer, Cornelius, were alike baptised. Why then are you not yet baptised? Are you outside Christ's loving "authority," or outside "**all the nations**," or beyond "**all the days even unto the end of the age**" of Matthew 28. 18, 20? Have you an exemption from Him? Are you satisfied with a **reversed** order, thinking it was well for you to be "baptised" **before** you believed, and **before** you were a disciple, and **before** you received His

word, and **before** you could rise up to walk in newness of life (Rom. 6. 4)? Are you satisfied with omission of your **Lord's** command, and with omission of the testimony to which Galatians 3. 27 refers? Do you not reject a rite which had **no** likeness to burial (Rom. 6. 4), performed when you were **not** a believer, **not** a spiritual "infant" at all, but "dead" spiritually, and having no right to the Lord's appointment for those who truly bear His Name? If you are **not satisfied**, what is the next step? Is it not godly repentance, with rolling away the reproach (Jos. 5. 7-9), and love's simple and glad obedience, that you may enjoy your Lord's words, "Ye are My friends, if ye do whatsoever I command you" (John 15. 14)? If so the Lord may incline you to write: we are "nothing," but long to help those whose heart's desire is to please their Lord and ours.

Can you find ONE case of delayed baptism in the Acts, or ONE case of other Christian activities first?

Yours in Him, all by grace, and
redeemed by His blood,

Percy W. Heward.

P.S.—If you **have** been baptised, it may be many years ago, has there been a following on to know Him, and is there the realization of unworldly separation to-day unto the Lord, which was set forth in baptism, together with a glad memory of the words, "Teaching them to observe **all** things, whatsoever I have commanded you." to the praise of the glory of His grace? O that there may be remembering, returning, repenting, restoring, **REVIVING!**

“Buried with Him by Baptism into Death.”

Romans 6. 4.

HAVE you thought over this verse? It is one of the few sentences mentioning “burial” typically. It is God’s emphasis on the **mode** and the **meaning** of Scriptural baptism. Have you, dear fellow believer, been **thus** “buried,” or have you altered your Lord’s “type” to sprinkling, or omitted it altogether?

We read of the death **and** burial of the Lord Jesus (1 Cor. 15. 3, 4), but here the order is reversed. It is burial (first) into death. Why is this? At once we realize that this must be a **judgment-death**. It is a burial **with a view** to death. How clearly this sets forth the deliberate setting aside of the flesh (cf. Col. 2. 11, 12). Those who gladly receive the word as disciples and are baptised, **justify** God (Luke 7. 29, with Ps. 51. 4) and **condemn** themselves, acknowledging His counsel and decree (Luke 7. 30). God has no welcome for the self-righteous. This is humbling, but necessary. “In my flesh dwelleth NO GOOD THING.” I cannot improve it. Education will not help. I must judge it—judge it altogether.

The waters of baptism are parallel with the waters of the flood (1 Pet. 3. 21), when those who were not caused to pass through them because of a **substitute** were **drowned**. My flesh deserves SUCH judgment. Its goal is condem-

nation altogether. Just as crucifixion is **with a view to death**, and "they that are Christ's have crucified the flesh" (Gal. 5. 24), so those who have been Scripturally baptised have marked out their ready acceptance of God's **verdict** against all that is of flesh (John 3. 6). All theories of evolution, world-improvement, and attracting men to religion, are dishonouring to Him. "The gospel of the grace of God" has **no room** for any glory except the glory of the Lord Jesus Christ (1 Cor. 1. 30, 31).

The thought goes further. The Lord Jesus (a) **LIVED**—(b) **DIED**—(c) **WAS BURIED**—(d) **HAS BEEN RAISED**. The order in a believer's experience is exactly reversed. **BURIAL**, **THEN DEATH** shows this, in the very type. We begin on resurrection ground, **having been quickened** because of His sacrificial death (Rom. 4. 25, Eph. 2. 5. This excludes "baptism" of **natural** infants). **Then** comes baptism—burial—without delay, for **spiritual** infants, in God's family. The manifestation is next to be reckoning ourselves dead unto sin (Rom. 6. 11). The old life is **no longer** to be our characteristic. But we are **not** left under the waters of baptism. As Colossians 2. 12 emphasizes, "Wherein also ye are **risen**." Christ is living, and we live also. We cannot be **LEFT**. His work was complete. **EVERY** "member" is raised: ears, eyes, all are His. Hence there is to be a present life in the **power** of His resurrection (Phil. 3. 10), but the sharing of His resurrection physically is **NOT NOW**, it is future (Phil. 3. 20, 21, Ps. 17. 15). What then? Though there is "newness of life" there is not yet newness of **body**. Romans 6. 5

looks on to "that Day." But our "walking" in a body of humiliation is to be here and now in newness of life. **THUS** the **completion** of the **other** aspect of **baptism** into **death** comes before us. Do you see the **FURTHER THOUGHT?**—

- (1) Resurrection union with Christ.
- (2) Baptism into
- (3) Death—
- (4) A daily life more and more as **He walked in rejectedness here.**

This completes the exact "contrast-order" with that which was **His** order, (a) an **earthly life** of strain, (b) death, (c) burial, (d) resurrection. And 1 Corinthians 15. 30, 31 illustrates this when it joins with baptism the apostle's wondrous experience of willingness to suffer ("I die daily"). O that we too may be more willing for the "earthly walk" aspect to which Scriptural baptism points, representing our beloved, yet **rejected**, Lord, going to Him without the camp, bearing His reproach (Heb. 13. 13),—really representing Him (John 17. 18) in the daily enabling of the indwelling Holy Spirit. The order in His last "week," which illustrated "Six days shalt Thou labour," leading to the rest and **resurrection**, and then the contrasted order in ours:—not the seventh day, but the **first** (the Lord's Day: union with Him) **followed** by the "working" days for Him, amid trial helpfully impresses. We belong to Him in heavenly places (Eph. 2. 6) but are sent here as "earthen vessels," just to bear **His Name!**

“ **Could you explain Mark 16. 16.**” We notice that the second clause does not mention baptism. The absence of **faith** is evidence that one is **lost**. Simon the sorcerer may, alas, be “ baptised.” But, rightly understood, baptism is a type of salvation (1 Pet. 3. 21), and in the early church, before there was the corrupting of the fine meal, if one came to Christ he **was** baptised (Acts 18. 8). To suggest anything else would have been viewed as quite out of place and a denial of Christ and His authority. How could one expect to enjoy the promise of an eternal salvation if ashamed of Christ, and loving the praise of men more than the praise of God (John 12. 43)? Hebrews 5. 9 is helpful. The Lord Jesus did not put baptism before **faith**, hence there is the emphasis on the work of grace within **FIRST**. What is the proof of life in the root? Is it not the living tree? We do not see “ life,” but its manifestations. How subtle is the enemy to seek to change the teaching of Christ. Let us rejoice in the saving deliverance from wrath, typified by baptism, and rejoice to do His will, for His word is clear, “ If ye love **Me**, keep My commandments.” The “ keeping ” does not cause the love, nor create the life, but it does spring from life, and lead to blessing. It is noteworthy that Abraham received the **promises**: Lot did not, because, though delivered, he was disobedient. How much assurance and blessing have been forfeited by slowness to obey in the Spirit.

We see many buildings. Where shall we meet, as Christians desiring to do God's will? These or similar words express the concern of many. Hence we would suggest—

Take the Scriptures, and prayerfully read the New Testament with the thought, "What is God's pattern?" Write down on **one** side of a note book everything prayerfully noticed: e.g., "who" are gathered, place of meeting, character of meetings, baptism, the Lord's supper, "names" given to believers, care and oversight, hymns, free-will offerings, relation to the State, etc. Then on the other side, put down where you feel you have not been acting according to God's revealed will, and omit anything that is not His "pattern," waiting on Him, step by step, for "the meek will He guide in judgment." If uncertain, pray more. If believers would do this prayerfully, they would be exercised in heart, and the steps would be those of **personal** faith, and not impulse through the faith of others, though prayerful guidance of others, including help as to the understanding of the words used by the Holy Spirit, may be very helpful, and rightly sought—provided the "others" are seeking to follow the Lord.

These are "perilous times." We do not know all who may receive and pass on this tract; but if anyone who gives it to you denies the full inspiration and authority of Scripture, the Deity of Christ, salvation by His precious blood alone, or eternal punishment of the unsaved, or ignores the call to unworldliness of life, dress and manner, we implore you to beware of these deadly hindrances to the true testimony of "the gospel."