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should induce them to do so ; the very reasons for which he himself desired to know " the fellowship of his sufferings, being made conformable to his death."—Phil., 3. 10.

Ver. 18—" For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The present suffering scene will soon give place to a glorious scene, in which will be found abundant compensation.

He reckons that the whole suffering scene now manifest before us will give place to a glorious scene, which shall be revealed unto us ; one which will, as every one must admit, abundantly compensate those who suffer as Christians. For suffering there will be glory. For light suffering there will be an exceeding weight of glory. For momentary suffering, everlasting glory. And this exceeding and everlasting weight of glory is not far distant ; for, according to the literal meaning, it is "about to be revealed." And, as the suffering is preparatory to the glory, no one can for a moment doubt the wisdom of enduring the one in order to attain the other. The sufficiency of the compensation is seen without lengthened investigation. It is evident at a glance. Who is it that thus reckons ? Paul, who, at the time of writing these words, was bearing "in his body the marks" of persecution, and expecting bonds and imprisonment. Who was "in stripes above measure, in prisons frequent" ? Paul, with all his trials, could still reckon so ; because, as the suffering becomes less light, the glory becomes more weighty. Having made this general allusion, the apostle proceeds to treat separately of the glory pertaining to the body and of that pertaining to the soul, and in the order just mentioned.*

* NOTE.—The apostle continues to make suffering his theme, through several successive verses. It is very obvious that he does so down to the end of the 27th verse at least, so that we might pass at once to the 28th verse. But as interpreters seem to apply the intermediate words to sufferings of any kind, rather than to those special sufferings, and for those special objects, which the apostle had exclusively in view, we shall take a few additional moments to take our exposition continuously through. We observe, however, that whether our restricted view of the kind of sufferings referred to in ver. 19, 22, be adopted or not, the right interpretation of verses 29 and 30 will not be affected thereby ; for our interpretation of these would follow from either the restricted or unrestricted view of verses 19, 22.