

part of His body (*Ephesians* v. 30), we partake of His righteousness (2 *Corinthians* v. 21), we are *One* with Him (*John* xvii. 21), so that God sees us—*Judged in Christ—Dead in Christ—and Buried with Christ*, of which the putting *under* the water is the type, and yet more precious still, He sees us as *raised again in Christ*, and sitting in heavenly places (*Ephesians* ii. 6), of which the coming up again out of the water so beautifully typifies: thus believers may rejoice in the blessed truth of *Romans* viii. 1, "There is therefore now *no condemnation* to them which are in Christ Jesus".

Precious, consoling truth is this; no judgment for the true believer to look forward to, except the judgment seat of Christ, for the giving of *Rewards* to those, who serve Him faithfully, and suffer with Him in this life.

It was this special teaching of death and resurrection, that was intimated by the Lord in *Matthew* xii. 39, 40, as the only sign that the Jews should receive from Him, the sign of Jonas. But further, this symbol of death, burial, and resurrection also implies a confession on the part of those baptized, that they henceforth purpose to be *dead to the world, dead to sin, and alive only unto God, living a new resurrection life to His glory* (*Gal.* ii. 19, 20; *Rom.* vi. 11).

Hence Baptism is indeed a very solemn testimony before the world, when *scripturally* administered, and faithfully undertaken according to God's word. It is a picture to the world for *them to see* in this outward figure of baptism, that change which God *has made* in the soul of the believer, which *they cannot see* or even understand, for spiritual things are only discerned by those having the spirit of God dwelling in them. How necessary therefore is it for those who have been baptized, to take jealous heed to their walk before men, that they bring no reproach upon the Name of the Lord whom they have publicly professed to follow; yet how few Christians are

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