

name unto My brethren." So in fact He did, when He said to Mary Magdalene, "Touch Me not, [He was not now coming to be corporally present in the Kingdom,] for I am not yet ascended to my Father; but go to my brethren and say unto them, I go to my Father and your Father, my God and your God." The testimony was now grace, and Jesus leads the praises of His redeemed. Next, all Israel, the great congregation, is found in the praise also; then all the ends of the world. The fat eat and worship; all that go down into the dust: and the generation that shall be born, when that time of peace is come, shall also hear the wondrous story of that which angels desire to look into—that He hath done this. It is an unmingled stream of grace and blessing widening to the ends of the earth, and flowing down the course of time to the generation that shall be born.

Such is the effect of the cross. No word of judgment follows the tale it has to tell. The suffering there was the judgment on sin, but it was the putting it away. The judgment was borne, but passed away with its execution on the victim who had in grace substituted Himself; and if indeed we shall be manifested before the judgment seat of Christ, He before whom we shall appear has Himself put away our sins; yea, we arrive there, because He has Himself come to fetch us, that where He is, there we may be also. In a word, it was suffering from God: and suffering from God is suffering for sin, not for righteousness; and the effect unmingled