

“Becoming by Beholding”

2 Corinthians 3:12-18

February 22, 2026

**Introduction**

2 Corinthians 3:9-18...

Earlier this week, I had some theological musings as I stared at a rainbow in the sky. After the rainstorms of this week had come and gone, the sun started to come out, and I saw a great rainbow stretch out in the sky. Now, the rainbow is a sign of the first covenant in Scripture, the Noahic Covenant. And since I was studying for this passage in 2 Corinthians 3 this week, I began to contemplate the difference between the New Covenant and all preceding covenants.

As I thought about this, I think it is safe to say that as NT believers, it is easy for us to fail to appreciate the full glory of the covenant that we are a part of. We are so locked into a New Testament viewpoint that it is hard for us to think from any other perspective. The realities and promises of the New Covenant are easily taken as presuppositions and are taken for granted.

But we should consider the unique glory of the New Covenant. If I were to ask you, why does the New Covenant surpass all previous covenants in glory, what would you say? What is it about the New Covenant that is different from everything preceding it? How is it different from the Noahic, Abrahamic, Mosaic, and Davidic Covenants?

Now, I guess there are numerous answers that could be given. However, I think there is one answer in particular that rises above the rest. I would suggest that the chief distinguishing mark of the New Covenant is this: its power to bring about internal transformation. Every single previous covenant did not bring about change at that level. The Noahic Covenant and its promise that the world would never be destroyed by a flood again did not, in itself, bring about internal transformation in humanity. The Abrahamic Covenant and its promise of land, seed, and blessing for the line of Abraham did not, in itself, bring about internal transformation in

Abraham or the patriarchs. The Davidic Covenant and its promise of a Son of David who would reign over an eternal kingdom did not, in itself, bring about internal transformation in David or the Davidic kings after him.

Therefore, the New Covenant shines with unique splendor b/c it has the power to bring about internal transformation! And this morning, we have the great privilege of studying 2 Corinthians 3:12-18, and the main thrust of this passage is how the New Covenant powerfully affects those who are a part of it.

Specifically, 2 Corinthians 3:12-18 reveals four transformative effects of the New Covenant. And these realities provide us with such encouragement and should motivate us towards righteous living.

Outline<sup>1</sup>:

- I. We Become Bold (3:12-13)
- II. We Become Spiritually Unveiled (3:14-16)
- III. We Become Liberated (3:17)
- IV. We Become More Like the Lord (3:18)

It is my prayer that through our study of this passage, we would be encouraged by the greatness of the Covenant we are members of. Furthermore, it is my prayer that we would truly behold Christ & gaze upon His glory. And that this morning we would leave transformed to be more like Jesus. Pray we would be moved to continually look to the Lord and then live like the Lord as we do so.

Let's begin by looking at the first transformative effect of the New Covenant in 3:12-13. "3:12-13"

### **I. We Become Bold (3:12-13)**

Notice this first word: "Therefore." This linking word connects what Paul is about to say with what Paul has previously said.

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<sup>1</sup> Adapted from: R. Kent Hughes, *2 Corinthians: Power in Weakness*, Preaching the Word [Wheaton, IL: Crossway Books, 2006], 78–80.

To this point, Paul has proclaimed the abounding and surpassing glory of the New Covenant. As we saw last week, the Mosaic Covenant did possess glory. This is b/c the beauty and glory of God's character is seen in the Law. However, the Mosaic Covenant was never intended to be an eternal covenant. It was always intended to be a temporary administration of God and was never designed to be the full and final thing in God's plan and program. It was inherently something that was meant to fade away. And, therefore, the glory of the Old Covenant was also a fading glory.

And the temporal, fading, and partial nature of the Mosaic Covenant gives way to the eternal, permanent, and full-orbed nature of the New Covenant. Paul wrote in chapter 3 that the New Covenant is "more in glory" (3:8), "abounds in glory" (3:9), and "surpassing glory" (3:10). And as I mentioned earlier, the New Covenant is more glorious than the Old because of its amazing promises and the heart-changing effect it brings.

If you read New Covenant passages such as Jeremiah 31-32, Ezekiel 36-37, and others, you will see the following promises: cleansing/forgiveness/deliverance from sin, God's law internalized, internal enablement to obey, a new heart and spirit, indwelling Holy Spirit, a heart to fear and follow God, and the promise that Yahweh will be one's God.

This covenant is altogether better & more glorious! Through the poured-out blood of Jesus on the cross of Calvary, this amazing New Covenant was inaugurated (Luke 22:20)! And through the work of the Holy Spirit this amazing New Covenant is applied to each and every believer. So, brothers and sisters, let me tell you: You have such a great hope! The greatness of this glorious New Covenant is yours!

So, in v. 12, Paul is saying that based upon this great hope that is found in the glorious nature of the New Covenant, "therefore... we use great boldness in our speech." One of the transformative effects of the New Covenant is that believers become bold. In fact, the verse says that "we [now] use *great* boldness of speech." We are *very* bold.

And the exceedingly bold speech that believers proclaim is about the exceedingly great message of the gospel of the New Covenant. Since we are members of this glorious covenant, we are to tell others about it! John MacArthur notes that this boldness of speech “describes courageous, confident, outspoken proclamation of the gospel, without reluctance or wavering no matter how severe the opposition” (2 *Corinthians*, 108).

Now, I am just like all of you and recognize that sharing the gospel boldly can be difficult. To be completely honest, I feel more comfortable up here preaching to a room full of you all than I do having a one-on-one gospel conversation with somebody. That’s because you all, at least to some degree, want to hear what I am saying, while that is sometimes not the case with others I share the gospel with. I have to really fight the fear of man when sharing the gospel.

However, let me encourage us with this: we have been equipped to share Christ confidently through the gospel. God empowers us and gives us the ability to do this, if we are willing to rely on His strength and not attempt to find strength in ourselves.

And the motivation behind all of this is the fact that we have a great message of hope! Paul says that believers are moved to have the ability to be very bold in witnessing for Christ through remembering the hope of their message. Really think about it. Why are we so timid in sharing a message that gives people the hope of eternal life? We are offering the greatest news in the world! We are sharing a message of blessing for others!

Brothers and sisters, let us meditate upon the glories of the New Covenant that I mentioned earlier. We share a message of cleansing, forgiveness, and deliverance from sin. A message of the opportunity to have God’s law internalized, internal enablement to obey God. A message of receiving a new heart and the indwelling Holy Spirit. A message of receiving a heart to fear and follow God. And a message of the promise that Yahweh will be one’s God.

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Paul is saying that in light of the great hope of that message, we are to be naturally moved to boldness in our witness for Jesus...

And in v.13, Paul provides a biblical example and illustration to make his point. Paul says NT believers are bold, and “3:13.”

In this verse, Paul is referencing Exodus 34:29-35 (which was our Scripture reading). This passage tells about how Moses has meet with the Lord on Mount Sinai. When he came down, his face “shone” with the glory of Yahweh as he declared to Israel what the Lord had told him. But Exodus 34:33 says, “When Moses had finished speaking with them, he put a veil over his face.” Now this is an interesting fact to ponder... Why did Moses veil his face after speaking with the people of Israel?

Well, Paul’s point in 2 Corinthians 3 seems to be that Moses lacked the boldness that we have as New Covenant believers because he was a member of a covenant whose glory was fading. Moses addressed the Israelites with visible splendor on his face from his meetings with Yahweh, but it would eventually fade away & disappear. So Moses would veil his face so that the Israelites would not see that the glory was fleeting. And Paul’s point here is that this was all visibly symbolic of the fact that the Mosaic Covenant itself was fleeting and temporary...

But Paul says here that the messengers of the New Covenant are not like Moses. Unlike Moses, we are not called to represent a temporary administration of God. We are not messengers of a fading covenant. Rather, we are messengers of an eternal covenant! A better covenant! We are messengers of a covenant that is the pinnacle and fullness of God’s redemptive plan! We can walk in confidence b/c of the message we stand on.

Imagine a scientist who discovers a guaranteed cure for a terminal disease. He would not sheepishly whisper about such a discovery. No! He would call a press conference and tell everyone about it! Why? B/c confidence rises with certainty.

So, brothers and sisters, b/c of the certainty of the New Covenant's greatness, let us be bold in gospel proclamation. This may not be who we are naturally, but it is to be who we are supernaturally.

In these verses, we see that the New Covenant transforms believers to be bold in gospel proclamation. Paul contrasts the bold-faced preaching of the NT saints with Moses' veiling in the OT. And starting in v. 14, the Apostle will continue this idea of veiling. And this leads us to our second point this AM, that through the New Covenant: We Become Spiritually Unveiled. "3:14-16"

## **II. We Become Spiritually Unveiled (3:14-16)**

Before getting to the amazing truth of our spiritually unveiled nature in v. 16, Paul first explains Israel's spiritually veiled nature in vs. 14-15.

He begins v.14 by sayings "but their minds were hardened." The people being referred to here were "the sons of Israel," the Israelites of Moses' day just spoken of in v.13.

Now, what does it mean to have a hardened mind? Well, to have a "hard mind" does not speak of an intellectual impairment. There wasn't a brain problem with Israel. Rather, their hardness of mind speaks to a spiritual & moral problem. Their spiritual/moral thinking was hard in unbelief. They were stubborn-minded. The problem wasn't with Moses or the Old Covenant. Rather, the problem was the people's spiritual hardness & obstinance.

Following this statement of Israel's hard-mindedness, Paul continues with the veil motif/theme as he writes, "3:14b-15." Here, the Apostle correlates the hard-minded nature of the Israelites back in Moses' day to the Israelites of his day. And he compares this hardness of mind to having a veil over them that blinds them.<sup>2</sup> Paul says that the Israelites of his day, just as previous generations, were spiritually blind. They had a veil over their heart. They were darkened in unbelief.

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<sup>2</sup> Barnett, NICNT, 194.

Sure, they had the Old Testament, but they didn't have spiritual sight to grasp it. See, the reading of the Old Testament was a regular practice for the Jews. At the time of Paul's writing, each week on the Sabbath (Saturday), and at other times in the week, the Jews would gather together at the local synagogue and hear from the Old Testament Scriptures. Paul was one of these people. Week after week, month after month, year after year, the people of Israel would hear from the Law of the Lord... but they never came to know the Lord of the Law.

Surely there were true believers among them. There is always a believing remnant within Israel. But overall, Israel was marked by having hard minds and a veiled heart. It was true in Moses' day, it was true in Paul's day, and it is true in our day as well.

In fact, this reality of having a veiled heart is true for all those who have not come to the Lord. Look at 4:3. "4:3-4." We see here that all unbelievers have a veiled heart and blinded minds...

So, what's the answer to this problem? What is the solution to this dilemma? Look at v.16. "3:16."

In order to receive spiritual sight, one must come to the Lord. To be spiritually unveiled, one must go to the Lord.

In this verse, Paul picks up on Exodus 34:34. It says, "But whenever Moses went in before the Lord to speak with Him, he would take off the veil..." The Apostle takes this verse and adapts it and uses it in an analogous way. In the same way that whenever Moses would go before the Lord and would have his veil taken off, whenever anybody turns to the Lord, the spiritual veil of their heart is removed.

This word "turn" in v.16 represents repentance and conversion. To obtain spiritual life and sight, one must turn away from one's sin and turn to the Lord in faith.

And this is a very personal matter. Notice in v. 16 it says, "whenever *a person* [singular] turns to the Lord, the veil is removed." So, my question to each and

every single one of you in here today is: Have you done this? Have you personally turned to the Lord? Has the evil of your heart been removed?

If you do not turn to the Lord, then I assure you, the veil remains. You have no spiritual sight. You are in darkness. You are blind. But maybe in this moment, your heart is being opened to recognize your hopeless state. Maybe you are beginning to recognize your inability to understand the things of life and holiness and the things of God. Maybe you are beginning to grasp your spiritual condition.

If so, I want you to hear this account from Luke 18. Luke 18 says that there was a blind beggar sitting on the ground, but while not being able to see, he heard others around him say that “Jesus of Nazareth was passing by” (18:37). And knowing his blind and helpless state, it says this starting in Luke 18:38:

“And he called out, saying, ‘Jesus, Son of David, have mercy on me!’ Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, ‘Son of David, have mercy on me!’ And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, ‘What do you want Me to do for you?’ And he said, ‘Lord, I want to regain my sight!’ And Jesus said to him, ‘Receive your sight; your faith has made you well.’ Immediately he regained his sight and began following Him, glorifying God; and when all the people saw it, they gave praise to God.”

So, friend, have you recognized your spiritually blind state? Do you recognize that you are a sinner? Are you hearing that Jesus Christ of Nazareth is near in this moment?

If so, be like this man! Call out to Jesus! Come to the Son of David! Turn to the King of kings! Do not let anyone or anything hold you back. Say to Jesus in this very moment, “I want to receive spiritual sight!” If you do, I promise you, Jesus will answer, “Receive spiritual sight; your faith has made you well.”

Like the blind beggar, Jesus won’t just slightly improve your sight. It’s not like going into the eye doctor for a prescription update and adjustment. Rather, Jesus

gave him sight. From nothing to everything. From darkness to light. From blindness to sight.

This is the picture of what happens in conversion. The veil is removed. The Bible becomes alive. The gospel becomes beautiful. Christ becomes glorious. Regeneration, transformation, and illumination happen.

All that is required to receive this is repentance and faith. These are the only conditions for entrance into the New Covenant. If you turn to the Lord, you will be saved. And these verses teach us that one of the transformative effects of the New Covenant is that We Become Spiritually Unveiled...

But as we continue on to v.17, we find another truth. The third thing that the New Covenant brings about is that We Come Liberated. “3:17.”

### **III. We Become Liberated (3:17)**

Now, believe it or not, there is much ink spilled by commentators regarding this verse. At first glance, it is a very simple verse. But there is also complexity here.

What is made clear is that the Lord brings about liberty. However, what is complex is trying to fully grasp the trinitarian theology contained here. Commentators spend much time trying to wrestle over which member of the Trinity is referred to by the “Lord” in this verse and their relationship with the Spirit of God.

Now, I am not dogmatic about my interpretation here, but this is my current best understanding and explanation. I believe that Paul is providing clarity and expansion on the previous verse. He just said in v.16 that when one “turns to the Lord, the veil is taken away.” And now in v.17, he says, “Now the Lord is the Spirit.” So, I think the simplest answer is that he is clarifying that when he said “the Lord” in v.16, he meant the Holy Spirit. Meaning that as we turn to the Holy Spirit, the veil is removed.

Now, we may normally use the vocabulary of “turning to Christ” instead of “turning to the Spirit.” And that is good, right, and true. Yes, sinners must turn to

Christ. But it is also ok to say that sinners need to turn to the Holy Spirit. I think that is the simplest understanding of what Paul is saying here.

See, throughout this chapter, Paul shifts back and forth between focusing on Christ and the Holy Spirit. In 3:3, NT believers are called “letters/epistles of Christ” that are written “with the Spirit.” Then in 3:4, Paul said that he had confidence before God through Christ. Next in 3:6-8, he called the New Covenant “the ministry of the Spirit” and stated that “the Spirit gives life.” Then in 3:14, Paul said that the veil over Israel’s heart is only removed in Christ. Then in 3:16-17, he is saying that the veil is taken away by the Holy Spirit. So, I share all of that for us to notice the back and forth between focusing on Christ and the Holy Spirit. And by doing so, Paul is really highlighting the roles of the second and third members of the Trinity in the New Covenant. But specifically, in v. 16-17, I think Paul is highlighting the Spirit.

But let’s make sure we don’t get too caught up in the weeds here. This is a sense in which this verse is very simple. The Apostle writes, “Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty.” The point of this verse is that through the New Covenant ministry of the Holy Spirit, liberty and freedom are provided for the believer.

Let me illustrate this point this way. This week, I watched part of a Shawn Ryan podcast episode. For those of you who don’t know, Shawn Ryan is a retired Navy SEAL who interviews all types of people, with a focus on military and special forces personnel. I told myself that watching this episode was a part of sermon prep since I was looking for sermon illustrations. And this specific episode was an interview with a former Army special forces operator named Kyle Morgan, a former Green Beret and Delta Force operator (the Army's peak special forces unit).

This particular Green Beret, Kyle, shared a story about a hostage-rescue mission he was part of. In 2015, in the capital city of Mali (a country in West Africa), Islamic terrorists took nearly 200 people hostage in a hotel. And this Green Beret was part of the very small group that responded to the incident. And he tells this story of how he started clearing the hotel room by room. In the process, he was shot in the helmet, but was able to continue in the fight. Literally for hours, Kyle slowly

worked through this hotel, and his efforts led to the rescue of a multitude of hostages.

And I'd like to add that the official motto of Green Berets is the following Latin phrase. (Now, I know there are a decent number of classical teachers and students in the room, so please don't judge my pronunciation. I went to public school.) But the official motto is *De Oppresso Liber*, which means "to Liberate the Oppressed." This motto sums up the heart and mission behind the Army Special Forces.

Hostages can be bound hand & foot, with bags covering their heads, but whenever Green Berets, like Ryan Morgan, storm into a room and rescue them, liberation is brought about. These hostages are freed. The bags are taken off their head, and they can finally see and take in the light that comes with their rescue. You could say that where Green Berets are, there is liberty for the captive.

I share this story b/c it illustrates what Paul is trying to tell us about the work of the Holy Spirit in this verse. Before coming to Christ, we were like hostages in need of rescue. Our sin was like a bag on our head, and our hands were bound in the cords of our sin. But the Lord came to set us free. The Lord is the Holy Spirit sent forth from the Father and Son to accomplish the rescue of our souls, unveil us, and free us from the cords of sin. We have been liberated by the Lord, the Holy Spirit. Because the Holy Spirit has rushed in to save us, we have been freed.

But what does it mean for believers to have "liberty" through the New Covenant? Given the context, I believe the "liberty" Paul speaks of is the freedom to finally see! Throughout this passage, the picture has been that unbelievers are veiled and in darkness, so this freedom speaks of the vision that we now have. We have been freed from having veiled hearts, to now have true vision and spiritual sight. We now have an unveiled ability to rightly see and understand God and life. In the words of Amazing Grace, "we once were blind, but now we see."

So, if you are in Christ, take a minute to meditate upon this reality. Remember back to your days of darkness and rejoice in your newfound light. This amazing work is the result of a trinitarian rescue mission.

One of the blessed transformative effects of the New Covenant is that We Become Spiritually Unveiled. Praise the Lord for His grace...

But there is still one more amazing truth to learn about power of the New Covenant. As we come to our last verse, 3:18, we see that the final transformative effect of the New Covenant that we find in this passage is that We Come More Like the Lord. "3:18"

#### **IV. We Become More Like the Lord (3:18)**

Brothers and sisters, notice those beautiful three words that start this verse: "But we all." See, in Exodus 34 it was just Moses who met with the Lord. Nobody else was able to come into Yahweh's presence but him alone... But that is no longer the case. Through the New Covenant, *we all* are now able to come into the presence of the Lord. This speaks to the priesthood of all believers. There is no special class of individuals. We all have equal access to God. That's why each week we say this is a place where nobody is any higher, better, or more significant than anybody else. And we mean it b/c that is what the Bible says. All of us in Christ have been granted access to come before God and gaze upon His glory...

And we do so with uncovered faces. Again, Paul is continuing with the veil analogy. In the same way that Moses was uniquely able to meet with God without a veil, so too are NT saints able spiritually gaze upon the Lord unveiled. There is now nothing hindering our spiritual sight. And this is b/c, as we saw in v.16, when we turn to the Lord, the veil over the eyes of our heart is removed and taken away by the work of the Holy Spirit.

"We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory."

Now, as I mentioned earlier, throughout chapter 3, Paul switches back and forth between focusing on Christ and Holy Spirit. And here is an emphasis back on the Lord Jesus Christ. I say this because the phrasing of us being transformed into the image of Lord isn't something that is said of Jesus, but never the Holy Spirit in Scripture.

Look at 4:4, 6. This is made clear there. Paul writes of “the light of the gospel of the glory of Christ, who is the image of God” (4:4). Likewise, he says, “For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ” (4:6).

So, it is the glory of the Lord Jesus Christ that we are to behold. As we gaze at the glories of Christ, the light of the glory of God is manifested. The glory of God speaks of the radiating splendor of the Lord because of His perfections, beauty, and weightiness. The beauty and glory of God are seen in Christ! Hebrews 1:3 says, “[Jesus] is the radiance of His glory and the exact representation of His nature.” John 1:14 says, “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.” And again, as 4:6 says, “the Light of the knowledge of the glory of God [is seen] in the face of Christ.”

The picture that Paul gives us here is that as we look to Christ with the eyes of faith and meditate upon Him, it's like we are looking in a mirror. It's as if Christ is in this mirror, and as we gaze upon this mirror and see Christ, we *behold* glory. We see the beauties and awesomeness of God.

And it is important to note that this verb “beholding” is in the present tense. Meaning that this is something we continually do. We are to regularly, habitually, and on-goingly (if that's a word) take time to meditate and think about Jesus. Mediate on His person and attributes. Mediate on His works.

And as we do this, something amazing happens. As we behold Christ, we “are being *transformed* into the same image.”

This word “transformed” is very important. It only occurs 4x in the NT. Twice in reference to Christ's transfiguration, once in Romans 12:2 (“*transformed* by the renewing of our minds”), and here. And here it is a present, passive verb. Beholding was a present active verb, meaning that we have to continually do the work of beholding. But being transformed is a present, passive verb, meaning that this is continually something that happens to us. This gazing affects us.

This is a very important theological reality. We become what we behold. We become what we worship. Either for better or for worse...

In the Men's Bible Study, we have been going through the OT, and we have seen time and again this reality in a negative sense as Israel became conformed after the likeness, not of God, but their idols. Psalm 135:18 summarizes this reality when speaking of idolatry, it states, "Those who make them will be like them." So, brothers and sisters, be one guard. What you consume, what you look at, will have a transformative effect on you. Whatever you are constantly beholding, you will be transformed into its image. This is a spiritual principle and reality.

Therefore, this is why 2 Corinthians 3:18 is so important. We want to be conformed to the image of Christ, not the idols of our hearts! We want Christ b/c 2 Corinthians 4:4 says that Christ "is the image of God," and Colossians 1:15 says that "He is the image of the invisible God."

See, in creation, humanity was made in the image of God. We were made in God's likeness and thus unique from the rest of creation. But in the fall, our image-bearing was marred. It was not entirely lost, but it was marred. B/c of sin, we now do not rightly reflect God... But the Son of God came down from heaven in the incarnation and lived as the perfect image bearer. He lived up to what mankind was supposed to be. He perfectly reflected God in His life.

So, the image of God is found in the image of Christ. And as we behold Christ and meditate upon Him, we are transformed into that image. We are looking at Christ in a mirror; we are beholding His glory, and through this beholding process, we are transformed to be like that image. So, as believers, we are in the process of having our tarnished image-bearing restored to what it was originally intended to be.

By beholding Christ, we grow and change to better reflect our God. By beholding, we are becoming something. By beholding, we are becoming more like the Lord.

And this happens not in one moment, but incrementally over time. We are transformed "from glory to glory."

Christ is the fullness of the glory of God, and by beholding, we are changed in small incremental steps to be like Him. From one degree of glory to the next. This speaks to the doctrine of progressive sanctification. Meaning that we are sanctified and made holy progressively and on-going over time. It doesn't happen all at once, but slowly over time...

But one day, this process will be complete. Our sanctification will no longer be progressive, but perfect. 1 John 3:2 says that "we know that when He appears, *we will be like Him*, because we will *see Him just as He is*." On that day, the transformation process will be complete as the redeemed of God will finally reflect the image of God perfectly.

And Paul ends this verse by saying this happens "just as from the Lord, the Spirit." This progressive sanctification occurs through the work of the Spirit. The image of God is seen in the face of the Son of God, and we are transformed to be like Him by the Spirit of God... What a beautiful work of our Triune God...

### **Conclusion**

So, brothers and sisters, take stock of the blessings that are yours in Christ. See how great a covenant that you are a part of. Recognize these amazing, transformative effects of the New Covenant. If you are in Christ, then by God's grace, you have: Become Bold, Become Spiritually Unveiled, Become Liberated, and are Becoming More and More Like the Lord...

And as I said at the beginning of this message, it is my prayer that you would leave so encouraged by these truths. I pray that we all would commit to gazing upon Christ and letting Him transform us by it until the day we see Him face to face...