

# AS CHRIST IS, SO ARE WE:

OR,

THE CHRISTIAN'S RECEPTION OF THE  
FULNESS OF CHRIST.

---

RE-PRINTED FROM "WORDS OF TRUTH"

---

GLASGOW:

R. L. ALLAN, 75 SAUCHIEHALL STREET.

LONDON: GEORGE MORRISH, 24 WARWICK LANE,  
PATERNOSTER ROW.

LONDON: CROCKER & COOPER, 28 PENTON ST., ISLINGTON.

GUERNSEY: J. TUNLEY. SOUTHAMPTON: A. KAINES.

HENRY RICHARDSON, HUNTINGTON.

---

1867.

## AS CHRIST IS, SO ARE WE.

Read JOHN i.

---

IT is impossible to know what is passing in the mind of another until he expresses himself by the word of his mouth. There is nothing more invisible than a man's thoughts. God is invisible, and no man hath seen Him at any time. He dwells in light, to which no man can approach. It was, however, from all eternity, His purpose to make Himself known, and that, too, according to the perfection and fulness of his own nature, which is love. He is love—the God of all grace. To the display of the praise of the glory of His grace, the believer has been predestinated; to the adoption of a son by Jesus Christ to Himself. Sinners have been saved by His mighty power with a full salvation. God has delivered them from eternal wrath, He has cleansed them from their sins, He has quickened them together with Christ the Life, He has raised them up together, and He has made them sit together in heavenly places in Christ. But for what purpose? In order that, in the ages to come, He might show forth *the exceeding riches of His grace*, in His kindness toward us, through Christ Jesus (Eph. ii. 4-7.) For ever His delights were with the sons of men, and

He rejoiced in the habitable parts of the earth. (Prov. viii.) Loved he has, and that with everlasting love, and to manifest this has been his eternal will and purpose. God is, however, invisible, and no man hath seen Him at any time. In order, therefore, to accomplish this wondrous purpose, Jesus, by the *Eternal* Spirit, offered Himself to God as a Lamb without spot and blemish. He was the anointed One, the One "set up" from before the foundation of the world—set up as the Word of God—the express image of God's person, so that He might make a full manifestation of God, and that we by faith, seeing Jesus, might see and know Him—as Jesus Himself said, "He that hath seen me hath seen the Father." "I and my Father are one."

Our chapter then presents, in the first place, Christ as the Word of God. "In the beginning *was the Word.*" This was no new character of the Lord Jesus. He is the eternal Word, co-eternal and equal with the Father. "In the *beginning was the Word.*" Eternal as God's purpose was to manifest Himself, so eternal was Jesus as the Word. He was, as we have before noticed, the Anointed One, the One set up from the beginning. For ever He was the full and personal expression of all the mind and heart of God; and as such He has visited man, to make known in a very real and practical manner what God is. We use words to express our thoughts, otherwise they would be unknown; so Christ the Son of God, the Son of His love, is the Word of God, whereby we may know the thoughts and affection of the eternal God. The mission of Christ to earth was not merely to save sinners from

eternal wrath, and to make them happy in heaven, but it was to reveal the Father. Oh that we could effectually, by the Spirit of God, lay hold of this blessed fact! No man hath seen God at any time, but He who is in the bosom of the Father, He hath declared Him. But how could this Jesus know God, and that which was in his heart and mind more than any other? Jesus was ever with God in close and intimate fellowship, knowing all things. "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there; when he set a compass upon the face of the depth—when He established the clouds—when He strengthened the fountains of the deep—when He gave to the sea His decree that the waters should not pass His commandment—when He appointed the foundations of the earth; then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." (Prov. viii. 22-30.) And not only was Jesus ever with God, but He was *Himself* God—equal with God in all respects. On earth he was God manifest in the flesh—the very Jehovah who could and did truly declare Himself to be before Abraham, the "I AM." The Lord grant us a spirit of deep humility and reverence as we look at Jesus, and meditate on Him

and some of His many glories. Oh! for divine wisdom and grace while we think of Him who is "THE WORD OF GOD"—the Jehovah on earth made flesh, dwelling a man among men, sinners, His enemies; come from God a servant to do His will, in making Him known. May our consideration of Him be such that worship and praise may flow out from our hearts, bowed at a sense of His greatness, and of his infinite love and condescension in taking so lowly a place of humiliation as He did. By Him all things were created, and without Him was not anything made that was made. All things, too, are upheld by the word of His power; and more than this, all things were created for His own glory; and by-and-bye, when we cast our crowns at His feet, lost in wonder, love, and praise, we shall sing, "Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are, and were created." (Rev. iv. 11.) May, I say, a sense of this great power and greatness bow our hearts in adoration and worship, and may there be such a continual remembrance of His unbounded love in leaving all His glory—in emptying Himself, and taking the form of a servant—as to cause us to live in a spirit of constant praise and worship. May, too, the remembrance of the way He was treated when on earth, and the way we have treated Him since we heard of His love, humble us more and more, so that self may never rise into prominence, but ever be judged; and so judged, that there may be no room for aught else save the exaltation of Christ, and that in every way possible. Well, then, He was Lord and Creator of all,

but when He came to His own world, which he had created, and which He was upholding by the word of His power, a world which was in every way dependent on Him, it knew Him not. "He was in the world, and the world was made by Him, and the world knew Him not." How intensely solemn, how humbling surely; man has no cause to hold his head up, as, alas! he does in pride and self-exaltation, he has abundant cause to take the low place, and wickedness enough to cause him ever to walk humbly and softly; but, alas! the god of this world blinds the minds of them who believe not, so they see not themselves as they truly are in the sight of God.

Now this first of John presents some of the many glories and perfections of the Lord Jesus Christ. It dates from Eternity to the Millennium. It must, however, be observed that most of His glories, as set forth in this chapter, are, as we shall see, connected with His first title, "the Word of God,"—the *image* of the invisible God—for the prevailing thought of the chapter is the revelation of God the Father as such. Then there is this other important point, that of all the fulness and perfection in Christ, all we who have believed and been born again have received in Him, and grace for grace: so that, as John says in his epistle, "*As Christ is, so are we, in this world.*" (1 John iv. 17.) May the Lord, in His love, grant us Divine grace, and wisdom, and sanctification of affection to Himself, and a due reverence of spirit while for a little we consider, according to our measure, these wondrous glories of the Lord Jesus, and our reception of and

part in them ; for of His fulness have all we received, and grace for grace. It is holy ground. May we walk on it with softness, and with the heart guarded with the breastplate of righteousness ; and the feet shod with the preparation of the gospel of peace ; and in all may Christ be glorified.

In the first place, then, Christ is presented to us in our chapter as "THE LIFE." "In Him was life, and the life was the light of men." In the 14th chapter Jesus Himself says, "I am the Way, the Truth, and THE LIFE." "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." (1 John i. 2.) The life was indeed manifested, but to whom, and where ? In a world of death, and to a people sitting in the valley of the shadow of death. To man fallen, and in consequence in a state of continual dying. "In the day thou eatest thereof," said the Lord God to Adam in the garden, "thou shalt die," or more literally, "in dying thou shalt die." The first man, however, did eat, and so died, and brought death on all, and ever since man has been in a condition of death. Dead he is, and that in trespasses and in sins ; sitting, alas ! at perfect ease and complacency in the valley of the shadow of death, unconscious of the fearful condition in which he is, and the ultimate end of such a state. It need scarcely be said that such a one needs life if he is to get to heaven. There it is all life, and He who is the source of life, yea THE LIFE Himself, is the one centre and object of attraction, so that a dead thing

would find no enjoyment in heaven ; heaven would be no heaven to such. But, then, how can he obtain life? To beget himself into life is an impossibility, and it is equally impossible to get it by the deeds of law. He is carnal in mind, and he is at enmity against God, and is not subject to his law, and so terribly evil is he, that he cannot be subject to it. But if there had been a law which *could have* given life, verily righteousness would have been by the law, and there would have been no need for the Son of God to have died. The law could not give life to a dead thing ; and not only so, it brought the sentence of death to the conscience of those who were seeking to obtain life under it. Paul says, "I was alive without law once, but when the commandment came sin revived and I died." (Rom. vii. 9.) "And the commandment which was ordained to life I found to be unto death, for sin, taking occasion by the commandment, deceived me, and by it slew me," (Rom. vii. 10, 11.) Thus, then, the law has no life to impart to a dead soul. The law is holy, just, and good, and therefore condemns and kills, and makes manifest that which is evil in man. By the commandment sin became exceeding sinful. By the law, then, is the knowledge of sin, but it has no life, no remedy, but rather the reverse. It condemns, it kills, and it makes the disease, sin, exceeding sinful, so that we must look elsewhere for life and health.

Now, God is the living God, who hath given life and breath to all, and who at the first breathed into man's nostrils the breath of life, and man became a living



soul. This, however, as for man, is gone by; he has sinned and come short of God's glory, and is now dead in trespasses and sins.—God is nevertheless the same; He is still the living God, who only hath immortality, and dwelleth in light to which no man can approach, and whom no man hath seen at any time. (1 Tim. vi. 16.) And as we have said before, it is His purpose to make Himself known as the living God to those who are dead to Him, sitting in a state of unconsciousness in the valley of the shadow of death. God is the living God, and Christ is the Word of God, the practical expression of what God is—He is the image of the invisible God. And hence we find Christ in our chapter presented as **THE LIFE**. In Him was life—He is the **LIFE**. This is the record, the blessed record, that God has given unto us eternal life, and this life is in His Son, who by the gospel has brought life and immortality to light. All else is death, and into such a scene, He, the fountain of life, came to impart life to the dead, to quicken whom He would. (John v. 21.) Man, however, was, alas! dead to this Life; he was quite insensible to its presence. The Life was in this world of death, but alas, there was no response. He was in the world, but the world knew Him not; He came to His own peculiar people, but they too were so dead that they perceived no life, no beauty in Jesus; they received him not. However, God would accomplish His own purpose in spite of man's rebellion, and to those whom He will, He puts forth His own sovereign power and begets them. “But as many as received Him to them gave He power to

become the sons of God, even to them that believe on His name ; which were born not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" (John i. 12, 13.) Thus they who believed in Jesus, being born anew of God, received life from the Christ of God; and so do all those who now believe in Jesus; they receive life in Him. He that believeth on the Son of God *hath* everlasting LIFE; he is made a partaker of the divine nature. (2 Peter i.) Jesus died on the tree, and having there drank the cup of wrath and put sin away, having done the will of His Father perfectly; having well done His work, and having vindicated God's justice, God raised Him from the dead, and seated Him on His throne, and crowned Him with glory and honour. By the same power that He thus raised His Son from the dead, God has quickened and raised together with Him all those who believe in Jesus. They who were once dead in trespasses and sins He has made alive with, and in the person of His Christ—THE LIFE. And they who were sitting in the valley of the shadow of death are now seated in Christ—a risen and ascended Christ, created in Him in the heavenlies, and that accomplished by the workmanship of God. How inexpressive wondrous thus to have been made partakers of the divine nature, to be made as Christ is, though in this world, and thus to have received of His fulness and grace for grace. He came that we dead ones might have life; not only so, but that we might have it more abundantly. Having this life—this divine nature—we can hold close and intimate communion with the

living God, our Father, and His Son Jesus Christ. We are no longer at a distance, "afar off," but in Christ we are "made nigh" through His blood. And truly our fellowship is with the Father, and with His Son Jesus Christ. (1 John i. 3.)

In the next place, the Lord Jesus is presented in this blessed portion as THE LIGHT, "that was the TRUE LIGHT," says John, "which lighteth every man that cometh into the world." The natural man is described in the Scriptures as sitting in darkness, as well as in the shadow of death, under the power of darkness; loving it because his deeds are evil, committing the works of darkness—yea, he is declared to be *darkness* itself. Man is not merely in its range or sphere, but he is the thing itself. "Ye were sometime *darkness*." (Eph. v. 8.) Sitting in it with all ease and self-satisfaction, careless and indifferent, blinded by Satan, the god of this world, to all its horrors, and all its fearful consequences. He is, however, poor and helpless to and in it, having no power whatever to get out of it into the light. The law cannot help him either; it can no more impart light than it could life. The mount burned with darkness. (Deut. iv. 11.) If it did lighten, it was only to give the knowledge of sin, and that sin might appear exceeding sinful, not to give any blessing, for it had none to give. Oh no! the mount of law burned with darkness; it quaked exceedingly, and all the accompaniments of the law were terribly appalling, causing Moses to cry out, "I do exceedingly fear and quake." (Heb. xii. 21.) But God, who is the living God, "IS

LIGHT," dwelling therein. God is love; and Jesus, as we have seen, came to manifest God as such. God is also light, and it is His purpose to make Himself known as the light as well as love. Jesus is the image of the invisible God, the express image of His person. He has come out from God as THE LIGHT, and He was that true Light—the *true* light in opposition to all the false lights of this present evil world, as lighted by the Prince of Darkness, to quiet the consciences of those who are sitting in darkness. Not any ray of true light was there, save that which beamed from Him who is the brightness of His glory, the image of Him who is light. As such Jesus came into this world of darkness, to a people who were themselves the personifications of darkness. He shone with heavenly brilliancy, and there radiated from Him on every hand light divine. But, alas! the darkness was so dark, it was so dense, that it might, as it were, be felt. The darkness was so thick it comprehended not the light from heaven. The clouds of sin were so heavy and black that the light shone out in vain—it penetrated not. The people were so blind they could not see so much as a glimmer of light in Him. They saw no beauty to desire Him, though He was indeed chiefest among ten thousand, yea, the *altogether* lovely. What, then, is to be done? Shall God's eternal counsels prove void? Shall the coming of Jesus be in vain? God forbid! But man cannot see—he will not have the light. True, indeed; but God is sovereign, and His own will and purposes He will accomplish in spite of all the rebellion and determination of men to do without

God. God I say, is sovereign, and let men be ever so hardened, ever so dark, God is all-powerful to carry out His own eternal designs. His purpose was to reveal Himself as light, and when the time came for Him to do so, all must give way to Him. Satan and all his agents became as nothing before the power of an Almighty God. Light and love shall prove themselves victorious, and all opposition must cease. Divine Love is such that many waters cannot quench it. Divine Light is such that none can prevail against its penetrating power. The darkness may resist long, but before the Almighty Power it must give place. Grace, too, is such that it will triumph over every obstacle; it has triumphed and will continue to do so. "Grace reigns through righteousness." (Rom. v. 21). Christ, by His death and resurrection, has overcome him who is the Prince of Darkness, and who hath the power of death, that is the devil. (Heb. ii.) Satan is but a conquered foe, and before God he is altogether powerless. The Lord Jesus has led captivity captive, and He is conqueror over the grave, and sin, and death, and hell, and Satan; and now the believer in Jesus is delivered by Him from the power of darkness, and is translated into the kingdom of God's dear Son. Once he was in darkness, but now he has been called out of it into God's marvellous light; and thus, being in the region of the light, he is illuminated (Heb. x.), and so becomes a light in the midst of a crooked and perverse generation. Our Scripture, however, goes further, and tells us that Christ is the light, and of His fulness have all we

received, and grace for grace. Not only, then, are we illuminated ones, by being brought into the presence of the light, and by being lighted upon; but we are ourselves made part of the light itself, for of His fulness have we received. Hence we find in Eph. v., "Ye who were sometime in darkness *are light* in the Lord." Once we were darkness itself; now being in the Lord, we are light itself. Christ, the Life and the Light, has been formed in those who believe by the power and workmanship of God, "created in Christ Jesus." Having thus followed Him who is the light of the world, we have received of His fulness the light of life, and thus being in Christ, and Christ in us, we are light in the Lord; no longer sitting in darkness, but sitting in Him, the light of the heavenlies; being in this present world strangers and pilgrims, shining as lights therein, glorifying Him who hath done such wondrous things for us. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv. 6.) From this we may learn the fearful extent of man's natural darkness. In the beginning, when God created the world, He had but to command the light to shine, —He had but to say, "Let there be light," and "there was light" at once, and the darkness was dissipated. Not so, however, with man. It seems that it was not enough for God to command the light to shine in him, but the darkness was so thick and dark that it needed that He should work in us, and by His operation shine the light in us. Oh, man's natural

state is indeed most terrible! By grace, then, God has shined into the hearts of those who believe, and made them to receive of His fulness, even the light, and so, "as Christ is, so are they in this world."

In the third place, our Scripture presents this blessed Person as One who is full of grace and truth. "The law was given by Moses; grace and truth came by Jesus Christ." (v. 17.) This, too, is connected with His title, the "Word of God." For as such He is the image of the invisible God, the express image of the Person of Him who is love, the God of all grace, whose purpose was to make Himself known. His purpose, moreover, was to display it to the full, for those who are saved in this day of grace have been predestinated to the praise of the *glory* of His grace. The question arises then—How is this to be accomplished? And where are they who are so bad that He can show forth all His grace and reveal Himself in a practical manner, as love, according to His own fulness and perfection? The vilest of the vile, the poorest of the poor, the emptiest of the empty he seeks, in order to pour into them a full and unlimited measure of His love, which now through Christ knows no let.

The law displayed no grace. It could not do so, for law and grace are opposite. The law demanded strict obedience to all its requirements, it admitted of no compromise. It demanded from man what he could not give, and it gave no power whereby to fulfil its demands. Man is dead by nature, and the law required from such that which only a living man could do. The law gives no life, but, on the contrary, it kills.

The law then failed to produce holiness in man ; it brought out his evil nature in bolder relief. By Jesus Christ, however, grace and truth came in contrast to the law ; He came to manifest God's favour, and to make known God, who is love, the God of all grace. Grace looks for a higher walk than the law ever did ; but then grace gives a nature and power, a life whereby the recipient can keep the law. By nature he is dead, under condemnation, but by grace he is alive in Christ to God ; "for the law of the Spirit of life in Christ Jesus has set him free from the law of sin and death," in order that the righteousness of the law, in all its integrity, might be fulfilled *in* such, who walk not after the flesh, but after the Spirit. The law made the offence abound, and sin exceeding sinful ; but grace has put all away, and makes those who are washed in the blood of Christ "as white as snow," "clear every whit." Thus Jesus, full of grace and truth, came to save the poor, ruined, helpless sinner. His joy was to receive publicans and sinners, and to eat with them. Grace has nothing for the self-righteous. It does not suit such ; they do not need it. It is only the poor sinner who can value grace, and it is that which will alone suit his need. And now by means of the cross, which met the claims of God's righteousness, He is able to pour out with full and unlimited measure His love and His grace. And now that the victory is won over all enemies, His work well done, and righteousness completed, God delights to manifest Himself as love to the chief of sinners, and blesses such *fully* and freely. "This is a faithful saying, and worthy of all acceptation,



that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." (1 Tim. i. 15, 16.) God is, as has been so often already said, love, and nothing but a full revelation of *Himself* will satisfy *Him*. This was His purpose, and He will carry it out. Hence we find that, on the ascension and glorification of Christ to the right hand of the majesty on high, having received the promise of the Father, He sent forth the Holy Ghost to take up His abode no longer in temples made with hands, but in the bodies of those who have been saved by grace, and to be to, and with them an *abiding* Comforter; and the promise is, "I will never leave thee nor forsake thee." Where sin hath abounded grace did much more abound, and God is now revealed in Christ. Those who believe He could not make more perfect than He has done. He has made them as white as snow, though their sins were as scarlet. By His own power and workmanship He has made them "a new creation" in Christ, so that as Christ is so are they in this world. Not only so, but He has blessed them to the full, for He has given the Holy Ghost to dwell in them, and all spiritual blessings in Christ Jesus. Thus, I say, God has proved and showed Himself to be love, and that in the most practical way. A higher and better position He could not have given, or make us more perfect than He has. To give us a richer portion than He has were impossible, for He could not make us more

perfect than Christ. He could not give us more than "all things." And, more than all, He could not have brought us into a better association; for oh! the wonders of His grace, He has brought us to have and enjoy fellowship with Himself. Would that we *abode* in such communion by the power of the Holy Ghost who dwelleth in us! From all eternity, according to the foreknowledge of God the Father, we have been predestinated to the praise of the glory of God's grace. Has He not been displaying it in all its fulness and glory? He could do no more than He has done. We are, alas! such fools, and so slow of heart to believe all that He has told us, and has done for and to us. The Holy Ghost is, however, but the earnest of that which is to come, for by-and-bye this grace will be more fully manifested when the Lord Jesus comes and takes us all away. When He will conduct us to the Father's house, where He has prepared a place for us in glory, and then He will, to the profound astonishment of the countless myriads of the heavenly host, show "the exceeding riches of His grace in His kindness towards us through Christ Jesus" our Lord. Then shall we be with Him, and see Him face to face, and know Him even as we are known by Him. 'Tis true, and He has fully proved in all His ways and acts towards us, that "God is love," the "God of all grace." 'Tis true Jesus has come, the image of the invisible God, full of grace and truth; and it is also true that "of His fulness have all we received, and grace for grace." We have received of His saving grace, His restoring grace; His restraining, His constraining, His sympathizing,

His saving grace; yea, we have received of all the various aspects of His grace, for of His fulness have we received.

Then Jesus is not only full of grace, but He is also full of truth. Fallen man by nature is a liar. He is a child of him who is the father of lies, who abode not in the truth. Now God is, on the other hand, the God of Truth. "He is the Rock, His work is perfect, for all his ways are judgment; a God of truth, and without iniquity; just and right is He." (Deut. xxxii. 4.) "Into Thine hand I commit my spirit: Thou hast redeemed me, O Lord God of truth." (Ps. xxxi. 5.) His eternal purpose has been to reveal Himself, and, therefore, He would make Himself known as the God of truth. Hence, Jesus, the image of the invisible God, has come full of truth; yea, the truth itself, for He says, "I am the Way, the Truth, and the Life."

There is, however, a more especial way in which Christ is "the Truth," and of which He was full. I mean as regards the types and ceremonies of the law, all of which he has fulfilled or filled out. They were all but "shadows of good things to come"—Christ is the substance. In the burnt-offerings and sacrifices for sin God had no pleasure, for they could not take away sin; but in Him who was the Lamb of His own providing—who had, as such, offered Himself to God by the Eternal Spirit—He was truly well pleased. Christ did all God's will. He put away sin, and by the sacrifice of Himself, he enabled God, as it were, to reveal Himself, in the many and varied aspects of

His character, but that of love more especially. The cross is the power of God, whereby He is able to show forth the exceeding riches, yea, the fulness of His grace. Christ Jesus has then made good all the types of the Jewish dispensation. However, in every sense He is the Truth, and they who have believed in Him, and have by grace tasted that the Lord is gracious, have received of this His fulness, and the Truth becomes part and parcel of him who receives it; for the Word of God is an *engrafted* word, to be received with meekness. Most important word, indeed, is that word *engrafted*. It means a great deal. It shows that the Truth becomes a *part of ourselves*, when received in meekness and simplicity. Thus, then, again, even in this respect, we are as Christ is, and of His fulness have we received, and grace for grace.

And now, lastly, the disciples beheld in this blessed person, the Christ of God's glory—"the glory as of the only begotten of the Father, full of grace and truth." Man born in the image of God has come short of His glory, and is dead in trespasses and in sins; altogether unlike God, and altogether opposed to Him. Now we have, as has been so often already said, not only been predestinated to the glory of God's grace, but now I find we are also destined to be to the praise of His glory. God means to display His glory, and we who are saved in this day of grace are reserved, as it were, for its manifestation. The law could do nothing for God in the display of His glory by us. The law entered, and it only brought out man's corrupt nature. Still, the law had a glory of its own, but that glory was to be done away. God's

purpose was to shew forth the excellence of His glory in man. All His grace is to be shown out in man. All His wisdom, too, is to be shown out in the Church, (Eph. iii. 10), and so also God's glory, its praises, its excellencies. (Eph. i. 14.) The law, I say, could not do this, hence the Lord Jesus has come—the Word of God, the image of the invisible God, the express image of His person, the brightness of His glory—to make known His glory in all its brilliancy, splendour, and magnificence. God is the God of Glory. (Ps. xxix. 3, Acts vii. 2.) He is the Father of Glory (Eph. i. 17), and, I repeat, that it is to the praise of His glory that He is, by the Holy Ghost, calling out and bringing many sons to glory. The disciples beheld His glory, the glory of the only begotten of the Father. Marvellous as the revelation of this glory was in the incarnate God, it is by virtue of His death that God has glorified Him, and seated Him on His own throne. He has crowned Him with glory and honour, and now in heaven He reflects the glory of God. The glorious Gospel, or rather the Gospel of the glory of Christ, who is the image of God, is now preached, for the light of the knowledge of the glory of God is in the face of Jesus Christ.

And now, blessed be God, by faith we can rejoice in the hope of the glory of God. We can look forward to the time when we shall be personally in the presence thereof, free from all fear and anxiety. Yea, we can even now, in this present time, rejoice in it, and say, "Come, Lord Jesus, come quickly." But now

we are in a measure made partakers of the glory, as revealed in the face of Jesus, the last Adam. Satan's (the god of this world) great aim is to keep the minds of those who believe not, blinded. However, to them who believe, the light of the Gospel of the glory shines into them, because God, who commanded the light to shine out of darkness, hath shined into their hearts the light of the knowledge of His glory, in the face of Jesus Christ. (2 Cor. iv. 6.) Thus are they made the recipients of the glory of Him who is himself the brightness of God's glory, the express image of His person ; and as we go on with Him, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord.

Oh ! then, may we who have possessed this blessed gift, whose is the hope of glory, live in closer and more intimate communion with Him, that more of His glory may be seen in all our ways ! Oh ! may we walk worthy of Him who hath called us to His Kingdom and glory ; for when Christ who is our life shall appear, then shall we appear with Him in glory ; and then shall we, before the countless myriads of the heavenly hosts, be to the praise God's glory.

E. C.

126 MANOR ST., CLAPHAM, S.