

grace, now freely flowing forth. Christ had been baptized with the baptism He had to be baptized with. He was no longer straitened in the exercise and proclamation of love. When He suffered from man through the whole of His witness among them up to death itself, He was suffering for righteousness. Sin He had not, in His Person to suffer for. He was no substituted victim in the eyes of men. The result of these sufferings from the power of men is judgment, accomplished on His return—in a providential way already in the destruction of Jerusalem, but fully when He shall return.

But there is another point of contrast, consequently very important for us. Christ suffered for sin that we never might. We are healed by, not partakers of, His stripes. What Christ has suffered from the forsaking of God as wrath, He has suffered alone and exactly, as to us, with the object that we never should taste one drop of that dreadful, bitter, to us insupportable, cup. Did we drink it, it were as condemned sinners. But in the suffering of Christ for righteousness, and in those which were caused to Him through His work of love, we are, poor and feeble as our faith is, to have a part. To us it is given not only to believe on, but also to suffer for His name. If we suffer for righteousness' sake happy are we, and yet more blessed if we suffer for His name. The Spirit of Glory and of God rests upon us. We can rejoice that we are partakers of His sufferings, that when His glory shall be revealed, we may be glad with exceeding joy.