

of God to man, to his mind and in His nature. In His incarnate person our Lord is not only the medium of that revelation, He is the revelation itself. The only names given to the Son, when His incarnation is spoken of, are such as define Him to be the eternal and essential Revealer of the being of God to the universe."

Jesus of Nazareth is the originally intended image and likeness of God completed, and the medium of contemplating Deity as the chosen means in the Divine plan of education, for making man a partaker of God's holiness. "And he that beholdeth (*θεωρῶν*, contemplateth in detail, spiritually perceives) Me, beholdeth (spiritually perceives) Him that sent Me." In the person of Christ is that all-sufficient revelation of God, that is needful for contemplation in the consummation of a completed manhood. "Seeing it is God, who shined in our hearts (communicated to us spiritual light) to give the light (in order to the enlightenment or illumination) of the knowledge of the glory of God (in order that we should make the knowledge of the Divine glory give light to others), in the face (presence) of Jesus Christ." Paul saw the glory of God in the person of Christ, and could not but let the illumination of his own soul shine forth for the good of others. "But we all, with unveiled face, beholding as in a mirror, the glory of the Lord (Christ, whom we behold in the Gospel as a mirror, reflecting the glory of the Father), are *being* transformed (changed, metamorphosed) into the same image (the very image which we see reflected in the Gospel mirror, is reproduced in those beholding it), from glory to glory (from the glory of Christ reflected in the Gospel, to the imparted glory realized by the beholders, who are thus spiritually transformed into the very likeness of the glorified Christ), even as from the Lord the Spirit (the practical, loving, trusting contemplation of Christ, the image of God, results in a production in us of the moral excellencies of Jesus, through the life-giving power of the Holy Spirit)." And this transformation applies not to our spiritual natures and some future state only, but to the present life and the whole man: body, soul, and spirit (Rom. viii. 29; xii. 2; Gal. iv. 19; Phil. iii. 21; Col. iii. 10; Eph. ii. 10; 1 John iii. 2—R. V.).