

6295

## THE ATONEMENT

Speaker: Bro. John Martin

Study #2

Saved by His Life

My beloved brethren and sisters in our Lord Jesus Christ

During the lunch break, b&s, I did have a question directed to me, and I would like to say this at this time, that we had specifically not asked for questions in between the sessions, because I would rather like to put this matter before you clearly, without any sort of interruptions that might confuse our minds; if you want to talk to me about it in the breaks, feel free to do so. I don't know everything, but the little bit I do know, I might be able to share with you.

But we did get a question in the lunch break, which I thought it might be as well just to deal with publicly, and that is this, that I made a comment that the Lord Jesus Christ had a disposition towards righteousness, and the question was, How could He have that seeing that He also had a bias to sin in His nature? That's a fair question! You know, b&s, in answer to that let me say this, that as a result of our connection with our Heavenly Father with the truth, and we come to study the Word of God, there are times when we have a disposition towards righteousness, despite the bias in our nature. We get down to the Word of God and we study a section of it, and we're thrilled to bits with that; we think, that was absolutely marvellous, and at that moment our minds are lifted up above the mundane things of life, and we have a disposition at that moment, to do the right thing, to study the Word of God and to love it above all else, so that we have those moments in our lives. How much more, b&s, in the life of Him who was born of God? And I believe He inherited characteristics from His Father, undeveloped, but there was a disposition in Him, there was a capacity in Him, that no other man had, and I want to share with you a marvellous passage of scripture which demonstrates that.

I'd like you to have a look at this with me in the 11th chapter of Isaiah and just share this with me, b&s, it's absolutely beautiful! Here in Isaiah chapter 11, it speaks in verse 1, 'of one that would come forth a rod or a stem out of the stump of Jesse, and a Branch shall grow out of his roots'. I want you to notice that, b&s, just watch this pointer, that's the stump of Jesse. And what Isaiah is saying is this, there would come forth One who would be a twig that would grow out of that stump, but He would also be a root of Jesse. So He would be at once made of the seed of David according to the flesh but

determined to be the Son of God by the Spirit of holiness. And there, of course, we have His divine sonship prophesied. Now this One, who would be the Son of God and yet the son of David, we read in verse 2 that 'the spirit of Yahweh shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge' (B&S, I want you to notice, He didn't just have wisdom, understanding, counsel and might, He had the spirit of it; it wasn't just academic. He grasped the profundity of it, the spirit of those things). Now we read in verse 3, 'That this was to make Him of quick understanding in the fear of Yahweh'. Now I want you to consider this, b&s, here is a beautiful reference which indicates the divine influence in our Lord Jesus Christ's life; now the thing is this, if you've got a marginal alternative in verse 3 for 'quick understanding', you will see in the margin the translators have said, 'Hebrew-scent or smell'. Now why have they done that? For this reason, that in verse 2 the spirit of wisdom and understanding, counsel and might, the word 'spirit' there is the Hebrew word 'ruwach' and the word 'quick understanding' in verse 3 is the Hebrew word 'ruwach'. It's the same word, but here's the difference; in Hebrew words there are no vowels, there are only consonants, and in place of the vowels they have what they call 'vowel pointing' where they put these little points in the consonants to show the meaning and the pronunciation of that Hebrew word. And in the first instance, in verse 2, the word 'ruwach' is vowel pointed and means 'to breathe out, a breath'; to breathe out, but for quick understanding they vowel pointed 'ruwach' to mean 'to breathe in', and there we have it. And the Father was breathing out and the Son was breathing in, they were breathing together, b&s, just breathing together. And if only we could live with God like that! Do you know what Paul said, you listen to this, you know this reference well; he said 'all scripture is given by inspiration of God', the word 'inspiration' of God in the Greek, is 'God breathed'. So the apostle says, 'all scripture is breathed of God, that the man of God might be thoroughly furnished unto all good works'; that the man of God might be perfect thoroughly furnished unto all good works. The word 'perfect' is the Greek word 'artios' and the words 'thoroughly furnished' is 'exartizo'; we read that verse again, 'all scripture is breathed of God that the man of God might be made and then finished'. Adam was made when God 'breathed' into his nostrils the breath of life, but he didn't go on breathing with his heavenly Father in the spiritual sense, and he died. But all scripture is God breathed that the man of God might not only be made but finished, and that's exactly what happened to our Lord Jesus Christ; born according to the seed of David, according to the flesh, but determined to be the Son of God by the very holiness of His life, because He went on 'breathing' with His heavenly Father. And so there was between Father and Son, a oneness, b&s, that would be quite beyond our comprehension; so I hope that helps in the answer to that question, as to how the Lord Jesus Christ could develop, I say develop a disposition towards righteousness and towards goodness, when He was born with a disposition in another direction, and it could only be by a continual breathing in of what His Father was breathing out! A beautiful picture of Father and Son in co-operation together to work perfection in human nature.

Back to our study, b&s, so we epitomize on our first transparency here, what we've been saying this morning about the birth of our Lord Jesus Christ. And so the apostle John says, 'God was manifest in the flesh', and you'll notice that we've got on that

transparency, God was manifest in blue, and we've written in the flesh in a fleshly colour, because you see, God was manifest in the flesh. So we find there were prophecies in the Old Testament where both those aspects were demonstrated; so when it came to the Genesis 3:15, God was manifest because of the seed of the woman, He would not be the seed of man. But Jesus came with a nature shared by all of us, who have been subjected, b&s, to death, and are prone to sin like all the serpent-natured human beings around us. He bore that nature.

We come to Abraham's promise, Yahweh will provide; yes, but He'd still have to be the son of Abraham. In the case of David, God said, 'I'll be His Father', and yet He said, He'd also be the son of David. And you know, b&s, it was in the divine promise where those two principles were so starkly revealed; when Nathan came in to David and looked at him and said, that God would give him a son, of the fruit of thy bowels, He said, out of thy bowels. He couldn't have used more expressive language, out of your bowels and yet in the next breath God said, 'I will be His Father'. Very clear, wasn't it? what would happen. So we read in the 4th chapter of Galatians that God eventually did send forth His Son, but says Paul, 'He was made of a woman'. And so Luke records that that holy thing which was born of Mary, 'shall be called the Son of God'; that holy thing would be called the Son of God, and yet it still behooved Him to be made like unto His brethren. So what you find, b&s, is this, there was a prophecy that THE WORD would become FLESH, and they came together at that point.

The Word was made Flesh, now you'll notice as we come down this side of the ledger, the line is a dotted line; because flesh came to an end. But this other is an unbroken line, b&s, because it speaks of eternal matters, and Isaiah the prophet had said in his 40th chapter that 'all flesh is grass BUT the Word of our God shall stand forever', so what happened was, an eternal principle met with a transient principle in the person of Jesus Christ. And when the Word was made Flesh, b&s, it couldn't continue like that; it can't continue like that, one has got to give way to the other because they're incompatible in that sense. So Isaiah the prophet says, 'surely the people is grass; for the spirit of Yahweh blows upon it'. The spirit of Yahweh blows upon that grass and it withers and it fades, and Jesus Christ, b&s, was both led into the wilderness, says Luke, and driven says Mark, that He might go into that wilderness; that the spirit of God's Word might blow upon that flesh, and it withered beneath that blast, and He came out victorious because the Word of our God shall stand forever. And there was in that little drama in that wilderness temptation, b&s, a demonstration of that principle, and why would He have to be both led and driven? Because it illustrates, doesn't it, the disposition that was in our Lord in both ways. He was ever willing to follow His heavenly Father according to the spirit of His Word, according to the mind of that spirit. He was ever willing to follow and be led, but b&s, on the other side of the ledger, He felt the grievous temptations that we feel, the pull of the flesh and there were times, of course, when He had to discipline that and drive Himself in order that He might do those things that were right. And it's not without significance that when Mark says 'that He was driven into the wilderness, it is Mark only that says 'He was there with the wild beasts'. And so the Word was made Flesh and the Spirit of Yahweh blew upon that, b&s, to demonstrate that the spirit must supercede the flesh.

And so we find these expressions then in the Word. The Word was made Flesh, and so we read in 1 Peter quoting Isaiah, 'The Word of our God abideth forever, but all flesh is grass'. You see, they're opposite principles. Jesus in John chapter 6 and 63 says, 'It's the spirit that quickeneth; the flesh profits nothing' and in that context, b&s, in the context of John chapter 6, He was talking about His own flesh; He said that 'the bread from heaven is My flesh which I give for the life of the world'. They said, 'how can we eat His flesh?' taking Him literally. He said, 'if you eat it, it won't do you any good because the flesh profits nothing'. He's talking about His own flesh and, of course, as we have already said, in the garden of Gethsemane, He had come to do God's will; that was His spiritual desire but it was not the instinctive desire of His flesh. Because His flesh had another will, 'not My will, but Thine be done'. You know, b&s, there are those who find difficulty in seeing the greatness of our Lord Jesus Christ as the Word made Flesh, a man perfect whose mind was constantly centred upon the Father; there are those that find difficulty understanding how Jesus was tempted in all points like as we are, because they have a view that perhaps He may have been able to live above that. But scripture expressly says that He was tempted in all points like as we are. HE WAS TEMPTED, no doubt about that! He did feel temptation, b&s, and in the garden of Gethsemane there He was on His knees before His Father, great drops pouring from His brow, in mortal agony over that matter. There was no sin in that, b&s, He had a nature which instinctively shrank from pain and suffering and shame; that man would have been crucified completely unclothed on that cross, in public company. He was a very sensitive, righteous man; some people wouldn't care less for that. HE WOULD HAVE! and His body would have instinctively shrunk from that. It is not sin to do that; it is sin to succumb to it. To take a rather sinful perhaps illustration, that if someone said to me that it was God's will that I might be poked in the eye, and I don't want to be irreverent here, b&s, I just want to illustrate my point, if I had to submit to being poked in the eye because that was the will of God, then I must allow my eye to be poked but there's no way that I could ever stop that eye from flinching. I wouldn't be condemned because eye flinched; I'd be condemned if I turned away and didn't go on with the business, that's what I'd be condemned for. Jesus was in that desert, b&s, suffering those three temptations, the lust of the flesh, the lust of the eyes and the pride of life, and when the temptation came to Him, to make those stones bread, we're told by Luke and by Matthew that 'He was hungry', did He feel that? Of course He did, as a matter of fact He didn't feel it for 40 days; He managed by the power of the mind of the spirit to stave it off. It says 'after 40 days He was hungry'; God didn't condemn Him because His stomach was all cramped up with hunger. He felt that right in there, but He would have been condemned, b&s, if He'd satisfied that hunger in defiance of the will of God. And so we find therefore, here are those two opposite principles in the man who bore our nature.

Now this next transparency has done a wonderful service in preaching the truth to the interested friend, and I might suggest to you when you get that book and get hold of this one, you might be able to use this in lectures because it is very effective back home in preaching the truth to the interested friend, because it demonstrates the principles of the Atonement so beautifully. What we find is this, we've got three references Hebrews

2:14, Romans 8:3 and Ephesians 2:14-16; three different communities, Hebrews, Romans and Greeks. Three different cultures, you think about that, and yet the message is exactly the same; the principles are the same. We would expect that, but there's more than that, b&s, there's a blending in these verses which tell the whole truth of the matter, almost epitomizing it. So we find in Hebrews 2 and verse 14, 'For as much as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy Him that had the power of death, that is the devil or diabolos'. Romans 8 and verse 3, 'For what the Law could not do and was weak through the flesh, God sending His own Son in the likeness (or in the flesh of sin) condemned by a sacrifice (says the margin and that's correct in the Greek) and by a sacrifice condemned sin in that flesh'. And in Ephesians 2 Paul talks about 'the body of His flesh, on the cross where He slew the enmity', now look at that! So you've got the parallels, but you read that down vertically with me, b&s, just read it down vertically, just take it slowly. Flesh and blood is the flesh of sin which is His flesh. That through death which was not an ordinary death but one having sacrificial principles, He openly proclaimed on the cross in a public demonstration, that the devil was destroyed, which is really sin in the flesh, which is the enmity of Genesis 3 verse 15.

Now I believe that's remarkable. You show that to people when you're talking about the devil and they're quite impressed with the consistency of that. Let's do that again! Flesh and blood is the flesh which has in it the propensities to sin, which He had. That He died, but it wasn't an ordinary death, it was a death in which certain principles were proclaimed, and it wasn't done in a corner, it was done publicly that everybody might understand looking up there, that the diabolos was destroyed, which is really sin in that flesh, which is the real enmity between God and man. Now, you look at that! How beautifully that is done! So there we have epitomized perhaps on that transparency, all that we've said so far concerning the negative aspect of that sacrifice.

Now we come, b&s, to a wonderful principle! That banner on the front epitomizes this principle. 'SAVED BY HIS LIFE', now resurrection is a marvellous, marvellous thing; but the point we want to say is this, that it's an essential element in the Atonement. Now let me put to you a question, you don't have to answer me except in your own mind, but it might illustrate my point a bit better by asking you this question. If someone came and asked you what was declared in the death of Christ? You wouldn't have any problems, you'd be able to tell them the righteousness of God, that His nature was rightly related to death because of sin in the first instance. You'd be able to answer it one way or the other, but if someone comes to you and says, what is the doctrinal import of resurrection? Would you be able to answer that question? You've answered it in your mind, yes or no, I'll leave that up to you, but I have found in discussion with brethren and sisters, that not many understand the doctrinal import of resurrection. Now why do I emphasize 'doctrinal import?' because Paul says this 'if Christ be not risen, we are yet in our sins'; now I'm going to spend a bit of time on this because this is what is not understood, and yet you know, the apostle said, 'Really, this is the grand part of the Atonement. He calls this in Romans 5, MUCH MORE, and yet it is not understood much more; it should be, so we learn from 1 Corinthians 15 and verse 17 that if Christ was merely to die and not be raised, we'd still be unforgiven, we'd still be in our sins. So

there's got to be something else in the death of Christ. So the theories of the churches which say, 'the blood is everything, the blood is everything, is wrong, there's something more. Now says Paul, He was delivered for our offences, delivered for our offences, but raised again for our justification. See, there's a doctrinal significance in resurrection!

Paul says in Romans 5, listen carefully, 'For if when we were enemies, we were reconciled by the death of His Son, MUCH MORE shall we be saved by His life'. Do you see what he's saying, b&s? There is a positive aspect to this; if when we were enemies, we were reconciled to God by the death of His Son, MUCH MORE shall we be saved by His life. And when we are baptized they read Romans chapter 6, you know, 'like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life'. And when we read those words in baptism, perhaps we lean back in our chairs and we think, Ah, yes, the candidate goes under the water, and when they go under the water they are baptised into His death; (that's understandable because it's a symbol of death) Now they come out of the water and that's like when Christ comes we will partake of His resurrection; that's not what Paul's saying! not in that verse. You listen, 'that like as Christ was raised up by the glory of the Father, even so we walk in newness of life, NOW. Not talking about a physical resurrection in that verse, he's talking about a moral resurrection in that verse. If he'd been talking about a physical resurrection he would have said, 'that like as Christ was raised up by the power of God', but he doesn't; he says that He was raised up by the glory of the Father. THEY ARE MORAL CHARACTERISTICS and the apostle says, that when the candidate for baptism comes up out of the water, they're not waiting for the physical resurrection only, but they walk now in newness of life. How do they do it? Like as Christ was raised up by the glory of the Father, see the point, b&s? can you see the point? Let's then, just review that, so that we might now begin to understand the doctrinal import of resurrection.

So the Lord Jesus Christ was born to die; He was born to die both by the purpose of God for us, and because He was of our race. He was born to die; but you see, He didn't live a life that He might die, He lived a life that He might live; so He's got to get above death immediately, can't wait for the resurrection, it's got to be done now. There's got to be in His life, a principle to get Him above His weaknesses, because He can't just succumb to them. So what does He do? He breathes with His Father, His mind is in heaven, and you know, b&s, there never was a moment when He was anything other than a resurrected man, mentally and morally. So He could sit with Nicodemus, a ruler of the Jews, and tell him that 'no man hath ascended into heaven except the Son of man who is in heaven'. But He's not in heaven, He's sitting there alongside Nicodemus, but He was, because He said, 'Nicodemus, you mind earthly things; He was talking about heavenly things. Nicodemus' aspirations and ambitions as an egotistical Pharisee was based upon the plaudits of the flesh. His mind was on the ground; Jesus was above him! He was a resurrected man, b&s, and what the physical resurrection did, when God brought Him out of the ground, it was the physical seal of what He had always been mentally and morally, so that now He is both mentally, morally and physically in the image of His Father. So the resurrection was a physical seal on a life that was raised above the flesh. And if Christ had not been raised, we would yet be in

our sins.

So, how does it operate with us? Well, the apostle says in Colossians, 'don't be like those Judaizers who say, touch not; handle not; don't eat that. Do you know what he said in Colossians? Touch not, taste not, handle not, don't touch those unclean things, and all the time they're talking about these unclean things, their minds are thinking about unclean things, and the very concentration of that mind upon 'don't do this, and don't do that, and don't do something else', by auto suggestion the flesh was saying, 'Wish I could do it!, wish I could do it, wish I could do it!' And you see, that's how flesh reacts to the good law of God. BUT, says the apostle, 'if ye be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God'. See the point? So you see, b&s, we follow in the footsteps of our Master; He had our nature, He understands our problem; and because He understood our problem, we've got to understand His victory. How did He do it?

Jesus never got rid of His problem, He eventually died. He never got rid of His problem until He died, but He lived above it, and I will promise you, b&s, not because I've got any power to promise anything, but because the Word of God teaches me, that you'll never get rid of your problems, but you will get above them. And in the end when we're given immortality and our problems are entirely taken away, then and then only will we get rid of them, in the meantime, we get above them! We don't go around saying, we don't do this, and we don't do that, and concentrating upon 'don'ts', that's all negative. We rise with Christ, we seek those things which are above where Christ sitteth on the right hand of the Father. That's the doctrine of resurrection! and if Christ had not gone through that total process we would remain in our sins. There are negative and positive principles in the Atonement, b&s.

Now, you may find that a little difficult to understand, but I'm going to show you this in a bit of a unique way. You know about Israel, well, look at this. The principles of the resurrection principle is shown in the salvation of Israel. Now look at the words of the apostle in Romans concerning the work of the Lord Jesus Christ and the work of God in Israel. Israel are a national witness to the principles of Atonement. Paul says in Romans, 'when we were enemies we were reconciled to God by the death of His Son'; He says concerning the casting away of Israel, 'for if the casting away of them be the reconciling of the world'; parallel language. Now he says 'being reconciled we shall be saved by His life' and he says concerning Israel, 'what shall the receiving of them be but life from the dead', and you see, b&s, what's happened is that in the nation of Israel in their history and in their destiny, there is an unwilling, ignorant, national witness, to the death and resurrection of Christ. So as Christadelphians we can understand this simple principle, it's very simple, that Israel suffered a political death and were cast away temporarily, that we might be saved, that God's gospel might come to us, BUT we know as Christadelphians that if the Jew is not restored to his Holy Land, neither will we be in the Holy Land, because we are saved by their life. And there in the nation, nationally, ignorantly, is a national weakness for the work of God and His Son. So it's a very simple principle.

Now let me explain 'reconciliation by His death, and saved by His life!' Hopefully we'll make that a little clearer! When we come to baptism, b&s, and we immerse ourselves in that water, what are we saying? We're saying that we agree with the principles declared in the death of Christ. He declared God's righteousness, that the flesh profits nothing, it's unworthy of our allegiance, it can give us nothing and therefore we can do nothing with it but put it to death. We agree with that! And we say that God is right even in His Son who did no sin, He's still right in relating that nature to death, that's what we say in the water.

Now when we come out of that water, we're reconciled to God, because we've said to God, 'you're right; and bear in mind that we had to be reconciled to God, He didn't have to be reconciled to us; God was in Christ reconciling the world unto Himself'. We were the party in hostility; we shouldn't have been, it's the party in the wrong that should be asking the other party to be reconciled. This is exactly the reverse, for we're in the wrong and God is asking us to be reconciled to Him. So when we come to God and we say, 'well, look that's right; you're very right, I can do nothing of myself'. So we've said to Him, 'I can do nothing, nothing of myself, nothing; it's alright, we are at that stage then, at a point where we have a new relationship with God, we've now got an entirely new relationship but we're nothing! We've gone nowhere; all we've done is say 'we can do nothing' see what I mean by the negative principle? All we've done is deny the flesh; what are you going to do in its place? If we did nothing from that point, what would happen would be this; it's like the parable of a man, isn't it? who had a home and it had seven devils in it. And he swept it of all the devils, but the problem is, he left a vacuum; when he came back, his house was full of devils, because he didn't put anything in its place, and they just rushed back and filled the vacuum. That's the parable of our Lord Jesus Christ, that's exactly the point up there; so God's Son dies, we accept the principles and God says, 'you and I have a new relationship, you are now reconciled to Me' and there we are and the reconciliation consists of us saying that we are nothing, we can do nothing. Now, if we've said that we've got to do something; from that point on there's something we've got to do. And if the body of sin has been destroyed, if our former life has been denied, we've got to have another life; we've got to go on living, and the life we now live we live by the faith of the Son of God, who loved us and gave Himself for us, and we're saved by that life, because we take that onto ourselves, and we bring into our lives, the life of our Lord Jesus Christ. We do what He did, we say what He said, and we try to think what He thought. So our lives become patterned upon His, you see, the whole point of it, b&s, is being saved by His life.

Now you think about it, like as Christ was raised up from the dead by the glory of the Father, even so we walk in newness of life. Now Paul's talking about Christ being raised up by the glory of the Father; now if we're going to walk in newness of life to the risen Christ, where do you learn about that? I don't know, b&s, what Christ is doing in heaven at the right hand of the Father, apart from the fact that He mediates. So to pattern my life on what He is literally in heaven, I wouldn't know; if I've got to pattern my life on the Lord Jesus Christ, I've got to go and read Matthew and Mark and Luke and John, and my life's got to be patterned on what I want to know about the Lord in mortality. But He's still raised up by the glory of the Father, because I'm not following a Christ who is living

a life of death, I'm following a Christ who is above it! So everywhere He went, when He was tempted, He got above it, when He was questioned He got above it, when He was tired and hungry He got above it, when He was in difficult circumstances He got above it; He was always on the top of it, and that's the only way to live your life, b&s. There's no other way to live it, there's just no way around it; your problems are there, you're not going to get rid of them, they are going to be forever with us, but we've got to get above them all the time, and that's the doctrinal principle of resurrection and so we find therefore, that when we look at this subject, the Atonement is made up of balanced principles

And so everywhere you read of it, you find the negative and the positive principles put together, the balanced principles of the Atonement. So Peter says, 'He was put to death in the flesh, BUT He was quickened by the Spirit'. Paul says, 'He was crucified through weakness BUT He lives by the power of God'. Paul says, 'He died unto sin once BUT He liveth unto God'. And again that verse which Jesus used 'Flesh profits nothing BUT the Spirit gives life'. And so we find then, b&s, a whole series of balanced principles; now once that is fixed in your mind, you've got the negative and the positive and you see where it's going, the one reconciles you because you agree, you formally realize that you're of no value and you've been brought to nothing. Now you've got to put something positive in your life which is expressed in the life of the Lord Jesus Christ, who was always above His problems and because He was that way, in His mentality and His morality, God physically raised Him from the grave because He put the divine seal upon that resurrectional power of God in His life. When we understand that we are baptised.

Now let's turn this reference up together Romans chapter 6; let's read it together and then as a final reference, we will just summarize what this is saying to you, on a transparency. SAVED BY HIS LIFE, right, so we read Romans chapter 6 starting at verse 3, (and you've probably heard these words many times) 'Know ye not, that so many of us as are (that word 'were' should be 'are') baptised into Jesus Christ, are baptised into His death? (it's a continuous thing) 'Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man (the former way of life) is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin'. Let me try, b&s, to epitomize that! Now it's all a question of the negative and the positive, you see. When we are baptised into Christ, we are identified with Him; and it goes like this. This is an illustration of Paul's principle.

Baptism is a point of identification. So Paul says (and follow the arrows with me) Paul says, the old man, that is our former way of life has a body of sin, that serves sin, in order to live in sin unto death. It's all down, down, down, down. We come across, but if we are baptised into His death, we are now dead to sin, so that we no longer serve sin, because sin being destroyed, we now walk in newness of life. It's all up, up, up, up. See the point? your negatives and your positives. Let's do that again and then when I read

the second one, I'll read it a bit differently. Our old man has a body that is prone to sin, that causes it to serve sin; you know we almost live entirely in sin if we are without Christ and unto death eventually, oblivion. But if we are baptised into His death (that's the point, we are not baptised into our own death, let's never forget that. When we are baptised we are not baptised into our own death, it's His death); well, we are now dead to sin because He was, so that we no longer serve sin because He didn't, because in His case, sin being now destroyed, we are able to walk in His life, and it's new. See the point? So it's all positive or it's all negative or it's negative and positive, all down, down, down when it's us, BUT immediately that we make contact with Him, it's up, up, up, isn't it? So there's the doctrinal significance, b&s, of resurrection, there is baptism and there is identification with the negative and positive principles of the Atonement.

Now it's at that point where we'll end that section of our talks together, and that to me, I hope, has been a simple illustration of what we all fundamentally believe. I've taught you nothing, but at least, b&s, we've been going over those matters together that we were all baptised into; perhaps that has regurgitated them in your mind, it has as it were, just sent them around once more, that next time, when we talk about the Atonement, perhaps those principles, I pray God, may be to you, a little plainer.