

Him, the great representatives of the history and the spiritual significance of His people. Luke uses a remarkable phrase. He says He discussed with them His *exodus*. This is generally understood, and rightly (even Luke adds "at Jerusalem"), to mean His impending death. And yet, *exodus*, of course, calls up entirely different ideas—for example, the Exodus from Egypt. Indeed, at the moment of Transfiguration Christ goes through an *exodus*, and here one can answer the question whether Jesus Christ was really a Jew. By physical descent He was. Whatever we may think about His birth, of which we spoke a fortnight ago, He was a Jew, but in the Transfiguration His etheric nature was so transformed that the last traces of racial inheritance were also transformed and He really now fully became what He was prophetically called—the Son of Man, the Son of Humanity, the Son of Mankind. It is in these life-processes in us, in this etheric body, that what modern biology calls the genes, the chromosomes, really operate and live. If this is thoroughly transformed by the indwelling spirit, the last traces of sheer hereditary quality are not thrown out, but also transformed; racial determination is changed into general humanity. Christ descended at the Baptism as the Son of God into the human vehicle; now He becomes the Son of Man.

There is one more interesting detail. Again at this stage in the Incarnation, the voice from heaven speaks: "This is my beloved Son." Some manuscripts add again, "Today I have begotten thee" or "in whom I am well pleased", but all manuscripts, without exception, of all three Synoptic Gospels add: "Hear him." Up till then, as we said, Christ stretched beyond the