

tions ; and yet with a blending of Divine characteristics. Hence, notwithstanding the outbeamings of Divinity, he was in human form : God manifested in the flesh. In his deep humiliation this was perceptible ; but much more so after he was glorified. Perhaps there was some similarity to this appearance at the transfiguration, and at the time when he met Saul of Tarsus on his way to Damascus. Similar, also, in its leading characteristics, was his antecedent appearance to the prophet Daniel, (ch. x. 5, 6.)

In contemplating Christ as the Head of the church, it is proper that from this passage we should notice—
1st. A description of his *essential* character.

In his own declaration he claims the attributes of Deity—Eternity, Omnipotence ; and this claim is substantiated in the description of his appearance, for there is developed the attributes of Omniscience and Holiness. He is the Alpha and Omega, the First and the Last, the Beginning, or Originator, of the creation of God. He was before all things : before any created object had a beginning ; and was himself the creator of all things. He shall continue the same when all the revolutions of the world are concluded. He is essentially Holy ; his Holiness not being derived from any other source than his own nature ; it was inherent, absolute Holiness. His eyes were like a flame of fire ; bright and penetrating, implying Omniscience. In proof of this he informs each church, “I know thy works.” The justice of his procedure is asserted from the appearance of his feet like fine brass. He indeed can