

Christ to which these verses undoubtedly allude. And that it only needs a right apprehension of the event alluded to, and a literal interpretation of the words which make the allusion, to bring out a meaning highly useful and truly worthy of being connected with one of the two sacraments of the Christian Church. And moreover that when thus obviously applied and literally interpreted, these oft-quoted words do not furnish even an allusion to immersion as a mode of baptism, but on the other hand present the strongest grounds and reasons for adopting a different mode.

The Apostle introduces these verses to convey an argument why baptised persons should not "continue in sin," (ver. 1.) And this argument lies in the fact that their baptism was a "baptism into death," (ver. 4,) "into his," i. e. Jesus Christ's "death," (ver. 3.) What does he mean by baptism into death? It is indispensably necessary to understand this definitely. As a guide to the meaning which the Apostle here connects with the term death, it is important to observe that he evidently means a death of man's that is "in the likeness of Christ's death," a death that Christ himself did undergo. It is important to observe also that he obviously asserts that Jesus what death was Christ himself baptised? 2nd. Where was Christ baptised into death? And 3rd. How was Christ baptised into death?

1st. Into what death was Christ baptised. As the death whatever it be is plainly one that is in some sense common to Christ and his faithful followers, for this reason it cannot here mean spiritual death to depravity. Such a death could not be common to both, because Christ never died in this sense, and he was never raised from such a death as this. It would be blasphemy to assert that this was the character of "his death," or of his resurrection. And as such a death cannot be his death it cannot be the death that is represented as common to him and to his followers. And we may add that as the death and resurrection here spoken of cannot mean a spiritual death to depravity and a new birth to holiness, these verses do not teach the dogma of baptismal regeneration. But those who assume that the death here connected with baptism in man's case is moral death to depravity, must, as the legitimate consequence of such an assumption, admit that in that case these verses do teach baptismal regeneration, i. e. regeneration by a ceremony performed by a fellow man. And with this must be admitted the necessity for human mediators, and all the rest of Popery which follows in the train of this admission.