

DOCTRINE  
OF  
THE NEW JERUSALEM  
CONCERNING THE LORD

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I.

THE WHOLE SACRED SCRIPTURE IS  
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AND THE LORD IS THE WORD.

1. WE read in John, *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness; but the darkness comprehended it not. Also, The Word became flesh, and dwelt among us; and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth (i. 1-5, 14). In the same: Light is come into the world; but men loved darkness rather than light, because their deeds were evil (iii. 19). And again in the same: While ye have the light, believe in the light, that ye may be children of light. I am come a light into the world, that whosoever believeth in Me may not abide in darkness (xii. 36, 46). From these words, it is evident that the Lord is, from eternity, God; and that He is the Lord Who was born in the world : for it is said, *The Word was with God, and the Word was God; also, Without Him was not any thing made that was made; and afterwards, that the Word**

*became flesh, and they saw Him.* Why the Lord is

called the Word, is little understood in the Church; but He is called the Word because the Word signifies Divine Truth, or Divine Wisdom; and the Lord is Divine Truth itself, or Divine Wisdom itself : wherefore also He is called the Light, concerning which also it is said, that it came into the world. Because the Divine Wisdom and the Divine Love make one, and in the Lord had been one from eternity, it is also said, *In Him was life, and the life was the light of men.* Life is the Divine Love, and light is the Divine Wisdom. This ONE is what is meant by, *In the beginning the Word was with God, and the Word was God.* With God is in God; for wisdom is in love, and love in wisdom. Likewise in another place in John : *O Father, glorify Thou Me with Thyself, with the glory which I had with Thee before the world was* (xvii. 5). *With Thyself* is in Thyself. Wherefore, also, it is said that the Word *was God*; and elsewhere, that the Lord is in the Father, and the Father in Him; as also, that the Father and He are one. Now, because the Word is the Divine Wisdom of the Divine Love, it follows that it is Jehovah Himself, thus the Lord, by Whom all things were made that are made; for all things were created from the Divine Love by the Divine Wisdom.

2. That it is the same Word that was manifested through Moses and the Prophets, and through the Evangelists, which is here specifically meant, may be clearly evident from this, that that is the Divine Truth itself, from which is all the wisdom of angels, and all the spiritual intelligence of men : for this same Word which is with men in the world, is also with the angels in the heavens; yet in the world with men it is natural; but in the heavens it is spiritual. And because it is the Divine Truth, it also is the proceeding Divine; and this is not only from the Lord, but is also the Lord Himself. Because it is the Lord Himself, the whole and every part of the Word is written concerning Him alone : from Isaiah even to Malachi, there is not any thing which is not con-

cerning the Lord. or, in the opposite sense, contrary to the Lord. That it is so, no one till now had seen; but still every one can see it, provided he knows it, and thinks of it when he is reading; and knows, moreover, that in the Word there is not only a natural sense, but also a spiritual sense; and that in this sense, by the names of persons and places is signified something of the Lord, and thence something of heaven and the church from Him, or something opposite. Since the whole and every part of the Word is concerning the Lord, and the Word is the Lord because it is the Divine Truth, it is evident why it is said, *And the Word became flesh, and dwelt among us, and we saw His glory*; also why it is said, *While ye have the light, believe in the light, that ye may be children of light. I have come a light into the world: he that believeth in Me doth not abide in darkness. The Light is the Divine Truth, thus the Word.* And therefore every one, even at this day, who approaches the Lord alone when he reads the Word, and prays to Him, is enlightened in it.

3. It shall also be told here, in few words, what is treated of in general and in particular in relation to the Lord, in all the Prophets of the Old Testament, from ISAIAH even to MALACHI. I. That the Lord came into the world in the fulness of time, which was when He was no longer known by the Jews, and when therefore nothing of the Church remained; and unless the Lord had then come into the world, and revealed Himself, man would have perished in eternal death. He says in John, *If ye believe not that I am, ye shall die in your sins* (viii. 24). II. That the Lord came into the world to perform a last judgment, and thereby subjugate the hells then ruling; which was done by combats, or by temptations admitted into His human from the mother, and by continual victories then; and, unless they had been subjugated, no

man could have been saved. III. That the Lord came into the world to glorify His Human; that is, unite it to the Divine which was in Him

from conception. IV. That the Lord came into the world to establish a new church, which should acknowledge Him as Redeemer and Saviour, and be redeemed and saved by love to Him and faith in Him. V. That He at the same time set heaven in order, that it might make one with the church. VI. That the passion of the cross was the last combat or temptation, by which He fully conquered the hells, and fully glorified His Human. That the Word treats of no other subjects, may be seen in the little work that is to follow concerning the " Sacred Scripture."

4. To prove that it is so, I will, in this first chapter, only adduce the passages from the Word where it is said *that day, in that day, and in that time*; in which, by *day* and *by time* is meant the Coming of the Lord. In ISAIAH : *It shall come to pass* IN THE LAST DAYS *that the mountain of Jehovah shall be established in the top of the mountains. Jehovah alone shall be exalted* IN THAT DAY. THE DAY of Jehovah Zebaoth *shall be upon every one that is proud and lofty.* IN THAT DAY *a man shall cast away his idols of silver and of gold* (ii. 2, 11, 12, 20). IN THAT DAY *the Lord Jehovah will take away their ornaments* (iii. 18). IN THAT DAY *shall the branch of Jehovah be beautiful and glorious* (iv. 2). *He shall roar against him* IN THAT DAY, *and shall look down upon the earth, where behold darkness and sorrow; and the light shall be darkened in the ruins* (v. 30). *And it shall come to pass* IN THAT DAY, *that Jehovah shall hiss for the fly in the end of the rivers of Egypt.* IN THAT DAY *the Lord shall shave in the crossings* OF THE RIVER [*the head and the hair of the feet*]. IN THAT DAY [*a mdn*] *shall keep alive* [*a young cow and two sheep*]. IN THAT DAY *every place shall be covered with briers and thorns* (vii. 18, 20, 21, 23). *What will ye do* IN THE DAY of visitation *which shall come?* IN THAT DAY [*the remnant of Israel shall stay upon Jehovah, the Holy One of Israel, in*

*truth* (x. 3, 20). IN THAT DAY *there shall be a Root of Jesse, which shall stand for an ensign of the people: to Him shall the nations seek, and His rest shall be glory.*

*And IN THAT DAY the Lord shall seek again the remnant of His people (Xi. 10, I D). IN THAT DAY thou shalt say, O*

*Jehovah, I will praise Thee. IN THAT DAY shall ye say, Praise Jehovah; call upon His name (xii. 1, 4). THE DAY of Jehovah is at hand; it shall come as devastation from Shaddai : behold, THE DAY OF JEHOVAH cometh, cruel, and of indignation and wrath and anger. I will shake the heaven, and the earth shall tremble out of its place, 1N THE DAY of the burning of His anger. Her TIME is near, and it will come; and her DAYS shall not be prolonged (xiii. 6, 9, 13, 22). IN THAT DAY it shall come to pass that the glory of Jacob shall be wasted. IN THAT DAY shall a man look to his \_Maker, and his eyes to the Holy One of Israel. IN THAT DAY shall the cities of refuge be as the forsaken places of the forest (xvii. 4, 7, 9). IN THAT DAY there shall be five cities in the land of Egypt speaking the language of Canaan. IN THAT DAY shall there be an altar to Jehovah in the midst of Egypt. IN THAT DAY shall there be a highway from Egypt to Assyria, and Israel shall be in the midst of the land (xix. 18, 19, 23, 24). The inhabitants of the isle shall say 1N THAT DAY, Behold our expectation ! (xx. 6.) A DAY of tumult, and of treading down, and of perplexity by the Lord Jehovah Zebaoth (xxii. 5). IN THAT DAY Jehovah shall visit pon the host of the height, and pon the kings of the earth. After MANY DAYS shall they be visited: then the moon shall blush, and the sun be ashamed*

*(xxiv. 21-23). It shall be said\* IN THAT DAY, Lo, this is our God, Whom we have waited for, that He may deliver us (xxv. . 9). IN THAT DAY shall this song be sung in the land of Judah, We have a strong city (xxvi. 1). IN THAT DAY Jehovah shall visit with His sword. IN THAT DAY give answer unto her, A vineyard of pure wine (xxvii. 1,2,12, 13). IN THAT DAY shall Jehovah Zebaoth be for a crown of splendor*

*and for a diadem of beauty (xxviii. 5). Then **IN THAT DAY**  
shall the deaf hear the words of the book, and the eyes **of***

\* The Latin reads *Jehovah died*, Jehovah will say.

*the blind shall see out of darkness (xxix. 18). There shall be streams of waters IN THE DAY of the great slaughter, when the towers fall; and the light of the moon shall be as the light of the sun IN THE DAY that Jehovah bindeth p the breach of His people (xxx. 25, 26). IN THAT DAY every man shall cast away his idols of silver and his idols of gold (xxxxi. 7). THE DAY of Jehovah' s vengeance, THE YEAR of His retributions (xxxiv. 8). These two things shall come to thee IN ONE DAY, loss of children and widowhood (xlvii. 9). My people shall know My name; and IN THAT DAY, that I am He that doth speak; behold it is I (lii. 6). Jehovah hath anointed Me to proclaim the acceptable YEAR of Jehovah, and THE DAY of vengeance of our God; to comfort all that mourn (lxi. 1, 2). THE DAY of vengeance is in My heart, and THE YEAR of My redeemed is come (lxiii. 4).*

*In JEREMIAH : IN THOSE DAYS they shall say no more, The ark of the covenant of Jehovah. AT THAT TIME they shall call Jerusalem the throne of J Jehovah. IN THOSE DAYS the house of Judah shall go to the house of Israel (iii. 16-18). IN THAT DAY the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder (iv. 9). Behold THE DAYS COME, saith Jehovah, when the earth shall become a waste (vii. 32, 34). They shall fall among those who fall IN THE DAY of their visitation (viii. 12). Behold THE DAYS COME that I will visit every one that is circumcised in the foreskin (ix. 25). IN THE TIME of their visitation they shall perish (x. 1D). There shall be no remains to them : I will bring evil pon them IN THE YEAR of their visitation (xi. 23). Behold, THE DAYS COME, saith Jehovah, when it shall no more be said (xvi. 4). I will regard them in the neck, and not the face. IN THE DAY of their destruction (xviii. 17). Behold, THE DAYS COME when I will give this place to devastation (xix. 6, 8). Behold, THE DAYS COME that I will raise to David a just Branch, Who shall reign a King. IN THOSE DAYS Judah shall be saved, and Israel shall dwell securely,*

*Wherefore, behold, THE DAYS COME, when they shall no more say. I will bring evil pon them IN THE YEAR Of their visitation. IN THE LAST DAYS ye shall understand intelligence (xxiii. 5, 6, 7, 12, 20). Behold, THE DAYS COME in whiab I will turn again. Alas ! for THAT DAY is great, and there shall be none like it. It shall come to pass IN THAT DAY, that I will break the yoke, and pull of the bands (xxx. 3, 7, 8). There shall be A DAY when the watchmen upon Mourn Ephraim shall cry, Arise, let us go up to Zion, unto Jehovah our God! Behold, THE DAYS COME that I will make a new covenant with them. Behold, THE DAYS COME that the city shall be built to Jehovah (xxxxi. 6, 27, 31, 38). THE DAYS COME that I will perform the good word. IN THOSE DAYS and AT THAT TIME will I cause a just Branch to grow p unto David. IN THOSE DAYS shall judah be saved (xxxiii. 14-16). I will bring My words upon this city for evil IN THAT DAY; but I will deliver thee IN THAT DAY (xxxix. 16, 17). THAT DAY of the Lord Jehovih Zebaoth is A DAY of vengeance: He will take vengeance on His enemies. THE DAY of destruction is come pon them, and THE TIME of their visitation (xlvi. 10, 21). Because of THE DAY that cometh to lay waste (xlvii. 4). I will bring upon it THE YEAR of visitation. Yet I will bring back his captivity IN THE LAST DAYS (Chili. 44, 47). I will bring destruction upon them IN THE TIME of their visitation. Her young men shall fall in the strees, and all the men of war shall be cut of IN THAT DAY. IN THE LAST DAYS I will bring back their captivity (xlix. 8, 26, 39). IN THOSE DAYS and AT THAT TIME the children of Israel and the children of Judah shall come together, and seek Jehovah their God. IN THOSE DAYS and AT THAT TIME the iniquity of Israel shall be sought for, and it shall not be. Woe unto them / for THEIR DAY is come, THE TIME of*

*their visitation (1. 4, 20, 27, 31). They are vanity, the work of errors : 1N THE TIME of their visitation they shall perish (li. 18).*

*In EZEKIEL : The end is come, the end is come; the morn-*

big is come upon thee; THE TIME is come, THE DAY of tumult is near. Behold THE DAY; behold, it is come! The morning is gone forth; the rod hath blossomed, violence hath budded. THE TIME is come, THE DAY draweth near upon all the multitude thereof. Silver and gold shall not deliver them IN THE DAY of the anger of Jehovah (vii. 6, 7, 10, 12, 19). They said concerning the prophet, The vision that he seeth shall come to pass after MANY DAYS; he prophesieth FOR TIMES that are afar of (xii. 27). They shall not stand in the battle IN THE DAY of Jehovah (xiii. 5). And thou pierced, wicked prince of Israel, whose DAY is come, IN THE TIME that iniquity shall have an end (xxi. 25, 29). The city sheddeth blood in the midst of it, that HER TIME may come; and thou hast caused THE DAYS to draw near, that thou mayest come to thy years (xxii. 3, 4). Shall it not be IN THE DAY when I take from them their strength? He that escapeth IN THAT DAY shall come unto thee to inform thine ears. IN THAT DAY shall thy mouth be opened to him that hath escaped (xxiv. . 25-27). IN THAT DAY I will cause the horn of the house of Israel to grow (xxix. 21). Howl ye! Oh THE DAY! for THE DAY is near, THE DAY of Jehovah is near, a cloudy DAY: it will be THE TIME of the nations. IN THAT DAY messengers shall go forth from Me (xxx. 2, 3, 9). IN THE DAY when thou shalt go down into Hades (xxxxi. 15). I will seek My flock IN THE DAY when it is in the midst of thy flock, and will deliver them out of all places whither they have been scattered in the cloudy and dark DAY (xxxiv. 12). IN THE DAY when I shall have cleansed you from all your iniquities (xxxvi. 33). Prophesy, and say, IN THAT DAY, when My people Israel shall dwell securely, shalt thou not know it? IN THE LATTER DAYS I will bring thee into My land. IN THAT DAY, IN THE DAY when Gog shall come upon the land. In My zeal IN THE DAY of My indignation, surely IN THAT DAY, there shall be a great earthquake in the land of Israel (xxxviii. 14, 16, 18, 19). Behold, it cometh :

THIS IS THE DAY *of which I have spoken; and it shall come  
to pass* 1N

THAT DAY, *that I will give unto Gog a place for a sepulchre in the land of Israel; that the house of Israel may know that I am Jehovah their God* FROM THAT DAY AND THENCEFORTH (xxxix. 8, 11, 22).

In DANIEL : *God in the heavens hath revealed secrets, what shall be* IN THE LATTER DAYS (11. 28). THE TIME

CAME *that the saints should possess the kingdom* (vii. 22). *Attend; for* AT THE TIME OF THE END *shall be the vision.*

*He said, Behold, I will make known to thee what shall be in THE END of anger; for* AT THE TIME APPOINTED *shall be THE END. The vision of the evening and of the morning is truth : shut up the vision, for it shall be for* MANY DAYS (viii. 17, 19, 26). *I am come to make thee understand what shall befall thy people IN THE LAST DAYS; for yet the vision is for* DAYS (x. 14). *The intelligent shall be proved, to purge and to cleanse them even unto* THE TIME OF THE END; *for it is yet for* A TIME *appointed* (xi. 35). *AT THAT TIME shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be* A TIME *of trouble, such as never was since there was a nation. Yet* AT THAT TIME *thy people shall be delivered, every one that shall be found written in the book* (xii. 1). *Thou, O Daniel, shut up the words, and seal the book, even to* THE TIME OF THE END. *From* THE TIME *that the daily sacree shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Thou shalt stand in thy lot* AT THE END OF THE DAYS (xii. 4, 9, I I, 13).

In HOSEA : *I will make an* END *of the kingdom of the house of Israel. IN THAT DAY I will break the bow of Israel. Great shall be* THE DAY *of Jezreel* (i. 4, 5, I 1). *IN THAT DAY thou shalt say, My husband. IN THAT DAY I will*

*make a covenant for them. IN THAT DAY I will bear (ii. 16,  
18, 21). The children of Israel shall return, and seek Jehovah their  
God, and David their king, IN THE LAST DAYS (iii. 5).  
Come, and let us return unto Jehovah : after two days, He will  
make us to live; IN THE THIRD DAY **He***

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I.

*will raise us p, and we shall live in His sight* (vi. 1, 2). THE DAYS of visitation are come, THE DAYS of retribution are come (ix. 7).

In JOEL : *Alas for THE DAY ! for THE DAY of Jehovah is at hand, and as devastation from Shaddai will it come* (i. 15).

THE DAY of Jehovah cometh : A DAY of darkness and thick darkness is at hand, A DAY of clouds and of obscurity. THE DAY of Jehovah is great and very terrible; and who can endure it? (ii. 1, 2, 11.) IN THOSE DAYS / *will pour out My spirit upon the servants and upon the handmaids. The sun shall be turned into darkness, and the moon into blood, before the great and terrible DAY of Jehovah cometh* (ii. 29, 3'). IN THOSE DAYS, and IN THAT TIME, *I will gather together all nations. THE DAY of Jehovah is near. It shall come to pass IN THAT DAY, the mountains shall drop down new wine* (iii. 1, 14, 18).

In OBADIAH : IN THAT DAY *I will destroy the wise men out of Edom. Do not rejoice over them IN THE DAY of their destruction, nor IN THE DAY of their distress; for THE DAY of Jehovah is near upon all the nations* (8, 12-15).

In Amos: *He that is courageous in bedrt shall flee away naked IN THAT DAY* (ii. 16). IN THE DAY *that I shall visit the transgressions of Israel pon him* (iii. 14). *Woe unto you that desire THE DAY of Jehovah ! What is THE DAY of Jehovah to you? It is A DAY of darkness and not of light. Shall not THE DAY of jehovah be darkness, and not light? even thick darkness, and no brightness? (v. 13, 18, 20.) The songs of the temple shall wail IN THAT DAY. IN THAT DAY I will cause the sun to go down at noon; and I will darken the earth in the clear day. IN THAT DAY shall the fair virgins and young men faint for thirst* (viii. 3, 9, 13). IN THAT DAY *will I raise up the tabernacle of David that is fallen. Behold; THE DAYS COME that the mountains shall drop new wine* (ix. 11, 13).

I □ MICAH : IN THAT DAY *shall one lament, We are utterly wasted* (ii. 4). IN THE LAST DAYS, *the mountain of the house*

*of Jehovah shall be established in the top of the mountains.*

IN THAT DAY *will I gather the balt* (iv. 1, 6). IN THAT DAY / *Will cut of thy horses and thy chariots* (v. 10). THE DAY *of thy watchmen, thy visitation, cometh.* THE DAY *is come for building the walls.* IN THAT DAY, *he shall come even to thee* (vii. 4, 11, 12).

In HABAKKUK : *The vision is yet for AN APPOINTED TIME,*

*and in the end it shall speak : though it delay, wait for it; because it will surely come, it will not tarry* (ii. 3). O Jehovah, IN THE MIDST OF THE YEARS *do Thy work;* IN THE MIDST OF THE YEARS *make known. God will come* 2).

In ZEPHANIAH : THE DAY *of Jehovah is at hand.* IN THE DAY *of Jehovah's sacrifice, I will visit upon the princes and upon the sons of the king.* IN THAT DAY *there shall be the voice of a cry.* AT THAT TIME *I will search Jerusalem with lamps.* THE GREAT DAY *of Jehovah is near.* THAT DAY *is A DAY of wrath; A DAY of anguish and distress; A DAY of wasting and devastation; A DAY of darkness and thick darkness; A DAY of clouds and cloudiness; A DAY of trumpet and shouting.* IN THE DAY *of the wrath of Jehovah, the whole land shall be devoured; for He will make even a speedy consummation with all those who dwell in the land* (i. 7, 8, 10, 12, 14-16, 18). Before THE DAY *of Jehovah's anger cometh upon you. It may be ye will be hid* IN THE DAY *of the anger of Jehovah* 2, 3). *Wait for Me, until THE DAY that I rise p to the prey; for it is My judgment.* IN THAT DAY *thou shalt not be ashamed of thy works.* IN THAT DAY *it shall be said to Jerusalem, Fear not.* AT THAT TIME *I will undo thy oppressors.* AT THAT TIME *I will bring you.* IN THAT TIME *I will gather you; for I will make you a name and a praise* (iii. 8, 11, 16, 19, 20).

In ZECHARIAH : I *will remove the iniquity of the land* IN  
ONE DAY. IN THAT DAY *shall ye call every man to his*  
*neighbor under the vine and under the fig-tree* (iii. 9, i 0). *Then*  
*many nations shall cleave to "Moyan* IN THAT DAY I 1). IN  
THOSE DAYS *shall ten men take hold of the skirt of a man*

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I

*that is a Jew 23). Jehovah their God shall save them*  
IN THAT DAY, *as the flock of His people (ix. 16). My covenant was broken IN THAT DAY (xi. 1).* IN THAT DAY *will I make Jerusalem a lifting-stone for all people. IN THAT DAY I will smite every horse with astonishment. IN THAT DAY will I make the governors of Judah like a furnace of ,lire among the wood. IN THAT DAY shall Jehovah defend the inhabitants of Jerusalem. IN THAT DAY I will seek to destroy all the nations. IN THAT DAY the mourning shall become great in Jerusalem (xii. 3, 4, 6, 8, 9, 11). IN THAT DAY shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem. It shall be IN THAT DAY that I will cut of the names of the idols in the land. IN THAT DAY the prophets shall be ashamed (xiii. 1, 2, 4). Behold, THE DAY of Jehovah cometh. His feet shall stand IN THAT DAY upon the Mount of Olives. IN THAT DAY there shall not be light and brightness; but it shall be ONE DAY that shall be known unto Jehovah, not day nor night: but it shall come to pass that at evening time it shall be light. IN THAT DAY living waters shall go out from Jerusalem. IN THAT DAY Jehovah shall be one, and His name one. IN THAT DAY there shall be a great tumult of Jehovah. IN THAT DAY there shall be upon the bells of the horses, Holiness to Jehovah. IN THAT DAY there shall be no more a Canaanite in the house of Jehovah (xiv. 1, 4, 6-9, 13, 20, 21).*

In MALACHI : *But who can bear THE DAY of His coming? and who will stand when He shall appear ? And they shall be Mine, saith Jehovah, IN THE DAY which I make, for wealth. Behold, THE DAY COMETH that shall burn as an oven. Behold, I send you Elijah the prophet before the coming of the great and dreadful DAY of Jehovah (iii. 2, 17; and iv. 1, 5).*

In DAVID: IN HIS DAYS *the just shall flourish, and*

*abundance of peace. He shall rule also from sea to sea, and from the river even to the ends of the earth (Ps. lxxii. 7, 8; besides other places).*

5. In these passages, by *day* and by *time* is meant the Coming of the Lord; by *a day* or *time* of darkness, thick darkness, obscurity, of no light, of devastation, of the end of iniquity, of destruction, is meant the Coming of the Lord, when He was no longer known, and thus when nothing of the church was left any longer. By *a day* cruel and terrible, of wrath, anger, tumult, visitation, of sacrifice, retribution, distress, war, and of a cry, is meant the Coming of the Lord to judgment. By *the day* in which Jehovah alone shall be exalted; in which He shall be one, and His name one; in which the Branch of Jehovah shall be beautiful and glorious; in which the just shall flourish; in which He shall make alive; in which He shall seek His flock; in which He shall make a new covenant; in which the mountains shall drop new wine, and living waters shall go out from Jerusalem; in which they shall look to the God of Israel (and more to the same purport), — is meant the Coming of the Lord to establish a new church, which shall acknowledge Him as Redeemer and Saviour.

6. To these may be added some passages which speak more openly of the Coming of the Lord, as the following : *The Lord Himself shall give you a sign. Behold, a virgin shall conceive and bear a Son, and shall call His name GOD WITH US* (Is. Nil. ; Matt. i. 22, 23). *Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, GOD, Mighty, the Father of eternity, the Prince of peace. Of the increase of His government and peace there shall be no end; upon the throne of David, and upon his kingdom, to establish it in judgment and justice, from hence. forth even for ever* (Is. ix. 6, 7). *And there shall come forth a Rod out of the stem of Jesse, and a*

*Branch out of his roots shall bear fruit; and the spirit (If Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and might. And justice shall be the girdle of His loins, and truth the girdle of His reins. And IN THAT DAY there*

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*shall be a Root of Jesse, Which shall stand for an ensign of the people: to Him shall the nations seek, and His rest shall be glory (xi. 1, 2, 5, 14 Send ye the lamb of the Ruler of the land, from the rock towards the desert, to the mount of the daughter of Zion. By mercy the throne is established; and He sitteth pon it in truth, in the tabernacle of David, judging and seeking judgment, and hastening justice (xvi. 1, 5). It shall be said in that day, Lo, THIS IS OUR GOD; we have waited for Him that He may save us. THIS is JEHO-VAH; we have waited for Him : let us be glad, and rejoice in His salvation (xxv. . 9). The voice of one crying in the wilderness, Prepare ye the way of JEHOVAH; make straight in the desert a highway for OUR GOD. For the glory of JEHOVAH shall be revealed, and all flesh shall see it together. Behold, THE LORD JEHOVIH will come in strength, and His arm shall rule for Him; behold, His reward is with Him. He shall feed His flock like a shepherd (xli. 3, 5, i 0, Mine Elect, in Whom My soul delighteth. I, JEHOVAH, have called Thee in justice, and will give Thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the bound from the prison, and those who sit in darkness out of the prison house. I am JEHOVAH; that is My name; and My glory will I not give to another (xlii. 1, 6-8). Who hath believed our word, and to whom is the arm of jehovah revealed? He hath no form nor comeliness; and, when we shall see Him, there is no beauty that we should desire Him. He hath borne our griefs, and carried our sorrows (liii. throughout). Who is this that cometh from Edom, with dyed garments from Bozrah, walking in the greatness of his strength 1 I Who speak in justice, mighty to save. For the day of vengeance is in My heart, and the year of My redeemed is come. So He was their Saviour (lxiii. 1, 4, 8). Behold, the days come that I will raise up to David a just Branch, Who shall reign King, and prosper, and shall execute judgment and justice in the earth; and this is His name which they shall call Him, JEHOVAH OUR JUSTICE Jer. xxiii. 5, 6;*

**xxxiii. 15, 16).** *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee : He is just, and having salvation, He shall speak peace to the nations, and His dominion shall be from sea to sea, and from the river even to the ends of the earth (Zech. ix. 9, 1n). Shout for joy, and be glad, O daughter of Zion : lo, I come, that I may dwell in the midst of thee. And many nations shall cleave to JEHOVAH in that day, and shall be My people*

*(ii. r o, 11). But thou Bethlehem Ephrathah, it is little that thou art among the thousands of Judah : out of thee shall He come forth unto Me Who shall be Ruler in Israel, and Whose goings forth have been from of old, from the days of eternity. He shall stand and feed in the strength of JEHOVAH (Mic. v. 2, 4).*

*Behold, I send My Messenger, and He shall prepare the way before Me; and THE LORD Whom ye seek shall suddenly come to His temple; and the Messenger of the covenant Whom ye desire, behold He is coming. Who can bear the day of His coming? Behold, I send unto you Elijah the prophet before the coming of the great and dreadful day*

*of JEHOVAH (Mal. iii. 1, 2; iv. 5). I saw, and lo, with the clouds of the heavens as it were the Son of Man was coming; and there was given Him dominion and glory and a kingdom; and all peoples, nations, and languages shall worship Him. His dominion is the dominion of an age, which will not pass away; and His kingdom, which will not perish. And all dominions shall worship Him and obey Him (Dan. vii. 13, 14, 27). Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to seal up the vision, and prophecy, and to anoint the Holy of holies. Know, therefore, and understand, that from the going-forth of the word to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks (ix. 24, 25). I will set His hand also in the sea, and His right hand in the rivers. He shall cry unto Me, Thou art My Father, My God, and the Rock of*

*My salvation. Also I will make Him My Firstborn, higher than  
the kings of the earth. His seed also will*

*I make to endure for ever, and His throne as the days of the heavens (Ps. lxxxix. 25-27, 29). JEHOVAH said to my LORD, Sit Thou at My right hand, till I make Thine enemies Thy footstool. JEHOVAH shall send the rod of Thy strength out of Zion : rule Thou in the midst of Thine enemies. Thou art a priest for ever, after the order of Melchisedek (cx. r, 2, 4; Matt. xxii. 44; Luke xx. 41, 42). I have anointed My King over Zion, the mountain of My holiness. I will declare the decree: JEHOVAH hath said unto Me, Thou art My Son; this day have I begotten Thee. I will give the nations for Thine inheritance, and the ends of the earth for Thy possession. Kiss the Son. lest He be angry, lest ye perish in the way. Blessed are all they who trust in Him (Ps. ii. 6-8, 12). Thou hast made Him a little lower than the angels; but with glory and honor hast Thou crowned Him. Thou hast made Him to have dominion over the works of Thy hands; Thou hast put all things under His feet (Ps. viii. 5, 6). JEHOVAH, remember David; how he swore to JEHOVAH, and vowed to the Mighty One of Jacob, Surely I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to my eyes, until I find out a place for JEHOVAH, a habitation for the Mighty One of Jacob. Lo, we heard of Him at Ephrath, we found Him in the fields of the wood. We will go into His tabernacle; we will bow down at His footstool. Let Thy priests be clothed with justice, and let Thy saints shout for joy (Ps. cxxxii. 1-9). But these passages are but few compared with what might be adduced.*

7. That the whole Sacred Scripture was written concerning the Lord alone, will more fully appear from what follows, particularly from the things which are to be adduced in the little work concerning the " Sacred Scripture." From this, and from no other source, is the holiness of the Word : this is also meant by these words in the Apocalypse, *The testimony of Jesus is the spirit of prophecy (xix. 10).*

## II

THAT THE LORD FULFILLED ALL THE THINGS  
OF THE **LAW**,  
MEANS THAT HE FULFILLED ALL THINGS OF  
THE WORD.

8. **IT** is believed by many at this day, that where it is said of the Lord that He fulfilled the Law, it is meant that He fulfilled all the commandments of the Decalogue, and that He thus became Justice; and that He also justified men in the world by faith in this. That, however, is not meant; but that He fulfilled all the things which are written concerning Him in the Law and the Prophets, that is, in the whole Sacred Scripture; for this treats of Him alone, as was said in the foregoing chapter. That many have believed otherwise, is because they have not searched the Scriptures, and seen what is there meant by the Law. By the Law are there meant, in the strict sense, the Ten Commandments of the Decalogue; in a wider sense, all that was written by Moses in his five books; and in the widest sense, all things of the Word. (1.) *That by the Law, in the strict sense, are meant the Ten Commandments of the Decalogue*, is known.

9. (2.) *That by the Law, in a wider sense, is meant all that was written by Moses in his five books*, is evident from the following passages. In Luke : Abraham said to the rich man in hell, *They have Moses and the Prophets; let them hear them. If they hear not Moses and the Prophets, neither will they be*

*persuaded if one should rise from the dead* (xvi. 29, 31). In John :  
Philip said to Nathanael, *We have found Him of Whom Moses*  
*in the Law, and the Prophets, did write* (i. 45). In Matthew :  
*Think not that I am come*

*to destroy the Law and the Prophets; I am not come to destroy, but to fulfil (v. 17). In the same: All the Prophets and the Law prophesied until John (xi. 13). In Luke : The Law and the Prophets were until John; since that time, the kingdom of God is preached (xvi. 16). In Matthew : All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law and the Prophets (vii. 12). In the same : Jesus said, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets (xxii. 37, 39, 40). In these passages, by Moses and the Prophets, as also by the Law and the Prophets, are meant all things that are written in the books of Moses and in the books of the Prophets. That by the Law are specifically meant all things that were written by Moses, is still more manifest from the following passages. In Luke : And when the days of her purification according to the Law of Moses were fulfilled, they brought Jesus to Jerusalem, to present Him to the Lord; as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord; and to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves or two young pigeons. And the parents brought Jesus into the temple, to do for Him after the custom of the Law. And when they had performed all things that are according to the Law of the Lord (ii. 22-24, 27, 39). In John : Moses in the Law commanded that such should be stoned (viii 5). In the same : The Law was given by Moses (i. 17), Hence it is evident, that sometimes the Law, and sometimes Moses, is named, where such things are treated of as are written in his books : as also in Matt. viii. 4; Mark x. 2-4; xii. 19; Luke xx. 28, 37; John iii. vii. 19, 51; viii. 17; xix. 7. Moses also called many things that were commanded, the Law; as concerning the burnt-*

*offerings* (Lev. vi. 9; vii. 37), concerning the *sacrifices* (vi. 25; vii. 1, 11), concerning the *meat-offering* [mincha]

(vi. 14), concerning *leprosy* (xiv. 2), concerning *jealousy* (Num. v. 29, 30), concerning *the Nazariteship* (vi. 13, 2). And Moses himself called his books, the Law : *Moses wrote this Law, and delivered it unto the priests, the sons of Levi, who bore the ark of the covenant of Jehovah; and he said to them, Take this book of the Law, and put it by the side of the ark of the covenant of Jehovah* (Deut. xxxi. 9, 11, 26). It was placed *by the side*; for within, in the ark, were the tables of stone, which are the Law in the strict sense. The books of Moses are afterwards called the Book of the Law; *And Hilkiab the high priest said unto Shaphan the scribe, I have found the Book of the Law in the house of Jehovah. And when the king had heard the words of the Book of the Law, he rent his clothes* (2 Kings xxii. 8, 1 r; xxiii. 24).

10. (3.) *That all things of the Word are meant by the Law, in the widest sense, may be evident from these passages : Jesus answered them, Is it not written in your Law, I said, Ye are gods?* (John x. 34:) this is written Ps. lxxxii. 6. *The people answered, We have heard out of the Law, that Christ abideth for ever* (John xii. 34): this is written Ps. lxxxix. 29; cx. 4; Dan. vii. 14. *That the word might be fulfilled which is written in their Law, They hated Me without a cause* (John xv. 25): this is written Ps. xxxv. 19. *The Pharisees said, Hath any one of the rulers believed in Him? But this multitude who know not the Law [are cursed]* (John vii. 48, 49). *It is easier for heaven and earth to pass away than for one tittle of the Law to fall* (Luke xvi. 17). In these passages, by *the Law* is meant the whole Sacred Scripture.

1. That the Lord fulfilled all the things of the Law, means that He fulfilled all things of the Word. This is evident from the passages where it is said that the Scripture was fulfilled by Him, and that all things were finished; as from these : *Jesus went into the synagogue, and stood up to read. Then was delivered to Him the book of the Prophet*

*Isaiah; and He unrolled the book, and found the place when*

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*it was written, The Spirit of the Lord is upon Me, wherefore He hath anointed Me; He hath sent Me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the bound, and sight to the blind; to proclaim the acceptable year of the Lord. And He rolled the book together, and said, To-day hath this Scripture been fulfilled in your ears (Luke iv. 16-21). Search the Scriptures, and they testify of Me (John v. 39). That the Scripture might be fulfilled, He that eateth bread with Me hath lifted up his heel upon Me (John xiii. 18). None of them is lost, but the son of perdition, that the Scripture might be fulfilled (John xvii. 12). That the Word might be fulfilled which He spake, Of those whom Thou gavest Me, I have not lost one (John xviii. 9). Then said Jesus unto Peter, Put up thy sword in its place. How then should the Scriptures be fulfilled, that thus it must be? But all this was done that the Scriptures of the Prophets might be fulfilled (Matt. xxvi. 52, 54, 56). The Son of Man indeed goeth, as it is written of Him; that the Scriptures may be fulfilled (Mark xiv. 21, 49). Thus was the Scripture fulfilled, which said, He was numbered with the transgressors (Mark xv. 28; Luke xxii. 37). That the Scripture might be fulfilled, They parted My raiment among them, and for My vesture they did cast lots (John xix. 24). After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled (John xix. 28). When Jesus had received the vinegar, He said, It is finished (that is, It is fulfilled) (John xix. 30). These things were done that the Scripture should be fulfilled, A bone of Him shall not be broken. And again, another Scripture saith, They shall see Him Whom they pierced (John xix. 36, 37). Besides other passages, in which words of the Prophets are adduced, without its being at the same time said that the Law or the Scripture was fulfilled. That all of the Word was written concerning Him, and that He came into the world to fulfil it, He also*

taught His disciples before He departed, in these words :  
Jesus said to

them, *O fools, and slow of heart to believe all things that the Prophets spake! Ought not Christ to have suffered this, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures things concerning Himself* (Luke xxiv. 25-27). And again: Jesus said to His disciples, *These are the words which I spake unto you while I was yet with you, That all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me* (Luke xxiv. 44). That the Lord fulfilled in the world all things of the Word, even to the smallest particulars of it, is evident from these His Own words: *Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled* (Matt. v. 18). From these things it may now be clearly seen, that by the Lord's fulfilling all things of the Law is not meant that He fulfilled all the commandments Of the Decalogue [merely], but all things of the Word.

THE LORD CAME INTO THE WORLD THAT HE MIGHT SUBJUGATE THE HELLS, AND GLORIFY THE HUMAN; AND THE PASSION OF THE CROSS WAS THE LAST COMBAT, BY WHICH HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMAN.

12. IT is known in the church that the Lord conquered death, by which is meant hell, and that He afterwards ascended with glory into heaven : but it is not yet known, that the Lord conquered death or hell by combats, which are temptations, and at the same time glorified His Human by them; and that the passion of the cross was the last combat or temptation by which He conquered and glorified. These temptations are much treated of in the Prophets and in David, but not so much in the Evangelists. In the latter, the temptations which He endured from childhood up, are described in a summary by His temptations in the wilderness, and by His being afterwards tempted of the Devil; and the last, by the things which He suffered in Gethsemane and upon the cross. Concerning His temptations in the wilderness, and afterwards by the Devil, see Matt. iv. 1—11; Mark i. 12, 13; and Luke iv. 1-13. But by these are meant all His temptations, even to the last of them. He revealed no more concerning them to His disciples : for it is said in Isaiah, *He was oppressed and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth (liii. 7)*. Concerning His temptations in Gethsemane, see Matt.

xxvi. 36-44, Mark xiv. 32-42, and Luke xxii. 39-46; and concerning the temptations on the cross, Matt. xxvii. 33-56, Mark xv. 22-38, Luke xxiii. 33-49, and John xix. 17-37. Temptations are nothing else than combats against the hells. Concerning the Lord's temptations or combats, see n. 201 and 302 in the treatise concerning the "New Jerusalem and its Heavenly Doctrine," published at London; and concerning temptations in general, n. 187-200 of the same.

13. That by the passion of the cross the Lord fully conquered the hells, He teaches in John : *Now is the judgment of this world; now shall the prince of this world be cast out* (xii. 31): this the Lord spake when the passion of the cross was at hand. In the same : *The prince of this world is judged* (xvi. 11). In the same : *Be of good cheer; I have overcome the world* (xvi. 33). And in Luke : *Jesus said, I saw Satan as lightning fall from heaven* (x. 18). By the *world*, the *prince of the world*, *Satan*, and the *Devil*, is meant hell.

That by the passion of the cross the Lord also fully glorified His Human, He teaches in John : After Judas had gone out, Jesus said: *Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him* (xiii. 31, 32). In the same : *Father, the hour is come : glorify Thy Son, that Thy Son also may glorify Thee* (xvii. 1, 5). In the same : *Now is My soul troubled. And He said, Father, glorify Thy name; and there came a voice from heaven, I have both glorified it, and will glorify it again* (xii. 27, 38). In Luke : *Ought not Christ to have suffered this, and to enter into His glory?* (xxiv. 26.) These things are said concerning the passion. Glorification is the uniting of the Divine and the Human : wherefore it is said, *And God will glorify Him in Himself*.

14. That the Lord came into the world to reduce all

things in the heavens, and thence in the earth, to order,

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and that this was done by combats against the hells (which then infested every man coming into the world and going out of the world), and that He thereby became Justice, and saved men (who without that could not have been saved), is foretold in many passages in the Prophets, of which only a few will be adduced. In Isaiah : *Who is this that cometh from Edom, with dyed garments from Bozrah? He that is glorious in His apparel, walking in the greatness of His strength? I that speak in justice, mighty to save. Wherefore art Thou red in Thy apparel, and Thy garments as of one that treadeth in the wine-press? I have trodden the winepress alone, and of the people there was not a man [vir] with Me : therefore I have trodden them in Mine anger, and trampled them in My wrath. Thence their victory is sprinkled upon My garments; for the day of vengeance is in My heart and the year of My redeemed is come. My own arm brought salvation to Me. I brought down their victory to the earth. He said, Behold, they are My people, children : so He became their Saviour. In His love and in His pity He redeemed them (lxiii. 1-9).* These things are concerning the combats of the Lord against the hells. By the *apparel* in which He was glorious, and which was *red*, is meant the Word, to which violence was done by the Jewish people. The combat itself against the hells, with the victory over them, is described by *His treading them in His anger, and trampling upon them in His wrath.* That He fought alone, and from His own power, is described by these words : *Of the people, there was not a man [vir] with Me. My own arm brought salvation to Me. I brought down their victory to the earth.* That He thereby saved and redeemed, is described by these words : *Therefore He became their Saviour; in His love and in His pity He redeemed them.* That this was the cause of His Coming, is described by these words : *The day of vengeance is in My heart, and the year of My redeemed is come.* Again, in Isaiah : *He saw that there was no man, and wondered*

*that there was no intercessor: therefore His own arm brought salvation to Him, and His justice it sustained Him. Thence He put on justice as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. Then He came to Zion a Redeemer (lix. 16, 17, 20).* These things also are concerning the combats of the Lord against the hells, when He was in the world. That He fought against them alone, from His own power, is meant by this : *He saw there was no man : therefore His own arm brought salvation to Him.* That thence He became Justice, by this : *His justice sustained Him : whence He put on justice as a breastplate.* That He thus redeemed, by this : *Then He came to Zion a Redeemer.* In Jeremiah : *They are dismayed, and their mighty ones are beaten down; they have fled apace, and they look not back. This is the day of the Lord Jehovih Zebaoth, a day of vengeance : that He may take vengeance on His enemies, the sword shall devour, and it shall be satiated (xlvi. 5, 10).* The Lord's combat with the hells, and His victory over them, are described by their *being dismayed*, their *mighty ones being beaten down*, their *fleeing apace*, and *not looking back*. Their *mighty ones* and *enemies* are the hells; because all therein have hatred towards the Lord. His Coming into the world for that purpose is meant by these words : *It is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may take vengeance on His enemies.* Again, in the same Prophet : *The young men shall fall in the streets, and all the men of war shall be cut of, in that day (xlix. 26).* In Joel : *Jehovah hath uttered His voice before His army. The day of jehovah is great and very terrible : who, then, shall be able to endure it ? (ii.* In Zephaniah; *In the day of the sacrifice of Jehovah, I will visit upon the princes, upon the sons of the king, and upon all that are clothed with strange apparel. That day is a day of trouble, a day of the trumpet and of shouting (i. 8, 15, 16).* In Zechariah : *Then Jeho-*

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*vah shall go forth and fight against the nations, as when He fought in the day of battle. His feet shall stand in that day upon the Mount of Olives, which is before the face of Jerusalem : then shall ye flee to the valley of My mountains. In that day, there shall not be light and brightness, but Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one (xiv. 3-6, 9).* In these passages also the combats of the Lord are treated of : *by that day* is meant His Coming; *the Mount of Olives*, which was before the face of Jerusalem, was also the place where the Lord was wont to tarry : see Mark xiii. 3; xiv. 26; Luke xxi. 37; xxii. 39; John viii. i; and elsewhere. In David : *The cords of death compassed Me about, the cords of hell compassed Me about, the snares of death prevented Me: therefore He sent arrows and many lightnings, and discomfited them. I will pursue My enemies and overtake them, neither will I turn back till I have consumed them : I have wounded them, so that they cannot rise. Thou wilt gird Me with strength unto battle; Thou wilt put My enemies to flight. I will beat them as small as the dust before the wind; I will cast them out as the dirt in the streets (Ps. xviii. 4, 5, 14, 37, 38, 39, 42).* The *cords* and *snares of death* that compassed and prevented, signify temptations; which, because they are from hell, are also called the cords of hell. These, and all the other things in this Psalm, treat of the combats and of the victories of the Lord. Wherefore it is also said, *Thou wilt make Me the Head of the nations : a people which I have not known shall serve Me (verse 43).* Again, in David : *Gird Thy sword upon Thy thigh, O Mighty One. Thine arrows are sharp in the heart of the king's enemies: the people shall fall under Thee. Thy throne is for ever and ever. Thou lovest justice : therefore God hath anointed Thee (Ps. xlv. 3, 5-7).* This also is concerning combats with the hells, and concerning their subjugation : for the Lord is

treated of in the whole of that Psalm; namely, His combats, His glorification.

and the salvation of the faithful by Him. Again, in David : *fire shall go before Him, and burn up His enemies round about: the earth shall see and tremble, the mountains shall melt like wax, at the presence of the Lord of the whole earth. The heavens shall declare His justice, and all the people shall see His glory* (Ps. xcvi. 3-6).

In this Psalm, also, the Lord and the same things are treated of. Again : *Jehovah said to my Lord, Sit Thou at My right hand, until I make Thy enemies Thy footstool; rule Thou in the midst of Thy enemies. The Lord at Thy right hand did strike through kings in the day of His anger. He filled with dead bodies; He wounded the head over many countries* (Ps. cx. 2, 5, 6). That these things were said concerning the Lord, is evident from the Lord's own words, Matt. xxii. 44, Mark xii. 36, and Luke xx. 42. By *sitting at the right hand* is signified omnipotence; by *enemies* are signified the hells; by *kings*, those there who are in falsities of evil; by *making them a footstool, striking through them in the day of His anger*, and *filling with dead bodies*, is signified to destroy their power; and by *wounding the head over many countries* is signified to destroy all. Since the Lord alone conquered the hells, without the aid of any angel, therefore He is called A MIGHTY ONE, and A MAN OF WAR

(Isa. xlii. 13); THE KING OF GLORY; JEHOVAH STRONG AND MIGHTY, THE MIGHTY IN BATTLE (Ps. xxiv. 8, o);

THE MIGHTY ONE OF JACOB (Ps. cxxxii. 2); and, in many places, JEHOVAH ZEBAOOTH, that is, JEHOVAH OF THE ARMIES OF WAR. His Coming is also called *the day of Jehovah*, terrible, cruel, of indignation, of wrath, of anger, of revenge, of ruin, of war, of the trumpet and shouting, and of tumult; as may be seen in the passages cited above, H. 4.

Since a last judgment was effected by the Lord when He was in the world, by combats with the hells and by

their subjugation, the *judgment* which He was to effect is therefore treated of in many places, as in David : *Jehovah*

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*cometh to judge the earth. He shall judge the world in justice, and the people in truth* (Ps. xcvi. 13: so in many other places). These are from the prophetical parts of the Word. But in the historical parts of the Word similar things were represented by the wars of the children of Israel with various nations; for all that is written in the Word, as well in the prophetical as the historical parts, is written concerning the Lord : and the Word is Divine from this. Many arcana of the Lord's glorification are contained in the rituals of the Israelitish Church; as in the burnt offerings and sacrifices; also in its sabbaths and feasts, and in the priesthood of Aaron and the Levites; likewise in the other things in Moses, which are called laws, judgments, and statutes; which is also meant by the Lord's words to the disciples, that *He must fulfil all the things which were written concerning Him in the Law of Moses* (Luke xxiv. 44) : as also to the Jews, that *Moses wrote of Him* (John v. 46). From all this, now, it is manifest, that the Lord came into the world, that He might subjugate the hells and glorify His Human; and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified the Human. But more on this subject may be seen in the treatise that is to follow concerning the " Sacred Scripture," where will be collected all the passages from the prophetical Word which treat of the combats of the Lord with the hells, and of His victories over them; or, what is the same thing, which treat of the last judgment executed by Him when He was in the world : also the passages concerning

the passion and concerning the glorification of His Human; which are so numerous, that, if quoted *in full*, they would fill many pages.

## IV.

BY THE PASSION OF THE CROSS, THE LORD  
DID NOT TAKE  
AWAY SINS, BUT HE BORE THEM.

15. THERE are some within the church, who believe that, by the passion of the cross, the Lord took away sins, and satisfied the Father, and so wrought redemption. Some also believe that He transferred to Himself the sins of those who have faith in Him, and that He bore them, and cast them into the depth of the sea, that is, into hell. These things they confirm with themselves by the words of John concerning Jesus: *Behold the Lamb of God, Who taketh away the sins of the world!* (John i. 29;) and by the words of the Lord in Isaiah : *He hath taken our sicknesses, and borne our pains. He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His wound we are healed. Jehovah hath laid on Him the iniquities of us all. He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter. He was cut off out of the land of the; for the transgression of My people was He stricken; that He might give the wicked in His sepulchre and the rich in His death.\* He shall see of the travail of His soul, and shall be satisfied. By His knowl-*

• The attempt has here been made to give a literal translation of the original Latin. That of *Schmidius* is like it. For the explanation, see " Apoc. Expl." n. 659. This

sentence has been hard for the interpreters. A learned friend regards the following as the correct translation of the Hebrew : *And he [or they] put His sepulchre with the wicked, and His grave-mounds with the rich.*

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*edge shall He justify many; for He shall bear their iniquities. He hath poured out His soul unto death, and hath been numbered with transgressors, and He bare the sin of many, and made intercession for the transgressors (liii. 1, to the end).* These things are said concerning the temptations of the Lord, and concerning His passion; and by *taking away sins and sicknesses*, and by *laying on Him the iniquities of all*, is meant the same as by *bearing pains and iniquities*. First, therefore, it shall be told what is meant by *bearing iniquities*, and afterwards what by *taking them away*. By bearing iniquities, nothing else is meant than to endure grievous temptations; also to suffer the Jews to do with Him as they had done with the Word, and to treat Him in the same manner, because He was the Word : for the church, which then was with the Jews, was utterly devastated; and it was devastated by their perverting all things of the Word, so that there was no truth left : wherefore they did not acknowledge the Lord. This is meant and signified by all things of the Lord's passion. The prophets also were treated in like manner, because they represented the Lord as to the Word, and thence as to the church; and the Lord was The Prophet. That the Lord was The Prophet, may appear from these passages : *Jesus said, A PROPHET is not less honored than in his own country and in his own house* (Matt. xiii. 57; Mark vi. 4; Luke iv. 24). *Jesus said, It is not meet that a PROPHET perish out of jerusalem* (Luke xiii. 33). *They said of Jesus, He is the PROPHET of Nazareth* (Matt. xxi. 11; John vii. 40). *And there came\_ ear on all, and they glorified God, saying, That a GREAT PROPHET is risen up among us* (Luke vii. 16). *That a PROPHET should be raised up out of the midst of the brethren, whose words they should obey*, may be seen in Deuteronomy (xviii. 15-19).

That the like was done with the prophets, is evident from what now follows. The Prophet Isaiah was commanded to represent the state of the church by loosing the sack.

cloth from off his loins, and putting off the shoe from his foot, and going naked and barefoot three years, for a sign and a wonder (Isa. xx. 2, 3). The Prophet Jeremiah was commanded to represent the state of the church, by buying him a girdle, and putting it upon his loins; he was commanded not to draw it through the water, but to hide it in the hole of a rock near the river Euphrates; and after many days he found it rotten (Jer. xiii. 1-7). The same prophet also represented the state of the church, by his not taking a wife in that place, nor going into the house of mourning, nor going to lament, nor entering into the house of feasting (xvi. 2, 5, 8). It was commanded the Prophet Ezekiel, that he should represent the state of the church, by drawing a barber's razor upon [the hair of] his head and upon his beard, and afterwards that he should divide them, burn a third part in the midst of the city, smite a third part with the sword, and scatter a third part to the wind; and should bind a few hairs in his skirts, then cast them into the midst of the fire, and burn them (Ezek. v. 1-4). The same prophet was also commanded to represent the state of the church, by making vessels for removing, and by removing to another place in the sight of the children of Israel; and that he should bring forth the vessels by day, and go forth in the evening through a hole dug in the wall; that he should cover his face that he might not see the ground; and that thus he should be a wonder to the house of Israel, and should say, *Lo I am your wonder: as I have done, so shall it be done to you* (Ezek. xii. 3-7 and r 1). It was commanded the Prophet Hosea that he should represent the state of the church by taking to himself a harlot to wife; and he also took one, and she bore him three sons, one of whom he called Jezreel, another, "Not to be pitied," and the third, "Not my people" (Hos. i. 2-9). And again it was commanded him, that he should go and love a woman beloved by her companion, and an adulteress, whom also he bought for him.

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self for fifteen pieces of silver (Hos. iii. 1, 2). It was commanded Ezekiel the prophet, that he should represent the state of the church, by taking a tile, and engraving Jerusalem upon it; and that he should lay siege, and cast a trench and a mound against it, and should put an iron pan between himself and the city, and should lie on his left side, and afterwards on his right, three hundred and ninety days [and forty days].\* Also that he should take wheat, barley, lentils, millet, and spelt, and make bread for himself of them, which he should then eat by measure. And that he should also make for himself a cake of barley with man's dung; and, because he prayed that it might not be so, it was commanded that he should make it with cow's dung (Ezek. iv. 1-15). The prophets also represented other things besides; as Zedekiah, by the horns of iron which he made for himself (1 Kings xxii. 11); and another prophet, by his being smitten and wounded, and putting ashes upon his eyes (1 Kings xx. 35-38). In general, the prophets represented the Word in the ultimate sense, which is the sense of the letter, by a vesture of hair (Zech. xiii. 4): wherefore Elijah was clothed with such a vesture, and was girded with a leathern girdle about his loins (2 Kings i. 8). Likewise John the Baptist, who *had his raiment of camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey* (Matt. iii. 4). From these things it is manifest, that the prophets represented the state of the church, and the Word; for he who represents the one represents the other also; for the church is from the Word, and is according to the reception of it in life and faith. Wherefore also, by the prophets, wherever they are named in both Testaments, the Doctrine of the Church from the Word is signified; but by the Lord, as the greatest Prophet, is signified the Church itself and the Word itself.

• The words within brackets are supplied from the "Doctrine concerning the Sacred Scripture" (n. 16).

16. *Bearing the iniquities and sine of the people*, means that the state of the church from the Word was represented in the prophets. That it is so, is evident from what is said concerning the Prophet Isaiah : *That he went naked and barefoot three years, for a sign and a wonder* (Isa. xx. 2, 3). CONCERNING the Prophet Ezekiel : *That he carried out the vessels for removing, and covered his face, so that he might not see the earth; and that thus he was a wonder to the house of Israel, and also said, I am your wonder* (Ezek. xii. 3-11). That this was their bearing iniquities, manifestly appears in Ezekiel, when he was ordered to lie three hundred and ninety days on his left side, and forty days on his right side, against Jerusalem, and to eat a cake of barley made with cow's dung; where these things also are read :

*Lie thou also upon thy left side, and LAY THE INIQUITY OF THE HOUSE OF ISRAEL upon it. The number of days that thou shalt lie upon it, thou shalt BEAR THEIR INIQUITY; for I will give thee the years of THEIR INIQUITY, according to the number of three hundred and ninety days, that THOU MAYST BEAR THE INIQUITY OF THE HOUSE OF ISRAEL. And when thou past accomplished them, thou shalt lie again on thy right side, that THOU MAYST BEAR THE INIQUITY OF THE HOUSE OF Ju-*

*DAH, forty days* (Ezek. iv. 4-6). That the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away, and thus expiate them, but only represented and pointed them out, is manifest from what follows there : *Jehovah said, Thus shall the children of Israel eat their defiled bread among the nations whither I will drive them. Behold, I will break the staff of bread in Jerusalem, that they may want bread and water, and be astonished one at another, and consume away for their iniquity* (verses 13, 16, 17,

in the same chapter). In like manner, when the same prophet showed himself, and said, *Behold, I am your wonder*, it is also said, *As I have done, so shall it be done unto them* (Ezek. xii. 6, it 1). The like, therefore, is meant concerning the Lord, where it is said, *He hath taken our sick-*

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*nesses, He hath borne our pains; Jehovah hath laid on Him the iniquity of us all; by His knowledge He hath justified many, for He hath borne their iniquities* (Isa. the passion of the Lord is treated of in this whole chapter. That the Lord Himself, as the greatest Prophet, represented the state of the church as to the Word, is manifest from the particulars of His passion : as, that He was betrayed by Judas; that He was seized and condemned by the chief priests and elders; that they smote Him with the hand; that they struck Him on the head with a reed; that they put on Him a crown of thorns; that they divided His garments, and cast lots for His vesture; that they crucified Him; that they gave Him vinegar to drink; that they pierced His side; that He was buried, and rose again on the third day. His being betrayed by Judas signified that He was betrayed by the Jewish nation, with whom the Word then was; for Judas represented that nation. His being seized and condemned by the chief priests and elders signified that this was done by the whole of that church. Their scourging Him, spitting in His face, smiting Him, and striking Him on the head with a reed, signified that they did the like to the Word in respect to its Divine truths, which all treat of the Lord. Their putting on Him a crown of thorns signified that they falsified and adulterated those truths. Their dividing His garments and casting lots for His vesture signified that they dispersed all the truths of the Word, but not its spiritual sense : this sense of the Word was signified by the vesture of the Lord. Their crucifying Him signified that they destroyed and profaned the whole Word. Their offering Him vinegar to drink signified that all was falsified and false : wherefore He did not drink it; and He then said, *it is finished*. Their piercing his side

signified that they had entirely extinguished all the truth of the Word, and all its good. His being buried signified the rejection of the residue of the human from the mother; and His rising again on the third

day signified His glorification. The like is signified by the same things in the Prophets and Psalms where they are predicted. Wherefore, after He had been scourged and led out, wearing the crown of thorns and the purple robe put on Him by the soldiers, He said, *Behold the man!* (John xix. 1, 5). This was said, because by *man* is signified the church; for by the *Son of Man* is signified the truth of the church, thus the Word. From these things, now, it is manifest, that by *bearing iniquities* is meant to represent in Himself, and exhibit in effigy, sins against the Divine truths of the Word. That the Lord endured and suffered such things as the Son of Man, and not as the Son of God, will be seen in what follows; for the Son of Man signifies the Lord as to the Word.

17. Something shall now be said as to what is meant by *taking away sins*. By taking away sins the like is meant as by redeeming man and saving him; for the Lord came into the world that man might be saved. Without His Coming, no mortal could have been reformed and regenerated, and thus saved; but this could be done after the Lord had taken away all power from the Devil, that is, from hell, and had glorified His Human, that is, united it to the Divine of His Father. If these things had not been done, no man would have been able to receive any Divine truth that would remain with him, and still less any Divine good; for the Devil, who before had superior power, would have plucked them out of his heart. From these things, it is manifest that the Lord did not take away sins by the passion of the cross, but that He takes them away, that is, removes them, in those who believe in Him, in living according to His commandments; as the Lord also teaches in Matthew : *Think not that I am come to destroy the Law and the Prophets. Whosoever shall break the least of these commandments, and shall teach men so, shall be called least in the*

*kingdom of the heavens; but whosoever shall do and teach them, the same shall be called great in the kingdom*

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*of the heavens (v. 17, 19).* Every one may see from reason alone, if he be in any enlightenment, that sins cannot be taken away from man except by actual repentance; which is, for the man to see his sins, implore help of the Lord, and desist from them. To see, believe, and teach otherwise, is not from the Word, nor is it from sound reason, but from lust and a depraved will, which constitute man's *proprium*, from which intelligence is turned into folly.



V.

THE IMPUTATION OF THE LORD'S MERIT IS  
NOTHING ELSE  
THAN THE REMISSION OF SINS AFTER  
REPENTANCE.

18. IT is believed in the church that the Lord was sent by the Father to make an atonement for the human race, and that this was done by fulfilling the Law and by the passion of the cross; and that He thus endured damnation, and made satisfaction; and that, without that atonement, satisfaction, and propitiation, the human race would have perished in eternal death; and this from justice, which some also call vindictive. It is true, that, without the Coming of the Lord into the world, all would have perished : but how it is to be understood that the Lord fulfilled all things of the Law, may be seen above, in its own article; and also why He suffered the cross : from which it may be seen, that it was not from any vindictive justice, for this is not a Divine attribute. Justice, love, mercy, and goodness are the Divine attributes; and God is justice itself, love itself, mercy itself, and goodness itself; and, where these are, there is nothing of vengeance, thus no vindictive justice. Whereas many have hitherto understood the fulfilling of the Law and the passion of the cross to mean no otherwise than that the Lord by these two things made satisfaction for the human race and took away from them the foreseen or destined damnation, in sequence and at the same time

from the principle that man is saved by the mere faith  
that it is so, has followed the dogma that the Lord's merit  
is imputed by the acceptance of those two things which  
were of the Lord's merit,

for satisfaction. But this falls to the ground from what has already been said concerning the fulfilling of the law by the Lord, and His passion of the cross; and it may at the same time be seen, that the imputation of merit is an expression without meaning, unless by it be meant the remission of sins after repentance : for nothing of the Lord can be imputed to man; but salvation may be awarded by the Lord, after man has repented, that is, after he has seen and acknowledged his sins and then desists from them; and this from the Lord. Salvation is then awarded to him in such a way that man is not saved by his merit and by his own justice, but by the Lord Who fought and conquered the hells alone, and Who afterwards also alone fights for man and conquers the hells for him. These things are the Lord's merit and justice, and these can in no wise be imputed to man; for, if they were imputed, the Lord's merit and justice would be appropriated to man as his, and this is in no wise done, nor can it be done. If imputation were possible, an impenitent and wicked man might impute to himself the Lord's merit, and from this might think himself justified : which, however, would be to defile what is holy with things profane, and to profane the Lord's name; for it would be keeping the thought in the Lord, and the will in hell; yet the will is the all of the man.

There is a faith which is of God, and there is a faith which is of man. They who repent have the faith which is of God; but they who do not repent, and still think of imputation, have the faith which is of man. The faith which is of God is living faith; but the faith which is of man is dead faith. That the Lord Himself and His disciples preached repentance and the remission of sins, is evident from the following passages : *Jesus began to preach, and to say, REPENT YE; for the kingdom of the heavens is at hand*

(Matt. iv. 17). John said, *Bear fruits worthy of REPENT-  
ANCE. Even now the axe lies at the root of the trees : every*

*tree that beareth not good fruit is cut down, and cast into the fire* (Luke iii. 8, 9). Jesus said, *Unless ye REPENT, ye will all perish* (Luke xiii. 3, 5). *Jesus came preaching the gospel of the kingdom of God, saying, The time is fulfilled; the kingdom of God is at hand: REPENT YE, and believe the gospel* (Mark i. 14, 1s). Jesus sent forth the disciples, who *went out and preached that men should REPENT* (Mark vi. 12). Jesus said to the apostles, that they must preach in His name, **REPENTANCE AND THE REMISSION OF SINS**, *among all nations, beginning at Jerusalem* (Luke xxiv. 47). John preached *the baptism of REPENTANCE FOR THE REMISSION OF SINS* (Luke iii. 3; Mark i. 4). By baptism is meant spiritual washing, which is washing from sins, and is called regeneration. Repentance, and the remission of sins by the Lord, are thus described in John : *He came unto His own; but His own received Him not. But as many as received Him, to them gave He power to become children of God, to those that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man [vir], but of God (i. 11-13)*. By *His own* are meant those who were then of the church, where the Word was; *by children of God*, and *those who believe in His name*, are meant those who believe in the Lord, and who believe the Word; by *bloods* are meant falsifications of the Word, and the confirmations of falsity by it. *The will of the flesh* is the voluntary proprium of man, which in itself is evil; *the will of man [vir]* is the intellectual proprium of man, which in itself is falsity; *the born of God* are those who are

regenerated by the Lord. Hence it is manifest that those are saved who are in the good of love and in the truths of faith from the Lord, not those who are in proprium.

VI.

THE LORD, AS TO THE DIVINE HUMAN, IS  
CALLED THE SON  
OF GOD; AND AS TO THE WORD, THE SON OF  
MAN.

19. IT is not known in the Church but that the Son of God is another person of the Divinity, distinct from the person of the Father. Thence is the faith concerning a Son of God born from eternity. Because this is universally received, and is concerning God, there is no scope or liberty given of thinking about it from any understanding; not even of thinking what it is to be born from eternity : for he who thinks about it from the understanding, will surely say with himself, " This is above my comprehension; but still I say it because others say it, and I believe it because others believe it." But let them know that there is no Son from eternity, but that there is the Lord from eternity. When it is known what the Lord is, and what the Son, one can also think from the understanding concerning the triune God, and not before.

That the Human of the Lord, conceived of Jehovah the Father, and born of the Virgin Mary, is the Son of God, is plainly manifest from the following passages : *The*

*Angel Gabriel was sent from God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. When the angel came in unto her, he said, Hail ! thou that hast obtained favor: the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his word, and thought what kind of salutation this might be And the angel said to her, Fear not, Mary :*

*thou hast found*

*favor with God. Behold, thou shalt conceive, and bring forth a Son, and shalt call His name Jesus : He shall be great, and shall be called THE SON OF THE HIGHEST. But Mary said to the angel, How shall this come to pass, since I know not a man? And the angel answered and said to her, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERTHADOW THEE : therefore also the HOLY THING that is born of thee shall be called THE SON OF GOD*

(Luke i. 26-35). It is here said, *Thou shalt conceive, and bring forth a Son : He shall be great, and shall be called THE SON OF THE HIGHEST.* And again *The Holy Thing that is born of thee shall be called THE SON OF GOD.* Whence it is manifest that the Human, conceived of God, and born of the Virgin Mary, is what is called THE SON OF GOD. In Isaiah : *The Lord Himself giveth you a sign. Behold, a virgin shall conceive, and bring forth a Son, and shall call His name GOD WITH US* (vii. 14). That the Son, born of the Virgin and conceived of God, is He who should be called GOD WITH US, thus Who is THE SON OF GOD, is manifest. That it is so, is also confirmed in Matt. i. 22, 23. In Isaiah : *Unto us a CHILD is born, unto us a SON is given; the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, THE FATHER OF ETERNITY, the Prince of peace* (ix. 6). It is the same here; for it is said, *Unto us a Child is born, unto us a Son is given,* and this is not a Son from eternity, but the Son born in the world : which is also manifest from the words of the prophet in the next verse, and from the words of the Angel Gabriel to Mary (Luke i. 32, 33), which are similar. In David : *I will announce the decree : Jehovah said, THOU ART MY*

SON, *this day have I begotten Thee*. KISS THE SON, *lest He be angry, and ye perish in the way* (Ps. ii. 7, 12). Neither is a Son from eternity meant here, but the Son born in the world; for this is a prophecy concerning the Lord Who was coming, and therefore it is called a decree, which Jehovah announced to David. *This day* is not from eternity, but in time. In

the same : *I will set His hand in the sea. He shall cry unto Me, Thou art My Father: I will make Him My FIRSTBORN* (Ps. lxxxix. 26, 27). In the whole of this Psalm, the Lord Who was to come is treated of. Wherefore it is He Who should call Jehovah His Father, and Who should be the First-born, thus Who is the Son of God. So also in other passages, where He is called *a Rod out of the stem of jesse* (Is. xi. 1), *a Branch of David* (Jer. xxiii. 5), *the Seed of the woman* (Gen. iii. 15), *the Only-begotten* (John i. 18), *a Priest forever, and the Lord* (Ps. cx. 4, 5).

In the Jewish Church, by the Son of God was understood the Messiah, Whom they expected, and concerning Whom they knew that He was to be born in Bethlehem. That by the Son of God they understood the Messiah, is plain from the following passages. In John : *Peter said, We believe, and do know, that THOU ART THE CHRIST, THE SON OF THE LIVING GOD* (vi. 69). In the same : *Thou art THE CHRIST, THE SoN OF GoD, Who should come into the world* (xi. 27). In Matthew : *The high priest asked Jesus, whether*

*He was THE CHRIST, THE SON OF GOD. Jesus said, am*

*(xxvi. 63; Mark xiv. 62). In John : These are written, that ye may believe that Jesus is THE CHRIST, THE SON OF*

*GOD* (xx. 31; also Mark i. 1). " Christ " is a Greek word, and signifies " Anointed," the same as " Messiah " in the Hebrew tongue : wherefore it is said in John, *We have found the Messiah, which is, being interpreted, THE CHRIST* (John i. 41). And in another place : *The woman said, I know that the Messiah cometh, Who is called the Christ* (iv. 25). That the Law and the Prophets, or the whole Word of the Old Testament, is concerning the Lord, has been pointed out in the first chapter : wherefore no other can be meant by the Son of God, Who was to come, than the Human which the Lord took on in the world. From which it follows, that this Human was meant by the Son

announced by Jehovah from heaven, when Jesus was  
baptized : *This is MY BELOVED SON, in Whom I am well  
pleased* (Matt. iii. 17;

Mark i. r i; Luke iii. 32); for His Human was baptized. And when He was transfigured : *This is My beloved Son, in Whom I am well pleased: bear ye Him* (Matt. xvii. 5 , Mark ix. 7; Luke ix. 35). As also in other passages (as Matt. viii. 29; xiv. 33; Mark iii. i z; xv. 39; John i. 34, 49; iii. 18; v. 25; x. 36; xi. 4).

20. Since by *the Son of God* is meant the Lord as to the Human which He took on in the world, which is the Divine Human, it is manifest what is meant by what the Lord so often said, *that He was sent into the world by the Father*, and that *He came forth from the Father*. By being *sent into the world by the Father*, is meant that He was conceived of Jehovah the Father. That nothing else is meant by being sent by the Father, is evident from all the passages where it is also said that He did the will of the Father and His works; which were, that He should conquer the hells, glorify the Human, teach the Word, and establish a new church : which could not be done but by a Human conceived of Jehovah, and born of a virgin; that is, unless God had become Man. Examine the passages where it is said *sent*, and you will see (as Matt. x. 40; xv. 24; Mark ix. 37; Luke iv. 43; ix. 48; x. 16; John iii. 17, 34; iv. 34; V. 23, 24, 36, 37, 38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 21, 23, 25; XX. 21): as also the passages where the Lord called Jehovah, *Father*.

**2 1.** Many at this day think no otherwise of the Lord than as of a common man like themselves, because they think of His Human only, and not at the same time of the Divine; when yet His Divine and Human cannot be separated. *For the Lord is God and Man; and God and Man in the Lord are not two, but one Person; thus altogether one, as the soul and the body are one man;* according to the doctrine in the

whole Christian world, which is from councils, and is called the doctrine of the Athanasian Creed. Lest,

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therefore, a man should hereafter separate in thought the Divine and the Human in the Lord, let him read, I pray, the passages quoted above from Luke, as also these in Matthew : *The birth of Jesus Christ was on this wise: His mother Mary being espoused to Joseph, before they came together she was found with child by THE HOLY SPIRIT. And Joseph her husband, as he was a just man, and did not wish to disgrace her desired to put her away privily. But, while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take to thee Mary thy wife; for that which is, conceived in her is of THE HOLY SPIRIT : and she shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins. And Joseph, being awaked from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; but he knew her not till she had brought forth her first-born Son, and he called His name Jesus (i. 18-25).* From these words, and from those that are written in Luke concerning the birth of the Lord, and from what has been adduced above, it is evident that the Son of God is Jesus, Who was conceived of Jehovah the Father, and born of the Virgin Mary; concerning Whom all the Prophets and the Law prophesied until John.

22. He who knows what in the Lord the Son of God signifies, and what in Him the Son of Man signifies, can see many arcana of the Word; for the Lord sometimes calls Himself *the Son*, sometimes *the Son of God*, and sometimes *the Son of Man*, always according to the subject treated of. When He speaks of His Divinity, His unity with the Father, His Divine power, faith in Him, and life from Him, He then calls Himself *the Son*, and *the Son of God* (as John v. 17-26, and elsewhere): but where His passion, the judgment, His Coming, and, in general,

redemption, salvation, reformation, and regeneration, are treated of, He then calls Himself *the Son of Man*, because He then speaks of Himself as to the Word. The Lord is designated by various

names in the Word of the Old Testament : He is there named Jehovah, Jah, the Lord, God, the Lord Jehovih, Jehovah Zebaoth, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai, the Rock; also the Creator, Former, Saviour, and Redeemer; everywhere according to the subject treated of. In like manner, in the Word of the New Testament, where He is named Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, and the Lamb, &c.; here, too, everywhere according to the subject treated of.

23. Why the Lord is called *the Son of God* has already been told : it shall now be told why He is called *the Son of Man*. He is called *the Son of Man*, where His passion, the judgment, His Coming, and, in general, where redemption, salvation, reformation, and regeneration are treated of. The reason is, because the Son of Man is the Lord as to the Word; and He, as the Word, suffered, judges, comes into the world, redeems, saves, reforms, and regenerates. That it is so, may be evident from what now follows.

24. THAT THE LORD IS CALLED THE SON OF MAN WHEN THE PASSION IS TREATED OF, is evident from the following passages : *Jesus said to the disciples, Behold, we go up to Jerusalem, and THE SON OF MAN will be delivered to the chief priests and to the scribes, and they will condemn Him to death, and will deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit upon Him, and kill Him; and the third day He will rise again* (Mark x. 33, 34). So in other places, where He foretells His passion (as Matt. xx. 18, 19; Mark viii. 31; Luke ix. 22). *Jesus said, Behold, the hour is at hand, and THE SON OF MAN is delivered into the hands of sinners* (Matt. xxvi. 45). The angel said to the women who came to the sepulchre, *Remember how He spake to you, saying, THE SON OF MAN*

*must be delivered into the hands of sinful men, and be crucified, and*  
**the** *third day rise again* (Luke xxiv. 6, 7). That the Lord

then called Himself THE SON OF MAN, is because He suffered Himself to be treated in the same manner as they had treated the Word, as is shown above in many places.

25. THAT THE LORD IS CALLED THE SON OF MAN WHEN JUDGMENT IS TREATED OF, is evident from these passages : *When THE SON OF MAN shall come in His glory, then will He sit upon the throne of His glory; and He will set the sheep on His right hand, and the goats on the left* (Matt. xxv. 31, 33). *When THE SON OF MAN shall sit on the throne of His glory to judge the twelve tribes of Israel* (Matt. xix. 28). *THE SON OF MAN will come in the glory of His Father, and then He will render to every one according to his deeds* (Matt. xvi. 27). *Watch ye, therefore, always, that ye may be accounted worthy to stand before THE SON OF MAN* (Luke xxi. 36). *In such an hour as ye think not, THE SON OF MAN cometh* (Matt. iv. 44; Luke xii. 40). *The Father judgeth no one, but hath given all judgment to the Son, because He is THE SON OF MAN* (John V. 22, 27). That the Lord calls Himself *the Son of Man* when judgment is treated of, is because all judgment is effected according to the Divine truth, which is in the Word. That this judges every one, the Lord Himself says in John : *If any one hear My words, and yet believe not, I judge him not; for I came not to judge the world : THE WORD THAT I HAVE SPOKEN, this will judge him in the last day* (xii. 47, 48). And in another place it is said of the Son of Man that He came not *into the world to judge the world; but that the world through Him might be saved. He that believeth in Him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God* (iii. 13, 14, 17, 18). That the Lord judges no one to hell, and that He casts no one into hell, but that the evil spirit does this for himself, may be seen in the treatise concerning " Heaven and Hell," n.

545-550, 574. By *the name* of Jehovah, of the Lord, and of the Son of God, is meant the Divine Truth; thus also the Word, which is from Him, is concerning Him, and thus is Himself.

26. THAT THE LORD IS CALLED THE SON OF MAN WHERE His COMING IS TREATED OF, is evident from the following passages : *The disciples said to Jesus, What will be the sign of Thy Coming, and of the consummation of the age ?* Then the Lord foretold the successive states of the church, even to its end; and concerning its end He said, *Then will appear the sign of THE SON OF MAN. And they will see THE SON OF MAN coming in the clouds of heaven with power and glory* (Matt. xxiv. 3, 30; Mark xiii. 26; Luke xxi. 27). By the *consummation of the age* is meant the last time of the church; by *coming in the clouds of heaven with glory* is meant the opening of the Word, and a manifestation that the Word is written concerning the Lord alone. In Daniel : *I saw, and, behold, with the clouds of the heavens, THE SON OF MAN was coming* (vii. 13). In the Apocalypse : *Behold, He cometh with the clouds, and every eye shall see Him* (i. 7). This also is concerning THE SON OF MAN, as appears from verse 13 of the same chapter.

Also in another place in the Apocalypse : *I looked, and behold a white cloud, and One sitting on the cloud like to THE SON OF MAN* (xiv. 14). That the Lord meant one thing in Himself by THE SON OF Man, and another by THE SON OF MAN, appears from His answer to the high priest : *The high priest said to Jesus, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, THE SON OF GOD. Jesus said to him, Thou hast said : I am. Nevertheless, I say unto you, hereafter ye will see THE SON OF MAN sitting at the right hand of power, and coming in the clouds of heaven* (Matt. xxvi. 63, 64). Here He first confessed that He was the *Son of God*, and afterwards said that they should see the *Son of Man* sitting at the right hand of power, and coming in the clouds of heaven : by which is meant, that, after the passion of the cross, He would be in the Divine power of opening the Word, and establishing the church;

which could not be done before, because He had not  
before conquered hell and glorified His Human. What is  
signified by *sitting up*.

*on the clouds of heaven, and coming in glory*, is explained in the treatise concerning "Heaven and Hell," n. 1.

27. THAT THE LORD IS CALLED THE SON OF MAN WHERE REDEMPTION, SALVATION, REFORMATION, AND REGENERATION ARE TREATED OF, is evident from the following passages : THE SON OF MAN *came to give His life a ransom for many* (Matt. xx. 28; Mark x. 45). THE SON OF MAN *came to save, and not to destroy* (Matt. xviii. 11; Luke ix. 56). THE SON OF MAN *is come to seek and to save that which was lost* (Luke xix. 10). THE SON OF MAN *came that the world might be saved through Him* (John iii. 14, 17). *He that soweth the good seed is THE SON OF MAN* (Matt. xiii. 37). Here redemption and salvation are treated of; and because the Lord effects these by the Word, therefore He here calls Himself the Son of Man. The Lord says that THE SON OF MAN *hath power to forgive sins* (Mark ii. 10; Luke v. 24); that is, to save. Also, *That He is Lord of the sabbath, because He is THE SON OF MAN* (Matt. xii. 8; Mark ii. 28; Luke vi. 5); for the reason that He is the Word, which He then teaches. Furthermore, He says in John : *Labor not for the meat which perisheth, but for the meat which endureth to everlasting life, which THE SON OF MAN will give to you* (vi. 27). By *meat* is meant every truth and good of doctrine from the Word, thus from the Lord. This is also meant there by the *manna*, and by the *bread which cometh down from heaven*; also by this that follows in the same chapter : *Unless ye eat the flesh of THE SON OF MAN, and drink His blood, ye will not have life in you* (verse 53). *Flesh* or *bread* is the good of love from the Word; *blood* or *wine* is the good of faith from the Word; both from the Lord.

Similar is the signification of *the Son of Man* in other

passages where the expression occurs; as in these : *The foxes have holes, and the birds of the air have nests; but THE SON OF MAN hath not where to lay His head* (Matt. viii. 20; Luke ix. 58). By this is meant, that the Word had no place with the Jews, as the Lord also says (John viii.

37); and it did not *abide with them*, because they did not acknowledge Him (John v. 38, 39). In the Apocalypse, also, by *the Son of Man* is meant the Lord as to the Word : *In the midst of the seven candlesticks, I saw One like to THE SON OF MAN, clothed with a garment down to the foot, and girded about the paps with a golden girdle (i. 13, and the following verses)*. There, by various things, the Lord is represented as the Word : wherefore also He is called *the Son of Man*. In David : *Let Thy hand be upon the Han of Thy right hand, upon THE SON OF MAN Whom Thou hast strengthened for Thyself; then we will not go back from Thee : quicken Thou us* (Ps. lxxx. 17, 18). The *Man of the right hand* here also is the Lord as to the Word; so, too, is *the Son of Man*. The Lord is called the *Man of the right hand*, because He has power from Divine Truth, which also is the Word; and when He had fulfilled the whole Word, He had Divine Power. Hence also He said that *they should see THE SON OF MAN sitting at the right hand of the Father with power* (Mark xiv. 62).

28. THE SON OF MAN SIGNIFIES THE LORD AS TO THE WORD, BECAUSE THE PROPHETS ALSO WERE CALLED SONS OF MAN. The prophets were called *sons of man*, because they represented the Lord as to the Word, and thence signified the doctrine of the church from the Word. Nothing else is understood in heaven by *prophets*, where they are named in the Word : for the spiritual signification of *prophet*, as also of a *son of man*, is *the Doctrine of the Church from the Word*; and, when spoken of the Lord, it is *the Word itself*. That the Prophet Daniel was called *son of man*, may be seen in Dan. viii. 17; and that the Prophet Ezekiel was called *son of man*, may be seen in Ezek. ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, '6; v. 1; VI. 2; vii. 2; viii. 5, 6, 8, 12,

15; Xi 2, 4, 15; Xii. 2, 3, 9, 18, 22, 27; xiii. 2, 17; xiv. 3, 13;  
xv. 2; xvi. 2; xvii. 2; xx. 3, 4, 27, 46; xxii. 2, 6, 9, 12, 14,  
19, 28; xxii. 18, 24; xxiii. 2, 36; xxiv. 2, 16, 25; xxv. 2;  
xxvi. 2; Xxvii. 2; xxviii. 2, 12, 21; xxix.

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2, 18; xxx. 2, 21; xxxi. 2; xxxii. 2, 18; xxxiii. 2, 7, JO, 12,  
24, 30; xxxiv. 2; xxxv. 2; xxxvi. 1, 17; xxxvii. 3, 9, I 1,  
16; xxxviii. 2, 14; xxxix. 1, 17; xl. 4; xliii. 7, 10, 18; xliv. 5.  
From these things, it is now manifest that the Lord is  
called *the Son of God*, as to the Divine Human; and *the  
Son of Man*, as to ihe Word.

## VII.

THE LORD MADE HIS HUMAN DIVINE FROM  
THE DIVINE IN  
HIMSELF, AND HE THUS BECAME ONE WITH  
THE FATHER.

29. IT is according to the DOCTRINE OF THE CHURCH received throughout the Christian world, *That our Lord Jesus Christ, the Son of God, is both God and Man; and although He is God and Man, still there are not two, but there is one Christ. He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person : since as the soul and the body make one man, so God and Man is one Christ.* These words are taken from the Athanasian Creed, which is accepted throughout the Christian world. These are the essential things therein concerning the union of the Divine and the Human in the Lord. The rest that is said in the same creed concerning the Lord will be explained in the proper chapter. From this passage it is clearly manifest that it is according to THE FAITH OF THE CHRISTIAN CHURCH that the Divine and the Human in the Lord are not two, but one, as the soul and the body are one man; and that the Divine in Him took on the Human. From this it follows, that the Divine cannot be separated from the Human, and that the Human cannot be separated from the Divine; for to separate them would be like separating soul and body. That it is so, every one will also acknowledge who reads what is

cited above (n. 19 and **21**) from two of the Evangelists (Luke i. 26-35, and Matt. i. 18-25), concerning the Lord's birth; from which it is plain that Jesus was conceived of Jehovah God, and born of the Virgin Mary : so that the

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Divine was in Him, and it was His Soul. Now, as His Soul was the Divine itself of the Father, it follows that His Body or Human was also made Divine; for where the one is, the other must be also. Thus and not otherwise are the Father and the Son one; the Father in the Son, and the Son in the Father. Also all things of the Son are the Father's, and all things of the Father are the Son's, as the Lord Himself teaches in His Word; but how the union was effected will be told in this order. I. The Lord from eternity is Jehovah. II. The Lord from eternity, or Jehovah, took on the Human to save men. III. He made the Human Divine from the Divine in Himself. IV. He made the Human Divine by temptations admitted into Himself. V. The full union of the Divine and the Human was effected in Him by the passion of the cross, which was the last of the temptations. VI. He successively put off the human taken On from the mother, and put on the Human from the Divine in Him; and this is the Divine Human and the Son of God. VII. Thus God became Man, as in first principles so also in ultimates.

30. I. THAT THE LORD FROM ETERNITY IS  
JEHOVAH, is

known from the Word : for the Lord said to the Jews, *Verily, verily, I say unto you, Before Abraham was, I am* (John viii. 58); and elsewhere, *And now, O Father, glorify Thou Me with the glory which I had with Thee before the world was* (John xvii. 5). And here is meant the Lord from eternity, and not a Son from eternity; for the Son is His Human conceived of Jehovah the Father, and born of the Virgin Mary in time, as was shown above. That the Lord from eternity is Jehovah Himself, is evident from many passages in the Word, of which only these few will be ad-

duced at present : *It shall be said in that day, THIS is OUR  
GoD; we have waited for Him, that He may save us; this is  
JEHOVAH, we have waited for Him; let us be glad, and rejoice  
in His salvation* (Isa. xxv. 9): from which it' is mani• fest  
that God Jehovah Himself was expected. *The voice*

*of one crying in the wilderness, Prepare ye a way for JEHOVAH, make straight in the desert a highway for OUR GOD. The glory of JEHOVAH shall be revealed, and all flesh shall see it together. Behold, THE LORD JEHOVAH cometh in strength* (Isa. xl. 3, 5, 10; Matt. iii. 3; Mark i. 3; Luke iii. 4): here also the Lord Who was to come is called Jehovah. I, JEHOVAH, *will give Thee for a covenant of the people, for a light of the nations. I am JEHOVAH, THIS IS MY NAME; AND MY GLORY WILL I NOT GIVE TO ANOTHER* (IsO..

xlii. 6, 8). The Lord is a covenant to the people, and a light of the nations, *as to the Human*. Because this is from Jehovah, and was made one with Jehovah, it is said, *I am Jehovah, this is My name; and My glory will I not give to another*, that is, not to any other than Himself: *to give glory* is to glorify, or to unite to Himself. THE LORD *Whom ye seek will suddenly come to His temple* (Mal. iii.

By the *temple* is meant the temple of His body (as in John ii. 19, 21). THE DAY-SPRING FROM ON HIGH *bath visited us*

(Luke i. 78). The *Day-spring from on high* is also Jehovah, or the Lord from eternity. From these words it is manifest that by the Lord from eternity is meant His Divine from which all things are; which, in a word, is Jehovah. But, from the passages which will be adduced below, it will be manifest that by the *Lord* and also by *Jehovah*, after His Human was glorified, is meant the Divine and the Human together as one; and that by the *Son* alone is meant the Divine Human.

31. II. THAT THE LORD FROM ETERNITY, OR JEHOVAH, TOOK ON THE HUMAN TO SAVE MEN, was confirmed from the Word in the preceding chapters: that man could not otherwise have been

saved, will be made known elsewhere. That He took on the Human is evident also from the passages in the Word where it is said that *He came forth from God, came down from heaven*, and that *He was sent into the world*; as from these : I CAME FORTH *from the Father*, and I HAvE COME *into the world* (John xvi. 28). I CAME FORTH

AND AM COME FROM GOD : *neither came I of Myself, but He SENT ME* (John viii. 42). *The Father loveth you, because ye have believed that I CAME OUT FROM GOD* (John xvi. 27). *No one hath ascended up to heaven but He That CAME DOWN FROM HEAVEN* (John iii. 13). *The bread of God is HE THAT COMETH DOWN FROM HEAVEN, and giveth life to the world* (vi. 33, 35, 41, 50, 51). *He That COMETH FROM ABOVE is above all He That COMETH FROM HEAVEN is above all* (iii. 31). *I know the Father, because I AM FROM HIM, and HE HATH SENT ME* (vii. 29). That by being *sent by the Father into the world* is meant to take on the Human, may be seen above (n. 20).

32. III. THAT THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF may be evident from many passages in the Word, of which those will now be adduced which prove, 1. *That this was done successively; which are these : Jesus grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him* (Luke ii. 40). *Jesus increased in wisdom and stature, and in favor with God and men* (verse 52). 2. *That the Divine operated by the Human, as the soul by the body.* This is evident from these : *The Son can do nothing of Himself but what He seeth the Father do* (John v. 19). *Of Myself I do nothing; but as My Father hath taught Me, I speak these things. He that sent Me is with Me : He hath not left Me alone* (viii. 28, 29; v. 30). *I have not spoken of Myself; but the Father Who sent Me, He gave Me commandment what I should say and what I should speak* (xii. 49, 50). *The words which I speak to you, I speak not of Myself; the Father Who abideth in Me, He doeth the works* (xiv. 10). *I am not alone, because the Father is with Me* (xvi. 32). 3. *That the Divine and*

*the Human operated with unanimity* appears from these :  
*What things soever the Father doeth, these also doeth the Son like-*  
*wise (John v. 19). As the Father raiseth up the dead and*  
*quickeneth them, even so the Son quickeneth whom He will (v.*  
*21). As the Father hath life in Himself, so hath He*

*given to the Son also to have life in Himself (v. 26). Now they have known that all things which Thou hast given Me are of Thee (xvii. 7). 4. That the Divine is united to the Human, and the Human to the Divine, is evident from these: If ye have known Me, ye have known My Father also, and have seen Him. He said to Philip, desiring to see the Father, Have I been so long with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father, and the Father in Me (John xiv. 6—11). If I do not the works of My Father, believe Me not: but if I do, believe the works; that ye may know and believe that the Father is in Me, and I in the Father (x. 37, 38). That they all may be one, as Thou, Father, art in Me, and I in Thee (xvii. 21). In that day ye shall know that I am in My Father (xiv. 20). No one shall pluck the sheep out of My Father's hand. I and the Father are one (x. 29, 30). The Father loveth the Son, and hath given all things into His hand (iii. 35). All things that the Father hath are Mine (xvi. 15). All Mine are Thine, and Thine are Mine (xvii. 10). Thou hast given the Son power over all flesh (xvii. 2). All power is given unto Me in heaven and in earth (Matt. xxviii. 18). 5. That the Divine Human is to be approached, is evident from the following passages: That all should honor the Son, even as they honor the Father (John v. 23). If ye had known Me, ye would have known My Father also (viii. 19). He that seeth Me seeth Him That sent Me (xii. 45). If ye have known Me ye have known My Father also; and from henceforth ye know Him and have seen Him (xiv. 7). He that receiveth Me receiveth Him That sent Me (xiii. 20). The reason is, because no one can see the Divine itself, which is called the Father, but the Divine Human; for the Lord says, No one hath ever seen God: the Only-begotten Son, Who is in the bosom of the Father, He hath set Him forth (i. 18). No one hath seen the Father but He Who is with the Father; He*

*/ hath seen the Father (vi. 46). Ye have not heard the voice of the Father at any time, nor seen His shape (v. 37). 6. Because the Lord made His Human Divine from the Divine in Himself, and because it is to be approached (and this is the Son of God), therefore the Lord, Who is both the Father and the Son, is to be believed in. This is manifest from these passages : As many as received Him, to them gave He power to become children of God, TO THEM THAT BELIEVE IN HIS NAME (John i. 12). That every one that BELIEVETH IN HIM may not perish, but have eternal life (iii. 15). God so loved the world, that He gave His Only-begotten Son, that every one that BELIEVETH IN HIM might have everlasting life (iii. 16). HE THAT BELIEVETH IN THE SON is not judged; but he THAT BELIEVETH NOT is judged already, because HE HATH NOT BELIEVED IN THE NAME OF THE ONLY-BEGOTTEN SON OF GOD (III. 18). He that BELIEVETH IN THE SON hath everlasting life; but he THAT BELIEVETH NOT THE SON shall not see life, but the anger of God abideth upon him (iii. 36). The Bread of God is He That cometh down from heaven, and giveth life to the world. He that cometh to Me shall never hunger, and he THAT BELIEVETH IN ME shall never thirst (vi. 33, 35). This is the will of Him That sent Me, — that every one that seeth the Son, and BELIEVETH IN HIM, may have everlasting life; and I will raise him up at the last day (vi. 40). They said to Jesus, What shall we do that we may work the works of God? Jesus answered, This is the work of God, that ye*

BELIEVE IN HIM WHOM HE HATH SENT (v1. 28, 29). Verily I say unto you, HE THAT BELIEVETH IN ME hath everlasting life (vi. 47). Jesus cried, saying, If any one

*thirst, let him come to Me, and drink : whosoever BELIEVETH IN ME, as the Scripture hath said, out of his belly shall flow rivers of living water (vii. 37, 38). UNLESS YE BELIEVE that I am, ye shall die in your sins (viii. 24). Jesus said, I am the Resurrection and the Life: he THAT BELIEVETH IN ME, though he die, shall live; and every one that liveth, and BELIEVETH IN ME, shall not die to eternity (xi. 25, 26). Jesus said, .I*

*have come a light into the world, that EVERY ONE THAT BELIEVETH IN ME may not abide in darkness* (xii. 46; viii. 12). *While ye have the light, BELIEVE IN THE LIGHT, that ye may be childrer of light* (xii. 36). *Verily I say unto you, The dead shall hear the voice of the Son of God, and they that hear shall live* (v. 25). *Abide m Me, and I in you. I am the Vine, ye are the branches : he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing* (xv. 4, 5). *That they are to abide in the Lord, and the Lord in them* (xiv. 20; xvii. 23) : *I am the Way, the Truth, and the Life : no one cometh to the Father but by Me* (xiv. 6). In these passages, and in all others where the Father is named, the Divine, which was in the Lord from conception, is meant; which, according to the doctrine of faith in the Christian world, was as the soul in the body with man. The Human itself from this Divine is the SON of God. Now, because this also was made Divine, lest man should approach the Father alone, and thereby in thought, faith, and thence in worship, should separate the Father from the Lord in Whom He is, therefore, after teaching that the Father and He are One,— that the Father is in Him, and He in the Father, and that men were to abide in Him, — and that no one cometh to the Father but by Him, — the Lord also teaches that He is to be believed in, and that man is saved by faith directed to Him. With many in Christendom, n0 idea can be conceived of the Human's being made Divine in the Lord, chiefly for the reason that they think of man from his material body and not from the spiritual : when yet all the angels, who are spiritual, are also men in full form; and everything Divine which proceeds from Jehovah God, from its flrst in heaven to its last in the world, tends to the human form. That the angels are human

forms, and that everything Divine tends to the human form, may be seen in the work on " Heaven and Hell " (n. 73-77, and n. 453460); and will be seen more fully in subsequent works,

which will be from the " Angelic Wisdom concerning the Lord."

33. IV. THAT THE LORD MADE HIS HUMAN DIVINE BY TEMPTATIONS ADMITTED INTO HIMSELF, AND BY CONTINUAL VICTORIES THEN, has been treated of above (n. 1214); to which this only is to be added : Temptations are nothing else than combats against evils and falsities; and, since evils and falsities are from hell, they are also combats against hell. With men also who are undergoing spiritual temptations, there are evil spirits from hell who induce them. The man does not know that evil spirits induce temptations; yet it has been given me to know, from much experience, that they do. From this it is, that a man, when from the Lord he conquers in temptations, is drawn out of hell and raised up into heaven. Hence it is, that, by temptations or combats against evils, a man becomes spiritual, ihus an angel. But the Lord fought from His own power against all the hells, and utterly subdued and subjugated them; and, by His having at the same time glorified His Human, He keeps them subdued and subjugated forever. For, before the Lord's Coming, the hells had grown up to such a height that they began to infest the angels of heaven themselves; and, in like manner, every man coming into the world and going out of the world. The reason that the hells had grown up to such a height was that the church was utterly devastated; and men in the world, from idolatries, were in nothing but falsities and evils; and the hells are from men. Hence it was that no man could have been saved unless the Lord had come into the world. These combats of the Lord are much treated of in the Psalms of David and in

the Prophets, though little in the Evangelists. These combats are what are meant by the temptations which the Lord endured, the last of which was the passion of the cross. It is from them that the Lord is called the Saviour and Redeemer. This is so far known in the church that they say that the Lord conquered death,

or the deVil, that is, hell; and that He rose again with victory; as also, that, without the Lord, there is no salvation. That He also glorified His Human, and that He thereby became the Saviour, Redeemer, Reformer, and Regenerator forever, will be seen in what follows. That the Lord became the Saviour by combats or temptations is manifest from the passages adduced in abundance above (n. 12-14), and from this in Isaiah : *The day of vengeance is in My heart, and THE YEAR OF MY REDEEMED is come. I have trodden them down in My anger; I have brought down their victory to the earth* : THEREFORE HE BECAME THEIR SAVIOUR (lxiii. 4, 6, 8); the Lord's combats are treated of in that chapter. And in David : *Lift up your heads, ye gates; and be ye lifted up, ye everlasting doors;\* that THE KING OF GLORY may come in. Who is this KING OF GLORY ?* JEHOVAH STRONG AND MIGHTY, JEHOVAH MIGHTY IN BATTLE (Ps. xxiv. 7, 8); this also is concerning the Lord.

34. V. THAT THE FULL UNION OF THE DIVINE AND THE HUMAN WAS EFFECTED IN HIM BY THE PASSION OF THE CROSS, WHICH WAS THE LAST OF THE TEMPTATIONS, was confirmed in its chapter above; in which it was shown that the Lord came into the world that He might subjugate the hells, and glorify His Human; and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified His Human. Now, since the Lord, by the passion of the cross, fully glorified His Human, that is, united it to His Divine, and thus made His Human also Divine, it follows that He is Jehovah and God as to both. Wherefore, in many places in the Word, He is called Jehovah, God, and the Holy One of Israel, the Redeemer, Saviour, and Former; as in

the following : *Mary said, My soul doth magnify THE LORD, and my spirit hath rejoiced in GOD MY SAVIOUR* (Luke i. 46, 47). *The angel said to the shepherds,*

\* The Latin reads *ostia mundi*, doors of the world. Schmidius has the same.

*Behold, I bring you tidings of great joy, which shall be unto all people, — that there is born to-day, in the city of David, A SAVIOUR, Who is CHRIST THE LORD (Luke ii. 10, They said, This is truly THE CHRIST, THE SAVIOUR of the world (John iv. 42). I help thee, saith JEHOVAH, and THY REDEEMER, THE HOLY ONE OF ISRAEL (Isa. xli. 14). Thus saith JEHOVAH, THY CREATOR, O Jacob, and THY FORMER, O Israel; for I have REDEEMED thee : I am JEHOVAH, THY GOD; THE HOLY ONE OF ISRAEL, THY SAVIOUR (xliii. 1, 3). Thus saith JEHOVAH YOUR REDEEMER, THE HOLY ONE OF ISRAEL : I AM JEHOVAH, YOUR HOLY ONE; THE CREATOR OF ISRAEL, YOUR KING (xliii. 14, 15). Thus saith JEHOVAH, THE HOLY ONE OF ISRAEL, and his FORMER [the SAVIOUR] (xlv. . 11, 15). Thus saith JEHOVAH THY REDEEMER, THE HOLY ONE OF ISRAEL (xlviii. 17). That all flesh may know that I JEHOVAH am THY SAVIOUR and THY REDEEMER, THE MIGHTY ONE OF JACOB (xlix. 26). Then THE REDEEMER shall come to Zion (lix. 20). That thou mayest know that I JEHOVAH am THY SAVIOUR and THY REDEEMER, THE MIGHTY ONE OF JACOB (1x. 16). JEHOVAH MY\* FORMER from the womb (xlix. 5). JEHOVAH, my Rock, and MY REDEEMER (Ps. xix. 14). They remembered that Goo was their Rock, and THE HIGH GOD THEIR REDEEMER (lxxviii. 35). Thus saith JEHOVAH THY REDEEMER, and THY FORMER from the womb (Isa. xliV. 24). As for OUR REDEEMER, JEHOVAH ZEBAOth is His name, THE HOLY ONE OF ISRAEL (xlvii. 4). With everlasting kindness will I have mercy on thee, saith JEHOVAH THY REDEEMER (liv. 8). Their REDEEMER is Strong: JEHOVAH ZEBAOth is His name (Jer. I. 34). Let Israel hope in JEHOVAH; for with JEHOVAH there is mercy, and with Him plenteous REDEMPTION. He shall REDEEM Israel from all his iniquities (Ps. cxxx. 7, 8). JEHOVAH, my rock, my fortress, and the horn (f my salvation, my SAVIOUR (2 Sam. xxii. 2, 3). Thus saith JEHOVAH,*

THE REDEEMER *of Israel*, HIS HOLY ONE : King

\* The Latin has *tuus*, thy.

*shall see and arise, because of JEHOVAH Who is faithful, HOLY ONE OF ISRAEL Who hath chosen Thee (Isa. xlix. 7). Surely GOD is in thee, and there IS NO OTHER GOD BESIDES. Verily Thou art a GoD That bi dest Thyself, O GOD OF ISRAEL, THE SAVIOUR (xIv. 14, 15). Thus saith JEHOVAH, the King of Israel, and his REDEEMER, JEHOVAH OF HOSTS : BESIDES ME THERE IS NO GOD (xIv. 6). I am JEHOVAH, and beside Me there is no SAVIOUR (xliii. 1 1). Am not I JEHOVAH and there is no other besides Me;; and a SAVIOUR; there is none besides Me (xlv. 2 1). I am JEHOVAH thy GOD : thou shalt know no GoD but Me; for there is no SAVIOUR besides Me (Hos. xiii. 4). Have not I, JEHOVAH ? and there is no god else besides Me; a just GOD and a SAVIOUR; there is none besides Me. Look unto Me, that ye may be SAVED, all ye ends of the earth; because I am God, and there is none else (Isa. xlv. 21, 22). JEHOVAH ZEBAOOTH is His name; and THY REDEEMER, THE HOLY ONE OF ISRAEL : THE GOD of the whole earth shall He be called (Iv. 5). From these passages it may be seen, that the Divine of the Lord (which is called the Father, and here Jehovah and God), and the Divine Human (which is called the Son, and here Redeemer and Saviour, also Former, that is, Reformer and Regeherator), are not two, but one : for not only is it said, Jehovah God and the Holy One of Israel, the Redeemer and Saviour, but it is also said, Jehovah the Redeemer and Saviour; yea, it is said also, *I am Jehovah, and beside Me there is no Saviour.* From which it is clearly manifest that the DiVine and the Human in the Lord are one Person, and that ihe Human is also Divine; for the Redeemer and Saviour of the world is no other than the Lord as to the DiVine Human, which is called*

the Son : for redemption and salvation constitute the proper attribute of His Human, which is called merit and justice; for His Human endured temptations and the passion of the cross, and thus by the Human He redeemed and saved. Now, because, after the union of the Human with the Divine in

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Himself, which was like that of the soul and the body in man, there were no longer two, but one Person, according to the doctrine of the Christian world; therefore the Lord, as to both, is Jehovah and God : wherefore it is sometimes said, Jehovah and the Holy One of Israel, the Redeemer and Saviour, and sometimes Jehovah the Redeemer and Saviour, as may be seen from the passages quoted. It is there said, THE SAVIOUR CHRIST (Luke ii. to, I I; John iv. 42): GOD, and THE GOD OF ISRAEL, THE SAVIOUR AND REDEEMER (Luke i. 47; Isa. xlv. 15; liv. 5; Ps. lxxviii. 35): JEHOVAH, THE HOLY ONE OF ISRAEL, THE SAVIOUR AND REDEEMER (Isa. xli. 14; xliii. 3, 11, 14, 15; xlviii. 17; xlix. 7; liv. 5): JEHOVAH, THE SAVIOUR, REDEEMER, and FoRMER (xliv. 6; xlvii. 4; xlix. 26; liv. 8; lxiii. 16; Jer. h 34; Ps. xix. 14; cxxx. 7, 8; 2 Sam. xxii. 2, 3): JEHOVAH GOD, THE REDEEMER AND SAVIOUR, and besides Me there is no other (Isa. xliii. I I; xliV. 6; xlv. 14, 15, 21, 22; Hos. xiii. 4).

35. VI. THE LORD SUCCESSIVELY PUT OFF THE HUMAN TAKEN FROM THE MOTHER, AND PUT ON THE HUMAN FROM THE DIVINE IN HIMSELF, WHICH IS THE DIVINE HUMAN AND THE SON OF GOD. That the Lord had a DiVine and a human, —the Divine from Jehovah the Father, and a human from the Virgin Mary, — is known. Thence it is that He was God and Man; and thus He had a Divine essence and a human nature, — the Divine essence from the Father, and the human nature from the mother; and thence He was equal to the Father as to the Divine, and less than the Father as to the human : also

(as the doctrine of faith which is called the ATHANASIAN CREED teaches) that He did not transmute this human nature from the mother into the Divine essence, nor commix it with it; for the human nature cannot be transmuted into the Divine essence, nor can it be commixed with it. And yet from the same creed is our doctrine, that the Divine took on the Human, that is, united itself to it, as the soul

unites itself to its body, until they were not two, but one person. From this it follows, that He put off the human from the mother, which in itself was like the human of another man, and thus material, and put on the Human from the Father, which in itself was like His Divine, and thus substantial; from which the Human also was made Divine. Thence it is, that the Lord, in the Word of the Prophets, even as to the Human is called Jehovah and God; and in the Word of the Evangelists, the Lord, God, the Messiah or Christ, and the Son of God, in Whom men are to believe, and by Whom they are to be saved. Now, because the Lord had from the beginning a human from the mother, and put this off successively, therefore while He was in the world He had two states, which are called the state of humiliation or of exinanition, and the state of glorification or of union with the Divine which is called the Father, — the state of humiliation so far as and when He was in the human from the mother, and the state of glorification so far as and when He was in the Human from the Father. In the state of humiliation He prayed to the Father, as to one other than Himself; but in the state of glorification He spake with the Father as with Himself. In the latter state, He said that the Father was in Him, and He in the Father, and that the Father and He were one; but in the state of humiliation He underwent temptations, and suffered the cross, and prayed that the Father would not forsake Him : for the Divine could not be tempted, and still less suffer the cross. From these things it is now manifest, that by temptations, and continual victories in them, and by the passion of the cross which was the last of the temptations, He fully conquered the hells, and fully glorified the Human, as was shown before.

That the Lord put Off the human from the mother,  
and put on the Human from the Divine in Himself  
which is called the Father, is manifest also from this, that,  
whenever He spake to the mother with His own mouth,  
He did

not call her Mother, but Woman. We read only three times in the Evangelists that He spake with His own mouth to the Mother and of her, and then twice that He called her Woman, and once that He did not acknowledge her as Mother. We read in John, twice, that He called her Woman : *The Mother of Jesus said to Him, They have no wine. Jesus said to her, WOMAN, what have I to do with thee? My hour is not yet come* (ii. 4); and again : *Jesus from the cross, seeing His Mother and the disciple standing by whom He loved, saith to His Mother, WOMAN, Behold thy son! Then saith He to the disciple, Behold thy Mother !* (xix. 26, 27.) Once that He did not acknowledge her; in Luke : *It was told Jesus by some, who said, Thy Mother and Thy brethren stand without, and wish to see Thee. Jesus answered and said to them, My Mother and My brethren are these who bear the Word of God and do it* (viii. 20, 21; Matt. xii. 46-49; Mark iii. 31-35). In other places Mary is called His Mother, but not by His own mouth. This is also confirmed by His not acknowledging Himself to be the son of David; for we read in the Evangelists, *Jesus asked the Pharisees, saying, What think ye of Christ? Whose son is He? They say to Him, David's. He saith to them, How, then, doth David in spirit call Him his Lord, saying, The Lord said to my Lord, Sit Thou at My right hand, till I make Thy enemies Thy footstool. If, then, David calleth Him Lord, how is He his son? And no one was able to answer Him a word* (Matt. xxii. 41-46; Mark xii. 35-37 Luke xx. 41-44; Ps. cx. 1). From these passages it is evident that the Lord, as to the glorified Human, was not the son of Mary nor of David. What His glorified Human was, He showed to Peter, James, and John, when He was transfigured before them, in that *His face shone as the sun, and His garments were white as the light; and then a voice out of the cloud said, This is my beloved Son, in Whom I am well pleased: hear ye Him* (Matt. xvii. 1-8; Mark ix.

2-8; Luke ix. 28-36). The Lord was also seen by John *as the sun shining in his strength* (Apoc. i. 16).

That the Human of the Lord was glorified, is evident from the things which are said concerning His glorification in the Evangelists, as from these; in John : *The hour is come that the Son of Man should be glorified. He said, Father, glorify Thy name. There came a voice from heaven, I have both glorified it, and will glorify it again* (xii. 23, 28). Because the Lord was glorified by successive steps, it is therefore said, *I have both glorified, and will glorify again*. In the same : After Judas had gone out, Jesus said, *NoW is the Son of Man glorified, and God is glorified in Him. God will also glorify Him in Himself, and will straightway glorify Him* (xiii. 31, 32). Again : *Jesus said, Father, the hour is come : glorify Thy Son, that Thy Son also may glorify Thee* (xvii. 1, And And in Luke : *Ought not Christ to have suffered this, and to enter into His glory ?* (xxiv. 26.) These things are said concerning His Human. The Lord said, *God is glorified in Him; God will also glorify Him in Himself; and, Glorify Thy Son, that Thy Son also may glorify Thee*. The Lord said these things, because the union was reciprocal, of the DiVine with the Human, and of the Human with the Divine : wherefore He had also said, *I am in the Father, and the Father in Me* (John xiv. 0, t 1); also, *All Mine are Thine, and all Thine are Mine* (xvii. 10). Thence the union was full It is the same with all union : unless it be reciprocal, it is not full Such, also, there must be, of the Lord with man, and of man with the Lord; as He teaches in John : *At that day ye shall know that ye are in Me, and I in you* (xiv. 20); and elsewhere : *Abide in Me, and I in you : he that abideth in Me, and I in him, the same beareth much fruit* (xv. 4, 5).

Whereas the Lord's Human was glorified, that is, was made Divine, therefore after death He rose again on the third day with the whole Body; which is not the case with any man; for a man rises again only as to the spirit, but not as to the body. That man might know, and no one

doubt, that the Lord rose again with the whole Body, He

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not only said it by the angels who were in the sepulchre, but also showed Himself in His Human Body before the disciples; saying to them, when they believed that they saw a spirit, *See My hands and My feet, that it is I Myself;*

*feel of Me, and see : for a spirit hath not flesh and bones, as ye see Me have. And, when He had said this, He showed them His hands and His feet (Luke xxiV. 39, 40; John xx. 20). And further : Jesus said to Thomas, Reach hither thy finger, and see My hands; and reach thy hand, and thrust it into My side; and be not faithless, but believing. Then said Thomas, My Lord and my God / (John xx. 27, 28.) That the Lord might still further prove that He was not a spirit, but Man, He said to the disciples, Have ye bere any food I And they gave Him a piece of broiled fish, and of a honeycomb; which He took, and ate before them (Luke xxiv. 41-43). Since His Body was not now material, but Divine- substantial, He therefore came in to the disciples while the doors were shut (John xx. 19, 26); and, after He had been seen, He became invisible (Luke xxiv. 31). The Lord, being now such, was taken up, and sat at the right hand of God; for it is said in Luke, It came to pass, when Jesus was blessing the disciples, He separated from them, and was taken up into heaven (xxiv. 51). And in Mark : After He had spoken to them, He was taken up into heaven, and sat at the right hand of God (xvi. 19). To sit at the right hand of God, signifies Divine Omnipotence.*

Since the Lord, with the Divine and Human united in one, ascended into heaven, and sat at the right hand of God, by which Divine Omnipotence is signified, it follows that His Human substance or essence is as His Divine. To think otherwise, would be like thinking that His Divine was taken up into heaven, and sat at the right hand of God, and not the Human at the same time :

which is contrary to Scripture, and also contrary to the Christian doctrine, which is, *That God and Man in Christ are as the soul and the body*; to separate which would be contrary to

sound reason. This union of the Father with the Son, or of the Divine with the Human, is meant also in the following passages : *I came forth from the Father, and have come into the world : again, I leave the world, and go to the Father* (John xvi. 28). *I go away, and come to Him Who sent Life* (vii. 33; xvi. 5, 16; xvii. I 1, 13). *If, then, ye shall see the Son of Man ascend p where He was before?* (vi. 62.) *No one hath ascended p to heaven, but He That came down from heaven* (iii. 13). Every man who is saved ascends into heaven; yet not of himself, but of the Lord. The Lord alone ascended of Himself.

36. VII. THUS GOD BECAME MAN, AS IN FIRST PRINCIPLES SO ALSO IN ULTIMATES. That God is Man, and that every angel and spirit is a man from God, is shown in several places in the treatise concerning "Heaven and Hell," and will be more fully shown in the treatises concerning "Angelic Wisdom." But God from the beginning was Man in first principles, though not in ultimates; yet, after He took on the Human in the world, He also became Man in ultimates. This follows from the things proved above, — that the Lord united His Human to His Divine, and thus made His Human also Divine. It is from this that the Lord is called the Beginning and the End, the First and the Last, the Alpha and the Omega; as in the Apocalypse : *I am THE ALPHA and THE OMEGA, THE BEGINNING and THE END, saith the Lord; He Who is, and Who was, and Who is to come; the Almighty* (i. 8, 11). John, when he saw the Son of Man in the midst of the seven candlesticks, *fell at His feet as dead. But He laid His right hand upon him, saying, I am THE FIRST and THE LAST* 13, 17; ii. 8; xxi. 6). *Behold, I come quickly, that I may give to every one according to his work. I am THE ALPHA and THE OMEGA, THE BEGINNING and THE END, THE FIRST and THE LAST* (xxii. 12,

13). And in Isaiah : *Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth : I*

*Pa* THE FIRST *and* THE LAST (xliv. 6; xlviii. 12).

THE LORD IS GOD HIMSELF, FROM WHOM AND CONCERNING

WHOM THE WORD IS.

37. IN the first chapter, we began to show that the whole Sacred Scripture is concerning the Lord, and that the Lord is the Word. Here it will be further shown from the passages out of the Word, where the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord and God; as also King, the Anointed of Jehovah, and David. It may be well to remark in advance, that it has been giVen me to go through all the Prophets and the Psalms of David, and to examine each verse, and see what is there treated of; and it has been seen that no other subjects are treated of than the Church which was established by the Lord and which is to be established, the Lord's Coming, His combats, glorification, redemption, and salvation, and heaven from Him; and, at the same time, their opposites. As these all are the Lord's works, it has been manifest that the entire Sacred Scripture is concerning the Lord, and thence that the Lord is the Word. But this cannot be seen, except by those who are in enlightehment from the Lord, and who are also acquainted with the spiritual sense of the Word. All the angels of heaven are in this sense : wherefore, when the Word is read by man, they comprehend this sense only. For spirits and angels are with man continually; and, as they are spiritual, they understand all things spiritually which man understands naturally. That the whole Sacred Scripture is concerning the Lord, can be seen but obscurely and as through a

lattice from the passages of the Word that were cited above, in the first chapter (n. 2-6), and from those which will now be adduced concerning the Lord, showing that He is so many times called Lord and God; from this, however, may shine forth the truth that it is He Who spake by the prophets, by whom it is eVerywhere said, *Jehovah spake, Jehovah said, and the saying of Jehovah.*

THAT THE LORD WAS, BEFORE HIS COMING INTO THE WORLD, is manifest from these passages. John the Baptist said of the Lord, *He it is Who is to come after me, WHO WAS BEFORE me; the latchet of Whose shoe I am not worthy to unloose. This is He of Whom I said, He That cometh after me, Who was before me, and Who was prior to me* (John i. 27, 30). In the Apocalypse : *The four and twenty elders fell down before the throne, upon which was the Lord, saying, We give Thee thanks, O Lord God Almighty, Who art, and WHO WAST, and Who art to come* (xi. 26, 27). Also in Micah : *Thou Bethlehem Ephratab, it is but little that thou art among the thousands of Judah : out of thee shall come forth to Me He Who shall be ruler in Israel, and Whose goings forth HAVE BEEN FROM OF OLD, FROM THE DAYS OF ETERNITY* (V. 2). Also, from the Lord's words in the Evangelists, that He was before Abraham; that He had glory with the Father before the foundation of the world; that He came forth from the Father; and that from the beginning the Word was with God, and that the Word was God, and that this became Flesh. That the Lord is called JehoVah, the God of Israel and of Jacob, the Holy One of Israel, God and Lord, also King, the Anointed of Jehovah, and David, may be evident from what follows.

38. (2.) THAT THE LORD IS cALLED JEHOVAH is manifest from these passages : *Thus saith JEHOVAH thy Creator, O Jacob, and thy Former, O Israel: Fear not; for I have REDEEMED thee. I am JEHOVAH, thy God; the Holy One of Israel, thy SAVIOUR* (Isa. xliii. 1, 3). *I am JEHOVAH, your Holy One; the CREATOR of Israel, your King* (Isa. xliii. 25).

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*Thus saith JEHOVAH, the Holy One of Israel, and his FORMER : Truly Thou art a God That hidest Thyself, O God of Israel, the SAVIOUR (xlv. I 1, 15). That all Ash may know that I JEHOVAH am thy SAVIOUR and thy REDEEMER, the Mighty One of Jacob (xlix. 26). That thou mayest know that I JEHOVAH am thy SAVIOUR and thy REDEEMER, the Mighty One of Jacob (lx. 16). JEHOVAH, thy FORMER from the womb (xlix. 5). JEHOVAH, my Rock and my REDEEMER (Ps. xix. 14). Thus hath said JEHOVAH thy Maker, and FORMER from the womb. Thus hath said JEHOVAH, the King of Israel, and His REDEEMER, JEHOVAH ZEBAOth (Isa. xlv. 2, 6). As for our REDEEMER, JEHOVAH ZEBAOth is His name, the Holy One of Israel (xlvii. 4). With the mercy of eternity will I have mercy on thee, saith JEHOVAH thy REDEEMER (Isa. liv. 8). THEIR REDEEMER IS STRONG : JEHOVAH ZEBAOth IS HIS NAME (Jer. 1. 34). JEHOVAH is my rock, my fortress : God is the horn of my salvation, my SAVIOUR (2 Sam. xxii. 2, 3). Thus saith JEHOVAH, your REDEEMER, the Holy One of Israel (Isa. xliii. 14; xlviii. 17). Thus saith JEHOVAH, the REDEEMER of Israel, his Holy One: Kings shall see (xlix. 7). I am JEHOVAH, and beside Me there is no SAVIOUR (xliii. I 1). Am not I JEHOVAH ? and there is none else beside Me, and there is no SAVIOUR beside Me : look unto Me, THAT YE MAY BE SAVED, all ye ends of the earth (xlv. 21, 22). I am JEHOVAH, thy God; and there is no SAVIOUR beside Me (Hos. xiii. 4). Thou hast REDEEMED me, O JEHOVAH, God of truth (Ps. xxxi. 5). Let Israel hope in JEHOVAH; for with JEHOVAH there is mercy, and with Him is plenteous REDEMPTION. He shall REDEEM Israel from all his iniquities (cxxx. 7, 8). JEHOVAH ZEBAOth is His name; and thy REDEEMER, the Holy One of Israel, the God of*

*the whole earth, shall He be called* (Isa. liv. 5).

In these passages, Jehovah is called Redeemer and Saviour; and, as the Lord alone is the Redeemer and Saviour, it is He Who is meant by Jehovah. That the Lord is Jehovah, that is, that Jehovah is the Lord, is also

manifest from these passages : *There shall come forth a Rod out of the stem of Jesse, and a Branch out of his roots shall bear fruit; and the SPIRIT OF JEHOVAH shall rest upon Him* (Isa. xi. 1, 2). *And it shall be said in that day, Lo, this is our God, we have waited for Him, that He may save us; this is JEHOVAH, we have waited for Him; let us rejoice and be glad in His salvation* (xxv. 9). *The voice of one crying in the wilderness, Prepare ye a way for JEHOVAH, make straight in the desert a highway for our God. For the GLORY OF JEHOVAH shall be revealed, and all flesh shall see it together. Behold, THE LORD JEHOVAH cometh in strength, and His arm shall rule for Him* (Isa. xl. 3, 5, 10). / *JEHOVAH will give Thee for a covenant to the people, for a light of the nations.*

*I am JEHOVAH, this is My name; and MY GLORY WILL I NOT GIVE TO ANOTHER* (xlii. 6, 8). *Behold the days, when I shall raise up to David a just Branch, Who shall reign King, and shall prosper, and shall do judgment and justice in the earth; and this is His name by which they shall call Him, JEHOVAH OUR JUSTICE* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *Thou*

*Bethlehem Ephratah, out of thee shall come forth to Me He Who is to be Ruler in Israel: He shall stand and feed in THE STRENGTH OF JEHOVAH* (Mic. v. 2, 4). *Unto us a Child is*

*born, unto us a Son is given, upon Whose Shoulder shall be the government; and His name shall be called God, Mighty, THE FATHER OF ETERNITY : of the increase of His government there shall be no end, upon the throne of David, to order and to establish it in judgment and justice, from henceforth even for ever* (Isa. ix. 6, 7). *JEHOVAH shall go forth and fight against the nations; and His feet shall stand upon the Mount of Olives before the face of Jerusalem* (Zech. xiv. 3, 4). *Lift up your heads, ye gates; and be ye lifted up, ye everlasting doors;\* that the King of glory may come in. Who is this King of glory ?*

JEHoVAH *strong and mighty*, JEHOvAH *mighty in battle*

(Ps.

xxiv. 7-10.) *In that day shall JEHoVAH ZEBaoTH be for  
a crown of splendor and for a diadem of beauty to the residue*

\* The Latin here reads *ostia mundi*, doors of the world.

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*of His people* (Isa. xxviii. 5). *I will send you Elijah the Prophet before the coming of the great DAY OF JEHOVAH* (Mal. iv. 5). Besides other places, where it is said *the day of Jehovah, great and near, &c.* : as Ezek. xxx. 3; Joel ii. 11; Amos v. 18, 20; Zeph. i. 7, 14, 15, 18.

39. (2.) THAT THE LORD IS CALLED THE GOD OF ISRAEL AND THE GOD OF JACOB is manifest from these passages :

*Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you. And they saw THE GOD OF ISRAEL; under Whose feet was, as it were, a work of sapphire-stone, and as it were the substance of heaven* (Exod. xxiv. 8-10). *The multitudes wondered when they saw the dumb speaking, the lame walking, and the blind seeing; and they glorified THE GOD OF ISRAEL* (Matt. XV. 31). *Blessed be THE LORD GOD OF ISRAEL; for He hath visited and made redemption for His people Israel, and hath raised up a horn of salvation for us in the house of David* (Luke i. 68, 69). *I will give Thee the treasures of darkness, and hidden riches of secret places, that Thou mayest know that I Jehovah, Who have called Thee by Thy name, am THE GOD OF ISRAEL* (Isa. xlv. 3). *The house of Jacob, who swear by the name of Jehovah, and of THE GOD OF ISRAEL for they call themselves of the holy city, and stay themselves pon THE GOD OF ISRAEL; Jehovah Zebaoth is His name* (xlviii. 1, 2). *Jacob shall see his children; in the midst of him they shall • sanctify My name; and they shall sanctify the Holy One of Jacob, and fear THE GOD OF ISRAEL* (xxix. 23). *In the last days, many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of THE GOD OF*

JACOB, *Who will teach us of His ways, that we may walk in His paths* (ii. 3; Mic. iv. 2). *That all flesh may know that I, Jehovah, am thy Saviour, and thy REDEEMER THE MIGHTY ONE OF JACOB* (Isa. xlix. 26). *I Jehovah am thy Saviour, and thy REDEEMER THE MIGHTY ONE OF JACOB* (Is. 16). *Travail, thou earth, at the presence of the Lord, at the presence of THE GOD OF JACOB* (Ps. cxiv).

7). *David sware to Jehovah, and vowed to THE MIGHTY ONE OF JACoB: Surely I will not enter into the tabernacle of my house until I find out a place for Jehovah, habitations for THE MIGHTY ONE OF JACOB. We heard of Him in Ephratah (Bethlehem) (cxxxii. 2, 3, 5, 6). Blessed be THE GOD OF ISRAEL : all the earth shall be filled with His glory (lxxii. 18, 19).* Besides other places, where the Lord is called the God of Israel, Redeemer and SaViour : as Luke i. 47; Isa. xlv. 15; liV. 5; Ps. lxxviii. 35. And in many other places, where He is only called the God of Israel : as Isa. xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23; Jer. vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5; xxV. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxI. 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxV. 13, 17, 18, 19; xxxvii. 7; xxxViii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; 1. 18; li. 33; Ezek. viii. 4; ix. 3; x. 19, 20; Xi. 22; xliii. 2; xliv. 2; Zeph. ii. 9; Ps. xli. 13; lix. 5; lxViii. 8.

40. (3.) THAT THE LORD IS CALLED THE HOLY ONE OF

ISRAEL is manifest from these : *The angel said to Mary, THE HOLY THING that shall be born of thee shall be called the Son of God (Luke i. 35). I was seeing in visions; and, lo, a watcher and a HOLY ONE coming down from heaven (Dan. iv. 13). God shall come from Teman, and THE HOLY ONE from Mount Paran (Hab. iii. 3). I am Jehovah, your HoLY ONE; the Creator of Israel, your King (I sa. xliii. 15). Thus saith Jehovah, the Redeemer of Israel, his HOLY ONE (xlix. 7). I am Jehovah thy God, THE HOLY ONE OF ISRAEL, thy Saviour (xliii. 3). As for our Redeemer, Jehovah Zebaoth is His name, THE HOLY ONE OF ISRAEL (xlvii. 4). Thus saith Jehovah your Redeemer, THE HOLY ONE OF IS-*

RAEL (xliii. 14; xlviii. 17). *Jehovah Zebaoth is His name, and thy Redeemer* THE HOLY ONE OF ISRAEL (liv. 5). *They tempted God, and limited* THE HOLY ONE OF ISRAEL (Ps. lxxviii. 41). *They have forsaken Jehovah, and provoked* THE HOLY ONE OF ISRAEL (Isa. 1. 4). *They say, Cause*

THE HOLY ONE OF ISRAEL *to cease from before us: therefore thus saith* THE HOLY ONE OF ISRAEL (xxx. I 1, 12). *They say, Let Him hasten His work, that we may see it; and let the counsel of* THE HOLY ONE OF ISRAEL *draw near and come* (v. 19). *In that day they shall stay upon Jehovah, THE HOLY ONE OF ISRAEL, in truth* (x. 20). *Cu out, and shout, thou daughter of Zion; for great is* THE HOLY ONE OF ISRAEL *in the midst of thee* (xii. 6). *Thus saith Jehovah, the God of Israel In that day shall a man look to his Maker, and his eyes shall have respect to* THE HOLY ONE OF ISRAEL (xvii. 6, 7). *The meek shall increase their joy in Jehovah, and the needy among men shall rejoice in* THE HOLY ONE OF ISRAEL (xxix. 19; xli. 16). *Nations shall run unto thee, for the sake of Jehovah thy God, and for* THE HOLY ONE OF ISRAEL (IV. 5). *The isles shall wait for Me, to bring thy sons from far, to the name of Jehovah thy God, and to* THE HOLY ONE OF ISRAEL (Ix. 9). *Babylon hath been proud against Jehovah, against* THE HOLY ONE OF ISRAEL (Jer. 1. 29). Besides many other passages. By *the Holy One of Israel* is meant the Lord as to the Divine Human; for the Angel Gabriel said to Mary, *THE HOLY THING that shall be born of thee shall be called the Son of God* (Luke i. 35). That Jehovah and the Holy One of Israel are one, although they are named distinctively, may be evident also from the places here cited, in which it is said that Jehovah is the Holy One of Israeh

41. (4.) THAT THE LORD IS CALLED LORD AND GOD is manifest from so many passages that, if they were adduced, they would fill pages : these few may suffice. In John : When Thomas, by the command of the Lord, had seen His hands, and touched His side, he said, *My Lord and my GoD !* (xx. 27, 28.) In DaVid : *They remembered that GOD was their Rock, and THE HIGH GOD THEIR REDEEMER* (Ps. lxxviii. 35). And in Isaiah : *Jehovah Zebaoth is His name; and THY REDEEMER, the Holy One of Israel; THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED* (liv. 5). This is

also manifest from the fact that they worshipped Him, and fell upon their faces before Him (Matt. ix. 18; xiv. 33; xv. 25; xxviii. 9; Mark i. 40; v. 22; vii. 25; X. 17; Luke xvii. 15, 16). And in David : *We heard of Him at Ephratah : let us go into His tabernacles,* LET US BOW OURSELVES DOWN AT HIS FOOTSTOOL (Ps. cxxxii. 6, 7). So also in heaven, concerning which it is said in the Apocalypse : *was in the spirit; and, lo, a throne was set in heaven; and upon the throne One sat That was like to a jasper and a sardine-stone; and a rainbow was around the throne, in appearance like to an emerald. And the twenty-four elders FELL DOWN BEFORE HIM WHO SAT UPON THE THRONE AND ADORED HIM THAT LIVETH FOR EVER AND EVER, AND CAST THEIR CROWNS BEFORE THE THRONE* (iv. 2, 3, 10). And in another place : *I saw, in the right hand of Him That sat upon the throne, a book written within and on the back side, sealed with seven seals; and no one could open it. Then one of the elders said, Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose is seven seals. And I saw in the midst of the throne a Lamb standing; He came and took the book; AND THEY FELL DOWN BEFORE THE LAMB, AND ADORED HIM THAT LIVETH FOR EVER AND EVER* (v. 1, 5-8, 14).

42. (5.) THAT THE LORD IS CALLED KING AND THE ANOINTED is because He was the Messiah, or Christ; and *Messiah*, or *Christ*, signifies King and Anointed. Hence it is that the Lord is also meant in the Word by *king*, and also by *David*, who was king over Judah and Israel. That the Lord is called King, and the Anointed of Jehovah, is evident from many passages of the Word : it is therefore said in the Apocalypse, *The Lamb shall overcome*

*them; for He is LORD OF LORDS, AND KING OF KINGS* (xvii. 14). And in another place : *And He that sat upon the white horse had on His garment a name written, KING OF KINGS, AND LORD OF LORDS* (xix. 16). It is from the Lord's being called a King that heaven and the church are called *His*

*kingdom, and that His Coming into the world is called the gospel of the kingdom. That heaven and the church are called Ills kingdom may be seen in Matt. xii. 28; xvi. 28; Mark i. 14, 15 i ix. I; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; iX. 2, I 1, 60; X. I I; xvi. 16; xix. I I; xxi. 31; xxii. 18; xxiii. 51. And in Daniel : God will set up a KINGDoM, which will not perish for ages : it will break up and consume all (ii. 44). other kingdoms, but it will stand for ages In the same : I was seeing in the visions of the night; and, lo, with the clouds of the heavens, as it were, the Son of Man was coming; and to Him was given DOMINION and glory and KINGDOM, that all people, nations, and tongues should worship Him. His DOMINIOn is the DOMINION of an age, and His KINGDoM one which will not perish (vii. 13, 14, 27). "That His Coming is called the gospel of the kingdom, may be seen in Matt. iv. 23; ix. 35; xxiv. 14.*

43. (6.) THAT THE LORD IS CALLED DAVID is manifest from these passages: *In that day they shall serve Jehovah their God, and DAVID their King, Whom I will raise up to them (Jer. xxx. 9). Then the children of Israel shall return, and seek Jehovah their God, and DAVID their King, and shall come with fear to Jehovah, and to His goodness in the last days (Hos. iii. 5). / will set up one Shepherd over them, and He shall feed them; My Servant DAVID : He shall feed them, and He shall be their Shepherd; and I Jehovah will be their God, and DAVID a Prince in the midst of them Ezek. xxxiv. 23, 24). That they may be My people, and I may be their God. DAVID My Servant shall be King over hem, that they may all have one Shepherd: then shall they dwell in the land, they and their children and their children's children, even for ever; and DAVID shall be their Prince for ever: and I will make a covenant of peace with them; it shall be an everlasting covenant with them (xxxvii. 23-26). I will make an everlasting covenant with you, the sure mercies*

*of DAVID. Behold, I have given Him for a witness to the people,  
a Prince and Lawgiver to the nations (Isa. lv. 3, 4).*

*In that day I will raise up the tabernacle of DAVID that is fallen, and will close up its breaches, and will repair its ruins, and will build it as in the days of old (Amos ix. 1). The house of DAVID shall be as God, as the angel of Jehovah before them (Zech. xii. 8). In that day shall a fountain be opened to the house of DAVID (xiii).*

44. He who knows that the Lord is meant by David, may know why David in his Psalms wrote so often concerning the Lord, when concerning himself; as in Ps lxxxix., where are these words : *I have made a covenant with My Chosen, I have sworn to David My Servant; Thy seed will I establish for ever, and build p Thy throne to generation and generation; and the heavens shall praise Thy wonders, Thy truth also in the congregation of the saints. Then Thou spakest in vision to thy Holy One, and saidst, I have laid help upon One that is Mighty, I have exalted One chosen out of the people: I have found David My Servant, with My holy oil have I anointed Him; with Whom My hand shall be established; Mine arm also shall strengthen Him; My truth and My mercy shall be with Him, and in My name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the rivers. He shall call unto Me, Thou art My Father, My God, and the Rock of My salvation. I will also make Him My First-born, higher than the kings of the earth : My covenant shall stand fast with Him; His seed also will I make to endure for ever, and His throne as the days of the heavens. Once have I sworn by My holiness, that I will not lie unto David. His seed shall be for ever, and His throne as the sun before Me: it shall be established for ever as the moon, and as a faithful witness in the clouds (verses 3-5, 19-21, 24-29, 35-37; sO also in other Psalms, as xlv. 2-17; cxxii. 4, 5; cxxxii. 8-18).*

IX.

GOD IS ONE, AND THE LORD IS THAT GOD.

45. FROM the things which were adduced from the Word in some abundance in the preceding chapter, it may be evident that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord and God; also King, the Anointed, and David : from which it may be seen, but as yet as through a lattice, that the Lord is God Himself, from Whom and concerning Whom the Word is. It is, however, known in all the world, that God is one; nor does any man who has sound reason deny it : it remains, therefore, now to confirm it from the Word, and, moreover, that the Lord is that God.

(1.) THAT God Is ONE is confirmed by these passages of the Word : Jesus said, *The first of all the commandments is, Hear, O Israel : THE LORD OUR GOD IS ONE LORD;*

*and thou shalt love the Lord thy God with all thy heart and with all thy soul* (Mark xii. 29, 30). *Hear, O Israel :*

*JEHOVAH OUR GOD IS ONE JEHOVAH; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul* (Deut. vi. 4, 5). *One came to Jesus, and said, Good Alas-ter, what good shall I do, that I may have eternal life? Jesus said to him, Why tallest thou Me good ? No ONE IS GOoD BUT ONE, GoD* (Matt. xix. 16, 17). *That all the kingdoms of the earth may know that THOU ALONE ART*

*JEHOVAH* (Isa. xxxvii. 20). *I AM JEHOVAH, AND THERE IS NONE ELSE : THERE IS NO GOD BESIDES ME. That they*

*may know from the rising of the sun, and from its setting, that there is NO GoD BESIDES ME: I AM JEHoVAH, AND*

THERE IS NONE ELSE (xliv. 5, 6). *O Jehovah Zebaoth, God of Israel, who dwellest between the cherubim, THOU ART GOD ALONE over all the kingdoms of the earth (xxxvii. 16, 20). Is there a God besides Me, and a Rock? I know not any (xliv. 8). Who is God save Jehovah? and who is a Rock but our God? (Ps. xviii. 31.)*

(II.) THAT THE LORD IS THAT GOD is confirmed by these passages of the Word : *Surely God is in thee, AND THERE IS NONE BESIDES, NO GOD. Verily Thou art a God That hidest Thyself, O God of Israel, THE SAVIOUR (Isa. xlv. 14, 1s). Am not I Jehovah? and THERE IS NO GOD ELSE BESIDES ME; a just God and A SAVIOUR, THERE IS NONE BESIDES ME. Look unto Me, THAT YE MAY BE sAVED, all the ends of the earth; for I AM GOD, AND THERE IS NONE ELSE (xliv. 21, 22). I am Jehovah, AND BESIDES ME THERE IS NO SAVIOUR (xliii. 1). I am Jehovah thy God, and thou shalt acknowledge no God but Me; and THERE IS NO SAVIOUR BESIDES ME (Fos. xiii. 4). Thus saith Jehovah, the King of Israel, and his REDEEMER, Jehovah Zebaoth*

*am the First and the Last, AND BESIDES ME THERE IS NO GOD (Isa. xlv. 6). Jehovah Zebaoth is His name; and thy REDEEMER, the Holy One of Israel, THE GOD OF THE WHOLE EARTH shall He be called (liv. . 5). In that day, Jehovah shall be King over all the earth; and in that day SHALL JEHOVAH BE ONE, and His name one (Zech. xiv. 9). Whereas yhe Lord alone is the Saviour and Redeemer, and as it is said that Jehovah is the Saviour and Redeemer, and that there is none besides Him, it follows that the One God is no other than the Lord.*

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X.

THE HOLY SPIRIT IS THE DIVINE PROCEEDING  
FROM THE  
LORD, AND THIS IS THE LORD HIMSELF.

46. JESUS said in Matthew, *All power is given to Me in heaven and in earth : go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you all the days, until the consummation of the age (xxviii. 18-20)*. It has already been shown that the Divine which is called the Father, and the Divine which is called the Son, are one in the Lord : it shall, therefore, now be shown that the Holy Spirit is the same with the Lord. The Lord said that they should baptize into the name of the Father, of the Son, and of the Holy Spirit, for the reason that there is a trine or trinity in the Lord; for there is the Divine which is called the Father, there is the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit. The Divine which is the Father, and the Divine which is the Son, is the Divine from which [all things are]; and the Divine Proceeding, which is the Holy Spirit, is the Divine by which [all things are]. That there is no other Divine which proceeds from the Lord than the Divine which is Himself, will be seen in the works concerning the DIVINE PROVIDENCE, OMNIPOTENCE, OMNIPRESENCE, and OMNISCIENCE; for it is a subject for deeper investigation. That there is a trine in the Lord may be illustrated by comparison with an angel : he has a soul and a body, and also a proceeding [sphere]:

what proceeds from him is himself, [but] outside of him. Concerning this proceeding [sphere] it has been given me to know many things; but this is not the place to present them. Every man who looks to God is first taught by the angels, after death, that the Holy Spirit is not a person distinct from the Lord; and that *to go forth* and *to proceed* are nothing else than to enlighten and teach by the presence, which is according to the reception, of the Lord. In consequence of this, most persons after death put off the idea conceived in the world concerning the Holy Spirit, and receive the idea that it is the Lord's presence with man by angels and spirits, from which and according to which man is enlightened and taught. Besides, it is customary in the Word to name two Divines, and sometimes three, which yet are one; as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, also God and the Lamb. And, because they are one, it is also said in other places, Jehovah alone is God, Jehovah alone is Holy, and He is the Holy One of Israel, and there is none besides Him : also *the Lamb is* sometimes read for God, and *God* for the Lamb; the latter in the Apocalypse, the former in the Prophets. That it is the Lord alone Who is meant in Matthew xxviii. 19, by the Father, Son, and Holy Spirit, is evident from what precedes and follows there. In the preceding verse the Lord says, *All power is given to Me in heaven and in earth*; and in the following verse, *Lo, I am with you all the days, even to the consummation of the age*; thus speaking of Himself alone. That was therefore said by Him, that they might know that there is a trinity in Him.

That it may be known that the Holy Spirit is not another Divine than the Lord Himself, it shall be shown what is meant in the Word by *spirit*. By spirit is meant, I. The life of man in general II. As the life of man is

various, according to his state, therefore by spirit is meant the varying affection of life with man. III. Also the life

of the regenerate, which is called spiritual life. IV. But by Spirit, when the Lord is spoken of, His Divine life is meant; thus the Lord Himself. V. In particular, the life of His Wisdom, which is called the Divine Truth. VI. That Jehovah Himself, that is, the Lord, spake the Word by the Prophets.

47. I. THAT BY THE SPIRIT IS MEANT THE LIFE OF MAN, may be evident from common speech; as that a man is said to yield up the spirit [breath] when he dies. Wherefore by spirit, in this sense, is meant the life of respiration. The word *spirit* also is derived from a word which means *to breathe*. Hence it is, that, in the Hebrew language, the same word means *spirit* [breath] and also *wind*. There are two fountains of life with man, — one is the motion of the heart, and the other is the respiration of the lungs : the life from the respiration of the lungs is what is properly meant by *spirit*, and also by *soul*. That this acts as one with man's thought from the understanding, but that the life from the motion of the heart acts as one with the love of man's will, will be seen in its proper place. That the *life of man* is meant by *spirit* in the Word, is evident from these passages: *Thou takest away their SPIRIT* [breath], *they expire, and return unto their dust* (Ps. civ. 29). *He remembered that they were flesh; a SPIRIT* [wind] *that passeth away, and cometh not again* (lxxviii. 39). *His SPIRIT* [breath] *goeth forth, he returneth to his earth* (cxlvi. 4). Hezekiah lamented that *THE LIFE OF HIS SPIRIT should go out* (Isa. xxxviii. 16). *THE SPIRIT OF JACOB revived* (Gen. xlv. 27). *A molten image is falsehood, neither is there SPIRIT* [breath] *in it* (Jer. li. 17). *Thus saith the Lord Jehovah to the thy bones, I will cause SPIRIT* [breath] *to enter into you, that ye may live. Come from the four winds, O SPIRIT, AND BREATHE INTO THESE SLAIN, that they may live; and SPIRIT came into them, and they lived* (Ezek. xxxvii. 5, 6, 9, 10). *Jesus took the maiden by the hand, and her SPIRIT tame again, and she arose straightway* (Luke viii. 54, 55)•

48. II. BECAUSE THE LIFE OF MAN VARIES ACCORDING TO HIS STATE, THEREFORE BY SPIRIT IS MEANT THE VARYING AFFECTION OF LIFE WITH MAN; as, (I.) THE LIFE OF WISDOM. Bezaleel was filled with THE SPIRIT OF WISDOM

*and intelligence and knowledge* (Exod. xxxi. 3). *Thou shalt speak to all that are wise in heart, whomsoever I have filled with THE SPIRIT OF WISDOM* (xxviii. 3). *Joshua was full of THE SPIRIT OF WISDOM* (Deut. xxxiv. 9). Belshazzar said of Daniel, *that AN EXCELLENT SPIRIT of knowledge, intelligence, and WISDOM was in him* (Dan. v. 14). *Those also that erred IN SPIRIT shall learn intelligence* (Isa. xxix. 24).

(2.) AN EXCITEMENT OF LIFE. *Jehovah HATH ROUSED THE SPIRIT of the kings of Media* (Jer. li. 1). *Jehovah STIRRED UP THE SPIRIT of Zerubbabel, and THE SPIRIT of all the remains of the people* (Hag. i. 14). *I give A SPIRIT TO THE KING OF ASSYRIA, that he may hear a rumor, and return to his land* (Isa. xxxvii. 7). *Jehovah HARDENED THE SPIRIT of Sihon the king* (Deut. ii. 30). *That WHICH COMETH UP UPON YOUR SPIRIT shall never come to pass* (Ezek. xx. 32).

(3.) LIBERTY OF LIFE. *The four animals, which were cherubs, seen by the prophet, went whithersoever there was THE SPIRIT to go* (Ezek. i. 12, 20). (4.) LIFE IN FEAR, PAIN, AND ANGER. *Every heart shall melt, and all hands shall be feeble, AND EVERY SPIRIT SHALL FAINT* (Ezek. xxi. 7). *Therefore is my SPIRIT OVERWHELMED within me; my heart within me is desolate* (Ps. cxliii. 4; cxlvi. 4). *My SPIRIT FAILETH* (cxliii. 7). *I, Daniel, was GRIEVED*

IN MY SPIRIT (Dan. vii. 15). THE SPIRIT *of Pharaoh*  
*was* TROUBLED (Gen. xli. 8). Nebuchadnezzar said,  
MY SPIRIT WAS TROUBLED (Dan. ii. 3). *I went sad in*  
THE HEAT *of my*  
SPIRIT (Ezek. 111. 14). (5.) A LIFE OF VARIOUS  
EVIL AFFECTIONS. [*Blessed is the man*] IN WHOSE  
SPIRIT IS NO GUILF (Ps. xxxii. 2). *Jehovah hath mingled*  
A PERVERSE SPIRIT *in the midst thereof* (Isa. xix. 14).  
*Woe to the* FOOLISH *prophets who go after their own* SPIRIT  
! (Ezek. xiii. 3.) *The proph-* **et** *is a fool, the* MAN OF THE  
SPIRIT IS MAD (HOS. ix. 7).

*Take heed to YOUR SPIRIT, that ye deal not treacherously* (Mah ii. 16). *THE SPIRIT OF WHOREDOMS hath seduced them* (Hos. i17. 12). *THE SPIRIT OF WHOREDOMS is in the midst of them* (V. 4). *If THE SPIRIT OF JEALOUSY come upon him* (Num. V. 14). *A man who WANDERETH IN SPIRIT, and uttereth falsehood* (Mic. ii. 11). *A generation WHOSE SPIRIT WAS NOT STEADFAST WITH GOD* (Ps. lxxviii. 8). *Jehovah hath poured out pon you THE SPIRIT OF DEEP SLEEP* (Isa. xxix. 10). *Ye conceive chaff, ye bring forth stubble : as to YOUR SPIRIT, fire shall devour you* (Isa. xxxiii. 1). (6.)

*INFERNAL LIFE. I will cause THE UNCLEAN SPIRIT to pass out of the land* (Zech. xiii. 2). *When AN UNCLEAN SPIRIT goeth out of a man, he walketh through dry places; and afterwards taketh seven OTHER SPIRITS MORE WICKED than himself, and they enter in, and dwell there* (Matt. xii. 43-45) • *Babylon is become the hold OF EVERY FOUL SPIRIT* (Apoc. xviii. 2). (7.) *BESIDES THE INFERNAL SPIRITS THEMSELVES, BY WHOM MEN HAVE BEEN TROUBLED* (Matt. viii. 16; x. 1; xii. 43-45; Mark i. 23-27; ix. 17-29; Luke iv. 33, 36; Vi. 17, 18; vii. 21; viii. 2, 29; ix. 39, 42, 55; xi. 24-26; xiii. 11; Apoc. xiii. 15; xvi. 13, 14).

49. III. BY SPIRIT IS MEANT THE LIFE OF THE REGENERATE, WHICH IS CALLED SPIRITUAL LIFE. *Jesus said,*

*Unless a man be born of water and of THE SPIRIT, he cannot enter into the kingdom of God* (John iii. 5). *A new heart will I give you, and a NEW SPIRIT; and I will put MY SPIRIT within you, and cause you to walk in My statutes* (Ezek. xxxvi. 26, 27). *I will give them one heart, and put A NEW SPIRIT within you* (xi. 19). *Create in me a clean heart, O God, and renew A RIGHT SPIRIT within me. Restore to me the joy of thy salvation, and uphold me with A FREE SPIRIT* (Ps. ii. 10, 12). *Make to yourselves a new heart and A NEW SPIRIT : why will ye die, O house of Israel?* (Ezek. xviii. 31.) *Thou sendest forth Thy SPIRIT, they are created; and Thou renewest the face of*

*the earth (Ps. civ. 30). The hour cometh, and now is, when the true worshippers shall*

worship the Father in SPIRIT and in truth (John iV. 23). Jehovah God giveth breath to the people, and SPIRIT to those who walk in the earth (Isa. xlii. 5). Jehovah formeth THE SPIRIT OF MAN within him (Zech. xii. 1). With my soul have I desired Thee in the night; yea, WITH MY SPIRIT within me will I seek Thee early (Isa. xxvi. 9). In that day shall Jehovah be for A SPIRIT OF JUDGMENT to him that sitteth in judgment (xxviii. 6). MY SPIRIT hath rejoiced in God my Saviour (Luke i. 47). They have quieted MY SPIRIT in the north country (Zech. vi. 8). Into Thy hand I commend MY SPIRIT: Thou hast redeemed me (Ps. xxxi. 5). There was not one, and the rest who have THE SPIRIT\* (Mal. ii. 15). And after three days and a half THE SPIRIT OF LIFE, from God entered into the two witnesses slain by the beast (Apoc. xi. 1). He That formeth the mountains and createth THE SPIRIT is Jehovah (Amos iV. 13). O God, THE GOD OF THE SPIRITs of all flesh (Num. xbi. 22). Take thee Joshua, the son of Nun, a man in whom is THE SPIRIT (xxvii. 18). And I will pour upon the house of David, and upon the inhabitants of Jerusalem, THE SPIRIT OF GRACE (Zech. xii. 10). Until He pour THE SPIRIT pon us from on high (Isa. xxxii. 15). I will pour water upon him that is thirsty, and floods pon the dry ground: I WILL POUR MY SPIRIT pon thy seed (xliv. 3). I will pour out MY SPIRIT upon all Jlesb; also pon the servants and upon the handmaids, in those days, WILL I PoUR OUT MY SPIRIT (Joel ii. 28, 29). By pouring out the spirit is meant to regenerate; in like manlier, by giving a new heart and a new spirit.

BY SPIRIT IS MEANT SPIRITUAL LIFE FOR THOSE WHO ARE IN HUMILIATION. I dwell in the contrite and HUMBLE SPIRIT, to revive THE SPIRIT OF THE HUMBLE, and to revive the heart of the contrite (Isa. lvii. 15). The sacrifices of God are A

\* The translation is literal. The Latin here differs from what is found elsewhere. See A. C., n. 255 and 9818. A correct rendering of the Hebrew seems to be : *And did He not make one? and the residue of the spirit is His.*

BROKEN SPIRIT; *a broken and a contrite heart God doth not despise* (Ps. li. 17). *He will give the oil of joy for mourning, the garment of praise for THE SPIRIT of heaviness* (Isa. lxi. 3). *The Lord hath called thee as a woman forsaken, and GRIEVED IN SPIRIT* (1iv. 6). *Blessed are THE POOR IN SPIRIT; for theirs is the kingdom of the heavens* (Matt. v. 3).

50. IV. THAT BY SPIRIT, WHEN THE LORD IS SPOKEN OF, HIS DIVINE LIFE IS MEANT, THUS THE LORD HIMSELF, may be evident from these passages : *He Whom God hath sent speaketh the words of God; for God giveth not THE SPIRIT by measure unto Him. The Father loveth the Son, and hath given all things into His hand* (John iii. 34, 35). *There shall come forth a Rod out of the stem of Jesse; and THE SPIRIT OF JEHOVAH shall rest pon Him, THE SPIRIT OF WISDOM and intelligence, THE SPIRIT OF COUNSEL and might* (Isa. xi. 1, 2). *I have put MY SPIRIT pon Him; He shall bring forth judgment to the nations* (xlii. 1). *When the oppressor shall come in like a flood, THE SPIRIT OF JEHOVAH shall lift up a standard against him; and then shall He come to Zion a Redeemer* (lix. 19, 20). *THE SPIRIT OF THE LORD JEHOVIH is pon Me; Jehovah hath anointed Me to preach good tidings to the poor* (lxi. 1; Luke iv. 18). *Jesus perceived IN His SPIRIT that they thought thus within themselves* (Mark ii. 8). *Jesus rejoiced IN SPIRIT, and said* (Luke x. 21). *Jesus was troubled IN His SPIRIT* (John xiii. 21). *Jesus sighed deeply IN His SPIRIT* (Mark viii. 12).

SPIRIT STANDS FOR JEHOVAH HIMSELF, OR THE LORD. *God is SPIRIT* (John iv. 24). *Who hath directed THE SPIRIT OF JEHOVAH, or who hath been the man of His counsel?* (Isa. xl. 13.) *THE SPIRIT OF JEHOVAH led them by the hand of Moses* (lxxiii. 12, 14). *Whither shall I go FROM THY SPIRIT, or whither shall I flee*

*from Thy presence? (Ps. cxxxix. 7.) Not by might, but by MY SPIRIT, saith Jehovah (Zech. iv. 6). They vexed THE SPIRIT OF His HOLINESS; therefore He was turned to be their enemy ([Isa. lxiii. 10](#)). MY SPIRIT shall not always strive with man, because he is flesh (Gen. vi. 3).*

*I will not contend for ever, because THE SPIRIT would fail before Me (Isa. lvii. 16). Blasphemy against THE HOLY SPIRIT shall not be forgiven; but whosoever speaketh a word against the Son of Man, it shall be forgiven him (Matt. xii. 31, 32; Mark iii. 28-30; Luke xii. 10). Blasphemy against the Holy Spirit is blasphemy against the Lord's Divine; that against the Son of Man is something against the Word, by interpreting the sense of it wrongly; for the Son of Man is the Lord as to the Word, as was shown above.*

51. V. BY SPIRIT, WHEN THE LORD IS SPOKEN OF, IS MEANT IN PARTICULAR THE LIFE OF HIS WISDOM, WHICH IS THE DIVINE TRUTH. *I tell you THE TRUTH; it is expedient for you that I go away : for, if I go not away, THE COMFORTER will not come to you; but, if I go away, I will send Him to you (John xvi. 7). And when He, THE SPIRIT OF TRUTH, is come, He will guide you into all TRUTH : He shall not speak from Himself; but whosoever He shall hear, He shall speak (xvi. 13). He shall glorify Me; for He shall receive of MINE, and shall show unto you. All things that the Father hath are Mine : therefore said I, that He shall take of MINE and show unto you (xvi. 14, 15). I will pray the Father, that He may give you another COMFORTER, THE SPIRIT OF TRUTH, Whom the world cannot receive, because it seeth Him not, neither knoweth Him : but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans; I will come to you : ye shall see Me (xiv. 1619). When THE COMFORTER is come, Whom I will send unto you from the Father, THE SPIRIT OF TRUTH, He shall testify of Me (xv. . 26). Jesus cried, saying, If any one thirst let him come to Me, and drink : he that believeth in Me, as the Scripture hath said, Out of his belly shall flow rivers of living water. This spake He of THE SPIRIT which those who believe in Him should receive. THE HOLY SPIRIT was not yet, because Jesus was not yet glorified (Vii. 37-39). Jesus breathed on the disciples, and said,*

*Receive ye* THE HOLY

SPIRIT' (xx. 22). That the Lord, by the Comforter, the Spirit of Truth, and the Holy Spirit, meant Himself, is evident from these words of the Lord, *That the world as yet knew Him not*, for as yet they knew not *the Lord*; and, when He said that He would send Him, He added, I WILL NOT LEAVE YOU ORPHANS; I WILL COME TO YOU; AND YE SHALL SEE ME (John xiv. 16-19, 26, 28). And again : Lo, I AM WITH YOU ALL THE DAYS, UNTIL THE CONSUMMATION OF THE AGE (Matt. xxviii. 20). And when Thomas said, *We know not whither Thou goest*, Jesus said, I AM THE WAY AND THE TRUTH (John xiv. 5, 6). Because the Spirit of Truth, or the Holy Spirit, is the same with the Lord, Who is the Truth itself, it is therefore also said, THE HOLY SPIRIT WAS NOT YET, BECAUSE JESUS WAS NOT YET GLORIFIED (vii. 39); for after the glorification, or full union with the Father, which was effected by the passion of the cross, then the Lord was the Divine Wisdom and the Divine Truth itself, thus the Holy Spirit. That the Lord *breathed* on the disciples, and said, *Receive the Holy Spirit*, was because all the respiration of heaven is from the Lord; for angels as well as men have respiration, and pulsation of the heart. Their respiration is according to their reception of Divine wisdom from the Lord; and the pulse of the heart is according to their reception of Divine love from the Lord. That it is so, will be seen in its proper place.

That the Holy Spirit is the Divine Truth from the Lord is manifest further from these passages : *When they bring you to the synagogues, be not solicitous what ye shall say; for THE HOLY SPIRIT shall teach you in the same hour what ye ought to say* (Luke xii. 11, 12; xxi. 14; Mark xiii.

*Thus saith Jehovah, MY SPIRIT that is upon thee, and My words which I have put in thy mouth, shall not depart out of My mouth* (Isa. lix. 21). *There shall come forth a Rod out of the stem of Jesse; and He shall smite the earth with the rod of His mouth, and with THE SPIRIT [breath] OF His LIPS*

*shall He slay the wicked; and TRUTH shall be the girdle of His reins (xi. 1, 4, 5). With the mouth He hath commanded, and His SPIRIT it hath gathered them (xxxiv. 16). They who worship God must worship IN SPIRIT AND IN TRUTH (John iv. 24). It is THE SPIRIT that quickeneth; the flesh profiteth nothing: the words that I speak to you ARE SPIRIT AND ARE LIFE (Vi. 63). John said : I indeed baptize you with water unto repentance; but He that cometh after me shall baptize you with THE HOLY SPIRIT and WITH FIRE*

(Matt. iii. 11; Mark i. 8; Luke iii. 16). To baptize with the Holy Spirit and with Fire is to regenerate by the Divine truth, which is of faith; and by the Divine good, which is of love. *When Jesus was baptized, the heavens were opened; and He saw THE HOLY SPIRIT descending like a dove (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32, 33)• The dove is a representative of purification and regeneration by Divine truth.*

Since by the Holy Spirit, where the Lord is spoken of, His Divine Life is meant, thus Himself, and in particular the life of His Wisdom, which is called the Divine Truth, therefore by the Spirit of the Prophets, which is also called the Holy Spirit, is meant the Divine Truth from the Lord; as in the following passages : *THE SPIRIT saith unto the churches (Apoc. ii. 7, I 1, 29; iii. 1, 6, 13, 22). There were seven lamps of fire burning before the throne, which are THE SEVEN SPIRITS OF GOD (iv. 5). In the midst of the elders stood a Lamb, having seven eyes, which are THE SEVEN SPIRITS OF GOD sent forth into all the earth (v. 6). The lamps of fire and the eyes of the Lord signify Divine Truths; and seven signifies what is holy. Yea, saith THE SPIRIT, than they may rest from their labors (xiv. 13). THE SPIRIT and the Bride say, Come (xxii. 17). They made their*

*hearts as an adamant, that they might not bear the law, and the words*

*which* JEHOVAH [ZEBAO' TH] SENT IN HIS SPIRIT  
*by the hand*  
*of the Prophets* (Zech. yd. 12). THE SPIRIT *of Elijah came*  
*upon .Elisha* (2 Kings ii. 15). *John shall go before Him* IN

THE SPIRIT *and power of Elijah* (Luke i. 17). *Elisabeth was filled with THE HOLY SPIRIT, and she prophesied* (Luke i. 41). *Zacharias was filled with THE HOLY SPIRIT, and prophesied* (Luke i. 67). *David said, IN THE HOLY SPIRIT, The LORD said to my Lord, Sit Thou at My right hand* (Mark xii. 36). THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY (Apoc. xix. 10). Now, because by the Holy Spirit is specially meant the Lord as to the Divine Wisdom, and thence as to the Divine Truth, it is manifest whence it is that it is said of the Holy Spirit, that it *enlightens, teaches, and inspires*.

52. VI. JEHOVAH HIMSELF, THAT IS, THE LORD,  
SPAKE

THE WORD BY THE PROPHETS. It is read of the prophets that they were *in vision*, and that *Jehovah spake with them*. When they were *in vision*, they were not in their body, but in their spirit, in which state they saw such things as are in heaven; but when *Jehovah spoke with them*, they were then in their body, and heard Jehovah speaking. These two states of the prophets should be well distinguished. In the state of *vision*, the eyes of their spirit were open, and the eyes of their body shut; and they then also appeared to themselves to be carried from place to place, though the body remained in its own place. Ezekiel, Zechariah, and Daniel were sometimes in this state; and John also, when he wrote the Apocalypse: and it is then said that they were *in vision, or in the spirit*. For EZEKIEL says, *The Spirit lifted me up, and brought me IN VISION, BY THE SPIRIT OF GOD, into Chaldea, to those of the captivity*.

So THE VISION *that I saw went up over me* (xi. 1, 24). He

says, too, that *the Spirit took him up, and he heard behind him an earthquake*, and other things (iii. 12, 14); also that *the Spirit lifted him up between the earth and heaven, and brought him IN THE VISIONS OF GOD to Jerusalem, and he saw abominations* (viii. 3, 6). Wherefore, in like manner, in the vision of God, or in the spirit, he saw *the four animals*, which were *cherubs* (i. and x.); also *a new eart/*

*and a new temple, and an angel measuring it* (concerning which, see cbap. xl., xlviii.). That he was then *in the visions of God*, he says in chap. xl. 2; and that the *spirit then took him up*, xlviii. 5. The case was similar with ZECHARIAH, who was then accompanied by an angel, when *he saw the man riding among the myrtle-trees* (Zech. i. 8); when he saw *four horns*, and then *a man who had a measuring-line in his hand* (i. 18; ii. 1); when he saw *Joshua the high priest* (iii. 1, and following verses); when he saw *the candlestick and the two olive-trees* (iv. 2, 3); when he saw *a flying roll and an ephah* (v. 1, 6); and when he saw *four chariots coming out from between two mountains, and horses* (vi. 1). In the like state was DANIEL when he saw the *four beass ascend out of the sea* (Dan. vii. 3), and when he saw the *battle between the ram and the he-goat* (viii. 1, and following verses). That he saw these things *in visions* is said in chap. vii. 1, 2, 7, 13; viii. 2; x. 7, 8. That the *Angel Gabriel* was seen by him in a vision, and spoke with him, is said in ix. 21, 22. The case was similar with JOHN when he wrote the Apocalypse; who says that he was *in the spirit* on the Lord's day (Apoc. i. 10); that he was carried away *in the spirit* into the wilderness (xvii. 3); that he was carried *in the spirit* to a high mountain (xxi. 10); that he saw horses *in vision* (ix. 17); and elsewhere, that he saw the things which he described thus *in the spirit* or *in vision* (chap. i. 12; iv. x; v. I; vi. x; and in the several following chapters).

53. But, as regards the Word itself, it is not said by the prophets that they spake it from the Holy Spirit, but that they spake it from Jehovah, Jehovah Zebaoth [*or*, of Hosts], and the Lord Jehovih;\* for we read, THE WORD OF JEHOVAH CAME TO ME, JEHOVAH SPAKE TO ME; also, very often, THUS SAITH JEHOVAH, and THE SAYING OF JE-

\* The name *Lord Jehovih* is not used in the English Bible; but the translators have substituted for it the name Lord

GOD; and the *name Jehovah* they have usually rendered  
**LORD.**

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XHOVAH

: and because the Lord is Jehovah, as was shown above, therefore all the Word was spoken by Him. That no one may doubt that it is so, I will only cite those passages in JEREMIAH, where it is said, THE WORD OF JEHOVAH CAME TO ME, JEHOVAH SPAKE TO ME, THUS SAITH JEHOVAH, and THE SAYING OF JEHOVAH; which are the

following: i. 4, 7, 11-14, 19; ii. 1, 2, 4, 5, 9, 19, 22, 29, 31; Hl. 1, 6, 10, 12, 14, 16; 1v. I, 3, 9, 17, 27; V. 11, 14, 18, 22, 29; vi. 6, 9, 12, 15, 16, 21, 22; vii. 1, 3, 11, 13, 19-21; Viii. 1, 3, 12, 13; ix. 3, 6, 9, 12, 15, 17, 20, 23, 24; x. 1, 2, 18; xi. I, 6, 9, 11, 17, 21, 22; xii. 14, 17; xiii. 1, 6, 9, 11-15, 25; xiv. 1, 10, 14, 15; xv. 1-3, 6, I 1, 19, 20; xvi. 1, 3, 5, 9, 14, 16; xvii. 5, 19-21, 24; xviii. 1, 5, 6, 11, 13; xix. 1, 3, 6, 12, 15; xx. 4; xxi. 1, 4, 7, 8, 11, 12; xxii. 2, 5, 6, 11, 16, 18, 24, 29, 30; xxxii. 2, 5, 7, 12, 15, 24, 29, 31, 38; xxiv. 3, 5, 8; xxv. 1, 3, 7-9, 15, 27-29, 32; xxvi. 1, 2, 18; xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; xxviii. 2, 12, 14, 16; xxix. 4, 8, 9, 16, 19-21, 25, 30-32; xxx. 1-5, 8, 10-12, 17, 18; xxxi. 1, 2, 7, 10, 15-17, 23, 27, 28, 31-38; xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42; xxxiii. 1, 2, 4, 10-13, 17, 19, 20, 23, 25; xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; xxxv. I, 13, 17-19; xxxvi. 1, 6, 27, 29, 30; xxxvii. 6, 7, 9; xxxviii. 2, 3, 17; xxxix. 15-18; xl. r; xlii. 7, 9, 18, 19; xliii. 8, 10; xliv. 1, 2, 7, 11, 24-26, 30; xlv. 1, 2, 5; xlvi. 1, 23, 25, 28; xlvii. I; xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; xlix. 2, 5-7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37-39; 1. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; li. 25, 33, 36, 39, 52, 58. These in Jeremiah only. The like is said in all the rest of the prophets; and not that the Holy Spirit spake, nor that Jehovah spake to them by the Holy Spirit.

54. From these it is now manifest, that JEHOVAH,  
Who is THE LORD FROM ETERNITY, spake by the  
prophets; and that, where it is said THE HOLY SPIRIT,  
it is Himself : consequently, THAT GoD IS ONE,  
BOTH IN PERSON AND ES-SENCE; AND THAT  
HE IS THE LORD.

**XI.**

THE DOCTRINE OF THE ATHANASIAN CREED  
AGREES WITH THE TRUTH, PROVIDED THAT  
BY THE TRINITY OF PERSONS BE  
UNDERSTOOD THE TRINITY OF PERSON  
WHICH IS IN THE LORD.

55. THAT Christians have acknowledged three Divine persons, and thus as if were three Gods, was because there is a trine in the Lord; and one [constituent] is termed the Father, another the Son, and the third the Holy Spirit; and this trine has separate names [for its elements] in the Word, as also the soul and the body and what proceeds from them are named separately, which nevertheless are one. The Word in the sense of the letter is also such that it distinguishes things which are one, as if they were not one. Hence it is that Jehovah, Who is the Lord from eternity, it sometimes names Jehovah, sometimes Jehovah Zebaoth, sometimes God, sometimes Lord, and at the same time Creator, Saviour, Redeemer, and Former, yea, Shaddai : and His Human which He assumed in the world, it names Jesus, Christ, Messiah, Son of God, Son of Man; and, in the Word of the Old Testament, God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, Angel, David. Now, as the Word in the sense of the letter is such that it names several, which yet are one, therefore Christians (who in the beginning were simple, and

understood all things according to the words of the sense of the letter) distinguished the Divinity into three persons; and this was also permitted on account of their simplicity; but this, nevertheless, so as to believe also concerning THE SoN, that He was Infinite, Uncreated,

Almighty, God, and Lord, altogether equal to the Father; and to believe, moreover, that they are not two or three, but one in essence, majesty, and glory, thus in Divinity. Those who simply believe these things according to the doctrine, and do not confirm themselves in three Gods, but of the three make one, are after death informed by the Lord, through the angels, that He is that One and that Trine : and this is also accepted by all who come into heaven; for no one can be admitted into heaven who thinks of three Gods, howeVer he says one with his mouth. For the life of the whole heaven, and the wisdom of all the angels, is founded upon the acknowledgment and thence the confession of one God, and upon the faith that that one God is also Man, and that He is the Lord, who is at the same time God and Man. From this it is manifest, that it was of Divine permission that Christians in ihe beginning should receive the doctrine concerning three Divine persons, provided they also received at the same time that the Lord is God, Infinite, Almighty, and Jehovah : for, unless they had also received this, it would have been all over with the Church, since the Church is a Church from the Lord; and the eternal life of all is from the Lord, and not from any other. That the Church is a Church from the Lord may be evident from this alone, that the whole Word, from beginning to end, treats Of the Lord alone, as has been shown above; and that He is to be believed in; and that those who do not believe in Him have not eternal life, — yea, that *the anger of God abideth upon them* (John iii. 36). Now, as every one sees in himself, that, if God is One, HE IS ONE BOTH IN PERSON AND EssENCE, — for no one thinks otherwise, nor can think otherwise, when he thinks that God is One, — I will now present the entire doctrine which has its name from Athanasius, and afterwards demonstrate that all that is there said is true, provided that, instead of a trinity of *persons*, the trinity of *person* be understood.

56. THE DOCTRINE is this : " Whoever wishes to be saved, it is necessary for him to keep this catholic (*or* Christian) faith. Unless one keep that faith whole and entire, without doubt he will perish for ever. This catholic (*or* Christian) faith is, that we worship one God in trinity, and the Trinity in unity, neither confounding the persons nor separating the substance (*or* essence); since there is one person of the Father, another of the Son, and another of the Holy Spirit : but the divinity of the Father, of the Son, and of the Holy Spirit is one and the same, the glory equal, and the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. The Father is infinite, the Son is infinite, and the Holy Spirit is infinite. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal. And yet there are not three Eternals, but one Eternal; and there are not three Infinites, nor three Uncreated, but one Infinite, and one Uncreated. In like manner, as the Father is almighty, so is the Son almighty, and the Holy Spirit is almighty; and yet there are not three Almightyies, but one Almighty. As the Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet still there are not three Lords, but one Lord. For although, by the Christian verity, we are obliged to acknowledge each person by himself to be God and Lord, yet still, by the catholic religion, we are forbidden to say that there are three Gods or three Lords (*or*, yet still we cannot, according to the Christian faith, name three Gods or three Lords). The Father is made of none, neither created nor born; the Son is Of the Father alone, not made nor created, but born; the Holy Spirit is

from the Father and from the Son, neither made nor created nor born, but proceeding. Thus there is one Father, not three Fathers; one Son, not

three Sons; one Holy Spirit, not three Holy Spirits : and in this trinity there is no first and last, and there is no greatest and least, but all the three persons are together eternal, and are altogether equal; so that it is just as was said above, that the Unity in trinity and the Trinity in unity is to be worshipped (*or*, that three persons in one Godhead, or One God in three persons, is to be worshipped). Wherefore, whoever wishes to be saved must think thus concerning the Trinity.

" Moreover, it is also necessary to salvation that one should rightly believe the incarnation of our Lord Jesus Christ (*or*, that one should firmly believe that our Lord is very Man) : since the true faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man, — God of the substance (essence or nature) of the Father, born before the world; and Man of the substance (*or* nature) of the mother, born in the world; perfect God and perfect Man, consisting of a rational soul and a human body; equal to the Father as to the Divine, and inferior to (*or* less than) the Father as to the Human; Who, although He is God and Man, yet is not two, but one Christ; one, not by conversion of the Divine essence into a body, but by the assumption of the Human into God (*or*, He is one, yet not so that the Divine was transmuted into the Human, but the Divine took on the Human to itself); one altogether, not by confusion (*or* commixtion) of substance, but by unity of person (*or*, He is altogether one, yet not so that the two natures are mixed together; but He is one Person); since, as the rational soul and the body is one man, so God and Man is one Christ; Who suffered for our salvation, descended into hell, and rose again from death on the third day; and He ascended into heaven, and sits at the

right hand of the Father Almighty, whence He is to come to judge the living and the dead; at Whose coming, all men will rise again with their bodies. And those who have done good will enter into eternal life; and those who have done evil, into eternal fire."

57. That all of this doctrine, as to every word of it, is true, provided that for the trinity of persons the trinity of person be understood, may be seen from the same written out anew, where the latter trinity is substituted.

*The trinity of person* is this : That THE DIVINE OF THE LORD IS THE FATHER, THE DIVINE HUMAN THE SON, AND THE DIVINE PROCEEDING THE HOLY SPIRIT. When this trinity is understood, then a man can think of one God, and can also say one God. That otherwise he cannot but think of three Gods, who does not see ? And Athanasius also saw; and therefore in his doctrine these additional words are inserted :

*"Although, by the Christian verity, we are obliged to acknowledge each person by himself to be God and Lord, yet still we cannot, according to the catholic religion (or, according to the Christian faith), say or name three Gods or three Lords."* Which amounts to this : Although, according to the Christian verity, it is lawful to acknowledge or think of three Gods and Lords, yet still it is not lawful, according to the Christian faith, to say or to name other than one God and one Lord;— and this, though the acknowledgment and the thought are what conjoin man with the Lord and with heaven, but not speech alone. Besides, no one comprehends how the Divine, which is one, can be divided into three persons, of whom each one is God; for the Divine is not divisible : and to make three one by essence or substance, does not take away the idea of three Gods, but it only gives an idea of their being of one mind.

58. That all of that doctrine, as to every word of it, is true, provided that for the trinity of persons there be understood the trinity of person, may be evident from the same written out anew, as now follows : " Whoever wishes to be saved, it is necessary for him to keep the Christian faith. The Christian faith is, that we worship one God in trinity, and the Trinity in unity; not confounding the trine of the one Person, nor separating the essence. The trine of the one Person is what is called the Father, the Son, and

the Holy Spirit. The Divinity of the Father, of the Son, and of the Holy Spirit, is one and the same, the glory and majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated; the Father is infinite, the Son is infinite, and the Holy Spirit is infinite : and yet there are not three Infinities nor three Uncreated, but one Uncreated and one Infinite. Likewise, as the Father is almighty, so the Son is almighty, and the Holy Spirit is almighty; and yet there are not three Almighty, but one Almighty. As the Father is God, so the Son is God, and the Holy Spirit is God; and yet there are not three Gods, but one God. Although the Father is Lord, the Son is Lord, and the Holy Spirit is Lord, yet still there are not three Lords, but one Lord. Now, as according to the Christian verity we acknowledge a trine in one Person Who is God and Lord, so according to the Christian faith we can say one God and one Lord. The Father is made of none, neither created nor born; the Son is of the Father alone, not made nor created, but born; the Holy Spirit is from the Father and from the Son, neither made nor created nor born, but proceeding. Thus there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits : and in this trinity there is no greatest and least, but they are altogether equal. So that it is altogether as was said above, that the Unity in trinity, and the Trinity in unity, is to be worshipped."

59. This is in the Doctrine concerning the Trinity and the Unity of God; afterwards there follows what relates to the assumption of the Human by the Lord in the world, which is called the Incarnation. Everything in the doctrine concerning this subject also is true, provided

that the human from the mother (in which the Lord was when in the state of humiliation or exinanition, and in which He suffered temptations and the cross), and the Human from the

No. 60.1 CONCERNING THE LORD. 99

Father (in which He was in the state of glorification or union), be understood distinctly : for the Lord assumed a human in the world, conceived of Jehovah, Who is the Lord from eternity, and born of the Virgin Mary; thence He had a Divine and a Human, — the Divine from His Divine from eternity, and the human from the mother Mary in time; but this human He put off, and put on the Human Divine. This is the Human which is called the Divine Human, and which is meant in the Word by the Son of God. When, therefore, the things which come first in the doctrine concerning the Incarnation are understood as relating to the maternal human, in which He was when in the state of humiliation, and those which follow there are understood as relating to the Divine Human, which He was when in the state of glorification, then also all things therein coincide. *With the maternal human, in which He was in the state of humiliation, these things which stand first in the doctrine coincide: "That Jesus Christ was God and man, — God from the substance of the Father, and man from the substance of the mother, born in the world; perfect God and perfect man, consisting of a rational soul and a human body; equal to the Father as to the Divine, less than the Father as to the human." Also this : "That that human was not converted into the Divine, nor mixed together with it, but put off, and the Human Divine assumed in its stead." With the Human Divine, in which He was in the state of glorification, and is now to eternity, these things which follow in the doctrine coincide :* "Although our Lord Jesus Christ, the Son of God, is God and Man, still there are not two, but there is one Christ: yea, He is altogether one, for He is one Person; since, as the soul and body make one man, so God and Man is one Christ."

60. That God and Man in the Lord, according to the

doctrine, are not two, but one Person, and altogether one, as the soul and the body are one, is clearly manifest from many things which He said : as that the Father and **He**

are one; that all things of the Father are His, and all His the Father's; that He is in the Father, and the Father in Him; that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that he who believes in Him has eternal life : and, further, that both the Divine and the Human were taken up into heaven; and that, as to both, He sits at the right hand of God; that is, that He is Almighty : and many more things which were adduced above in great abundance from the Word, concerning His Divine Human, which all testify that GOD

IS ONE AS WELL IN PERSON AS ESSENCE, IN WHOM IS A TRINITY, AND THAT THAT GOD IS THE LORD.

61. The reason why these things concerning the Lord are now for the first time published, is because it is foretold in the Apocalypse, xxi. and xxii., that a new Church should be instituted by the Lord at the end of the former, in which this subject will be primary. It is this Church which is there meant by the New Jerusalem, into which none can enter but those who acknowledge the Lord alone as the God of heaven and earth. And this I can proclaim, that the universal heaven acknowledges the Lord alone, and that he who does not acknowledge Him is not admitted into heaven; for heaven is heaven from the Lord. This acknowledgment itself, from love and faith, causes those there to be in the Lord, and the Lord in them, as the Lord Himself teaches in John: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). And again : *Abide in Me, and I in you. I am the Vine, ye are the branches : he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a*

*man abide not in Me, he is cast out* (xv. . 4-6; xvii. 22, 23). That this was not seen from the Word before, is because, if it had been before seen, still it would not have been received; for the Last Judgment had not yet been accomplished; and, before that, the power of hell prevailed over the power of heaven; and man is in the

midst between heaven and hell: wherefore, if this had been seen before, the Devil, that is, hell, would have wrested it out of the hearts of men, and would, moreover, have profaned it. This state of the power of hell was altogether broken by the Last Judgment, which has now been accomplished. Since that Judgment, and thus at the present time, every man who wishes to be enlightened and to be wise, can be. On this subject, see the things that are written in the work concerning "Heaven and Hell" (n. 589- 596, and n. 597-603); also in the small treatise concerning the "Last Judgment" (n. 65-

72, and n. 73, 74).

XII.

A NEW CHURCH IS MEANT BY THE NEW  
JERUSALEM IN THE  
APOCALYPSE.

62. AFTER the state of the Christian Church as it would be at its end and as it now is, has been described IN THE APOCALYPSE, and after those of that Church who are signified by the false prophet, the dragon, the harlot, and the beasts, have been cast into hell, — thus after the Last Judgment was effected,— it is there said, *I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. Then I John saw THE HOLY CITY, NEW JERUSALEM, descending from God out of heaven. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them, their God. He that sat upon the throne said, Behold, I make all things new. And He said to me, Write; for these words are true and faithful* (Apoc. xxi. 1-3, 5). By the *new heaven* and by the *new earth* which he saw, after the former heaven and the former earth passed away, is not meant a new starry and atmospheric heaven which appears before human eyes, nor a new earth upon which men dwell; but a renovation of the church in the spiritual world is meant, and a renovation of the church in the natural world. Since a renovation of the church in both worlds, the spiritual as well as the natural, was made by the Lord when He was in the world, therefore the prediction of it in the prophets is similar, namely, that a new heaven and a new earth were then to exist (as Isa. lxi. 17, lxvi. 22, and else-

where); by which cannot therefore be meant a heaven visible before the eyes, and an earth habitable by man. By the spiritual world is meant the world where angels and spirits dwell, and by the natural world is meant the world where men dwell. That a renovation of the church in the spiritual world has lately been made, and that a renovation of the church in the natural world will be effected, is shown to some extent in the little work concerning "The Last Judgment," and will be more fully shown in a Continuation of that work.

63. By the *holy city, New Jerusalem*, is meant this New Church as to doctrine; on which account it was seen descending from God out of heaven : for the doctrine of genuine truth comes from no other source than from the Lord through heaven. Because the Church as to doctrine is meant by the city New Jerusalem, it is therefore said, *Prepared as a Bride adorned for her Husband* (ver. 2); and afterwards, *There came to me one of the seven angels, and spake with me, saying, Come hither, and I will show thee the Bride, the Lamb's Wife. And he carried me away in the spirit upon a high mountain, and showed me the great city, holy Jerusalem, descending out of heaven from God* (verses 9, 10, in the same chapter). That by a *bride* and *wife* is meant the Church, when the Lord is meant by the Bridegroom and Husband, is known. The Church is a Bride when she wishes to receive the Lord, and a Wife when she has received Him. That the Lord is there meant by *Husband*, is evident; for it is said, *The Bride, the LAMB'S Wife*.

64. That the Church as to doctrine is meant by *Jerusalem* in the Word, is because in Jerusalem, and nowhere else in the land of Canaan, was the Temple and the Altar; and there sacrifices were performed, thus Divine worship itself. Wherefore also three festivals were celebrated there every year, and every male of the whole land was commanded to go to them. It is from this that by *Jerusalem* is signified the Church as to worship, and thence also the Church as



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to doctrine; for worship is prescribed in doctrine, and is performed according to it : it has this signification also because the Lord was in Jerusalem, and taught in His temple, and afterwards glorified His Human there. Moreover, by a *city* in the Word in its spiritual sense is signified doctrine : hence by the *holy city* the doctrine of Divine truth from the Lord is signified.\* That the Church as to doctrine is meant by *Jerusalem*, is evident also from other passages in the Word, as from the following. In Isaiah : *For Lion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the justice thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then the nations shall see thy justice, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Jehovah shall delight in thee, and thy land shall be married. Behold, My Salvation cometh; behold, His reward is with Him. And they shall call them the holy people, the redeemed of Jehovah; and thou shalt be called ri city sought out, not forsaken (lxii. 11, 12).* The Coming of the Lord, and the new Church to be instituted by Him, are treated of in the whole of that chapter. It is this new Church which is meant by the Jerusalem which shall be called by a new name, which the mouth of Jehovah shall name, and which shall be a crown of glory in the hand of Jehovah and a royal diadem in the hand of God, in which Jehovah shall delight, and which shall be called a city sought out, not forsaken. By

\* That by a *city*, in the Word, is signified the doctrine of the church and of religion, may be seen in the " Arcana Ccelestia," n. 402, 2449, 2943, 3216, 4492, 4493; that by the *gate of a city* is signified the doctrine by which entrance is made into the church, n- 2943, 4477, 4478; that therefore the elders sat in the gate of the city, and judged, may be seen in the same numbers; that *to go out at the gate* is to recede from doctrine, n. 4492, 4493; that cities and

places are represented in heaven when the angels hold  
discourse concerning doctrinals, n- 3216-

these things cannot be meant the Jerusalem in which the Jews were when the Lord came into the world, for that was the reverse in everything; it should rather be called Sodom, as it is also called (Apoc. xi. 8). See Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48. Again, in Isaiah : *Behold, I create a new heaven and a new earth : the former shall not be remembered. Be ye glad and rejoice for ever in that which I create. Behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice over Jerusalem and over My people. Then shall the wolf and the lamb feed together : they shall not hurt nor destroy in all My holy mountain* (lxxv. . 1719, 25). In this chapter also the Lord's Coming is treated of, and the Church to be established by Him; which was not established with those who were in Jerusalem, but with those who were out of it : wherefore this Church is meant by the Jerusalem which shall be a rejoicing to the Lord, and whose people shall be to Him a joy; where the wolf and the lamb shall feed together, and where they shall not do hurt. Here too it is said, as in the Apocalypse, that the Lord would create a new heaven and a new earth, by which also similar things are meant; and it is further said, that He would create Jerusalem. And again, in Isaiah : *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city : for there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem. My people shall know My name in that day : for I am He that doth speak; behold, it is I. Jehovah hath comforted His people; He hath redeemed Jerusalem* (lii. 1, 2, 6, 9). This chapter also treats of the Coming of the Lord, and the Church to be established by Him : wherefore by *Jerusalem*, into which the uncircumcised and unclean shall no more enter, and which the Lord shall redeem, is meant the Church; and by *Jerusalem the holy city*, the Church as to doctrine from the Lord. In Zephaniah : *Shout, O daughter of*

*Zion; be glad with all thy heart, O daughter of Jerusa-*

*lem. The King of Israel is in the midst of thee. Thou shalt not fear evil any more : [Jehovah thy God] will rejoice over thee with joy. He will rest in thy love; He will exult over thee with shouting. I will make you a name and a praise among all the people of the earth (iii. 14-17, 20). Here, in*

like manner, the Lord and the Church from Him are spoken of; over which the King of Israel, Who is the Lord, will rejoice with joy, exult with shouting, and in whose love He will rest, and whom He will make a name and a praise among all the people of the earth. In Isaiah : *Thus saith Jehovah, thy Redeemer and thy Former, saying to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built (xliv. 24, 26). And in Daniel : Know and understand, from the going-forth of the word to restore and to build Jerusalem, even to Messiah the Prince, shall be seven weeks (ix. 25). That by Jerusalem here also the Church is meant, is evident, since this was restored and built by the Lord, but not Jerusalem the seat of the Jews. By Jerusalem is meant the Church from the Lord in the following passages also. In Zechariah : Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem : whence Jerusalem shall be called the city of truth; and the mountain of Jehovah Zebaoth, the mountain of holiness (viii. 3; see also 20-23). In Joel : Then shall ye know that I Jehovah am your God, dwelling in Zion, the mountain of holiness; and Jerusalem shall be holiness. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk; and Jerusalem shall remain to generation and generation (iii. 17-20). In Isaiah : In that day shall the Branch of Jehovah be for beauty and for glory; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written for life in Jerusalem (iv. 2, 3). In Micah : In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains; for doctrine shall go*

*out from Zion, and the Word of Jehovah from Jerusalem. To thee shall the former kingdom come, the kingdom of the daughter of Jerusalem* (iv. 1, 2, 8). In Jeremiah : *At that time they shall call Jerusalem the throne of Jehovah; and all nations shall be gathered, because of the name of Jehovah, to Jerusalem : neither shall they go any more after the confirmation of their evil heart* (iii. 17). In Isaiah : *Look upon Zion, the city of our stated festival. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down : the stakes of it shall not be removed forever, neither shall any of the cords of it be broken* (xxxiii. 20). Besides many other places; as in Isa. xxiv. 23; xxxvii. 32; lxvi. 10-14. In Zech. xii. 3, 6, 8—10; xiv. 8, 11, 12, 21. In Mal. iii. 1, 4. In DaVid, Ps. cxxii. 1-7; cxxxvii. 4-6. That by Jerusalem, in these places, is meant the Church, which was to be established, and which also was established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may be evident also from the passages in the Word where it is said of the latter that it was utterly ruined, and that it was to be destroyed; as Jer. V. 1; vi. 6, 7; vii. 17, 20; viii. 6, 7, and the verses following; ix. 10, 11, 13, and the verses following; xiii. 9, 10, ; xiv. 16; Lam. i. 8, 9, 15, 17; Ezek. iv.; v. 9 to the end; xii. 18, 19; xv. 6-8; xvi.; xxiii.; Matt. xxiii. 33, 37, 39; Luke xix. 41-44; xxi. 20-22; xxiii. 28-30; and in many other places.

65. It is said in the Apocalypse, A NEW HEAVEN AND A NEW EARTH; and afterwards, BEHOLD, I MAKE ALL THINGS

NEW : by which nothing else is meant, than that, in the church now to be established by the Lord, THERE WILL BE NEW DOCTRINE, which was not in the former church. The reason why it was not, is, that if it had been it would not have been received; for the Last Judgment was not yet accomplished, and before that the

power of hell prevailed over the power of heaven :  
wherefore, if the doctrine had been given before from  
the mouth of the Lord, it would not

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have remained with man; nor does it remain at this day, except with those who go to the Lord alone, and acknowledge Him as the God of heaven and earth (see above, n. 61). This same doctrine was indeed given before in the Word : but because the church not long after its first establishment, was turned into Babylonia, and with others afterwards into Philistia, therefore it could not be seen from the Word; for the church does not see the Word otherwise than from the principle of her religion and its doctrine.

The new things which are contained in this little work, are, in general, these : I. God is one in person and essence, and He is the Lord. II. The whole Sacred Scripture treats of Him alone. III. He came into the world that He might subjugate the hells, and glorify His Human; and He did both by the temptations admitted into Himself, and fully by the last of them, which was the passion of the cross; and by this means He became the Saviour and Redeemer; and by it He alone has merit and justice. IV. That He fulfilled all the things of the Law, means that He fulfilled all things of the Word. V. By the passion of the cross He did not take away sins, but He bore them as a Prophet; that is, He suffered the Church to be represented in Himself, showing how it had ill- treated the Word. VI. The imputation of merit is not anything, unless by it is meant the remission of sins after repentance.

These are in this little work. In subsequent works, which will treat concerning THE SACRED SCRIPTURE, concerning LIFE, concerning FAITH, also concerning the DIVINE LOVE and concerning the DIVINE WISDOM, other new things will be seen.

THE END.

