

"acquainted with grief"—a predestination to conformity in suffering, in order to conformity in the glory that should follow. This conformity in suffering is plainly exhibited as the purposed consequence of the predestination spoken of. They were foreseen as persons that love God, and, as such, were predestinated to be conformed to the image of the Son, in suffering, and then in glory.

The Greek word, that is here rendered "conformed," is *summorphous*. The verb corresponding to it, is used by the same apostle with the same reference to suffering. It occurs in Phil., 3, 10, when he speaks of desiring to know Christ and the fellowship of his sufferings "being made conformable to his death;" his death as a martyr, the only death of Christ to which man could be conformed.

The same word is used by him, to denote a joint participation of the resulting glory. It is thus used in Phil., 3, 21, where it has special reference to the bodily glorification to be obtained at the second coming of Christ; "who shall change our vile body that it may be *summorphoumenos* fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

In the text the word *summorphous* combines these references. It denotes conformity to Christ's suffering body, in order to conformity to his glorified body; including, of course, under each all that is respectively implied.

With this view, too, agrees the clause "that he might be the first-born among many brethren." The expression "first-born among many" &c., here points to Jesus as in possession of a glorified body. Among "the children of the resurrection" he is the first-born. In Col., 1, 18, and in Rev., 1, 5, he is called "the first-begotten from the dead;"—the first that was raised from the dead, to die no more.

His glorious body will be the model after which the resurrection bodies of his brethren will be fashioned. As his once frail body, was made in all things like unto his brethren, so their resurrection bodies shall be in all things made like unto his now glorified body.

And since it is as brethren of Jesus—God's true and proper son, that they become children of God, and heirs of God, they shall partake of the glorious rewards, conferred on Christ as a sufferer, in proportion to

As in suffering, so in the glory that follows it, Christ is pre-eminent.