

THE
INCARNATION OF JEHOVAH

IN THE PERSON OF
JESUS CHRIST,

SHOWING WHY REDEMPTION COULD NOT HAVE BEEN EFFECTED
IN ANY OTHER WAY. WITH AN EXPLANATION OF
THE DIVINE AND HUMAN NATURE EXISTING
IN OUR LORD AND SAVIOUR.

BY THE LATE

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"The first of all the Commandments is, Hear, O Israel, the Lord our God is one Lord."—MARK xii. 29.

"Jehovah of hosts is His name, and thy Redeemer the Holy one of Israel, the God of the whole earth shall he be called."—ISAIAH liv, 5.

"I have yet many things to say unto you, but ye cannot bear them now; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father."—ST. JOHN xvi, 12-25.

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PERSONAL APPEARANCE OF OUR SAVIOUR.

Of the personal appearance of the Redeemer of mankind, people generally have but the most vague conceptions, such as have their origin in the numerous painted portraits passing as likenesses of that divine personage, who "spake as man never spake." He is thus described by Lentulus, a ruler in Judea, in a letter addressed by him to the Senate of Rome, during the reign of Tiberius Cæsar :

"CONSCRIPT FATHERS:—There appeared, in these our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted for a prophet of the truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, and, in proportions of the body, well shaped, and His hands and arms delectable to behold, with a very reverend countenance, such as the beholder may both love and fear. His hair is of the color of a flbert, fully ripe, to his ears, whence downwards it is more orient of color, somewhat curling or waving about his shoulders. In the midst of His head is a seam or partition of hair, after the manner of the Nazarites. His forehead is plain and delicate. His cheeks without spot or wrinkle, beautiful with a comely red; His nose and mouth exactly formed. His beard is thick, of the color of his hair; not of any great length, but forked. His look is innocent and mature. His eyes grey, clear and quick. In reproving, He is awful; in admonishing, courteous and friendly; in speaking, very temperate, modest and wise. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. A being for His singular beauty surpassing the children of men."

WHY WAS IT NECESSARY, THAT "JEHOVAH"
SHOULD ASSUME HUMAN NATURE IN THE PER-
SON OF "JESUS CHRIST" AND BE CRUCIFIED IN
ORDER TO EFFECT REDEMPTION ?

We know that the mind has its objects of thought as well as the eye its objects of vision. For what would the eye be without objects to behold but a mere useless organ? In like manner, what would the mind be without its objects and ideas of thought, which it can contemplate as within the horizon or sphere of its intellectual vision, but a mere empty nothing without form and void? All knowledge and intelligence depends upon the quality, number, and variety of our ideas; and of all ideas, the *Idea* of God is by far the most essential and important. A true *idea* of God is the "pearl of great price," because it is the universal receptacle and complex of all genuine knowledge, intelligence, and wisdom. An erroneous idea of God not only obscures the mind like a mist or dark cloud, but perverts every thing that comes from God; whereas a true idea of God is, as it were—especially if filled with love—a sun to the mind, which sheds its light and its glory in every direction.

Redemption is one thing and the Atonement is another. It is true that they co-exist, and both are necessary to accomplish the one great end of saving the human race. But they ought by no means to be confounded, as is the case in the prevailing theology. By the Atonement, (At-one-ment) or reconciliation, the Lord glorified His Humanity, and made it one with His Divinity, or with the Father within Him; but by Redemption He subjugated the hells, and delivered mankind from their preponderating power and cruel bondage. These two divine works were simultaneously carried on from the manger to the cross, thus every act of subjugation was also an act of glorification, until at length, the last act both of subjugation and of glorification, or of Redemption and of Atonement, was effected by the temptations in Gethsemane, and by the passion of the cross on Calvary.

If we were to regard Redemption as a merely natural work, we should find the most probable reason for the Lord's descent in

this :—It was necessary that man should be possessed of truth ; in accommodation to human weakness the Lord had sent prophets to teach the truth, but they had been disregarded and maltreated ; every other means failing, the Lord Himself mercifully came as “ *The Truth*,” in order that truth might be tangibly seen—and afterwards be received and developed in the souls of men. This view we find beautifully portrayed in the Parable of the Husbandmen and the King’s Son. But though it makes it highly probable that such was the case,—this view fails to prove the *absolute necessity* for the Lord’s assumption of our nature : it still leaves the mind undecided, for it does not clearly and definitely show that that was the *only* means by which the work of Redemption could be performed. And yet it was. Either the Lord must have taken the course He did, and which in His infinite wisdom He saw was essential, or the great object of creation would have been frustrated, and the human race have perished. The reason for this is evident. Evil of every kind is contagious ; and not only does it run through the mind—but also through the universal man—or that mind which is made up of the minds of all. Now the effect of this contagion or spiritual disease was, that man averted himself from the Divine Being, and drew around himself a medium which resisted, and at length completely obstructed the Divine influx from entering his mind with regenerating power. The Lord is the only being who can of Himself resist evil ; all men who resist do so from Him. The power of resisting is communicated by influx ; that influx was abstracted ; it therefore follows that man had by evil exposed himself to the attacks of his spiritual foes, and that, by rejecting the divine influences, he had in fact thrown away as useless the only weapons by which he could have withstood them and successfully have defended himself ; he was therefore left open to their most violent attacks. Thus defenceless, their hatred would soon have destroyed him, had not the Lord mercifully interposed.

All this may be readily seen, and the necessity for Redemption easily admitted ; we shall therefore pass on to show why it was not only expedient but indispensable that the Lord should assume human nature.

Every divine truth is in the human form ; and when all truths are consociated or conjoined together, they constitute the Divine Human form of our Lord. Hence it is that he styles Himself “ *The Truth*.” We have before seen that man had sunk so low as

to be unable to perceive spiritual truth. Such truth is essentially necessary for man; and, therefore, the Lord in assuming human nature, and performing his divine miracles, (representative of the spiritual effects of truth in the soul) brought the truth tangibly before man, and manifested the mode of its operation. But this was not all. There is a certain correspondence between man and the Divine Truth; the outward works of the Lord also corresponded to the operations of Divine Truth. It was by virtue of this correspondence that they were performed, and thereby the Lord acquired a *real* power over the infernal host; or, in other words, by the manifest operations of His divine power He not only cured the diseases by which men were afflicted—but at the same time performing a corresponding work in Himself, in the extirpation of the hereditary evils connected with the infirm humanity he assumed,—He gained power over evil and hell. We may see a faint simile of this in the work of Regeneration. Man, by the power he receives from the Lord, conquers and subdues the inherent evils of his nature. When he has done this he can control them; they cannot rebel against his higher will. The passion which before was a tyrant, and bound him—now is converted into a servant.

Before Redemption, which in part consisted in preparing a new medium for the transmission of the divine influences to man, could be *fully* accomplished, it was necessary that the media previously existing should be closed, or become no longer capable of performing their proper functions. The immediately previous media were connected with the Jewish Church, and were vivified by an external obedience to the rituals and ceremonies of that church. When, however, the motives operative in this obedience were of a merely external nature, and were still further desecrated by a denial of the Lord and His Word, (“Ye have made the commandments of God of none effect by your traditions”) these media became obstructed, and could no longer act as channels through which the divine goodness, truth, and life, could flow from the Lord to the soul. There can be but one true church existing on earth: the Lamb can have but one bride: it will be plain, then, that when a New Church is to be formed, the moment at which one dies or is consummated is the moment or state in which the other comes into existence and activity. Nor can it thus be born, as it were, until the prior one has descended so low as that it can no longer serve as a medium of communication with heaven and

the Lord. This of course takes place when all goodness and truth are eschewed and rejected. But as the Jewish church was differently constituted from any other—viz., as a representative church—it was necessary that this rejection should be of a peculiar character. By their rites they outwardly symbolized the worship and heart offerings of the sincere Christian—every thing was entirely external: their rejection of the Lord and His Word must be of the same nature in order to consummate the church. They could not reject Him spiritually as the Christian can, because He had not revealed Himself spiritually to them. Their rejection must therefore be of a like nature with their belief. They looked for Him literally, to save them from the Roman yoke: they rejected Him literally because He did not. If, then, their belief was that He would come literally, (as we have seen they could not otherwise look for Him) and if He must be rejected on that belief,—and such rejection being, as we have shown, necessary for the consummation of the Jewish church, and this again for the establishment of the Christian,—it will at once be plain that unless the Lord had assumed human nature neither of these objects could have been effected. Consequently, there could have been no church and no communion with God; man must necessarily have perished. But by appearing as a man among them, they could reject Him, and thus close or consummate the dispensation.

The Lord in his *inmost** could not redeem man. His divine love, though ever operative for man's salvation, would have had a very different effect had the Lord so approached him. For, if He had communicated it to man, the effect of so approaching, instead of saving him, would, in consequence of the complete contrariety of his nature, immediately have proved destructive to him.† We will adduce reasons in order; and

1. *Man was willingly, by loving evil, the slave of the infernals. It must be clear, then, that for redemption from that slavery to be effectual, there must be a like willingness on his part. If this had not been provided, human liberty would have been infringed.*

2. *The work must necessarily have been of a very different nature, for it is impossible that the Lord, in His esse, can approach immediately to infernals, or that they can approach Him. Either would alike induce upon them the direst torment and destruction.*

* Called in the Old Testament "Jehovah," and in the New Testament "The Father."

† For the Lord, thy God, is a consuming fire. Deut. iv. 24.

3. *Redemption could only be effected by conquering the infernals where they had the power of attacking. They cannot attack that which is infinitely good—but only that which is evil—consequently for the Lord to overcome them, He must do it by placing Himself in such a position as that they could approach and assault Him.* A. C. 2795.

And 4. *That had it been possible for the Lord to remove the hells from man, without consulting his free determination of will, such an act would have been a violation of that divine and eternal law which provides liberty for man, and preserves him in it. From each of these reasons we may draw the conclusion that the Lord in His inmost, or without the assumption of humanity, could not redeem man; without violating the laws of creation.*

It is also worthy the remark, that when the Lord created man, He gave him a will free to choose good or evil, life or death, together with rationality to act as a guide to that will. He therefore, reserved to Himself no *absolute right* to redeem man against his will, or without consulting that will which he had created free, for as we have seen, man was willingly the slave of the infernals, by loving evil rather than good. It was necessary that he should *acquire* this right by providing human co-operation. The infernals had chosen the ground of battle—the plane of the human mind. The only way to accomplish the work, then, was for the Lord to assume to himself such a plane, and there to fight the great battle of redemption, and by wresting their vantage ground from them, drive them from man, and relieve him from their influence. To constitute human co-operation, however, it was not essential that more than *one* being should exist as a co-worker with God. But could not one man be found? Were there none sufficiently good? These questions naturally arise, though they are not to the point. The only question is, could a sufficient amount of power to enable a mere man to conquer in the temptations necessary to accomplish the work of redemption be by any means imparted to him? To this a sufficient answer is found in the fact that redemption was a *divine* work; and besides that, man had closed the channels of communication, and yielded the keys to his enemies. It was necessary that some extraordinary means should be adopted, in order to secure human co-operation, or the co-operation of even an individual. The only means left was for Himself to assume our nature, and by providing in Himself (that is in the assumed body or nature) the required co-operation,

should thereby at the same time acquire a right*—that of redeeming man. The divine influences could flow, in fulness, into such body, and communicate omnipotence—by which alone the machinations of hell could be withstood. This humanity was at first distinct from the indwelling divinity; but as the works of redemption and glorification proceeded, they became gradually united, or as one like body and soul. The Lord, therefore, at the same time that he was perfect God, was also perfect man. By His divinity He had the power to subdue the hells, and to reduce them to order,—by the assumption of humanity He obtained the *right* to do this,—and in that humanity He provided the battle plane on which He could meet and vanquish their hosts. What the nature of that fight was, we need not now describe, we leave it for other opportunities. The effect of it was the complete union of the divine and human in our Lord Jesus Christ, by the glorification of the latter.† By this work, the Lord constituted the Human thus raised, a medium by which He could ever be approached by His creatures, and through which His blessings could flow to them. He constituted His humanity the “mediator between God and man;” not the humanity as separate from, but as a one with the divinity, as the soul is one with the body. Thence He communicates to man a power to imitate Him—to

* We would be understood to use the word *right* in a particular sense, which we will endeavour briefly to explain. When the Lord gave man the faculty of free determination of will, he communicated it absolutely—not conditionally. It was not given to be kept by man till he had been guilty of a certain amount of violation of the divine laws; but as one of those conditions of being, only to be taken away by the destruction of that faculty receptive of it and of life. It is plain, then, that if the Lord gave this faculty unconditionally, He reserved to Himself, as we said above, no absolute right to interfere with it, except by Himself assuming it as His own. This is the only reason which can be given for the permission of evil; the Lord could, by His power, convert all mankind; but to do it would be to violate that principle, and at the same time to act against Himself and His law—that law which ordains free will to man, the result of which would be the destruction of man as a rational and responsible being.

† The Lord, by the most grievous temptation-combats, reduced all things in Himself into Divine order, so completely that there remained nothing at all of the humanity derived from the mother. So that He was not made new, as other men, but altogether Divine. For the man, who is made new by regeneration, still retains in himself an inclination to evil, yea, is evil itself, but is withheld from evil by an influx of the life of the Lord's love, and this by an exceedingly strong power; whereas the Lord entirely cast out every evil which was hereditary in Him from the mother, and made Himself Divine, even as to the vessels, that is, truths; this is what, in the Word, is called *glorification*.—Swedenborg, *A. C.* 3318.

conquer in a like battle, or on a like plane, though less fearful in nature, the effect of which is a growth in the divine image and likeness.

The true idea of the INCARNATION forms the basis of Christianity; without this idea as the chief corner-stone, Christianity, although irradiated, as a moral system, with peculiar light and splendour, far exceeding that of any system of ethics either ancient or modern, has nevertheless lost its power, and is shorn of its brightest splendours. It is not "the power of God unto salvation," until a true, living idea on this subject is formed. And until the doctrine of the church develops the truth on this fundamental point of Christianity, the members of the church will "*err not knowing the Scriptures nor the power of God.*" We know how essentially necessary it is to become acquainted with the fundamental principles of any science, before we can be said to know the science as we ought, and to have a clear insight into its nature, uses and efficacy. But the fundamental principle of Christianity is the true idea of the Incarnation,—Who it was that became incarnate; by what means and for what end. This is the *root* from which every thing truly spiritual and heavenly must spring in the human mind, in the church, and in the kingdom of God. If the doctrine of the church is wrong on this essential point, every thing will partake of the error. "Darkness will cover the earth and gross darkness the people," so long as this holy and all necessary subject is not seen in its proper light.

What, then, is the true doctrine of the Incarnation? We reply, that it is that which is conveyed to us, like every other pure theological doctrine, from the Scriptures only. And what can be more evident, when we calmly consult the Word of God, than the fact, that Jehovah Himself assumed the humanity, and became our Redeemer and Saviour. No truth is more obvious than this, and the great wonder is, that it has not formed the essential Truth, and the universal element in the Doctrine of the Incarnation. Very numerous passages declare that Jehovah, as the everlasting Father, became our Redeemer and Saviour, and that besides Him there is no Saviour. Thus at the Incarnation it was "*Emanuel—God with us*"—not a second Person in the Trinity, but God Himself, as the One Person of the Godhead. "To us a child is born, a Son is given,"—not a Son born from eternity, but in time—"*the everlasting Father, the Mighty God, the Prince of Peace.*" And in the New Testament, when the Pharisees inquired

of John the Baptist, who he was, he declared "that he was the Voice of one crying in the wilderness, Prepare ye the way of the Lord, (Jehovah) make his path straight," &c. It was Jehovah, therefore, before whom John was preparing the way. Now, if the Word is to teach us concerning the great Truth of the Incarnation, and nothing else can teach us, we must believe that it was Jehovah Himself, or the everlasting Father, who became flesh for the redemption of mankind. The same great Truth is also implied in the declaration of the Angel to Mary, (Luke i. 35; Matt. i. 20-23.) and in John i. 1-14, where it is declared that "the Word that was with God, and that was God, *became* flesh and dwelt amongst us." Here it is expressly asserted "that He that made all things, and that without Him was not any thing made that was made,"—that this very same Creator of all things became flesh and dwelt among us. Nothing can be more plain and evident than the teaching of the Word on this essential point of Christian Doctrine; and it is only the dogmas and traditions of men that could have obscured and perverted the direct and simple teaching of Scripture on this question. But some may say that the Apostles, in their Epistles, do not teach that Jehovah or God Himself became flesh, or assumed the Humanity for our redemption. The Apostles, however, do teach this doctrine in as explicit a manner as the Word itself which we have already quoted. For the Apostle Paul teaches explicitly, that "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.) Again,—"God was in Christ reconciling the world unto Himself," &c. (2 Cor. v. 19.) Again,—"*As* God in Christ hath forgiven you."* (Eph. iv. 32.)

Now in all these passages the Apostle does not mean a second Person in the Godhead, nor a Son born from eternity, of whom there is no mention whatever in the Scripture, but he means the One Only God, or the essential Divine Nature, which became incarnate as Jesus Christ. It was, therefore, not a mere influence from God, nor a power from God that became flesh, but God Himself—Emanuel, GOD-WITH-US—who assumed our nature, with all its infirmities, and became our Redeemer. This nature He glorified, and it became the "bodily dwelling place of all the fulness of the Godhead." (Col. ii. 9.)

* This passage, in the Common Version, reads as God *for Christ's sake*, &c.—but in Greek it is as above given.

But however evident it is that the Scriptures plainly and powerfully teach that it was Jehovah God Himself who became incarnate, yet the human mind, making external and sensual things the only ground of its thoughts, considers that such a declaration, although so clearly manifest from Scripture, cannot be true; for from that low plane of thought it is impossible that the human mind can comprehend the idea, that the Infinite God should in reality become a Man upon the earth, and for a space of thirty years appear like other men; but in the last few years of His life distinguished from others by the Divine spiritual and miraculous power which He exercised. To the merely natural mind "it must needs be that offences come" against this idea of a God Incarnate,—this "great MYSTERY OF GODLINESS," as the Apostle calls it,—"God manifest in the flesh." But however incredible such an idea may be to our unenlightened natural mind;—however great a stumbling-block, and however offensive it may be to all its perceptions, it is nevertheless the precious "corner stone," and the crowning Truth of the Christian church. For Christianity deprived of this Truth ceases, as stated above, to be the "power of God unto salvation."

Nor do we think that this great "mystery of Godliness," since it is so plainly revealed, is incomprehensible; but as it is given to those who desire to know the Truth, to understand the "mysteries of the kingdom of heaven," (Matt. xiii. 11.) so this great truth may, to some extent, be brought within the sphere of our comprehension. For a *mystery* is not a thing that *cannot be understood*, as is evident from the Lord's declaration; but a *mystery* is a thing which must be *revealed* before it can be known, but *when revealed*, it comes within the sphere of our knowledge, and may be *understood*; and it is our duty as well as our privilege and blessing, to endeavor to understand these mysteries of the kingdom of heaven. "Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land not inhabited." (Jer. vi. 8.) The Lord's *soul*, that is, His Divine Wisdom, can only abide with us in the degree that we are so instructed as to understand and love the revealed Truths or the Mysteries of His kingdom.

We will now consider the nature of the Humanity which the Lord assumed from the Virgin, and the reasons why He assumed it. It is, we think, clear and indisputable that every human being derives an hereditary nature from his father and an heredi-

trary nature from his mother. This fact arises from the very nature of things, and from the very laws of generation. The nature He derives from His father we call His *paternal humanity*, and the nature He derives from His mother we call His *maternal humanity*. The former constitutes the *internal* and the latter the *external* of man. As this is the universal law of generation, it was also the case with the Lord. He in like manner had an hereditary nature from His FATHER, and also an hereditary nature from His mother. But His Father was Jehovah God Himself, the indivisible Deity, and therefore He, as to His Essence and inmost Soul, was infinitely different from all others born of woman. Probably the most profane and the most blasphemous idea we can entertain of the Lord Jesus Christ is, that He had Joseph for His father; for this idea destroys Christianity at its root, and robs it of all power for salvation. His soul, therefore, or the essential internal nature, was not derived from Jehovah as His Divine Father, but was Jehovah Himself—or, as the apostle says,—“God manifest in the flesh;” of Him only can *immaculate conception* be predicated, and to predicate this prerogative of any other being born of woman is both absurd and profane.

The question is, then, how did the assumption of human nature enable Jehovah to break these bonds, and thus to restore to men their spiritual liberty? We answer that it provided a common ground on which to meet and conquer the adversaries of the soul. In Himself, “the High and Lofty One that inhabiteth eternity, whose Name is Holy” (Isa. lvii. 15), is, of course, infinitely above the highest heaven. He is of purer eyes than to behold evil, and cannot look on iniquity (Habak. i. 13). “His angels he charged with folly;” “Yea, the heavens are not clean in His sight” (Job iv. 18, xv. 15). Yet the work of our redemption required that He should reach the lowest hell, and the humanity assumed through the Virgin rendered this possible. In Jesus Christ the First indeed became the Last (Isa. xlv. 6, Rev. i. 17); since in Him Jehovah took upon Himself the tendencies of human nature in its extremest degradation. For the human nature Our Lord derived from His mother was similar to her own, or as the apostle says,—“It was in the likeness of sinful flesh—made of a woman, made under the law;”—“He took upon him not the nature of angels, but the seed of Abraham;”—but

the seed of Abraham was corrupt; consequently, in taking upon Himself that *seed*, he took upon Himself therewith its corrupt tendencies. Thus "Jehovah hath laid on Him the iniquity of us all" (Isa. xliii. 6), or as the literal rendering of the Hebrew would express it—"Hath made the iniquity of us all to meet in him," and "He carried our infirmities and our sicknesses." This He did by inheriting the infirmities of our common humanity from the mother. For there was no other way in which He could be "laden with our iniquities," etc. Thus, as the apostle says, "He abolished the *enmity* in his flesh," (Eph. vi. 15), and "He slew the enmity in Himself," (verse 16). Now, what was "this enmity in his flesh," but the infirm and corrupt humanity which He derived from the mother? For it is expressly said, "How can a man be clean that is born of a woman?" (Job xv. 4). The apostle sums up the entire doctrine of the humanity the Lord assumed from the mother when he says,—“For he hath made Him to be *sin for us who knew no sin*; that we might be made the righteousness of God in Him," (2 Cor. v. 21). To be made *sin* *αμαρτια* for us, who knew no sin *αμαρτια*, evidently means that He inherited a corrupt nature from the mother, but that He did not allow this infirm or corrupt nature to come out into sin either *in thought or deed*; in this He was again unlike all others born of woman. For there is no man, says Solomon, "that sinneth not," (2 Kings viii. 46); but Jesus did not sin: He was consequently not a mere man, but infinitely above a mere man. In the above passage the apostle clearly points out the difference between *hereditary evil* and *actual sin*; the former is denoted by "*He was made sin for us*," and the latter by "*He knew no sin*." It is of great importance to see this distinction.

As man had become, in a pre-eminent degree, the subject of influences from the infernal regions: the Lord, by becoming a man, came within the range of those influences; He became subject to the same attacks as all other men; and the powers of hell, which had got possession of men's bodies as well as their souls, assaulted Him with all the virulence of which the deepest evils of hell are capable; and not only did evil spirits singly assail Him as they do man, but the whole powers of hell, wishful to retain and increase their rule over the human race, assaulted Him with all the subtlety, and all the malice, which fiendish hatred could suggest, or the fear of losing their influence over the

human race could devise. Thus was He "tempted in all points like as we are tempted," only in every instance more severely. Have we not felt something of the temptation to mistrust the Divine Providence, and sink into despair? Has not the natural indolence of our nature, when possessed by evil spirits, murmured at the exertions required of us to secure our own salvation? And has not self-love, in temptation, when the path of duty was hard and disagreeable, often suggested that the law of God is a hard taskmaster? These, and perhaps many other temptations, we may have groaned under, and found hard to endure, even for our own good. But let us remember that our temptations are but the influence of one evil spirit, or at the most of one society. How terrific then must have been the temptations of the Lord when assaulted by all hell combined; and how acute his sufferings (for He was tempted as a man) *when every form of evil which ever infested man in any age, and at any time, was presented to Him, and which He endured, fought against, and subdued, and that not for His own sake, for in Him was no guile, but for the sake of His rebellious creature, man, who was not, and scarcely is yet, capable of appreciating what He has done for him.*

As the selection of the Jewish nation was equally essential to the purposes of the Incarnation, which contemplated the redemption of the human race from hell, and as this could only be accomplished by actual conflict with the powers of darkness, it was necessary, in order that the redemption so accomplished should be plenary, that the humanity which was assumed should have concentrated within it all the hereditary tendencies of fallen humanity to evil—these being the instruments of its bondage to the infernal powers. Hence the Lord came into the world at the fullness of time;—that is, when the aggregate of evil had become so vast, and its ascendancy over the human mind so appalling, that the fate of the whole human race trembled in the balance, and total ruin was impending, but for the Omnipotent aid that came to the rescue; whilst the stock from which the Lord's human nature was drawn was also that in which the hereditary tendencies had accumulated to the greatest degree of intensity.

Hence the Incarnation was accomplished at the very crisis of our race's history, when the cup of man's transgression was full to the brim, and a single step further in his downward course would have plunged him to irretrievable destruction. The Most

High not only clothed Himself with humanity during its *lowest* period; but He also chose, as the vehicle of its assumption, a family in which the most violent and debased of human passions had reached their utmost developments. Thus "Jesus Christ our Lord was made of the seed of David according to the flesh," (Rom. i. 3), and the seed of David sprang from the incestuous stock of Judah (Gen. xxxiii.), so that His humanity inherited all the tendencies to evil involved in such a lineage. For the Moabites and the Israelites were the descendants of the two brothers Abraham and Lot, although the blood of the Moabites was vitiated by Moab being the fruit of an incestuous connection between Lot and his eldest daughter. Yet the two streams, after flowing apart for eight hundred years, again united in Obed, the father of Jesse, the father of David; for Obed was the son of Ruth a Moabitess. Singularly, Boaz, the husband of Ruth and father of Obed, was a descendant of Judah by his daughter-in-law, Tamar. And what makes the fact still more significant, the line of the Lord's ancestry passed through Solomon, the son of the wife of Uriah the Hittite, whom David had seduced from her husband and married, after deliberately compassing his death. The issue of the adulterous connection died, possibly for a reason analogous to that for which the Canaanites were destroyed; but the range Solomon gave to the passions of his sensuous nature in the number of wives and concubines he maintained, sufficiently testifies to the strength of his hereditary propensities, and to the degree in which he gave in to the indulgence of them. All of these, with other impure streams, ultimately met in the Messiah, that in his veins might flow the blood of all men, *even the most impure* ("hence He is able to save to the uttermost"), so that in and by Him all its impurities might be purged out, and humanity made perfect, and the origin and pattern of all human perfection.

From these considerations it will be clear why the Israelites were chosen in preference to nations more elevated in civilization and morality; and by tracing the Lord's genealogy, it will be seen how those were incorporated into the line of descent from Abraham, whose acquired character was most suited to conduce to that end.

That the Humanity taken from the mother was infirm and fraught with germs and propensities to evil, *but without actual sin*, is not only clear from the passages above adduced, but from many others which might be quoted. Thus the Lord says—

“For their sakes *I sanctify myself*, that they may be sanctified through the truth.” Here the Lord plainly teaches that there was something in Him which was not holy, and which required sanctification. Again, the apostle says—“He, the Captain of our salvation, was *made perfect* through sufferings.” This evidently implies that there was something in Him that was *not perfect*, and which required to *be made perfect*. That which was not perfect was the infirm Humanity taken from the mother, in which “He was in all things made like unto His brethren,” actual sin, of course, excepted. There are also several other passages to the same effect, to quote all of which would lengthen out this paper beyond our space.

That the Lord had thus an infirm Humanity from the mother, which He gradually put off, and, by the process of glorification, so often referred to in the Scriptures, put on in its stead a Divine Humanity from the Father, is plainly shown by the apostle in Phil. ii. 6–11. The “Form of God in which He is equal with God” is the Divine Humanity; in Col. i. 15, this “Form of God” is called the “Image of the invisible God;” and in Heb. i. 3, it is called the express Image of His Substance” *υποστασις* [not Person]. “The form of a Servant, made in the likeness of sinful flesh,” was the infirm Humanity which by glorification was entirely put off, and the Divine Humanity from the Father within Him put on. Hence He says—“I came forth from the Father;”—“he that hath seen Me, hath seen the Father;”—“he that seeth Me, seeth Him that sent Me,” etc. This was His state of *glorification*, in which He was “One with the Father,” as the soul is one with the body; the other was His state of *humiliation*, in which He was in the infirmities of the Humanity from the mother, and consequently, in a sensation of alienation and even of opposition to the Father; in which state He prays that the Father’s will might be done, and not the will of the corrupt Humanity from the mother.

A man in a state of regeneration has a similar experience, though not in the same degree; for when after temptations he enjoys states of internal peace, he finds himself *at one* with God, and he delights in God’s Word,—he is in the “spiritual mind, and enjoys life and peace;” but when the evil tendencies and propensities of his carnal mind are excited, he feels that he is “at enmity with God,”—he is humbled, and prays that he may be delivered

from that state. The Lord in His states of glorification did not pray to the Father, but asserted oneness and equality with Him, and said that "all things that the Father hath are His." But in His states of humiliation He did pray to the Father, and said that "of Himself He could do nothing." *To read the Gospels with a proper knowledge of these two states in which the Lord was alternately during His life upon earth, opens to our perceptions many mysteries and divine Truths which cannot otherwise be understood.*

What was the nature of that life which the *Lord laid down* for the sheep? It was the life of our fallen humanity, which He took upon Himself, as we have seen, for the purpose of Redemption. The life of this fallen nature He laid down "a ransom for many," that He might take up, in its stead, a new *life* (John x. 17), which is the life of His divine Humanity; and with man, who during his regeneration has to lay down the life of the "old man," and to take up the life of the "new man," and thus receive a new nature, and become "a new creature in Christ Jesus." It was, therefore, not *in our stead* that the Lord laid down His life, but by this redeeming power in His Divine Humanity, He gives us the power to lay down the life of our evil nature, that is, of our inordinate, selfish, and worldly love, and to receive from Him a *new life*, in which we can be saved. It was in this manner that the "Just suffered for the unjust." For although the Lord took upon Himself our fallen nature, yet He was the infinitely Just, because "He did no sin, neither was guile found in His mouth." Thus "the Just truly suffered for the unjust," but not *in the place* of the unjust, who, in consequence, would have nothing to suffer, but *for the sake* of the unjust, *that they might have the power to become just*, and thus be eternally saved.

The reason why the Lord assumed an infirm Humanity from the mother was because, according to His own order, there was no other way of coming into contact with the "powers of darkness, and with unclean spirits, and devils."* For Redemption

* It may excite surprise to hear it said that there was hereditary evil from the mother with the Lord. But it is altogether impossible for any man to be born of a human parent, without his thence deriving evil. There is a difference, however, between the hereditary evil, which is derived from the father, and that derived from the mother. Hereditary evil from the father is more interior, and remains to eternity, for it can never be eradicated; the Lord had no such evil, since he was born from Jehovah as a Father. But

consisted in delivering mankind from these infernal powers, and in subjugating their influence. In His infirm Humanity there were, as we have seen, the tendencies to evil which could bring Him into contact with these powers, by which He could receive their assaults and their temptations, and in this manner overcome and subdue them, or, as the apostle says, "that through death [that is, His temptations, sufferings, and crucifixion] He might hereditary evil from the mother is of the external man, and it was this which the Lord had. Thus the Lord was born as another man, and had infirmities as another man. That He derived hereditary evil from the mother, is evident from the circumstance of His enduring temptations; for it is impossible that any one should be tempted who has no evil, evil being that in man which tempts, and by which he is tempted. That the Lord was tempted, and that He underwent temptations a thousand times more grievous than any man can possibly sustain, and that He sustained them alone, and by His own power overcame evil or the devil, and all hell, is also manifest. Concerning these temptations it is thus written, in Luke: "Jesus was led by the spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing.—And when the devil had ended all the temptation, he departed from him for a season."* And in Mark: "And immediately the Spirit driveth him into the wilderness: and he was there in the wilderness forty days, being tempted of Satan; and was with the wild beasts:† where by the wild beasts is signified hell. Besides this, He was tempted even unto death, so that His sweat was drops of blood: "And being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground."‡

It is not possible for any angel to be tempted by the devil, because, being in the Lord, evil spirits cannot approach him even distantly, for they would be instantly seized with horror and terror; much less could hell have approached the Lord, if He had been born Divine, that is, without evil adhering from the mother. That the Lord also bore the iniquities and evils of mankind, is a form of speech common with preachers; but for Him to take upon Himself iniquities and evils except in a hereditary way, was impossible. The Divine nature is not susceptible of evil; wherefore, that He might overcome evil by His own strength, which no man ever could or can do, and might thus alone become Righteousness, He was willing to be born as another man. Otherwise there would have been no need that He should be born; for the Lord might have assumed the Human Essence without nativity, as He had formerly done occasionally, when He appeared to those of the Most Ancient Church, and likewise to the prophets. But in order that He might also put on evil, to fight against and conquer it, and so unite in Himself the Divine Essence to the Human Essence, He came into the world. The Lord, however, had no actual evil or evil of His own, as He Himself declares in John:§ "Which of you convicteth me of sin?"—*Sveedenborg's A. C. No. 1573.*

* iv. 1, 2, 13.

† i. 12, 13.

‡ Luke xxiv, 44.

§ viii. 46.

destroy him that hath the power of death, that is the devil." (Heb. ii. 14). He therefore first "*ab. Ʒshed and slew the enmity in His flesh or in Himself;*"* (Eph. ii. 15, 16), and in this way glorified His Humanity, from which He gives the power, in all fulness, by which we also can "*abolish and slay the enmity [against God] in our flesh, or in ourselves,*" and became atoned, or reconciled to Him, as He atoned or reconciled the infirm nature He assumed to the Divine Nature within Him from nativity. Thus most truly is it said, "God was in Christ, reconciling the world unto Himself," etc. This is the true idea of the Atonement, and not that which commonly prevails, of the vicarious sacrifice of a supposed Second Person in the Trinity, in order to appease, as it is said, the wrath of the Father, and to satisfy, as it is called, "His vindictive justice;" all which ideas of wrath and of vindictive justice, are totally abhorrent to the Divine Nature, which is infinite Love, and, of course, equally opposed to Scripture, which declares that in "His love and pity He redeemed us." Hence a true idea of the Humanity which the Lord assumed, by nativity, from the virgin, is the only key to the right understanding of the doctrines of Redemption and Atonement.

We are thus particular in pointing out the nature of the Humanity which the Lord inherited from the mother, because in the prevailing theology the nature of this humanity is entirely mistaken; and a true idea of this subject is the true key to a right understanding of the Gospel. In short, a true *Christology* is still to be developed and established, which can only be done from the true doctrine of the Lord, both as to His infirm and His Divine Humanity, as laid down in the writings of Swedenborg. The general idea is that Jesus was immaculate not only as to the hereditary nature derived from the Father, but also as to the hereditary nature derived from the mother; whereas this latter, as we have seen from abundant declarations of Scripture, was by no means the case. Without a true idea on this subject, there can be no right understanding of Redemption, nor of the Atonement, nor of the glorified Humanity of Jesus; and unless these things are properly understood, there can be no true knowledge of what Christianity really is.

From the preceding considerations it is evident how fallacious a dogma is that of the "Immaculate Conception," as it is styled,

* See margin, which gives the correct reading.

enforced on the Romish Church; for had the Virgin been immaculate in the sense there contended for, the object of the Incarnation would have been defeated.

Hence it is a fundamental principle in the New Church Theology as taught in the writings of Emanuel Swedenborg, that the humanity assumed by Jehovah was not immaculate from conception, but that it was immaculate by life in the world—"tempted in all points like as we are,"—having, therefore, those hereditary states of evil which all men possess, and without which temptation would be impossible—"yet without sin"—He, having resisted all, overcome all, thus perfected and glorified the humanity with which He clothed Himself. A sharp line of distinction is, consequently, to be drawn between "hereditary evil" and "sin." The former consists in those inherited predispositions and propensities, which if indulged, lead to the commission of sin: while "sin" consists in the actual indulgence of those inherited predispositions. Without hereditary evil, temptation to sin would be impossible: for temptation is no other than the excitement of inherited predispositions, making them active and craving indulgence. Sin is the yielding to such temptations, and the gratifying of those evil propensities. Hence into the line of the ancestry of the humanity of Jesus Christ converge so many of the bad people mentioned in the Old Testament: in order that in Him might be made to meet "*the iniquities of us all*;" that He might battle against all, overcome all, and in all things be glorified. Consequently, the glorification of the humanity of Jesus consisted in, firstly, the voluntary subjection to the perfect law of righteousness of all things in every plane of that human nature; and secondly, the coming down of the indwelling Divine nature into every plane and principle of the maternal humanity, expelling therefrom whatever infirmity He derived from the mother, replacing it with Divine forms from the Father; thus making the human to be Divine, and constituting the Divine-human God's own eternal temple, or dwelling-place. In conformity with the teachings of the Apostle Paul. "For in him dwelleth the fullness of the Godhead bodily."

These views may seem even astounding in their newness; but they will be found to be everywhere consistent as a philosophic system, in support of which no small amount of Scripture can be urged; while they furnish a broad basis for the exposition of the

Old Testament Scriptures, as describing the states of the humanity assumed in Jesus Christ, and the process of his glorification.

It is not, however, to be inferred that the possession of strong hereditary disposition necessarily implies that the subject of it is immoral. "The son shall not bear the sins of the father, any more than the father those of the son." Evil which determines the moral condition is that which is made actual, and thus our own. The mother of Jesus, though not immaculate in the Roman Catholic sense, was undoubtedly a good woman nevertheless; it is, however, to be noted that no inference on this point is to be drawn from her having borne the humanity: when on one occasion a woman among the multitude exclaimed, "Blessed is the womb that bare Thee, and the paps which Thou has sucked," Our Lord's reply was,—“Yea, rather blessed are they who hear the word of God, and keep it.”

This also explains the doctrine, or at least one phase of the doctrine, of the Lord's bearing our iniquities, and affords a practical commentary on the passage (Isaiah liii. 6), "The Lord hath laid" (or as given in the margin, "made to meet") "on him the iniquity of us all." The strict rendering is, "Jehovah hath made to meet in him (בּוֹ bō) the iniquity of us all," which is still more expressive, showing that the Lord's bearing iniquity did not consist in the imputation of our sins to, and the vicarious punishment of them in Him; but the actual concentration of—the causing to meet—all the hereditary disorders of our fallen nature in His person.*

We do not remember ever to have seen the twofold nature, and manner of the Lord's advent in the flesh, concerning which mankind in general are so bewildered, more happily stated than in a little pamphlet by the Rev. E. D. Rendell, on "The Deity of Jesus Christ asserted; with a defence of the Divinity of His Humanity." That a twofold nature, "very God and very man," as expressed by the church ages ago, existed in the Lord at his advent, is a doctrine the New Church has made clear from the whole tenor of Scripture. The Lord was both the son of God

* Parkhurst in his *Lexicon*, under its root פָּגַע (paga) gives, as its signification, "to meet, meet with, light upon;" and "in hiphil" (the form in which the word occurs in the passage under consideration), "to cause to meet, or light upon." Lowth accordingly renders it, "Jehovah hath made to light on him," etc.; whilst Buxtorf in his "*Lexicon Hebraicum et Chaldaicum*," translates it, "incurrere fecit in eum," (hath made to meet in Him).

and the son of man : the son of God as to his soul, which was a proceeding forth from Jehovah himself, pure and perfect ; and the son of man as to his body, which was the fruit of the virgin's womb, begotten of the Holy Ghost, impure and imperfect by reason of the fall,—a mere creature, ordained to bring the divine soul, and hence Jehovah himself, into the world, for the especial purposes of salvation. This twofold nature, when understood, is the key to all the apparent discrepancies of the letter of the New Testament Scriptures, on which alone the Trinitarian and Unitarian theories are built—theories built on sand ; vain, worthless, and pernicious, shrouding the Divine Truth in the grave of mystery, or blotting it out altogether, as if it had never existed.

By the term *soul*, however, we must here explain. With Mr. Rendell, we do not use it in the loose, vain manner, “as a sort of vital spark, an immortal principle, the spirit that survives the body,” etc., in which it is commonly used in theological discourse ; but by it we mean “the spiritual organized man”—the “*spiritual body*” of St. Paul, immortal and indestructible. Every man has such a soul, but with this difference from the Lord's soul : in the case of man, the soul has a creatural source from the father ; but in the case of the Lord Jesus, it has no other source than in Jehovah himself, from whom Jesus came forth, and to whom he returned, according to his own words and the faith of the apostles, as expressed in John xvi. 27, 28.

Our author has shown at page 89, that this idea of the soul is given in the original Greek by the term *ζωε* (*zoe*) ; the *animus*, the life or animation of the material body derived from the virgin mother, is rendered in the Greek by *ψυχη* (*psiche*) ; terms improperly and confusedly translated in the authorized version of the New Testament, as Mr. Rendell has shown in the following examples. *Zoe*.—“In him was life (*zoe*), and the life was the light of men,” (John i. 4). “I am the life (*zoe*),” (John xi. 25). *Psiche*.—“My soul (*psiche*) is exceeding sorrowful, even unto death,” (Matt. xxvi. 38). “Now is my soul (*psiche*) troubled,” (John xii. 27). “I lay down my life (*psiche*), for the sheep,” (John x. 15, 17).

We challenge any one, not advocating the heavenly doctrines which we profess, to write a book so rational, and at the same time so much in harmony with all the Scriptures, on the nature of Jesus Christ, as this pamphlet. We also challenge any of our opponents to confute the arguments, and explanation of the

Sacred Text, which Mr. Rendell has here offered. The work before us is a two-edged sword, triumphant over both Unitarian and Trinitarian, and establishing beyond a question the sole and exclusive divinity of the Lord.

On this subject we subjoin the following extract from our author :

“The soul derived from the father, the mind received from the mother, and the substances of the physical body procured from the natural world, are the three things which constitute the existence of man. Now the Lord, while he was in the world, had a physical body and a natural mind similar in their derivation to those of ordinary men. In these respects, ‘He was made like unto his brethren,’ (Heb. ii. 17). *That by which He was distinguished from them was the quality and constitution of his soul, which, as the zoe (life), was Jehovah himself.* Hence arose his capability of overcoming every temptation that was infused into the infirm humanity derived from the mother and the world. If this humanity had not been infirm, it could not have been tempted, nor would it have been like the humanity of ordinary men : nevertheless it was without sin, for the temptations thereto were overcome. ‘God cannot be tempted,’ (James i. 13) : his perfections forbid the approach of the evil spirits who produce it, and his power causes them to be ‘dismayed and turned away back.’ The infirmities of this humanity were the media on which the infernal powers could operate, and through which Jehovah could effect their subjugation, and thus confer upon man the blessings of a deliverance from their preponderating influences. In this consisted the work of the Lord’s redemption of the human race, which could not have been effected but through the medium of this humanity. To accomplish this deliverance, it was necessary that Jehovah should act by means of the nature in which the subject of his operation dwelt : that nature could not otherwise have been permanently benefited. Divine order requires that one thing must be accommodated to another before there can be any communication between them, or any operation either of contrariety or concord.”

All Christians have an intuitive perception that in the history of Samson, he in some way represents our Lord and Saviour, “Jesus Christ.” But for the want of a knowledge of that master key, “The Science of Correspondence,” they cannot see how he

should take to himself a wife of one of the daughters of the uncircumcised Philistines, and subsequently adjoin himself to a harlot.*

* Samson went down to Timnath and took to wife a daughter of the Philistines, against the remonstrance of his father and his mother, who said unto him, "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" And Samson said unto his father, "Get her for me, for she pleaseth me well," (Judges xiv. 3). This remonstrance of Samson's parents was founded upon the divine law that marriages should be contracted among their own people, and within their own tribes. But Samson heeded not this remonstrance, and took to wife a daughter of the uncircumcised Philistines. This teaches us that the Lord took to himself a humanity from the Virgin which was not pure, or that he clothed himself with the infirmities of our fallen human nature. Had Samson taken to himself a wife from the daughters of his own tribe, it would have represented that the Lord took upon himself not an infirm and impure humanity. For the tribes signified the consociation of all principles of what is Good and True, and especially such as they are in heaven, and in the church in harmony with heaven. But Samson went out of his tribe and out of his own people of Israel, amongst the uncircumcised Philistines, to take to himself a wife, to teach us that the Lord came into the world by taking upon himself the infirmities of our fallen nature, in order that thereby he might come into contact with the "uncircumcised Philistines," or with "unclean spirits and devils," and thus subjugate the "powers of darkness," and redeem mankind. Thus, as the apostle says, "For verily he took not on him the nature of angels [that is, a regenerated humanity], but he took on him the seed of Abraham [that is, an unregenerated or impure humanity], (Heb. ii. 16). Samson, by marrying a woman of the Philistines, came into communication and contact with that people, and was then prepared to conquer them, and to deliver Israel from their dominion and bondage. In like manner, the Lord, by coming into close contact with the infirmities of our humanity, by being born of a woman "in the likeness of sinful flesh," assumed the means and prepared the way to combat the hells, by admitting into himself the assaults of evil spirits, and thus subduing them. Hence it is said (verse 4), that "his father and his mother knew not that it was of the Lord that he sought an occasion against the Philistines, for at that time the Philistines had dominion over Israel." The Lord, in like manner, sought an occasion against the hells, for at the time He came infernal spirits were rapidly gaining dominion over the human race.

We would here remark, that a critical study of the Hebrew text shows us more clearly and correctly the basis of the spiritual sense. Samson is represented in the common version as saying to his father and mother, "For she pleaseth me well;" now in the original this clause reads thus: "For she is fitting, or right in mine eyes." Not that "it was well-pleasing to him to take her to wife," but that "it was fitting and suitable that he should take her," having thereby an object to accomplish, which was that of eventually subduing the Philistines. Thus the assumption by the Lord of an infirm

It may be thought that thus to view Redemption is to confine the Divine power: this may easily be seen to be a mistake. The Divine power can only be exercised in accordance with Divine order: and never can it so operate as to annul or destroy the laws which in perfect wisdom the Lord has from eternity ordained, as the only rule by which He can act with His creatures. The New Church view of Redemption, so far from lowering our estimate of the work, raises it infinitely above every other. It makes it a work entirely Divine; only to be accomplished by Divine power; and by that stupendous evidence of Divine love—the assumption of our nature, with all its hereditary evils and miseries—therein suffering pangs of which the keenest despair we know is but a shadow as compared with a substance. Surely such a view, while it causes the deepest humility in thinking that a necessity for such a work should exist,—will also elevate our hearts to that all-merciful Father whose love not only created man, but led Him to endure such fearful pangs to redeem him from misery—even when such misery was caused by a violation of His own laws, and the most ungrateful forgetfulness of Him.

We commend these few thoughts as a reply to the question at the head of this article. We do not profess that they are all that can be given. The work was an infinite one—the reasons which led the Creator to become the Saviour were infinite also—and to all eternity must be far above human comprehension. Yet though we cannot see all, we may be enabled to “see through a glass darkly.” Such is all we can hope to do—such is all we can assist others to do. We therefore leave each one to carry out the suggestions we have given, confident that whoever does so, will rise from the task with more extended views of Redemption, and with a more elevated view of, and exalted affection for, that Divine Being whose love prompted Him to assume human nature to become our Redeemer and Saviour.

humanity was not so well-pleasing to him as it was fitting and suitable to accomplish the work which He had to perform.

Some may say this explanation about Samson looks feasible: but we would like it confirmed by the Word. Turn then to the 24th chapter of the Gospel by St. Luke, commencing at 25th verse. “Then said he unto them, O fools and slow of heart, to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his Glory? And beginning at Moses and *all the prophets*, he expounded unto them in *all the Scriptures*, the things concerning himself.”

THE TRUE AND SAVING FAITH.

The attentive reader of the sacred Scriptures must have remarked a distinction which is made respecting true and erroneous faith, and noted the solemn warnings which are given against being misled by the one, or neglecting the other. To believe even the greatest of truths, without a life corresponding therewith, is of no avail. "Thou believest," says the Apostle James, "that there is one God; thou doest well: the devils also believe, and tremble." But if this belief had been all that was sufficient, then the devils would not have been as they are.

"Have the faith of God;" this is the true faith, and it is a faith which carries blessing with it, because to the knowledge of God is added a life of practical goodness. It is most desirable that every one should form just ideas of faith; and to help him to do so, the Supreme Being has put into our hands his Word of truth, accompanying it with this injunction, "Search the Scriptures! in them ye have eternal life, and they are they which testify of me."

Let us hear what our duty is:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. This do, and thou shalt live," (Luke x. 27, 28). Can anything be plainer? This is the true faith. It is an epitome of the whole book of God, for on it hangs all the law and the prophets.

Man is the recipient of twofold life from the Lord—the life of good which nourishes his affections, and the life of truth which nourishes his thoughts. The life of good enters into his will, and is usually understood when the heart is spoken of; and the life of truth enters into his understanding.

Saving spiritual faith comes into being when truth produces charity in man, and those two principles act as a united influence in all he does, then faith is born. Genuine faith cannot exist apart from truth, but it does not come into being until good has been produced: hence faith is the result of truth being conjoined with goodness. It begins to exist when men begin to love the virtues to which truth directs; and as this love comes into activity, truth expands into its liberty; for love is the only atmosphere in which truth can enjoy its freedom; and in that freedom saving faith comes into existence.

“Now Jesus Christ is OMNIPOTENT, for He has *all power in heaven and in earth*, (Matt. xxviii. 18); He is OMNISCIENT, for *He knew all things*, (John xxi. 17); He is OMNIPRESENT, for He said, ‘Where two or three are gathered together in my name, there am I in the midst of them,’ (Matt. xviii. 20). ‘And, lo, I am with you alway, even unto the end of the world,’ (Matt. xxviii. 20). Moreover he is ETERNAL, being ‘the same yesterday, to-day and for ever,’ (Heb. xiii. 8). It is hence that He is the CREATOR—‘All things were made by him, and without him was not anything made that was made,’ (John i. 3); the REDEEMER, He ‘having obtained eternal redemption *for us*,’ (Heb. ix. 12); and the SAVIOUR, ‘For He shall save his people from their sins,’ (Matt. i. 21). He also is ‘the way, the truth, and the life,’ (John xiv. 6); the ‘Hearer of prayer,’ (John xvi. 24); the ‘object whom the angels worship,’ (Heb. i. 6); and ‘without whom man can do nothing,’ (John xv. 5), He being ‘the only wise God and Saviour,’ (Jude 25). ‘For in him dwelleth all the fulness of the Godhead bodily,’ (Col. ii. 9), He being ‘God manifest in the flesh,’ (I Tim. iii. 16).”