

and transmitted the "image (nature) of God," not in its original purity, but in the form given to it by his own self-determination, modified and corrupted by sin. What that image was, in which God created man, and what that likeness would be when perfected, after which God purposed man to be made, is manifested in the *Logos*, "who is the image (*εικων*, representation and visible manifestation) of the invisible God"; *i.e.*, Christ in His humanity is a visible *likeness* of the unseen God, both as to nature and character, being "the very image (*χαρακτηρ*, not a copy but the exact counterpart and precise reproduction in every respect) of His substance (*υποστασις*, real being, essential nature)." Jesus Christ, the eternal Son of God, becoming incarnate, not only renders visible and corporeal the inward essence of God's nature, and "the effulgence (*απαυγασμα*, light out from light, the rayed-forth light, a living ray-image) of His glory"; *i.e.*, the independent and permanent outward manifestation of God's being, but is the exhibition of perfected man, "made after the likeness of God."

JESUS OF NAZARETH IS THE DIVINE IDEAL MAN.

May we not, therefore, rightly conclude that man's sin is not the principal, but a secondary cause for the incarnation of "God's only begotten Son"? That the main purpose of the manifestation of God in the flesh, was not for propitiation—this was accidental because of sin—but for the revelation of the image of the Father as the ideal for man. Even if man had not sinned, would it not have been necessary for God to have appeared in human flesh as humanity's model, in order that the original destiny of man might be attained? If man was destined to be like God, to be the image of the Father, as an incompleting being, responsible for the attainment of that high destiny, was it not necessary that God should set forth by incarnation His original ideal of man's intended character, and manifest His great love to Him, as the means by which man would have gradually developed, and finally reached that designated goal of physical and moral perfection? Had he not sinned, would not "the first man Adam," the "natural" (*psychical*, soul-governed) man, have become the "spiritual" (spirit-con-