

the dead, even so we also should walk in newness of life,"—not fearing them that can kill the body, because they cannot prevent its resurrection. As they did not in Christ's case, so we are assured they cannot in our's either.

We must not only be baptised into his death, but be buried with him. We may be threatened not merely with a martyr's death, but with a martyr's burial. "They made his grave with the wicked," says the prophet. True, their intention being overruled, he did not fill that grave, for as the prophet adds, he was "with the rich in his death"; and though persecutors kept dominion over his body, it was shielded by that rich man's tomb from further indignity. But no such interposition may prevent us from being treated in our burial as in our death, with mingled contempt and malice; yet we must go on unmoved by the prospect of that additional contempt.

The interpretation now given falls in with the Apostle's previous question, and preserves and exhibits the force of his reasoning. To say, how shall we continue in sin seeing we have been publicly placed under divine obligation to be martyrs rather than sinners, is to reason forcibly. Other interpretations make him a less conclusive or a wholly inconclusive reasoner. For instance, to represent him as saying, how shall we continue in sin seeing we have been baptised by immersion, is to represent him as making use of an evidently inconclusive argument.

The interpretation we have given falls in with the succeeding context also, as we may briefly indicate.

Verse 5, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christ and his followers are here compared to fellow plants, Christ's body was planted when the tree to which it was fastened was put into the earth, and lo! as in three days his body blooms into a resurrection body. And his people are here represented as planted in the likeness of his death, as fastened, like him, to a martyr's stake, and in that position receiving, like him, their baptism into death. And as fellow plants have fellow fruits, we shall be also in the likeness of his resurrection. But every man in his own order, Christ the first fruits, afterwards they that are Christ's. Hence though Christ has been both planted and raised, our body, though planted, has not yet been raised. We shall be raised however. We shall be also in the likeness of his resurrection. The resurrection of our body being yet future, the Apostle properly speaks of it in the future tense. In only one parable text, if we remember correctly, is this resurrection spoken of in the present tense, and then merely to express vividly the realizing anticipations of it by faith. Col. 2, 12, reads thus: "Buried with him in.