

The Doctrine of the New Jerusalem Concerning the Lord

by Emanuel Swedenborg

Doctrine of the Lord (Dick) n. 1

I

The Whole Sacred Scripture treats of the Lord; and the Lord is the Word

We read in John:

In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him; and without Him was not anything 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.

Further,

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. John 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. John iii 19;

and elsewhere in the same,

While ye have the light, believe in the light, that ye may be the children of light.... I am come a light into the world, that whosoever believeth on me should not abide in darkness. John xii 36, 46.

From these passages it is evident that the Lord is God from eternity, and that God Himself is the Lord who was born in the world. For it is said that the Word was with God, and that the Word was God; also that without Him nothing was made that was made; and again, that the Word became flesh.... and they beheld Him.

Why the Lord is called the Word, is but little understood in the Church. He is, however, called the Word because the Word signifies Divine Truth or Divine Wisdom; and the Lord is Divine Truth itself or Divine Wisdom itself. For this reason He is also called the Light, which likewise is said to have come into the world. Since Divine Wisdom and Divine Love make one, and in the Lord had been one from eternity, it is therefore also said, "In Him was life, and the life was the light of men": the life is Divine Love, and the light is Divine Wisdom. This oneness is what is meant by the statement that in the beginning the Word was with God, and that the Word was God. With God means in God, for wisdom is in love, and love in wisdom. So also in another place in John:

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. John xvii 5.

With thine own self means, in thyself. Therefore it is also said,

"and the Word was God"; and elsewhere, that the Lord is in the Father, and the Father in Him; and also that the Father and He are one.

Now, as the Word is the Divine Wisdom of the Divine Love, it follows that it is Jehovah Himself, and thus the Lord, by whom all things were made that are made; for all things were created from the Divine Love by means of the Divine Wisdom.

Doctrine of the Lord (Dick) n. 2

2. That the Word which is here specifically meant is the same as that which was manifested through Moses and the Prophets, and through the Evangelists, may clearly appear from this consideration, that this Word is Divine Truth itself, from which is derived all wisdom with angels, and all spiritual intelligence with men. For angels have in the heavens the very same Word that men have in the world; save only that in the world with men it is natural, whereas in the heavens it is spiritual. Moreover, since the Word is Divine Truth, it is also the Divine proceeding; and this is not only from the Lord, but it is also the Lord Himself. As this Word is the Lord Himself, therefore all things in general and in particular of

the Word are written concerning Him alone: from Isaiah even to Malachi there is not anything which is not about the Lord, or, in the opposite sense, against the Lord.

[2] That this is the case, has not hitherto been seen by anyone; but yet everyone may see it, provided he is made aware of it, thinks of it whilst he reads, and further knows that in the Word there is not only a natural sense but also a spiritual sense; and that in this spiritual sense, by the names of persons and of places is signified something of the Lord, and consequently something of heaven and of the Church from Him, or something of an opposite sense. Now, as all things in general and in particular of the Word concern the Lord, and as the Word, because it is Divine Truth, is the Lord, it clearly appears why it is said, "and the Word was made flesh, and dwelt among us, and we beheld His glory"; and also why it is said, "While ye have the light, believe in the light, that ye may be the children of light ... I am come a light into the world, that whosoever believeth on me should not abide in darkness." The light is the Divine Truth, and consequently the Word. Therefore everyone, even at the present day, who, whilst reading the Word, approaches the Lord alone, and prays to Him, is enlightened therein.

Doctrine of the Lord (Dick) n. 3

3. It will also be stated here, in a few words, what is treated of in general and in particular concerning the Lord in all the Prophets of the Old Testament, from Isaiah even to Malachi:

1 The Lord would come into the world in the fulness of time; that is, when He was no longer known by the Jews, and consequently when nothing of the Church remained; and unless He should then come into the world and reveal Himself, mankind would perish in eternal death; as He Himself says in John,

If ye believe not that I am, ye shall die in your sins. John viii 24.

2 The Lord would come into the world to accomplish a last judgment, and thereby subjugate the then dominant hells. This was effected by combats, that is, by temptations admitted into His Human from the mother, and by continual victories then; and unless the hells should be so subjugated, no man could possibly be saved.

3 The Lord would come into the world to glorify His Human, that is, to unite it to the Divine which was in Him from conception.

4 The Lord would come into the world to establish a new Church, which should acknowledge Him as Redeemer and Saviour and by love and faith towards Him be redeemed and saved.

5 He would then also arrange heaven in order, so that it might make one with the Church.

6 The passion of the cross would be the last combat or temptation, by which He would fully conquer the hells and fully glorify His Human.

That the Word treats of no other subjects will be seen in the small treatise which is to follow, concerning THE SACRED SCRIPTURE.

Doctrine of the Lord (Dick) n. 4

4. In confirmation of this, I will, in this first article, adduce only those passages from the Word where it mentions "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 (A.V. the house 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 everyone that is proud and lofty.

In that day a man shall cast away his idols of silver and gold. Isa. ii 2, 11, 12, 20.

In that day the Lord Jehovih will take away their ornament. Isa. iii 18.

In that day shall the branch of Jehovah be for comeliness and glory. Isa. iv 2.

He shall roar against him in that day, and look down upon the earth, and, behold, darkness and anxiety, and the light shall be darkened in ruins (A.V. they shall roar ... is darkened in the heavens). Isa. v 30.

And it shall come to pass in that day that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt.

In that day Jehovah shall shave in the passages of the river.

In that day [a man] shall nourish [a young cow and two sheep]. In that day every place shall be . . . for briers and thorns. Isa. vii 18, 20, 21, 23

What will ye do in the day of visitation ... which shall come? In that day ... Israel ... shall stay upon Jehovah, the Holy One of Israel, in truth. Isa. x 3, 20.

In that day there shall be a root of Jesse, which shall stand for an ensign of the peoples; [A.V. to it] shall the Gentiles seek, and His rest shall be glorious.

Especially, in that day the Lord will seek again the remnant of His people. Isa. xi 10, 11.

In that day thou shalt say, O Jehovah, I will praise thee.... In that day shall ye say, Praise Jehovah, call upon his name. Isa. xii 1, 4.

The day of Jehovah is at hand; it shall come as a devastation from Shaddai** (A.V. the Almighty).

Behold, the day of Jehovah cometh, cruel, a day of wrath, of burning and of anger.

I will shake heaven and the earth shall remove out of her place, in the day of His burning and anger.

Her time is near, and it shall come, and her days shall not be prolonged. Isa. xiii 6, 9, 13, 22.

In that day it shall come to pass that the glory of Jacob shall be made thin.

At 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 a forsaken bough. Isa. xvii 4, 7, 9.

The inhabitant of the isle shall say in that day, Behold, our expectation. [Isa. xx 6.]

In that day shall five cities in the land of Egypt speak 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 out of Egypt to Assyria, and Israel shall be ... in the midst of the land. Isa. xix 18, 19, 23, 24.

A day of tumult, and of treading down, and of perplexity by the Lord Jehovih Zebaoth. Isa. xxii 5.

In that day ... Jehovah shall punish the host of those on high, and the kings of the earth.

After many days shall they be visited. Then the moon shall be confounded and the sun ashamed. Isa. xxiv 21, 22, 23.

Jehovah shall say (A.V. it shall be said) in that day, Lo, this is our God; we have waited for Him that He may save us. Isa. xxv 9.

In that day this song shall be sung in the land of Judah: We have a strong city. Isa. xxvi 1.

In that day Jehovah shall visit with His sword. In that day give answer (A.V. sing ye) unto her, A vineyard of pure wine. Isa. xxvii 1, 2 (12, 13).

In that day shall Jehovah Zebaoth be for a crown of glory and a diadem. Isa. xxviii 5,

Then in that day shall the deaf hear the words of the Book, and the eyes of the blind see ... out of darkness. Isa. xxix 18.

There shall be ... streams of waters in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun ... in the day that Jehovah bindeth up the breach of His people. Isa. xxx 25, 26.

In that day shall they cast away every man (vir) his idols of silver and ... of gold. Isa. xxxi 7.

The day of Jehovah's vengeance, and the year of His recompenses. Isa. xxxiv 8.

These two things shall come to thee in one day, the loss of children, and widowhood. Isa. xlvii 9.

My people shall know my name; they shall know in that day that I am He that doth speak; behold, it is I. Isa. lii 6.

Jehovah hath anointed me ... to proclaim the year of the good pleasure (A.V. the acceptable year) of Jehovah, and the day of vengeance of our God; to comfort all that mourn. Isa. lxi 1, 2.

The day of vengeance is in mine heart, and the year of my redeemed is come. Isa. lxxiii 4.

In Jeremiah:

In those days ye (A.V. they) shall say no more, The ark of the covenant of Jehovah.

At that time they shall call Jerusalem the throne of Jehovah.

In those days the house of Judah shall go unto the house of Israel. Jer. iii 16-18.

At 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]. Jer. iv 9.

Behold, the days come when the land shall be desolate. Jer. vii 32, 34.

They shall fall among them that fall in the day of their visitation. Jer. viii 12.

Behold, the days come when I will punish all them that are circumcised in the foreskin (A.V. with the uncircumcised). Jer. ix 25.

In the time of their visitation, they shall perish. Jer. x 15.

There shall be no remnant of them; for I will bring evil upon them ... in the year of their visitation. Jer. xi 23.

Behold, the days come, in which it shall no more be said ... Jer. xvi 14.

I will regard them in the neck and not in their face (A.V. I will show them the back and not the face) in the day of their calamity. Jer. xviii 17.

Behold, the days come ... in which I will give this place over to devastation. Jer. xix 6, 8.

Behold, the days come . . . that I will raise unto David a righteous Branch, who shall reign a King.

In those (A.V. his) days Judah shall be saved, and Israel shall dwell safely.

Therefore, behold, the days come ... that they shall no more say ... I will bring evil upon them in the year of their visitation.

In the latter days ye shall understand intelligence (A.V. ye shall consider it perfectly). Jer. xxiii 5-7, 12, 20.

Behold, the days come that I will bring again [the captivity].

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 his yoke ... and will burst thy bonds. Jer. xxx 3, 7, 8.

There shall be a day that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God.

Behold, the days come ... that I will make a new covenant.

Behold, the days come . . . that the city shall be built to Jehovah. Jer. xxxi 6, 27, 31, 38.

Behold, the days come ... that I will establish the good word (A.V. that good thing).

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David.

In those days shall Judah be saved. Jer. xxxiii 14-16.

I will bring my words upon this city for evil ... in that day.

But I will deliver thee in that day. Jer. xxxix 16, 17.

This is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may avenge Him of His adversaries.

The day of their calamity was come upon them, and the time of their visitation. Jer. xlvi 10, 21.

Because of the day that cometh to spoil ... Jer. xlvii 4.

I will bring upon it... the year of their visitation.

I will bring again the captivity of Moab in the latter days. Jer. xlviii 44, 47.

I will bring calamity ... upon them (A.V. him) at the time of their visitation.

Her young men shall fall in her streets, and all the men (viri) of war shall be cut off in that day.

In the latter days I will bring again their captivity. Jer. xlix 8, 26, 39.

In those days, and in that time ... the children of Israel shall come, they and the children of Judah together ... and seek Jehovah their God.

In those days, and in that time ... the iniquity of Israel shall be sought for, and [there shall be] none.

Woe unto them! for their day is come, the time of their visitation. Jer. 14, 20, 27, 31.

They are vanity, the work of errors: in the time of their visitation they shall perish. Jer. li 18.

In Ezekiel:

An end is come, the end is come.... The morning is come unto thee ... the time is come, the day of trouble is near.

Behold the day, behold, it is come; the morning is gone forth; the rod hath blossomed, violence (A.V. pride) hath budded.

The day is come, the time draweth near: ... upon all the multitude thereof.

Their silver and their gold shall not deliver them in the day of the wrath of Jehovah. Ezek. vii 6, 7, 10, 12, 19.

They said (concerning the prophet), The vision that he seeth shall come to pass after many days, and he prophesieth of the times that are afar off. Ezek. xii 27.

They shall not stand in the battle in the day of the wrath of Jehovah. Ezek. xiii 5.

And thou, pierced (A.V. profane) wicked one, prince of Israel, whose day is come, in the time of the end of their iniquity ... Ezek. xxi 25, 29.

The city sheddeth blood in the midst of it, that her time may come ... and thou hast caused thy days to draw near, that thou mayest come unto thy years. Ezek. xxii 3, 4.

Shall it not be in the day when I take from them their strength . . .

That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

In that day shall thy mouth be opened to him that is escaped. Ezek. xxiv 25-17.

In that day will I cause the horn of the house of Israel to bud forth. Ezek. xxix 21.

Howl ye, Woe worth the day! For the day of Jehovah is near, the day of Jehovah is near, a cloudy day; it shall be the time of the nations.

In that day shall messengers go forth from me. Ezek. xxx 2, 3, 9.

In the day when thou shalt go down to hell (A.V. when he went down to the grave). Ezek. xxxi 15.

I will seek my flock ... in the day that it is in the midst of thy flock ... and will deliver them out of all places, whither they have been scattered, in the day of cloud and thick darkness. Ezek. xxxiv 11, 12.

In the day that I shall have cleansed you from all your iniquities. Ezek. xxxvi 33.

Prophecy and say [unto Gog] ... In that day when my people of Israel dwelleth safely, shalt thou not know it?

In the latter days I will bring thee against my land.

In that day, in the day when Gog shall come against the land ... in my zeal and in the fire of my wrath [have I spoken], Surely in that day there shall be a great shaking of the earth in the land of Israel. Ezek. xxxviii 14, 16, 18, 19.

Behold, it is come ... this is the day of which I have spoken.

It shall come to pass in 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 onward. Ezek. xxxix 8, 11, 22.

In Daniel:

God in the heavens hath revealed secrets ... what shall be in the latter days. Dan. ii 28.

The time came that the saints should possess the kingdom. Dan. vii 22.

Attend . . . for at the time of the end shall be the vision. He said, Behold, I will make thee know what shall be in the latter end of the anger: for at the time appointed the end shall be.

The vision of the evening and the morning . . . is truth: shut thou up the vision; for it shall be for many days. Dan. viii 17, 19, 26.

I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for days. Dan. x 14.

Some of them of understanding shall be proved (A.V. shall fall), to purge and to make them white, even to the time of the end: because it is yet for a time appointed. Dan. xi 35.

At that time shall Michael stand up, the great prince which 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. Dan. xii 1.

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.

From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Thou shalt rise into thy lot at the end of the days. Dan. xii 4, 9, 11, 13.

In Hosea:

[Yet a little while ... and] I will cause to cease the kingdom of the house of Israel.

At that day I will break the bow of Israel. Great shall be the day of Jezreel. Hosea i [4,] 5, 11.

At that day ... thou shalt call me, My husband.

In that day will I make a covenant for them.

In that day, I will hear. Hosea ii 16, 18, 21.

The Children of Israel shall return, and seek Jehovah their God, and David their king; ... in the latter days. Hosea iii 5.

(Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. Joel iii 1.)

Come, and let us return unto Jehovah.

After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Hosea vi 1, 2.

The days of visitation are come, the days of retribution are come. Hosea ix 7.

Joel:

Alas for the day! for the day of Jehovah is at hand, and as a destruction from Shaddai (A.V. the Almighty) shall it come. Joel i 15.

The day of Jehovah cometh, for it is nigh at hand; a day of darkness and of thick darkness, a day of cloud and of obscurity.

The day of Jehovah is great and very terrible; and who can abide it? Joel ii 1, 2, 11.

Upon the servants and upon the handmaids in those days will I pour out my spirit.

The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come. Joel ii 29, 31.

Behold, in those days and in that time ... I will gather all nations. The day of Jehovah is near.

It shall come to pass in that day, that the mountains shall drop down new wine. Joel iii 1, 2, 14, 18.

Obadiah:

In that day I will destroy the wise men out of Edom. Rejoice not 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. Obadiah 8, 12, 15.

In Amos:

He that is strong of heart ... shall flee away naked in that day. Amos ii 16.

In the day that I shall visit the transgressions of Israel upon him. Amos 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 in it? Amos v, 18, 20.

The songs of the temple shall howl 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 the young men faint for thirst. Amos 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 sweet wine (mustum). Amos ix 11, 13.

In Micah:

In that day ... shall one lament.... We are utterly spoiled. Micah ii 4.

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.

In that day ... will I assemble the halt. Micah iv 1, 6.

In that day ... I will cut off thy horses ... and thy chariots. Micah v 10.

The day of thy watchmen and thy visitation cometh.

The day is at hand for building the walls.

In that day he shall come even to thee. Micah vii 4, 11, 12.

In Habakkuk:

The vision is yet for an appointed time, and at the end it shall speak ... though it tarry, wait for it because it will surely come, it will not tarry. Hab. ii 3.

O Jehovah, do thy work in the midst of the years; in the midst of the years make it known ... God will come. Hab. iii 2.

In Zephaniah:

The day of Jehovah is at hand.

In the day of Jehovah's sacrifice, I will punish the princes and the king's children.

In that day ... there shall be the noise of a cry.

At that time I will search Jerusalem with candles. The great day of Jehovah is near.

That day is a day of wrath, a day of trouble and distress, a day of vastation and devastation, a day of darkness and thick darkness, a day of cloud and obscurity.

A day of the trumpet and shout of alarm.

In the day of Jehovah's wrath; the whole land shall be devoured ... and He shall make a speedy consummation with all them that dwell in the land. Zeph. i 7, 8, 10, 12, 14-16, 18.

Before the day of Jehovah's anger come upon you.

It may be ye shall be hid in the day of Jehovah's anger. Zeph. ii 2, 3.

Wait ye upon me ... until the day that I rise up to the prey; for it is my judgment.

In that day shalt thou not be ashamed for all thy doings.

In that day it shall be said to Jerusalem, Fear thou not.

At that time I will undo all that afflict thee.

At that time I will bring again; at that time I will gather you together: for I will make you a name and a praise. Zeph. 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 (vir) his neighbour under the vine and under the fig tree.*** Zech. iii 9, 10.

Then many nations shall be joined to Jehovah in that day. Zech. ii 11.

In those days ten men (viri) ... shall take hold of the skirt of him (vir) that is a Jew. Zech. viii 23.

And Jehovah their God shall save them in that day as the flock of His people. Zech. ix 16.

My covenant was broken in that day. Zech. xi 11.

In that day will I make Jerusalem a burdensome stone for all peoples.

In that day ... I will smite every horse with astonishment.

In that day will I make the governors of Judah like a furnace of fire 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 mourning shall increase in Jerusalem. Zech. xii 3, 4, 6, 8, 9, 11.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem. It shall come to pass in that day ... that I will cut off the names of the idols in the land.

In that day the prophets shall be ashamed. Zech. 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 which shall be known to Jehovah, not day nor night . . . at evening time it shall be light.

In that day living waters shall go out from Jerusalem. In that day shall there be one Jehovah, and His name one.

In that day there shall be a great tumult from Jehovah.

In that day shall there be upon the bells of the horses, Holiness unto Jehovah.

In that day there shall be no more the Canaanite in the house of Jehovah, Zech. xiv 1, 4, 6-[9], 13, 20, 21.

In Malachi:

Who may abide the day of His coming? and who shall stand when He appeareth?

That they may be mine . . . in that day when I make up my jewels (A.V. marg. treasure). Mal. iii 2, 17.

Behold, the day cometh that shall burn as an oven.

Behold, I send (A.V. will send) you Elijah the prophet, before the coming of the great and dreadful day of Jehovah. Mal. iv 1, 5.

In the Psalms:

In His days shall the righteous flourish, and abundance of peace ...

He shall have dominion from sea to sea, and from the river unto the ends of the earth. Ps. lxxii 7, 8

besides other places.

* Jehovah. Such reverence was attached to His name by the Jews that they refrained from using it except in special circumstances. For this reason the term LORD has been employed in versions of the Old Testament where the word for Jehovah appears in the original. Where JEHOVAH is printed herein in small capitals the A. V. has "the LORD". See T.C.R. 81.

** This Hebrew title for the Lord is always translated in the A. V. by "Almighty". An explanation on the use of this title may be seen in A.C. 1992.

*** Order as in Orig. Ed.

Doctrine of the Lord (Dick) n. 5

5. In these passages by day and time is meant the Coming of the Lord. By a day or time of darkness, of thick darkness, of obscurity, of no light, of devastation, of the end of iniquity, and of destruction, is meant the Coming of the Lord when He was no longer known, and consequently when there was nothing of the Church remaining. By a day cruel and terrible, a day of wrath, of anger, of tumult, of visitation, of sacrifice, of retribution, of distress, of battle and of clamour, is meant the Coming of the Lord to judgment. His Coming to establish a new Church, which will acknowledge Him as Redeemer and Saviour, is meant by the day in which Jehovah alone should be exalted; in which He should be One and His name One; in which the Branch of Jehovah should be for comeliness and glory; in which the righteous should flourish; in which He should keep alive, seek His sheep and make a new covenant; in which the mountains should drop new wine (mustum), and living waters go out from Jerusalem in which they should look unto the God of Israel besides many similar expressions.

Doctrine of the Lord (Dick) n. 6

6. To these passages may be added some others 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" (A.V. Immanuel). Isa. vii 14; 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, Hero (A.V. The mighty God), The everlasting Father, 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 with judgment and with justice, from henceforth even for ever. Isa. ix 6, 7.

There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might.

Righteousness shall be the girdle of His loins, and truth the girdle of His reins.

And in that day there shall be a root of Jesse, which shall stand as an ensign of the peoples; to it shall the Gentiles seek: and His rest shall be glorious. Isa. xi 1, 2, 5, 10.

Send ye the lamb to the ruler of the land from the rock to the wilderness, unto the mount of the daughter of Zion.

And in mercy is the throne established: and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness. Isa. xvi 1, 5.

It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation. Isa. xxv 9.

The voice of him that crieth 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 Jehovah will come with strong hand, and His arm shall rule for Him ... behold, His reward is with Him.

He shall feed His flock like a shepherd. Isa. xl 3, 5, 10, 11.

... mine elect, in whom my soul delighteth.

I Jehovah have called thee in righteousness ... and will give thee for a covenant to the people, for a light of the Gentiles;

To open the blind eyes, to bring out the prisoner from the prison, and them that sit in darkness out of the prison house.

I am Jehovah; that is my name: and my glory will I not give to another. Isa. xlii 1, 6-8.

Who hath believed our report? and to whom is the arm of Jehovah revealed?

He hath no form ... and when we shall see Him, there is no beauty.

Surely He hath borne our griefs, and carried our sorrows. Isa. liii 1, 2, 4, and to the end.

Who is this that cometh from Edom, with dyed garments from Bozra? ... travelling in the greatness of His strength? I that speak in righteousness mighty to save.

For the day of vengeance is in mine heart, and the year of my redeemed is come.

So He was their Saviour. Isa. lxiii 1, 4, 8.

Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, who shall reign a King and prosper, and shall execute judgment and justice in the earth ...

And this is His name whereby He shall be called, Jehovah our Righteousness. 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 unto the nations; and His dominion shall be from sea unto sea, and from the river even to the ends of the earth. Zech. ix, 9, 10.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee ...

Then many nations shall be joined to Jehovah in that day, and shall be my people. Zech. ii 10, 11.

But thou, Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, from the days of eternity.

And He shall stand and feed in the strength of Jehovah. Micah 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, even the messenger of the covenant, whom ye delight in: behold, he cometh ...

Who may abide the day of His Coming? Mal. iii 1, 2.

Behold, I send you Elijah the prophet before the Coming of the great and dreadful day of Jehovah. Mal. iv 5.

I saw...and behold, one like the Son of man came with the clouds of heaven.

And there was given Him dominion, and glory, and a kingdom, that all peoples, and nations, and languages should serve Him. His dominion is the dominion of an age (saeculi), which shall not pass away, and His kingdom that which shall not be destroyed.

And all dominions shall serve and obey Him. Dan. vii 13, 14, 27.

Seventy weeks are determined upon thy people, and upon thy holy city, to consummate the transgression, and to seal up the vision and prophecy, and to anoint the Holy of Holies.

Know, therefore, and perceive, that from the going forth of the word to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks. Dan. 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 First-born, 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 unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Jehovah shall send the sceptre of thy strength out of Zion: rule thou in the midst of thine enemies.

. . . Thou art a Priest for ever after the order of Melchizedek. Ps. cx 1, 2, 4; Matt. xxii 44; Luke xx 42.

I have anointed my King upon Zion, the hill of my holiness.

I will declare the decree: Jehovah hath said unto me, Thou art my Son; this day have I begotten thee.

... I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.

Kiss the Son, lest He be angry, and ye perish in the way. . . .

Blessed are all they that put their trust in Him. Ps. ii 6-8, 12.

Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest 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 unto Jehovah, and vowed unto the mighty One of Jacob; Surely I will not come into the tent of my house, nor go up upon the couch of my bed;

I will not give sleep to mine eyes ... until I find out a place for Jehovah, habitations for the mighty One of Jacob.

Lo, we heard of Him in Ephratah, we found Him in the fields of the wood.

We will go into His habitations; we will worship at His footstool . . .

Let thy priests be clothed with righteousness; and let thy saints shout for joy. Ps. cxxxii 1-9.

These passages, however, are but few compared with what might be adduced.

Doctrine of the Lord (Dick) n. 7

7. It will more fully appear from what follows, especially from what will be adduced in the little work on THE SACRED SCRIPTURE, that the whole Sacred Scripture was written concerning the Lord alone. From this circumstance, and from no other, the Word derives its holiness. This also is what is meant by these words in Revelation:

The testimony of Jesus is the spirit of prophecy. Rev. xix 10.

Doctrine of the Lord (Dick) n. 8

8. II.

BY THE LORD'S FULFILLING ALL THINGS OF THE LAW IS MEANT, THAT HE FULFILLED ALL THINGS OF THE WORD

It is believed by many at this day that when it is said of the Lord that He fulfilled the Law, the meaning is, that He fulfilled all the commandments of the Decalogue, and thus became Righteousness; and that He also justified men in the world through faith in this achievement. Nevertheless, this is not what is meant; but the meaning is that He fulfilled all the things that are written concerning Him in the Law and the Prophets, that is, in the whole Sacred Scripture; because this treats of Him alone, as was said in the previous chapter. The reason why many have entertained a different belief is, because they have not searched the Scripture and seen what is there meant by the Law. By the Law are there meant,

1. In a restricted sense, the Ten Commandments of the Decalogue;
2. In a wider sense, all things that were written by Moses in his five Books;
3. And in the widest sense, all things of the Word.

1. BY THE LAW, IN A RESTRICTED SENSE, ARE MEANT THE TEN COMMANDMENTS OF THE DECALOGUE. This is generally known.

Doctrine of the Lord (Dick) n. 9

9. 2. BY THE LAW, IN A WIDER SENSE, ARE MEANT ALL THINGS THAT WERE WRITTEN BY MOSES IN HIS FIVE BOOKS. This 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 though one rose from the dead. Luke xvi 29, 31.

In John:

Philip said to Nathanael, We have found Him of whom Moses in the Law, and the Prophets, did write. John 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. Matt. v 17, 18.

In the same:

All the Prophets and the Law prophesied until John. Matt. xi 13.

In Luke:

The Law and the Prophets were until John: since that time the kingdom of God is preached. Luke xvi 16.

In Matthew:

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. Matt. 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 neighbour as thyself.

On these two commandments hang the Law and the Prophets. Matt. xxii 37, 39, 40.

In these places, by Moses and the Prophets, as also by the Law and the Prophets, are meant all things that were written in the Books of Moses and in, those of the Prophets. That by the Law, specifically, are meant all things that were written through Moses, is still more evident from the following passages:

In Luke:

When the days of her purification according to the Law of Moses were accomplished, 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 what is said in the Law of the Lord, A pair of turtle doves and 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 according to the Law of the Lord ... Luke ii 22-24, 27, 39.

In John:

Moses in the Law commanded that such should be stoned. John viii 5.

In the same:

The Law was given through Moses. John i 17.

Hence it is evident that sometimes the Law is named, and sometimes Moses, 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 14; vii 19, 51; viii 17; xix 7.

Many things that were commanded are also called by Moses the Law, as in relation

to burnt-offerings, Lev. vi 9; vii 37;

to sacrifices, Lev. vi 25; vii 1-11;

to meat offering, Lev. vi 14;

to leprosy, Lev. xiv 2;

to jealousy, Num. v 29, 30;

to Naziritship, Num. vi 13, 21.

Moses himself called his Books, the, Law:

Moses wrote this Law, and delivered it unto the priests, the sons of Levi, who bare the ark of the covenant of Jehovah.

And he said to them, Take the Book of this Law, and put it by the side of the ark of the covenant of Jehovah. Deut. xxxi 9, 11, 26.

It was put by the side, because within the ark were the tables of stone, which, in a strict sense, are the Law. 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.

When the king had heard the words of the Book of the Law, he rent his clothes. 2 Kings xxii 8, 11; xxiii 24.

Doctrine of the Lord (Dick) n. 10

10. 3. BY THE LAW, IN THE WIDEST SENSE, ARE MEANT ALL THINGS OF THE WORD. This may appear from the following passages:

Jesus said, Is it not written in your Law, I said, Ye are gods? John x 34.

This is written in Psalm lxxxii 6.

The multitude answered Him, We have heard out of the Law that Christ abideth for ever. John xii 34.

This is written in Psalm lxxxix 29; cx 4; Dan. vii 14.

That the Word might be fulfilled that is written in their Law, They hated me without a cause. John xv 25.

This is written in Psalm xxxv 19.

The Pharisees said, Have any of the rulers . . . believed on Him?

But this people who knoweth not the Law. John vii 48, 49.

It is easier for heaven and earth to pass, than one tittle of the

Law to fail. Luke xvi 17.

By the Law, in these passages, is meant the whole Sacred Scripture.

Doctrine of the Lord (Dick) n. 11

11. By the Lord's fulfilling all things of the Law is meant 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 the following passages:

Jesus went into the Synagogue . . . and stood up to read.

And there was delivered unto Him the Book of the Prophet Esaias; and He opened the Book, and found the place where it was written,

The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and sight to the blind ... To preach the acceptable year of the Lord.

Then He closed the Book ... and said,

This day is this Scripture 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 against 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 saying might be fulfilled which He spake, Of those whom thou gavest me have I lost none. John xviii 9.

Jesus said to Peter, Put up again thy sword into his place...

How then shall the Scriptures be fulfilled, that thus it must be?

All this was done that the Scriptures of the Prophets might be fulfilled. Matt. xxvi 52, 54, 56

The Son of Man 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 might be fulfilled, A bone of Him shall ye not break.

And again, another Scripture saith, They shall look on Him whom they pierced. John xix 36, 37.

There are other places besides, where passages from the Prophets are adduced, and where it is not said at the same time that the Law, or the Scriptures, was fulfilled. Before He departed the Lord also taught His disciples that the whole of the Word was written concerning Him, and that He came into the world to fulfil it. This is evident from these words:

Addressing the disciples Jesus said, O fools, and slow of heart to believe all things that the Prophets have spoken!

Ought not Christ to have suffered these things, and to enter into His glory?

And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. Luke xxiv 25-27.

Further, Jesus said to the 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.

The Lord whilst in the world fulfilled all things of the Word, even to its most particular things. This is evident from 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 passages 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, but that He fulfilled all things of the Word.

Doctrine of the Lord (Dick) n. 12

12. III

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

It is known in the Church that the 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 by these glorified His Human; and that the passion of the cross was the last combat or temptation by which He effected this conquest and glorification. These combats are much treated of in the Prophets and in the Psalms, but not so much in the Evangelists. In these the temptations which He endured from childhood are described in summary form by His temptations in the wilderness; and afterwards are described His temptations by the devil, and the final temptations by His sufferings in Gethsemane and on the cross. His temptations in the wilderness, and afterwards His temptations by the devil, are related in Matthew iv 1 to 11; in Mark i 12, 13; and in Luke iv 1 to 13. But by these are meant all His temptations even to the last. He did not reveal more concerning them to His disciples; for it is said in Isaiah:

He was oppressed . . . 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 openeth not His mouth. Isa. liii 7.

His temptations in Gethsemane are related in Matthew xxvi 36 to 44; in Mark xiv 32 to 42; and in Luke xxii 39 to 46;

And those on the cross, in Matthew xxvii 33 to 56; in Mark xv 22 to 38; in Luke xxiii 33 to 49; and in John xix 17 to 37.

Temptations are nothing else than combats against the hells. Concerning the Lord's temptations or combats, see the little work on THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, published in London Nos. 201 and 302; and concerning temptations in general, Nos. 187 to 200 of the same work.

Doctrine of the Lord (Dick) n. 13

13. That by the passion of the cross the Lord fully conquered the hells, he Himself teaches in John:

Now is the judgment of this world: now shall the prince of this world be cast out. John xii 31.

This the Lord said when the passion of the cross was about to take place.

In the same:

The prince of this world is judged. John xvi 11.

Again:

Be of good cheer; I have overcome the world. John xvi 33.

And in Luke:

Jesus said, I beheld Satan as lightning fall from heaven. Luke x 18

In these passages 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 was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him.

If God be gloried in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. John xiii 31 32.

In the same:

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. John xvii 1, 5.

Again:

Now is my soul troubled.

And He said, Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. John xii 27, 28.

In Luke:

Ought not Christ to have suffered this, and to enter into His glory? Luke xxiv 26.

These things are said concerning His passion. Glorification is the uniting of the Divine and the Human; therefore it is said, "God shall glorify Him in Himself."

Doctrine of the Lord (Dick) n. 14

14. It is foretold in many passages in the Prophets that the Lord came into the world to reduce to order all things in the heavens and thence on earth; and that this was effected by combats against the hells, which were then infesting every man on his entrance into, and departure out of, the world; and further that He thereby became righteousness and saved mankind, who otherwise could not have been saved. A few only of these passages shall be here adduced:

[2] In Isaiah:

Who is this that cometh from Edom, with dyed garments from Bozra? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

I have trodden the wine-press alone; and of the people there was no man (vir) with me: for I have trodden them in mine anger, and have trampled them in my fury: so their victory was sprinkled upon my garments.

For the day of vengeance is in mine heart, and the year of my redeemed is come ... mine own arm brought salvation unto me ... I brought down their victory to the earth.

He said, Surely they are my people, children [that will not lie]: so He was their Saviour.

In His love and in His pity He redeemed them. Isa. lxiii 1-9.

These words are written concerning the Lord's combats 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, and the victory over them, is described by His treading them in His anger, and trampling them in His fury. That He fought alone and from His own power is described by these words: Of the people there was no man with me . . . mine own arm brought salvation unto me ... I brought down their victory to the earth. That He thereby saved and redeemed mankind, is described by these words: So He was 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 mine heart, and the year of my redeemed is come.

[3] Again in Isaiah:

He saw that there was no man, and wondered that there was no intercessor: therefore His own arm brought salvation unto Him; and His righteousness, it sustained Him.

For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance, and was clad with zeal as a cloak. . . . Then He came to Zion, the Redeemer. Isa. lix 16, 17, 20.

These words are also written concerning the Lord's combats against the hells when He was in the world. That He fought against them alone from His own power, is meant by, "He saw that there was no man: therefore His own arm brought salvation to Him." That thereby He became righteousness is described by, "His righteousness, it sustained Him: for He put on righteousness as a breastplate"; and that He thus redeemed mankind, by, "Then He came to Zion, the Redeemer."

[4] In Jeremiah:

They are dismayed ... their mighty ones are beaten down, and are fled apace, and look not back ...

For this is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate. Jer. xlvii 5, 10.

The Lord's combat with the hells and His victory over them are described by these words: They are dismayed ... their mighty ones are beaten down and are fled apace, and have not looked back. Their mighty ones and the adversaries denote the hells, because all there entertain hatred against the Lord. His Coming into the world for this purpose is meant by these words: This is the day of the Lord Jehovih Zebaoth, a day of vengeance, that He may avenge Him of His adversaries.

[5] Again in Jeremiah:

Her young men shall fall in her streets, and all the men (viri) of war shall be cut off in that day. Jer. xlix 26.

In Joel:

Jehovah hath uttered His voice before His army... for the day of Jehovah is great and very terrible who then shall abide it? Joel ii 11.

In Zephaniah:

In the day of the sacrifice of Jehovah, I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

That day is a day ... of distress ... a day of the trumpet and shout of alarm. Zeph. i 8, 15, 16.

In Zechariah:

Then shall Jehovah go forth, and fight against the nations, as when He fought in the day of battle.

And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem.

Then shall ye flee to the valley of my mountains ... In that day there shall not be light and brightness.

And Jehovah shall be King over all the earth; in that day shall there be one Jehovah, and His name One. Zech. xiv 3-6, 9.

In these places also the Lord's combats are treated of: by that day, is meant His Coming. The Mount of Olives, which was before Jerusalem, was the place where the Lord was wont to tarry. See Mark xiii 3; xiv 26; Luke xxi 37; xxii 39; John viii 1; and elsewhere.

[6] In the Psalms:

The cords of death compassed me.... The cords of hell compassed me about; the snares of death prevented me.

Therefore He sent out His arrows . . . and many lightnings, and discomfited them.

I will pursue mine enemies, and overtake them neither will I turn again till I have consumed them, and wounded them so that they are not able to rise. Thou wilt gird me with strength unto the battle and wilt put mine enemies to flight.

I will beat them small as the dust before the wind

I will reduce them as the mire of the streets. Ps. xviii 4, 5, 14, 37-40, 42.

The cords and the snares of death that compassed and prevented, signify temptations which, because these are from hell, are also called the cords of hell. These and the rest of the things in the whole of this Psalm treat of the Lord's combats and victories. Therefore it is also said,

Thou wilt set me as the head of the nations: a people whom I have not known shall serve me. Ps. xviii 43.

[7] Again in the Psalms:

Gird thy sword upon thy thigh, O Mighty One...

Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

Thy throne is for ever and ever. . . . Thou lovest righteousness . . . therefore God hath anointed thee. Ps. xlv 3, 5-7.

These words also treat of the combat with the hells and their subjugation. For the whole Psalm treats of the Lord, that is, of His combats, of His glorification and the salvation of the faithful by Him.

Again in the Psalms:

A fire shall go before Him and burn up His enemies round about.

The earth shall see and tremble. The hills shall melt like wax at the presence of the Lord of the whole earth.

The heavens shall declare His righteousness, and all peoples shall see His glory. Ps. xcvi 3-6.

This Psalm likewise treats of the, Lord, and of the same subjects as the preceding.

[8] Again in the Psalms:

Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Rule thou in the midst of thine enemies.

The Lord at thy right hand smote the kings in the day of His anger ...

He filled the places with dead bodies, and wounded the head over much land. Ps. cx 1, 2, 5, 6.

That these things are said of the Lord is evident from His own words in Matthew xxii 44; in Mark xii 36; and in 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, by smiting them in the day of His anger and by filling the places with dead bodies, is meant destroying their power; and by wounding the head over much land is meant destroying every one.

[9] Since the Lord conquered the hells alone, without the aid of any angel, He is therefore called Hero and Man of War (vir), Isa. xlii 13; the King of glory, Jehovah the Mighty, the Hero of War, Psalm xxiv 8, 10; the Mighty One of Jacob, Psalm cxxxii 2; and in many places, Jehovah Zebaoth, that is, Jehovah of Hosts.

His Coming is also called the terrible day of Jehovah, a cruel day, a day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of the trumpet, of the shout of alarm and of tumult; as may be seen from the passages adduced above in No. 4. [10] Because a last judgment was accomplished by the Lord whilst He was in the world, by combats with the hells and by their subjugation, therefore the judgment which He was to accomplish is spoken of in many places; as in the Psalms:

Jehovah cometh to judge the earth: He shall judge the world in righteousness and the peoples in truth. Ps. xcvi 13.

[11] So likewise in many other places. These quotations are from the prophetic parts of the Word. However, in the historical parts of the Word similar things are represented by the wars of the Children of Israel with various nations; for all that is written in the Word, both in its prophetic and in its historical parts, is written concerning the Lord, and consequently the Word is Divine. Many arcana* of the Lord's glorification are contained in the rituals of the Israelitish Church, as in its burnt-offerings and sacrifices; also in its sabbaths and feasts, and in the priesthood of Aaron and the Levites; and likewise in the other subjects recorded in the Books of Moses, called laws, judgments and statutes. This is also understood by the Lord's words to the disciples,

That it behoved Him to fulfil all things which were written concerning Him in the Law of Moses. Luke xxiv 44;

and by His saying to the Jews,

That Moses wrote of Him. John v 46.

[12] From all this, then, it is evident that the Lord came into the world to subjugate the hells, and to glorify His Human; and that the passion of the cross was the final combat by which He fully conquered the hells, and fully glorified His Human. However, more on this subject may be seen in the treatise which is to follow this, CONCERNING THE SACRED SCRIPTURE. In it will be collected together all the passages in the Prophetical Word which treat of the Lord's combats with the hells and His victories over them, or, what is the same thing, which treat of the Last Judgment accomplished by Him when He was in the world; as well as the passages concerning His passion and the glorification of His Human. These are so numerous that, were they all quoted, they would fill many pages.

* Arcanum (plur. arcana) what is shut up, enclosed, from arceo to shut up, and arca, an ark, chest, or box. Usual connotation, hidden things.

Doctrine of the Lord (Dick) n. 15

15. IV

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

There are some within the Church who believe that, by the passion of the cross, the Lord took away sins and made satisfaction to the Father, and thus redeemed mankind. 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 beliefs they confirm in 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 Lord's words in Isaiah:

He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His wound (A.V. stripes) we are healed.

Jehovah hath laid on Him the iniquity 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 living: for the transgression of my people was He stricken.

And He made His grave with the wicked, and with the rich in His death. He shall see of the travail of His soul, and shall be satisfied.

By His knowledge ... shall He justify many; for He shall bear their iniquities.

He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors. Isa. liii 4 to end.

Both these passages relate to the temptations and passion of the Lord; and by His taking away sins and griefs, and by the iniquities of us all being laid upon Him, the same is meant as by bearing sorrows and iniquities.

[2] First, therefore, it shall be stated what is meant by bearing iniquities, and afterwards, what is meant by taking them away. By bearing iniquities nothing else is meant than enduring grievous temptations; also suffering 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 was at that time with the Jews, was utterly devastated; and it was devastated in consequence of their having perverted all things of the Word to such an extent that there was no truth left; and for this reason they did not acknowledge the Lord. This is meant and signified by all the circumstances of the Lord's passion. The prophets were also treated in a similar manner, because they represented the Lord as to the Word, and thence as to the Church: and the Lord was Himself the Prophet.

[3] That the Lord was Himself the Prophet may appear from these passages:

Jesus said, A prophet is not without honour, save in his own country, and in his own house. Matt. xiii 57; Mark vi 4; Luke iv 24.

Jesus said, It cannot be that a prophet perish out of Jerusalem. Luke xiii 33.

They said of Jesus, This is He, the prophet of Nazareth. Mark xxi 11; John vii 40.

And there came a fear on all; and they glorified God, saying, that a great prophet was risen up among them. Luke vii 16.

That a prophet should be raised out of the midst of their brethren, whose words they should obey. Deut. xviii 15-19.

It is evident from what follows that the like was done with the prophets.

The prophet Isaiah was commanded to represent the state of the Church,

By loosing the sackcloth from off his loins, by putting off the shoe from his foot, and by going naked and barefoot three years, for a sign and a wonder. Isa. xx 2, 3.

[4] The prophet Jeremiah was commanded to represent the state of the Church,

By buying for himself a girdle, and putting it upon his loins; and he was commanded not to draw it through the water, but to hide it in the hole of a rock near the Euphrates. And after some days he found it rotten. Jer. xiii 1-7.

The same prophet also represented the state of the Church,

By not taking to himself a wife in that place, nor entering the house of mourning, nor going to make lamentation, nor entering the house of feasting. Jer. xvi 2, 5, 8.

[5] The prophet Ezekiel was commanded to represent the state of the Church,

By drawing a barber's razor upon his head, and upon his beard; and afterwards, by dividing the shorn hair, and burning a third part in the centre of the city, smiting a third part with a sword, and scattering a third part in the wind; and by binding a few of the hairs in his skirts and then casting them into the midst of the fire and burning them. Ezek. v 1-5.

The same prophet was commanded to represent the state of the Church,

By preparing stuff for removal, and removing into another place in the sight of the Children of Israel; by bringing out the stuff by day, and going forth in the evening through a hole dug in the wall, covering his face that he might not see the ground. That thus he should be a sign to the house of Israel, and should say, Lo, I am your sign; as I have done, so shall it be done unto you. Ezek. xii 3-7, 11.

[6] The prophet Hosea was commanded to represent the state of the Church,

By taking to himself a harlot for a wife. Having done so she bare him three children, one of whom was named Jezreel; the second, She that hath not

obtained mercy; and the third, Not my people. Hosea i 2-9.

Again he was commanded

To go and love a woman beloved by her friend, yet a harlot; whom he bought for himself for fifteen pieces of silver. Hosea iii 1, 2.

[7] The prophet Ezekiel was commanded to represent the state of the Church,

By taking a tile and carving upon it the city Jerusalem: then by laying siege to it and casting a trench and a mound against it; by putting an iron pan between himself and the city, and lying upon his left side three hundred and ninety days, and afterwards on his right side [forty days].

Then by taking wheat, barley, lentils, millet and fitches, and making bread for himself of them, which he should then eat by measure; and also by making for himself a cake of barley with human ordure. Because, however, he prayed that it might not be so, he was commanded to make it with cow's dung. Ezek. iv 1-15.

Moreover, the prophets afforded other representations, as Zedekiah,

By the horns of iron which he made for himself. 1 Kings xxii 11;

And another prophet,

By being smitten and wounded, and by putting ashes on his eyes. 1 Kings xx 35, 38.

[8] In general, the prophets represented the Word in the ultimate sense, which is the sense of the Letter, by [wearing] a garment of hair. Zech. xiii 4.

Therefore Elijah

Was clothed with such a garment, and was girt about his loins with a leathern girdle. 2 Kings i 8.

Likewise John the Baptist,

who had his raiment of camel's hair, and a leathern girdle about his loins, and who ate locusts and wild honey. Matt. iii 4.

From these things it is evident that the prophets represented the state of the Church, and the Word; as he who represents the one, represents the other

also, for the Church is from the Word, and is according to its reception of the Word in life and faith. Therefore also by the prophets, wherever they are mentioned in both Testaments, is signified the doctrine of the Church derived from the Word. By the Lord, however, as the greatest Prophet, is signified the Church itself, and the Word itself.

Doctrine of the Lord (Dick) n. 16

16. The state of the Church from the Word, as represented in the Prophets, is what is meant by their bearing the iniquities and sins of the people. This is evident from what is said of the prophet Isaiah,

That he went naked and barefoot three years, for a sign and a wonder.
Isa. xx 3;

and of the prophet Ezekiel,

That he brought out the stuff for removing ... and covered his face that he might not see the ground. That thus he was a sign to the house of Israel, and

also said, I am your sign. Ezek. xii 3-11.

[2] That this was bearing their iniquities, manifestly appears in Ezekiel, when he was commanded 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 we read thus:

Lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the 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 the days, three hundred and ninety days: that thou mayest bear the iniquity of the house of Israel.

And when thou hast accomplished them, thou shalt lie again upon thy right side, that thou mayest bear the iniquity of the house of Judah forty days. Ezek. iv 4-6.

[3] It is evident from what follows in the same chapter that the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not take them away and so expiate them, but only represented and demonstrated them:

Jehovah said, Even 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 lack bread and water, and be desolate, a man (vir) and his brother, and waste away for their iniquity. Ezek. iv 13, 16, 17.

[4] So when the same prophet showed himself, and said,

Lo, I am your sign, it is also added, As I have done, so shall it be done unto them. Ezek. xii 6, 11.

The meaning is similar where it is said of the Lord,

He hath borne our griefs and carried our sorrows.

. . . Jehovah hath laid on Him the iniquities of us all....

By His knowledge He hath justified many, because He hath borne their iniquities. Isa. liii [4, 6, 11].

[5] Here the passion of the Lord is treated of throughout the whole chapter.

That the Lord Himself, as the Greatest Prophet, represented the state of the Church as to the Word, appears from the particulars of His passion, as: He was betrayed by Judas: He was taken and condemned by the chief priests and elders: they buffeted Him and smote Him on the head with a reed: they put a crown of thorns (upon His head): they divided His garments and cast lots for His vesture: they crucified Him: they gave Him vinegar to drink and pierced His side: He was buried and rose again on the third day.

[6] 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 taken and condemned by the chief priests and elders signified that He was taken and condemned by the whole of that Church. Their scourging Him, spitting in His face, buffeting Him and smiting Him on the head with a reed, signified that they did the like to the Word, with respect to its Divine truths, which all treat of the Lord. Their putting a crown of thorns (on His head), signified that they had falsified and adulterated those truths. Their dividing His garments and casting lots for His vesture, signified that they had dispersed all the truths of the Word, but not its spiritual sense: for the vesture of the Lord signified this sense of the Word. Their crucifying Him signified that they had destroyed and profaned the whole Word. Their offering Him vinegar to drink signified that all was utterly falsified and false and therefore He did not drink it,

and then said It is finished. Their piercing His side signified that they had completely extinguished all the truth of the Word and all its good. His being buried signified the rejection of what still remained of the Human derived from the mother. [7] His rising again on the third day signified His glorification. Such also is signified by the same things in the Prophets and in the Psalms where they are foretold.

On this account also, after He had been scourged and led out wearing the crown of thorns, and the purple robe was 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, and consequently the Word. Now it is evident from these things that by bearing iniquities is meant to represent and portray in Himself sins against the Divine truths of the Word.

That the Lord endured and suffered such treatment 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.

* A.V. adds Pilate in italics. In the original Greek no subject is mentioned.

Doctrine of the Lord (Dick) n. 17

17. Something will now be said regarding what is meant by taking away sins. By taking away sins is meant the same 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 became possible after the Lord had taken away all power from the devil, that is, from hell, and had glorified His Human, that is, had united it to the Divine of His Father. If these things had not been done, no man could have received any Divine truth that would remain with him, and still less, any Divine good; for the devil, who prior to this had superior power, would have plucked them out of his heart.

[2] From these considerations 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, with those who believe on Him by living according to His commandments. This 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 the least in the kingdom of the heavens: but whosoever shall

do and teach them, the same shall be called great in the kingdom of the heavens. Matt. v 17, 19.

[3] Every one may see from reason alone, if he be in any enlightenment, that sins cannot be taken away from a man, except by actual repentance; and this consists in the man seeing his sins, imploring help from the Lord and desisting 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,* by which his intelligence is bemused.

* The Latin word proprium means "what is one's own". Swedenborg uses it in a special sense involving "what is of the self".

Doctrine of the Lord (Dick) n. 18

18. V

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

It is believed in the Church that the Lord was sent by the Father to make atonement for the human race, and that this was effected by His fulfilling the Law, and by the passion of the cross; and that He thus took upon Himself damnation, and made satisfaction. Moreover, that without this atonement, satisfaction and propitiation, the human race would have perished in eternal death; and this from justice, which is also called by some, avenging justice. It is true that, if the Lord had not come into the world, all mankind would have perished. But how it is to be understood that the Lord fulfilled all things of the Law, and also why He suffered the cross may be seen above in their respective chapters. From these it may be seen that it was not on account of any avenging justice [on God's part], because this is not a Divine attribute. Justice, love, mercy and good are Divine attributes; and God is justice itself, love itself, mercy itself and good itself; and where these are, there is nothing of vengeance, and consequently no avenging justice.

[2] The fulfilling of the Law and the passion of the cross have hitherto only been understood by many as implying that the Lord made satisfaction for the human race by means of these two things, and took away from man the damnation that had been foreseen or destined. Accordingly, from the linking together of these two things and at the same time from the principle that man is saved solely by the faith that this is so, there has followed the dogma of the imputation of the Lord's merit by the acceptance of these two things, which were of the Lord's merit as a satisfaction. This, however, falls to the ground from what

has been said concerning the Lord's fulfilling of the Law, and His passion on the cross. Moreover, it may now be seen that the imputation of merit is an expression without meaning, unless by it is understood the remission of sins after repentance. For nothing of the Lord's can be imputed to man; but salvation may be awarded him by the Lord after he has done the work of repentance, that is, after he has seen and acknowledged his sins, and then desists from them; and this from the Lord. Thus salvation is awarded him: not that man is saved through his own merit or his own righteousness, but from the Lord, who fought and conquered the hells alone, and who still fights alone for man and conquers the hells for him.

[3] These things are the Lord's merit and righteousness, which can in no wise be imputed to man; for if they were imputed, the Lord's merit and righteousness would be appropriated to man as his own; and this never is and never can be done. If imputation were possible, an impenitent and wicked man might impute to himself the Lord's merit, and might therefore think himself justified. This, however, would be to defile what is holy with the profane, and to profane the Lord's name; for it would be to keep his thought in the Lord, and his will in hell: when yet the will is the all of man. There is a faith which is of God, and a faith which is of man. Those who repent have the faith which is of God; but those who do not repent, and yet think of imputation, have the faith which is of man; and the faith which is of God is a living faith, but the faith which is of man is a dead faith.

[4] 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, Bring forth fruits worthy of repentance ...

And now also the axe is laid at the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. Luke iii 8, 9.

Jesus said, Except ye repent, ye shall all perish. Luke xiii 3, 5.

Jesus [came] preaching the Gospel of the kingdom of God,

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel. Mark i 14, 15.

Jesus sent out the disciples, who going out preached that men should repent. Mark vi 12.

Jesus said to the Apostles, that they should preach in His name repentance and 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.

[5] By baptism is meant spiritual washing, which is a 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 the sons of God, even to them that believe on 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. John i 11-13.

By His own are meant those who were then of the Church where the Word was; by the sons of God, and those who believe on His name, are meant those who believe on the Lord, and who believe the Word. By bloods are meant falsifications of the Word, and confirmations of falsity by means of the Word. The will of the flesh is man's voluntary proprium, which in itself is evil; the will of man (vir) is the intellectual proprium of man (homo), which in itself is falsity; and those who are born of God are those who are regenerated by the Lord.

From all this it is evident that those are saved who are in the good of love and in the truths of faith from the Lord, but not those who are in their own proprium.

* Orig. Ed. has Jesus.

Doctrine of the Lord (Dick) n. 19

19. VI

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

In the Church no other idea is entertained than that the Son of God is a second Person of the Divinity, distinct from the Person of the Father; whence has arisen the belief in a Son of God born from eternity. In consequence of this being

universally received, and of its relating to God, there has been no scope or liberty in thinking about it from any degree of understanding, not even so far as to think, What can be meant by being born from eternity? For any one who thinks about it from his understanding must surely say within himself, This is quite beyond me; but still I affirm it, because others say it, and I believe it, because others believe it. Be it known, however, that there is no Son from eternity, but that the Lord is from eternity. When it is known what the Lord is, and what the Son, one can then think from the understanding of the Triune God, and not before.

[2] That the Lord's Human, conceived of Jehovah the Father, and born of the Virgin Mary, is the Son of God, is plainly manifest from the following passages:

In Luke:

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man (vir) 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 favour, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

Behold, thou shalt conceive . . . and bring forth a Son, and thou shalt call His name Jesus.

He shall be great, and shall be called the Son of the Highest ...

But Mary said unto the angel, How shall this be, seeing I know not a man (vir)?

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be 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, That Holy Thing which shall be

born of thee shall be called the Son of God. From this it is evident that the Human conceived of God and born of the Virgin Mary is what is called the Son of God.

[3] In Isaiah:

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 (Immanuel). Isa. vii 14.

It is clear that the Son conceived of God and born of the virgin is He who was to be called God with us, and consequently who is the Son of God. That this is so, is also confirmed in Matthew i 22, 23.

[4] Again in Isaiah:

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, Hero (AV. the Mighty), the Everlasting Father, the Prince of Peace. Isa. ix 6, 7.

The same is clearly stated here; for it is said, Unto us a Child is born, unto us a Son is given, who is not a Son from eternity, but the Son born in the world. This is also evident from the words of the prophet in the following verse, No. 7, which are similar to those of angel Gabriel to Mary in Luke i 32, 33.

[5] In the Psalms:

I will declare the decree: Jehovah hath 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.

Here no Son from eternity is meant, but the Son born in the world; for this is a prophecy concerning the Lord who was to come; and therefore it is called a decree, which Jehovah announced to David. "This day" is not from eternity, but in time.

[6] Again in the Psalms:

I will set His hand in the sea ... He shall cry unto me, Thou art my Father, I will make Him my First-born. Ps. lxxxix 25, 26, 27.

The whole of this Psalm treats of the Lord who should come. Therefore it is He that is meant who should call Jehovah His Father, and who should be the First-

born, and consequently who is the Son of God.

[7] So also in other passages, as where He is called

A Rod out of the stem of Jesse. Isa. xi 1;

A branch of David. Jer. xxiii 5, 6;

The seed of the woman. Gen. iii 15;

The Only Begotten. John i 18;

A Priest to eternity, and, the Lord. Ps. cx 4, 5.

[8] In the Jewish Church, by the Son of God was understood the Messiah, whom they expected, and of whom they knew that He should 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 are sure that thou art the Christ, the Son of the living God. John vi 69.

In the same:

Thou art the Christ, the Son of God, who should come into the world. John xi 27.

In Matthew:

The high priest asked Jesus, whether He was the Christ, the Son of God. Jesus said, I am. Matt. xxvi 63, 64; Mark xiv 62.

In John:

These are written, that ye might believe that Jesus is the Christ, the Son of God. John xx 31; and Mark i 1.

[9] Christ is a Greek word which signifies Anointed, the same as Messiah in the Hebrew tongue; and therefore 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. John iv 25.

It has been pointed out in the first chapter that the Law and the Prophets, that is, the whole Word of the Old Testament, treats of the Lord. Therefore, no other can be meant by the Son of God who was to come, but the Human which the Lord, assumed in the world. [10] From this it follows that this Human was meant at His baptism by Son, so called by Jehovah in a voice from heaven, when Jesus was being baptised:

This is my beloved Son, in whom I am well pleased. Matt. iii 17; Mark i 11; Luke iii 22;

for it was His Human that was baptised; and when He was transfigured:

This is my beloved Son, in whom I am well pleased hear ye Him. Matt. xvii 5; Mark ix 7 Luke ix 35;

and also in other passages, as:

Matt. viii 29; xiv 33; xxvii 43, 54; Mark iii 11; xv 39; John i 18, 34, 49; iii 18; v 25; x 36; xi 4.

Doctrine of the Lord (Dick) n. 20

20. Since by the Son of God is meant the Lord as to the Human which He assumed in the world, which is the Divine Human, it is manifest what is meant by the Lord's saying, so often repeated, that He was sent by the Father into the world, 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", and by "sent by the Father", appears from all those passages where it is also said, that He did the will and the works of His Father. These works consisted in conquering the hells, glorifying His Human, teaching the Word and establishing a new Church; and these could not possibly be done except by a Human conceived of Jehovah and born of a virgin; that is, unless God had become Man. You will see this if you examine those passages where the terms "sent" and "being sent" are used:

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, 36-38 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;

and also those passages where the Lord calls Jehovah Father.

Doctrine of the Lord (Dick) n. 21

21. Many at this day think of the Lord only as of an ordinary man like themselves, because they think only of His Human and not at the same time of His Divine; when yet His Divine and His Human cannot be separated. "For the Lord is God and Man; and God and Man in the Lord are not two, but one Person; indeed, all together one, as the soul and body are one man." This is according to the doctrine prevailing throughout the whole Christian world and received from its Councils, called the Athanasian Creed. Therefore, lest any one should henceforward separate in thought the Divine and the Human in the Lord, I entreat him to read the passages quoted above from Luke, as well as the following from Matthew:

The birth of Jesus Christ was on this wise. His mother Mary was espoused to Joseph; but before they came together, she was found with child of the Holy Spirit. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto 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....

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first born Son: and he called His name Jesus. Matt. i 18-25.

From these words, as well as from the relation of the Lord's nativity in Luke, and from the other passages 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.

Doctrine of the Lord (Dick) n. 22

22. He who knows what in the Lord is signified by the Son of God, and what in Him by the Son of Man, is able to 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 His Divinity, His oneness with the Father, His Divine power, faith in Him and life from Him, are treated of, He then calls Himself the Son, and the Son of God, as in John v 17-26; and elsewhere. Where, however, 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 is then understood in relation 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, the Former, the Saviour and the Redeemer; everywhere according to the subject treated of. The case is similar 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, the Lamb, and also other names: yet always according to the subject treated of.

Doctrine of the Lord (Dick) n. 23

23. It has already been stated on what ground the Lord is called the Son of God: it shall now be stated on what ground 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, that the Son of Man is the Lord as to the Word; and it is as the Word that He suffered, judges, comes into the world, redeems, saves, reforms and regenerates. That this is so may appear from what now follows.

Doctrine of the Lord (Dick) n. 24

24. 1. THE LORD IS CALLED THE SON OF MAN WHEN THE PASSION IS TREATED OF. This is evident from the following passages:

Jesus said unto the disciples, Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles:

And they . . . shall scourge Him, and shall spit upon Him, and shall kill Him: yet the third day He shall rise again. Mark x 33, 34.

So likewise in other places, where He foretells His passion, as

Matt. xx 18, 19; Mark viii 31; Luke ix 22;

Jesus said to the disciples ... Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Matt. xxvi 45.

The angel said to the women that came unto the sepulchre, Remember how He spake unto you ... that 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.

The Lord then called Himself the Son of Man because He suffered Himself to be treated in the same manner as they had treated the Word, as has been shown above in many passages.

Doctrine of the Lord (Dick) n. 25

25. 2. THE LORD IS CALLED THE SON OF MAN WHEN JUDGMENT IS TREATED OF. This is evident from the following passages:

When the Son of Man shall come in His glory . . . then shall He sit upon the throne of His glory.

And He shall set the sheep on His right hand, but the goats on the left. Matt. xxv 31, 33.

When the Son of Man shall sit in the throne of His glory ... to judge the twelve tribes of Israel. Matt. xix 28.

The Son of Man shall come in the glory of His Father . . . and then He shall reward every man according to his works. 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. xxiv 44; Luke xii 40.

the Father judgeth no man, but hath committed all judgment unto the Son ... because He is the Son of Man. John v [22], 27.

The reason why the Lord calls Himself the Son of Man when judgment is being

treated of is, because all judgment is effected according to Divine Truth, which is in the Word. That this judges every one the Lord Himself says in John:

If any one hear my words, yet believe not, I judge him not: for I came not to judge the world ...

The Word that I have spoken, the same shall judge him in the last day.
John xii 47, 48;

and in another place:

The Son of Man came not to judge the world, but that the world through Him might be saved.

He that believeth on 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. John iii 13, 17, 18.

That the Lord does not judge any one to hell, or cast any one down to hell; but that the evil spirit casts himself down, may be seen in the work HEAVEN AND HELL, Nos. 545-550, 574. By the name of Jehovah, of the Lord, and of the Son of God, is meant the Divine Truth, and consequently the Word, which is from Him, and concerning Him, and thus is Himself.

Doctrine of the Lord (Dick) n. 26

26. 3. THE LORD IS CALLED THE SON OF MAN WHERE HIS COMING IS TREATED OF. This is evident from the following passages:

The disciples said to Jesus, What shall 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 the end; and concerning the end He said,

Then shall appear the sign of the Son of Man ... and they shall 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 phase of the Church; by the Coming [of the Son of Man] in the clouds of heaven with glory, is meant the opening of the Word, and a manifestation that the Word was written concerning the Lord alone.

In Daniel:

I saw ... and, behold, one like the Son of Man coming with the clouds of heaven. Dan. vii 13.

In Revelation:

Behold, He cometh with clouds, and every eye shall see Him. Rev. i. 7.

This also is said of the Son of Man, as appears from verse 13 of the same chapter. It is also said in another part of the same Book,

I looked, and, behold, a white cloud, and upon the cloud One sat like unto the Son of Man. Rev. xiv 14.

[2] That the Lord meant one thing in Himself by the Son of God, and another by the Son of Man, is evident 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 unto Him, Thou hast said: I am. Nevertheless, I say unto you, Hereafter ye shall see the Son of Man sitting on 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 this is meant that, after the passion of the cross, He should possess the Divine power of opening the Word and establishing the Church. This could not be effected before, because He had not yet conquered hell and glorified His Human. What is signified by sitting on the clouds of heaven and coming in glory, is explained in the work HEAVEN AND HELL, No. 1.

Doctrine of the Lord (Dick) n. 27

27. 4. THE LORD IS CALLED THE SON OF MAN WHERE REDEMPTION, SALVATION, REFORMATION AND REGENERATION ARE TREATED OF. This 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.

56. The Son of Man is come to save and not to destroy. Matt. xvii 11; Luke ix

10. The Son of Man is come to seek and to save that which was lost. Luke ix

17. The Son of Man came that the world through Him might be saved. John iii

He that soweth the good seed is the Son of Man. Matt. xiii 37.

Redemption and Salvation are here treated of; and as the Lord effects these by means of the Word, therefore He here calls Himself the Son of Man.

The Lord says

That the Son of Man has power to forgive sins. Mark ii 10; Luke v 24,
that is, to save;

also, that

He is the Lord of the sabbath, because He is the Son of Man. Matt. xii 8;
Mark ii 28; Luke vi 5

for He is the Word, which He then teaches. Moreover, He says in John:

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you. John vi 27.

By meat is meant all truth and good of doctrine from the Word, and consequently from the Lord. This also is meant in that chapter by manna, and by the bread which came down from heaven; and also by the following words in the same chapter:

Except ye eat the flesh of the Son of Man, and drink His blood, ye have no 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, and both are from the Lord.

[2] THE SAME IS SIGNIFIED BY THE SON OF MAN WHEN SPOKEN OF IN OTHER PASSAGES; as in the following:

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 in John viii 37; nor did it abide with them, because they did not acknowledge Him, John v 38, 39. In Revelation also by the Son of Man is meant the Lord as to the Word:

I saw in the midst of the seven candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. Rev. i 13 and foll.

Here by various things the Lord is represented as to the Word and therefore He is also called the Son of Man.

In the Psalms:

Let thy hand be upon the Man (vir) of thy right hand, upon the Son of Man whom thou madest strong for thyself.

Then we will not go back from thee: quicken thou us. Ps. lxxx 17, 18.

The Man of the right hand is here also the Lord as to the Word; so, too, is the Son of Man. He is called The Man of the right because Lord has power by virtue of Divine Truth, which likewise is the Word. Moreover, He had Divine power when He had fulfilled the whole Word. Hence also He said

That they should see the Son of Man sitting on the right hand of the Father with power. Mark xiv 62.

Doctrine of the Lord (Dick) n. 28

28. 5. 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 consequently signified the doctrine of the Church from the Word. Nothing else is understood in heaven by the prophets where they are named in the Word; for the spiritual signification of Prophet, as also of Son of Man, is doctrine of the Church from the Word; and when Prophet is used of the Lord, the Word itself is signified. The prophet Daniel was called Son of Man, as may be seen in Daniel viii 17. The prophet Ezekiel was called Son of Man, as may be seen in Ezekiel ii 1, 3, 6, 8; iii 1, 3, 4, 10, 17, 25 iv 1, 16; v 1; A 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; xxi 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 2, 18; xxx 2, 21 xxxi 2; xxxii 2, 18; xxxiii 2, 7, 10, 12, 24, 30 xxxiv 2; xxxv 2; xxxvi 1, 17 xxxvii 3, 9, 11, 16; xxxviii 2, 14; xxxix 1, 17; xl 4; xliii 7, 10, 18 xliv 5.

From all the passages adduced it is now evident that the Lord as to the Divine Human is called the Son of God, and as to the Word, the Son of Man.

Doctrine of the Lord (Dick) n. 29

29. VII

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

It is according to the doctrine of the Church received throughout the Christian world that

Our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man, yet there are not two, but there is one Christ. He is one, because the Divine took to itself the Human; indeed He is altogether one, being one person: for as the soul and body make one man, so God and Man is one Christ.

These words are taken from the Athanasian Creed, which is accepted throughout the whole Christian world. They are the essentials of its teaching concerning the union (unitio) of the Divine and the Human in the Lord. What is further said in the same Creed concerning the Lord will be explained in its proper chapter. From these words 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 body are one man; and that the Divine in Him assumed the Human.

[2] From this it follows that the Divine cannot be separated from the Human, nor the Human from the Divine; for, to separate them would be like separating the soul and body. That this is so must be acknowledged by every one who reads what is quoted above, in Numbers 19 and 21, from the two Evangelists, namely Luke i 26-35, and Matthew 18-25, concerning the Lord's nativity. From these passages it is manifest that Jesus was conceived of Jehovah God, and born of the Virgin Mary; so that the Divine was in Him, and was His soul. Now, since His soul was the Divine itself of the Father, it follows that His body, or Human, was made Divine also; for where the one is Divine, the other must be also. Thus and no otherwise are the Father and the Son one the Father

in the Son, and the Son in the Father thus also all things belonging to the Son are the Father's, and all things belonging to the Father are the Son's; as the Lord Himself teaches in His Word.

[3] But how the union was effected will be explained in the following order:

1. The Lord from eternity is Jehovah.
2. The Lord from eternity, or Jehovah, assumed the Human to save men.
3. He made the Human Divine from the Divine in Himself.
4. He made the Human Divine by temptations admitted into Himself.
5. The full union of the Divine and the Human in Him was effected by the passion of the cross, which was the last of the temptations.
6. He successively put off the Human assumed from the mother, and put on a Human from the Divine within Him. This is the Divine Human, and the Son of God.
7. Thus God became Man, as in first things so also in last.

Doctrine of the Lord (Dick) n. 30

30. 1. THE LORD FROM ETERNITY IS JEHOVAH.

This 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,

O Father, glorify thou me with the glory which I had with thee before the world was. John xvii 5.

By this 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. [2] That the Lord from eternity is Jehovah Himself appears from many passages in the Word, of which only these few will be adduced 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, we will be glad and rejoice in His salvation. Isa. xxv 9.

From these words it is evident that God Himself, even Jehovah, was waited for.

The voice of him that crieth in the wilderness, Prepare ye the way of 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 will come with strong hand. 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.

[3] I, Jehovah.... will give thee for a covenant to the people, for a light of the Gentiles ...

I am Jehovah; that is my name: and my glory will I not give to another. Isa. xlii 6, 8.

The covenant to the people, and the light of the Gentiles is the Lord as to the Human. Because this is from Jehovah, and was made one with Jehovah, it is said, I am Jehovah; that is my name, and my glory will I not give to another; that is, to no other than to Himself. To give glory is to glorify, or to unite to Himself.

[4] The Lord, whom ye seek, shall suddenly come to His temple. Mal. iii 1.

By the temple is meant the temple of His body, as in John ii 19, 21.

The Dayspring from on high hath visited us. Luke i 78.

The Dayspring from on high, also, is Jehovah, or the Lord from eternity.

From these passages it is evident that by the Lord from eternity is meant His originating Divine (Divinum a quo), which in the Word is Jehovah. However, from the passages which will be quoted below, it will be evident that by the Lord, and also by Jehovah after His Human was glorified, is meant the Divine and the Human together, as one (unum); and that by the Son alone is meant the Divine Human.

Doctrine of the Lord (Dick) n. 31

31. 2. THE LORD FROM ETERNITY, OR JEHOVAH, ASSUMED THE HUMAN TO SAVE MEN. This was confirmed from the Word in the preceding chapters; and it will be shown elsewhere that man could not have been saved in any other manner. That He assumed the Human appears also from those passages in the Word where it is said that He came forth from God, that He came down from heaven and that He was sent into the world; as from the following:

I came forth from the Father, and am come into the world. John xvi 28.

I proceeded forth and came from God; neither came I of myself, but He sent me. John viii 42.

The Father Himself loveth you because ... ye have believed that I came out from God. John xvi 27.

No man hath ascended up to heaven, but He that came down from heaven. John iii 13.

The bread of God is He which cometh down from heaven, and giveth life unto the world. John vi 33, 35, 41, 50, 51.

He that cometh from above is above all ... He that cometh from heaven is above all. John iii 31.

I know the Father: For I am from Him, and He hath sent me. John vii 29.

It may be seen above, No. 20, that by being sent by the Father into the world is meant the assuming of the Human.

Doctrine of the Lord (Dick) n. 32

32. 3. THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF. This may appear from many places in the Word from which will now be quoted passages confirming the following propositions:

(1) This was done successively.

Jesus grew and waxed strong in spirit and in wisdom: and the grace of God was upon Him. Luke ii 40.

Jesus increased in wisdom and age, and in favour with God and men. Luke ii 52.

[2] (2) The Divine operated through the Human, as the soul does through the body. This appears from the following passages:

The Son can do nothing of Himself, but what He seeth the Father do. John v 19.

I do nothing of myself; but as my Father hath taught me, I speak these things.

And He that hath sent me is with me: He hath not left me alone. John viii 28, 29; v 30.

I have not spoken of myself; but the Father who sent me, He gave me a commandment, what I should say, and what I should speak. John xii 49, 50.

The words that I speak unto you, I speak not of myself, but the Father, that dwelleth in me, He doeth the works. John xiv 10.

I am not alone, because the Father is with me. John xvi 32.

[3] (3) The Divine and the Human operated unanimously. This appears from the following passages:

What things soever the Father doeth, these also doeth the Son likewise. John v 19.

As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will. John v 21.

As the Father hath life in Himself, so hath He given to the Son to have life in Himself. John v 26.

Now they have known that all things which thou hast given me are of thee. John xvii 7.

[4] (4) The Divine is united to the Human and the Human to the Divine. This appears from these passages:

If ye had known me, ye should have known my Father also: and ye ... have seen Him.

Jesus said to Philip who desired to see the Father, Have I been so long time with you, and yet 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. John x 37, 38.

That they all may be one; as thou, Father, art in me, and I in thee. John xvii 21.

At that day ye shall know that I am in my Father. John xiv 20.

No one is able to pluck my sheep out of my Father's hand. I and my Father are one. John x 29, 30.

The Father loveth the Son, and hath given all things into His hand. John iii 35.

All things that the Father hath are mine. John xvi 15.

All mine are thine, and thine are mine. John xvii 10.

Thou hast given the Son power over all flesh. John xvii 2.

All power is given unto me in heaven and on earth. Matt. xxviii 18.

[5] (5) The Divine Human is to be approached. This is manifest from the following passages:

That all men should honour the Son, as they honor the Father. John v 23.

If ye had known me, ye should have known My Father also. John viii 19.

He that seeth me seeth Him that sent me. John xii 45.

If ye had known me, ye should have known my Father also; and from henceforth ye know Him, and have seen Him. John xiv 7.

He that receiveth me receiveth Him that sent me. John xiii 20.

The reason of this is, that no one can see the Divine itself, which is called the Father, but he may see the Divine Human. For the Lord says,

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him. John i 18.

No one hath seen the Father save He who is with the Father; He hath seen the Father. John vi 46.

Ye have neither beard the Father's voice at any time, nor seen His shape. John v 37.

[6] (6) Since the Lord made His Human Divine from the Divine in Himself, and since the Human is to be approached, and is the Son of God; it is therefore necessary to believe on the Lord, who is both Father and Son. This is manifest from the following passages:

Jesus said, As many as received Him, to them gave He power to become sons of God, even to them that believe on His name. John i 12.

That whosoever believeth on Him should not perish, but have eternal life. John iii 15.

God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. John iii 16.

He that believeth on the Son is not judged: but he that believeth not is judged already, because he hath not believed on the name of the only-begotten Son of God. John iii 18.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John iii 36.

The bread of God is He that cometh down from heaven, and giveth life unto the world ...

He that cometh to me shall never hunger; and he that believeth on me shall never thirst. John vi 33, 35.

This is the will of Him that sent me, that every one who seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. John vi 40.

They said unto Jesus, What shall we do, that we might work the works of God? Jesus answered, This is the work of God, that ye believe on Him whom He hath sent. John vi 28, 29.

Verily I say unto you, He that believeth on me hath everlasting life. John vi 47.

Jesus cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. John vii 37, 38.

If ye believe not that I am, ye shall die in your sins. John viii 24.

Jesus said . . . I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live:

And whosoever liveth and believeth on me shall never die. John xi 25, 26.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. John xii 46; viii 12.

While ye have the light, believe in the light, that ye may be the children of light. John xii 36.

Verily, I say unto you. . . The dead shall hear the voice of the Son of God: and they that hear shall live. John v 25.

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. John xv 4, 5.

They were to abide in the Lord, and the Lord in them. John xiv 20; xvii 23.

I am the way, the truth and the life: no man cometh unto the Father but by me. John xiv 6.

[7] In these passages, and in all others where the Father is mentioned, the Divine that was in the Lord from conception is meant; which, according to the doctrine of faith of the Christian world, was as the soul in the body with man. The Human itself from this Divine is the Son of God. Now, since this also was made Divine; and, lest man should approach the Father alone, and thereby in thought, faith, and consequently 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, that man should abide in Him, and that no one cometh to the Father but through Him, the Lord further teaches that we must believe in Him and that man is saved by a faith directed to Him.

[8] That the Human in the Lord was made Divine is a truth of which many in Christendom can form no conception; chiefly for the reason that they think concerning man from his material and not from his spiritual body; although all angels, who are spiritual beings, are also men, perfect in form; and everything Divine proceeding from Jehovah God, from its first things in heaven to its last in the world, has a tendency towards the human form. Angels are in the human form, and every thing Divine tends to that form; as may be seen in the work HEAVEN AND HELL, Numbers 73-77 and Numbers 453-460, and will be more fully illustrated in subsequent works, from angelic wisdom concerning the Lord.

Doctrine of the Lord (Dick) n. 33

33. 4. THE LORD MADE His HUMAN DIVINE BY TEMPTATIONS ADMITTED INTO HIMSELF, AND THEN BY CONTINUAL VICTORIES. This has been treated of above in Numbers 12-14; and only the following observations will now be added. Temptations are nothing else but combats against evils and falsities; and since evils and falsities are from hell, they are also combats against hell. Moreover, with men who are undergoing spiritual temptations, there are evil spirits from hell who induce temptations. Man does not know that evil spirits induce them; yet that such is the fact has been given me to know by much experience. [2] Therefore it happens that, when a man conquers from the Lord in temptations, he is drawn out of hell and raised up into heaven. Hence it is that by means of temptations, or combats against evils, a man is made spiritual and thus an angel. The Lord, however, fought from His own power against all the hells and completely conquered and subjugated them; and so, having at the same time glorified His Human, He keeps them conquered and subjugated to eternity.

[3] For, before the Lord's Coming, the hells had grown to such a degree that they began to infest the very angels of heaven; and in like manner to infest every man that came into the world, and every man that went out of it. The hells grew to such a degree because the Church was utterly devastated, and men in the world, from idolatrous practices, were in sheer falsities and evils: and the hells are from men. Hence it was, that unless the Lord had come into the world, no man could have been saved. Much is said of these combats of the Lord in the Psalms of David and in the Prophets, but 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; and it is from them that He is called the Saviour and Redeemer.

[4] This is so far known in the Church that men say that the Lord conquered death, or the devil, that is, hell, and that He rose victorious; and also, that without the Lord there is no salvation. Moreover, it will be seen in what follows that He glorified His Human, and that He thereby became the Saviour, Redeemer, Reformer and Regenerator to eternity. That the Lord became the Saviour through His combats, or temptations, is evident from the numerous passages quoted above, in Numbers 12, 13, 14; and from the following in Isaiah:

The day of vengeance is in mine heart, and the year of my redeemed is come.

I have trodden them down in mine anger ... I have brought down their victory (A.V. strength) to the earth ...

So He became their Saviour. Isa. lxiii 4, 6, 8.

In this chapter the Lord's combats are treated of. And in the Psalms:

Lift up your heads, O ye gates; and be ye lift up, ye doors of the world (A.V. everlasting); and the King of glory shall come in.

Who is this King of glory? Jehovah strong and mighty, Jehovah Mighty in battle. Ps. xxiv 7, 8.

These words are also spoken in reference to the Lord.

Doctrine of the Lord (Dick) n. 34

34. 5. THE FULL UNION OF THE DIVINE AND THE HUMAN IN THE LORD WAS EFFECTED BY THE PASSION OF THE CROSS, WHICH WAS THE LAST OF THE TEMPTATIONS. This was confirmed above in its proper chapter, where it was shown that the Lord came into the world to 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 so made His Human also Divine, it follows that He is Jehovah and God as to both. [2] Therefore, in many passages in the Word He is called Jehovah, God, and the Holy One of Israel, the Redeemer, Saviour and Maker; 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 unto the shepherds ... Behold, I bring you good tidings of great joy, which shall be to all people;

That this day, in the city of David, is born a Saviour who is Christ the Lord. Luke ii 10, 11.

They said.... This is indeed the Christ, the Saviour of the world. John iv 42.

I, Jehovah God, will help thee, and thy Redeemer, the Holy One of Israel. Isa. xli 14.

Thus saith Jehovah thy Creator, O Jacob, and He that formed thee, O Israel ... for I have redeemed thee . . .

I am Jehovah thy God, the Holy One of Israel, thy Saviour. Isa. 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. Isa. xliii 14, 15.

Thus saith Jehovah, the Holy One of Israel, and his Maker, [... the Saviour]. Isa. xlv 11, 15.

Thus saith Jehovah, thy Redeemer, the Holy One of Israel. Isa. xlvi 17.

That all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One (Fortis) of Jacob. Isa. xlix 26.

Then the Redeemer shall come to Zion. Isa. lix 20.

That thou mayest know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One (Potens) of Jacob. Isa. lx 16.

Jehovah, thy Maker from the womb. Isa. xlix 26.

Jehovah, my Rock (A.V. strength) and my Redeemer. Ps. xix 14.

They remembered that God was their Rock, and the high God their Redeemer. Ps. lxxviii 35.

Thus saith Jehovah, thy Redeemer, and thy Maker from the womb. Isa. xlv 24.

As for our Redeemer, Jehovah Zebaoth is His name, the Holy One of Israel. Isa. xlvii 4.

With everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. Isa. 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 is plenteous redemption. And He shall redeem Israel from all his iniquities. Ps. cxxx 7, 8.

Jehovah God is my rock and my fortress, and the horn of my salvation, my Saviour. 2 Sam. xx 2, 3.

Thus saith Jehovah the Redeemer of Israel, his Holy One ... kings shall see and come to a stand ... because of Jehovah, that is faithful, and the Holy One of Israel, who hath chosen thee. Isa. xlix 7.

Surely God is in thee, and there is none other God besides.

Verily thou art a God that hidest thyself, O God of Israel the Saviour. Isa. xlv 14, 15.

Thus saith Jehovah the King of Israel, and his Redeemer Jehovah Zebaoth . . . besides me there is no God. Isa. xlv 6.

I am Jehovah; and besides me there is no Saviour. Isa. xliii 11.

Am not I Jehovah? and there is no God else besides me; [a just God] and a Saviour, there is none besides me. Isa. xlv 21.

I am Jehovah thy God . . . and thou shalt know no God but me; for there is no Saviour besides me. Hosea xiii 4.

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, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isa. xlv 21, 22.

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.

[3] From these passages it may be seen that the Lord's Divine, which is called the Father and here Jehovah and God, and the Divine Human, which is called the Son and here the Redeemer and Saviour, and also the Maker, that is, the Reformer and Regenerator, are not two, but one. For not only is mention made of Jehovah, God, and the holy One of Israel, the Redeemer and Saviour, but it is also said that Jehovah is the Redeemer and Saviour; indeed it is also said that Jehovah is the Saviour and that there is none besides Him. From this it is clearly manifest that the Divine and the Human in the Lord are one Person, and that the Human also is Divine; for the Redeemer and Saviour of the world is none other than the Lord as to the Divine Human, which is called the Son. Moreover, redemption and salvation constitute the attribute proper to His Human, which is called merit and righteousness; for it was that endured temptations and the passion of the cross; and thus by His Human He redeemed and saved mankind.

[4] Now, since after the union of the Human with the Divine in Himself, which was like that of the soul and the body with man, they 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. Thus mention is made sometimes of Jehovah and the Holy One of Israel the Redeemer and Saviour, and sometimes of Jehovah the Redeemer and Saviour; as may be seen from the passages quoted, where we read:

The Saviour Christ. Luke ii 10, 11; John iv 42.

God, and the God of Israel [are called] 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 Maker. Isa. xlv 6; xlvii 4; xlix 26; liv 5, 8 lxiii 16; Jer. 1 34; Ps. xix 14; Ps. cxxx 7, 8; 2 Sam. xxii 2, 3.

Jehovah God the Redeemer and Saviour, and besides me there is no other. Isa. xliii 11; xlv 6; xlv 14, 15, 21, 22; Hosea xiii 4.

Doctrine of the Lord (Dick) n. 35

35. 6. THE LORD SUCCESSIVELY PUT OFF THE HUMAN ASSUMED FROM THE MOTHER, AND PUT ON THE HUMAN FROM THE DIVINE IN HIMSELF. THIS IS THE DIVINE HUMAN, AND THE SON OF GOD. It is known that the Lord had a Divine and a Human, a Divine from Jehovah the Father, and a Human from the

Virgin Mary. Consequently, He was both God and Man, and thus had a Divine Essence and a Human Nature; the Divine Essence from the Father, and the Human Nature from the mother. Hence He was equal to the Father as to the Divine, and inferior to the Father as to the Human. Moreover, He did not transmute this Human Nature from the mother into the Divine Essence, nor did He mingle it with the Divine Essence. This is taught by the doctrine of faith, called the Athanasian Creed. For the Human Nature cannot be transmuted into the Divine Essence, nor can it be commingled with this Essence.

[2] Yet in accordance with the same Creed is our doctrine that the Divine assumed the Human, that is, united it to itself, as the soul is united to its body, so that they were not two but one Person. From this it follows that the Lord put off the Human from the mother, which in itself was like the human of any other man and consequently material, and put on the Human from the Father, which in itself was like His Divine and consequently substantial*; so that the Human also was made Divine. Hence it is that, in the Prophetical Word, the Lord is called, even as to the Human, Jehovah and God; and in the Gospels, He is called Lord, God, the Messiah or Christ, and the Son of God, on whom men must believe, and by whom they are to be saved.

[3] Now, since the Lord had from the beginning a Human from the mother, which He put off successively, therefore, while He was in the world, He had two states, called the state of humiliation or exinanition,** and the state of glorification or union with the Divine which is called the Father. He was in the state of humiliation so far as, and when, He was in the Human from the mother; and He was in 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 a being distinct from Himself; but in the state of glorification He spoke with the Father as with Himself. In this 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 to the Father not to forsake Him: for the Divine could not be tempted, still less could it suffer the cross. From these considerations it is now evident 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 above.

[4] 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 circumstance that, whenever He actually spoke to the mother, He did not call her "Mother", but "Woman". There are only three occasions recorded in the Gospels when the Lord actually spoke to the mother, or mentioned her. On two of these He called her "Woman", and on the third He did not acknowledge her as His mother. He twice called her "Woman", as we read in John:

The mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. John ii [3], 4.

And in the same,

Jesus from the cross, seeing His mother and the disciple standing by whom He loved, saith unto His mother, Woman, behold thy son!

Then saith He to the disciple, Behold thy mother! John xix 26, 27.

On one occasion He did not acknowledge her, as we read in Luke,

It was told Jesus by certain who said, Thy mother and thy brethren stand without, desiring to see thee.

Jesus answered and said unto them, My mother and my brethren are these who hear the Word of God, and do it. Luke viii 20, 21; Matt. xii 46-49; Mark iii 31-35.

In other places Mary is called His mother, but not from His own mouth.

[5] This is also confirmed by the fact that He did not acknowledge Himself to be the Son of David; for we read in the Gospels:

Jesus asked the Pharisees, saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David.

He saith unto them, How then doth David in spirit call Him his Lord, saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
If then David call Him Lord, how is He his Son?

And no man was able to answer Him a word. Matt. xii 41, 46; Mark xii 35-37; Luke xx 41-44; Ps. cx 1.

From these passages it is evident that the Lord, as to His glorified Human, was the Son neither of Mary nor of David. [6] The nature of His glorified Human He showed to Peter, James and John when

He was transfigured before them; and His face did shine as the sun, and His raiment was 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. Rev. i 16.

[7] That the Lord's Human was glorified is evident from what is said of His glorification in the Gospels, as from these passages:

In John:

The hour is come that the Son of Man should be glorified.

He said, Father, glorify thy name. Then came there a voice from heaven, I have both glorified it, and will glorify it again. John xii 23, 28.

Because the Lord was glorified successively, therefore it is said, "I have both glorified it, and will glorify it again."

In the same Gospel:

After Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him. ... God shall also glorify Him in Himself, and shall straightway glorify Him. John xiii 31, 32

And in the same:

Jesus said, Father the hour is come; glorify thy Son, that thy Son also may glorify thee. John xvii 1, 5

And in Luke:

Ought not Christ to have suffered this, and to enter into His glory? Luke xxiv 26.

These words are said concerning His Human.

[8] The Lord said, God is glorified in Him; and also, God will glorify Him in Himself; and, further, Glorify thy Son, that thy Son also may glorify thee. These things the Lord said, because the union of the Divine with the Human, and of the Human with the Divine was reciprocal. Therefore also He had said,

I am in the Father, and the Father in me. John xiv 10, 11;

And also,

All mine are thine, and all thine are mine. John xvii 10.

Thus the union was complete. It is the same with all union: it is not complete unless it is reciprocal. Such also must be the union 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. John xiv 20

And in another place,

Abide in me, and I in you ...

He that abideth in me and I in him, the same bringeth forth much fruit. John xv 4, 5.

[9] Since the Lord's Human was glorified, that is, made Divine, therefore, after death He rose again on the third day with His whole body. This does not happen to any man, for man rises again only as to his spirit, and not as to his body. In order that man might know, and that no one might doubt, that the Lord rose again with His whole body, He not only declared it by the angels who were in the sepulchre, but He also showed Himself in His Human body before the disciples, saying to them, when they believed that they saw a spirit,

Behold my hands and my feet, that it is I myself handle me and see; for a spirit hath not flesh and bones, as ye see me have.

And when He had thus spoken, He showed them His bands and His feet. Luke xxiv 39, 40; John xx 20.

And further:

Jesus said to Thomas, Reach hither thy finger, and behold my hands; and reach hither 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.

[10] That the Lord might still further prove that He was not a spirit, but a Man, He said to the disciples,

Have ye here any meat?

And they gave Him a piece of a broiled fish, and of a honeycomb.

And He took it, and did eat before them. Luke xxiv 41-43.

Since His body was not now material, but Divine substantial, therefore

He came into the disciples, the doors being shut. John xx 19, 26.

And after He had been seen,

He became invisible (A.V. vanished out of their sight). Luke xxiv 31.

As the Lord was now of such a nature [that is, Divine], He was taken up, and sat on the right hand of God; for it is said in Luke:

And it came to pass while Jesus blessed the disciples, He was parted from them, and carried up into heaven. Luke xxiv 51;

And in Mark:

After He had spoken unto them, He was received up into heaven, and sat on the right hand of God. Mark xvi 19.

To sit on the right hand of God signifies Divine Omnipotence.

[11] Since the Lord ascended into heaven and sat on the right hand of God, by which is signified Divine Omnipotence, with the Divine and the Human united into one, it follows that His Human substance or essence is as His Divine Essence. To suppose otherwise would be like thinking that His Divine was taken up into heaven and sat on the right hand of God, and not the Human at the same time. This, however, 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; and to separate these would be contrary to sound reason. This union of the Father with the Son, or of the Divine with the Human, is also meant in the following passages:

I came forth from the Father and am come into the world: again, I leave the world, and go to the Father. John xvi 28.

I go away and come unto Him that sent me. John vii 33; xvi 5, 16; xvii 11, 13; xx 17.

If then, ye shall see the Son of Man ascend up where He was before? John vi 62.

No man hath ascended up to heaven, but He that came down from heaven. John iii 13.

Every man who is saved does ascend into heaven, yet not of himself, but of the Lord. The Lord alone ascended of Himself.

*Substantial, formed of substance, that which stands under something prior to it, and upon which the prior thing rests and manifests itself in a posterior degree. Thus the spiritual world is a substantial world, its various degrees of life being successively derived from the spiritual Sun, which is itself the manifestation of the Originating Divine. Cf. Material, formed of matter the ultimate or lowest manifestation of substance in the physical or natural world.

** Exinanition, the state during which the maternal heredity was being put off.

Doctrine of the Lord (Dick) n. 36

36. 7. THUS GOD BECAME MAN, AS IN FIRST THINGS SO ALSO IN LAST. God is Man, and every angel and spirit is a man from God. This is shown in several places in the work HEAVEN AND HELL; and will be more fully shown in the small works on ANGELIC WISDOM. Now God from the beginning was Man in first things, but not in last; but after He assumed the Human in the world, He also became Man in ultimates. This follows from what has just been established, that the Lord united His Human to His Divine, and thus made His Human Divine also. Hence it is that the Lord is said to be the Beginning and the End, the First and the Last, and Alpha and Omega; as in Revelation:

I am Alpha and Omega, the Beginning and the Ending, saith the Lord, He who is, and who was, and who is to come, the Almighty. Rev. i 8, 11.

When John saw the Son of Man-in the midst of the seven candlesticks ... he fell at His feet as dead.

But He laid His right hand upon him, saying ... I am the First and the Last. Rev. i 13, 17; ii 8; xxi 6.

Behold, I come quickly . . . to give every man according to his work.

I am Alpha and Omega, the Beginning and the End, the First and the Last. Rev. xxii 12, 13

And in Isaiah:

Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth; I am the First and I am the Last. Isa. xlv 6; xlviii 12.

Doctrine of the Lord (Dick) n. 37

37. VIII

THE LORD IS GOD HIMSELF, FROM WHOM THE WORD IS, AND CONCERNING WHOM IT TREATS

In the first chapter we began by showing that the whole Sacred Scripture treats of the Lord, and that the Lord is the Word. This will now be further demonstrated from other passages 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 mention at the outset that it has been granted me to read through all the Prophets and the Psalms of David, to examine each verse, and to see what is there treated of; and I perceived that they treat only of the Church as established and to be established by the Lord, of His Coming, His combats and glorification, of redemption and salvation, and of heaven originating from Him; and also of what is opposed to these. Now, since all these are the works of the Lord, it was evident that the whole of the Sacred Scripture relates to Him; and consequently that the Lord is the Word.

[2] This, however, cannot be seen except by those who are in enlightenment from the Lord, and who also have some knowledge of the spiritual sense of the Word. All the angels of heaven are in this sense; and therefore, when the Word is read by man, this is the only sense in which they comprehend it. For spirits and angels are present with man continually; and they, being spiritual, understand spiritually what man understands naturally. That the whole Sacred Scripture treats of the Lord may be seen, though only obscurely and in an uncertain way, from those passages quoted from the Word in the first chapter, Nos. 1 to 6; and from those which will now be adduced concerning the Lord, that show how often He is called Lord and God. From this it may appear clearly that it was He who spoke through the Prophets wherever they declare that Jehovah spoke, that Jehovah said, and "the saying of Jehovah".

[3] The Lord was, before His Coming into the world. This appears from the following 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, who was preferred before me. John i 27, 30.

In Revelation:

They fell down before the throne, upon which was the Lord,

Saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come. Rev. xi 16, 17.

And in Micah:

Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from the days of eternity. Micah v 2.

Moreover, it appears from the declarations of the Lord in the Gospels 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; that from the beginning the Word was with God; that the Word was God and that the Word became flesh.

It may be established from what now follows 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.

Doctrine of the Lord (Dick) n. 38

38. 1. THE LORD IS CALLED JEHOVAH. This is evident from the following passages:

Thus saith Jehovah that created thee, O Jacob, and He that formed thee, O Israel ... 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.

... the Holy One of Israel, and his Maker. Isa. xliii 15; xlv 11.

And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob. Isa. xlix 26.

And thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob. Isa. lx 16

Jehovah that formed thee from the womb. Isa. xlix 5.

Jehovah my Rock and my Redeemer. Ps. xix 14.

Thus saith Jehovah that made thee and formed thee from the womb.

Thus saith 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. Isa. xlvii 4.

With everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer. Isa. liv 8.

Their Redeemer is strong; Jehovah [Zebaoth] is His name. Jer I 34.

Jehovah God is my Rock and my fortress.

... 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, and his Holy One ... kings shall see. Isa. xlix 7.

I am Jehovah; and besides me there is no Saviour. Isa. xliii 11.

Am not I Jehovah? there is none besides me and there is no Saviour besides me.

Look unto me and be ye saved, all the ends of the earth. Isa. xlv 21, 22.

I am Jehovah thy God ... and there is no Saviour besides me. Hosea 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 there is plenteous redemption.

And He shall redeem Israel from all his iniquities. Ps. 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 is the Only Redeemer and Saviour, it is He who is meant by Jehovah.

It is also manifest from the following passages that the Lord is Jehovah, that is, that Jehovah is the Lord:

[There shall come forth] a Rod out of the stem of Jesse, and out of his roots a Branch shall bear fruit.

And the spirit of Jehovah shall rest upon Him. Isa. xi 1, 2.

It shall be said in that day, Lo, this is our God: we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation. Isa. xxv 9.

The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.

And the glory of Jehovah shall be revealed, and all flesh shall see it together ...

Behold, the Lord Jehovah will come with strong hand, and His arm shall rule for Him. Isa. xl 3, 5, 10.

I Jehovah ... will give thee for a covenant to the people, for a light of the Gentiles.

I am Jehovah; that is my name: and my glory will I not give to another. Isa. xlii 6, 8.

Behold, the days come that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

... and this is His name whereby He shall be called, Jehovah our Righteousness. Jer. xxiii 5, 6; xxxiii 15, 16.

Thou, Bethlehem Ephratah ... out of thee shall He come forth to me that is to be Ruler in Israel ...

He shall stand and feed in the strength of Jehovah. Micah v 2, 4.

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 ... the Mighty God, the

Everlasting Father . . . upon the throne of David ... to establish it and found it in judgment and in righteousness from henceforth even for ever. Isa. ix 6, 7.

Then shall Jehovah go forth, and fight against those nations ...

And His feet shall stand . . . upon the Mount of Olives, which is before Jerusalem. Zech. xiv 3, 4.

Lift up your heads, O ye gates; and be ye lift up, ye (A.V. everlasting) doors of the world; and the King of glory shall 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 glory, and for a diadem of beauty, unto the residue 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 passages where mention is made of the day of Jehovah, which is said to be great and near; as Ezek. xxx 3; Joel ii 11; Amos v 18, 20; Zeph. i 7, 14, 15, 18.

Doctrine of the Lord (Dick) n. 39

39. 2. THE LORD IS CALLED THE GOD OF ISRAEL, AND THE GOD OF JACOB. This is evident from the following 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: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven. Exod. xxiv 8, 10.

The multitude wondered when they saw the dumb to speak... the lame to walk, and the blind to see and they glorified the God of Israel. Matt. xv 31.

Blessed be the Lord God of Israel; for He hath visited and redeemed His people Israel.

And hath raised up an 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.

O house of Jacob . . . which sware by the name of Jehovah, and ... of the God of Israel.

For they call themselves of the holy city, and stay themselves upon the God of Israel: Jehovah Zebaoth is His name. Isa. xlvi 1, 2.

Jacob shall see his children in the midst of him, and they shall sanctify my name, and shall sanctify the Holy One of Jacob, and shall fear the God of Israel. Isa. 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; and He will teach us of His ways, and we will walk in His paths. Isa. ii 2, 3; Micah iv 1, 2.

And all flesh shall 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. Isa. lx 16.

Travail (A.V. tremble), thou earth, at the presence of the Lord, at the presence of the God of Jacob. Ps. cxiv 7.

David sware unto Jehovah, and vowed unto the Mighty One of Jacob, Surely I will not come into the tabernacle of my house ...

Until I find out a place for Jehovah, an habitation for the Mighty One of Jacob.

We have heard of Him at Ephratah (Bethlehem). Ps. cxxxii 2, 3, 5, 6.

Blessed be the God of Israel ... Let the whole earth be filled with His glory. Ps. lxxii 18, 19;

Besides other passages where the Lord is called the God of Israel, the Redeemer and Saviour as Luke i 47; Isa. xlv 15; liv 5; Ps. lxxviii 35 and 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, 17-19; xxxvii 7; xxxviii 17; xxxix 16; xlii 9, 15, 18; xliii 10; xlv 2, 7, 11, 25; xlvi 1; l 18; li 33; Ezek. viii 4; ix 3; x 19, 20; xi 22; xliii 2; xlv 2; Zeph. ii 9; Psalm xli 13; lix 5;

lxviii 8.

Doctrine of the Lord (Dick) n. 40

40. 3. THE LORD IS CALLED THE HOLY ONE OF ISRAEL. This is evident from the following passages:

The angel said to Mary: The Holy Thing which shall be born of thee shall be called the Son of God. Luke i 35.

While I was in vision I saw, and behold, a watcher and a Holy One came down from heaven. Dan. iv 13, 23.

God came from Teman, and the Holy One from Mount Paran. Hab. iii 3.

I am Jehovah, your Holy One, the Creator of Israel. Isa. xliii 15.

Thus saith Jehovah the Holy One of Israel and his Maker. Isa. xlv 11.

Thus saith Jehovah, the Redeemer of Israel and his Holy One. Isa. xlix 7.

I am Jehovah thy God, the Holy One of Israel, thy Saviour. Isa. xliii 1, 3.

As for our Redeemer, Jehovah Zebaoth is His name, the Holy One of Israel. Isa. xlvii 4.

Thus saith Jehovah, your Redeemer, the Holy One of Israel. Isa. xliii 14; xlviii 17.

... Jehovah Zebaoth is His name; and thy Redeemer, the Holy One of Israel. Isa. liv 5.

They tempted God and ... the Holy One of Israel. Ps. lxxviii 41.

They have forsaken Jehovah, they have provoked the Holy One of Israel. Isa. i 4.

They said, Cause the Holy One of Israel to cease from before us:

Wherefore thus saith the Holy One of Israel. Isa. xxx 11, 12.

Who say, Let him ... hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come. Isa. v 19.

In that day . . . they shall stay upon Jehovah, the Holy One of Israel, in truth. Isa. x. 20.

Cry out and shout, thou daughter of Zion: for great is the Holy One of Israel in the midst of thee. Isa. xii 6.

Thus saith the God of Israel: At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. Isa. xvii 7.

The meek shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel. Isa. xxix 19; xli 16.

Nations ... shall run unto thee because of Jehovah thy God, and for the Holy One of Israel. Isa. lv 5.

The isles shall put their trust in me ... to bring thy sons from far. . . unto the name of Jehovah Zebaoth (A.V. thy God) and to the Holy One of Israel. Isa. lx 9.

The land is full of guilt (A.V. hath been proud) against...the Holy One of Israel. Jer. I 29

And many other places.

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 which 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 separately, may also appear from the passages quoted above where it is said that Jehovah is the Holy One of Israel.

Doctrine of the Lord (Dick) n. 41

41. 4. THE LORD IS CALLED LORD, AND GOD. This is evident from so many passages that, if they were quoted, they would fill pages; let these few suffice:

In John:

When Thomas at the command of the Lord had beheld His hands and had touched His side, he said, My Lord and my God. John xx 27, 28.

In the Psalms:

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. Isa. liv 5.

This also appears from their worshipping Him and falling down on 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; John ix 38;

And in the Psalms:

We have heard of Him at Ephratah ...

We will go into His tabernacles; we will worship at His footstool. Ps. cxxxii 7.

The Lord is similarly worshipped in heaven, as we read in Revelation:

I was in the spirit: and, behold, a throne was set in heaven, and One sat on the throne.

... like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

The four and twenty elders fell down before Him that sat on the throne, and worshipped Him that liveth for ever and ever, and cast their crowns before the throne. Rev. iv 2, 3, 10

And again:

I saw in the right hand of Him that sat on the throne a book written within and on the back, sealed with seven seals.

And no man ... was able to open the book ...

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 the seven seals thereof.

And I beheld and lo, in the midst of the throne stood a Lamb ...

And He came and took the book ...

And the elders fell down before the Lamb, and worshipped Him that liveth for ever and ever. Rev. v 1, 3, 5-8, 14.

Doctrine of the Lord (Dick) n. 42

42. 5. THE LORD IS CALLED KING, AND THE ANOINTED. This is because He was the Messiah or Christ; and Messiah, or Christ, signifies King and Anointed. Hence it is that in the Word the Lord is meant 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 in the Word. For this reason it is said in Revelation:

The Lamb shall overcome them: for He is Lord of lords and King of kings. Rev. xvii 14

And in another place:

He that sat upon the white horse had on His vesture a name written, King of kings and Lord of lords. Rev. xix 11, 16.

Because the Lord is called King, heaven and the Church are called His kingdom, and His Coming into the world is called the gospel of the kingdom. That heaven and the Church are called His kingdom, may be seen in Matthew xii 28; xvi 28; Mark i 14, 15; ix 1; xv 43; Luke i 33 iv 43; viii 1, 10; ix 2, 11, 60; x 11; xvi 16; xix 11; xxi 31; xxii 18; xxiii 51.

And in Daniel:

God shall set up a kingdom, which shall never be destroyed:

It shall break in pieces and consume all the other kingdoms, but it shall stand for ever. Dan. ii 44

And in the same:

I saw in the night visions; and, behold, One like the Son of Man came with the clouds of heaven;... There was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion and His kingdom that which shall not be destroyed. Dan. vii 13, 14, 27.

That His Coming is called the gospel of the kingdom, may be seen in Matthew iv 23; ix 35; xxiv 14.

Doctrine of the Lord (Dick) n. 43

43. 6. THE LORD IS CALLED DAVID. This is evident from the following passages:

In that day they shall serve Jehovah their God, and David their King, whom I will raise up unto them. Jer. xxx 8, 9.

Afterward shall the Children of Israel return, and seek Jehovah their God, and David their King; and shall fear Jehovah and His goodness in the latter days. Hosea iii 5.

And I will set up one Shepherd over them, and He shall feed them, even my servant David; He shall feed them and He shall be their Shepherd.

And I Jehovah will be their God, and David a Prince among them. Ezek. xxxiv 23, 24.

So shall they be my people, and I will be their God.

And David my servant shall be King over them and they shall have one Shepherd ...

Then they shall dwell in the land ... they and their children, and their children's children, for ever ... and David shall be their Prince for ever.

Moreover I will make a covenant of peace, and it shall be an everlasting covenant with them. Ezek. xxxvii 23-26.

I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I have given Him for a witness to the peoples, a Leader and Lawgiver to the nations. Isa. lv 3, 4.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his rains, and I will build it as in the days of old. Amos ix 11.

The house of David shall be as God, as the angel of Jehovah before them. Zech. xii 8.

In that day shall there be a fountain opened to the house of David. Zech. xiii 1.

Doctrine of the Lord (Dick) n. 44

44. He who knows that by David is meant the Lord is able to comprehend why David in the Psalms so often wrote concerning the Lord, when he spoke only of himself; as in Psalm lxxxix, where these words occur:

I have made a covenant with my chosen, I have sworn unto David my servant,
Thy seed will I establish for ever, and build up thy throne to all generations.

And the heavens shall praise thy wonders ... thy faithfulness 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 faithfulness 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 cry unto me, Thou art my Father, my God, and the Rock of my salvation.

Also I will 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 endure 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. Ps. lxxxix 3-5, 19-21, 24-29, 35, 37.

So also in other Psalms, as Ps. xiv 1-17; Ps. cxxii 4, 5; Ps. cxxxii 8-18.

Doctrine of the Lord (Dick) n. 45

45. IX

GOD IS ONE, AND THE LORD IS THAT GOD

From the numerous passages adduced from the Word 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, the Lord, and God; also King, the Anointed, and David. Further, from these it may be seen, though still in an uncertain way, that the Lord is God Himself, from whom the Word is, and concerning whom it treats. It is, however, known throughout the whole world that God is One; nor does any one of sound reason deny this. Accordingly it now remains to confirm this from the Word; and in addition to prove that the Lord is that God.

[2] 1. GOD IS ONE. This is confirmed by the following passages from the Word:

Jesus said, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:

Therefore 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 and said to Jesus, Good Master, what good thing shall I do, that I may have eternal life?

Jesus said unto him, Why callest thou me good? there is none good but One, that is, 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. Isa. xlv 5, 6.

O Jehovah Zebaoth, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, over all the kingdoms of the earth. Isa. xxxvii 16.

Is there a God besides me, and a Rock? I know not any. Isa. xlv 8.

Who is God save Jehovah, or who is a Rock save our God? Ps. xviii 3 1.

[3] 2. THE LORD IS THAT GOD. This is confirmed from the following passages of the Word:

Surely God is in thee; and there is none else, there is no God.

Verily thou art a God that hidest thyself, O God of Israel, the Saviour. Isa. xlv 14, 15.

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, and be ye saved, all the ends of the earth; for I am God, and there is none else. Isa. xlv 21, 22.

I am Jehovah; and besides me there is no Saviour. Isa. xliii 11.

I am Jehovah thy God . . . and thou shalt know no God but me; and there is no Saviour besides me. Hosea xiii 4.

Thus saith Jehovah the King of Israel, and his Redeemer, Jehovah Zebaoth; I am the First, and I am the Last, and besides me there is no God. Isa. xlix 6.

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 that day) Jehovah shall be King over all the earth: in that day shall there be One Jehovah, and His name One. Zech. xiv 9.

As the 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 none other than the Lord.

Doctrine of the Lord (Dick) n. 46

46. X

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

Jesus said in Matthew,

All power is given unto me in heaven and on earth.

Go ye therefore, and make disciples of all nations, baptising 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 alway, even unto the consummation of the age. Matt. xxviii 18, 19, 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 will therefore now be shown that the Holy Spirit is the same as the Lord.

[2] The reason why the Lord told the disciples to baptise into the name of the Father, and of the Son, and of the Holy Spirit, is, because there is in the Lord a trine, or trinity; for there is the Divine which is called the Father, 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 originating Divine; and the Divine Proceeding which is the Holy Spirit is the operating Divine. There is no other Divine proceeding from the Lord than the Divine which is Himself, as will be seen in the little works on the Divine Providence, Omnipotence, Omnipresence, and Omniscience; for it is a subject requiring deeper consideration.

[3] 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 [sphere] proceeding; and that which proceeds from him is himself outside of him. It has been granted me to know many particulars concerning this proceeding [sphere], but this is not the place to introduce them.

[4] Every one who looks to God is, after death, first instructed by angels that the Holy Spirit is no other than the Lord; and that going forth and proceeding mean nothing else than enlightenment and instruction through the presence of the Lord with man according to his reception of Him. Consequently most persons after death put away the idea concerning the Holy Spirit which they had formed in the world, and receive the idea that it is the Lord's presence with man, through angels and spirits, from which and according to which man is enlightened and taught.

[5] Moreover, it is customary in the Word to mention 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. As these are One, it is also said in other places that Jehovah alone is God, that Jehovah alone is Holy, that He is the Holy One of Israel, and that there is none besides Him. Further, the name Lamb is sometimes used for God, and God for the Lamb; the latter in Revelation and the former in the Prophets.

[6] That it is the Lord alone who is meant by Father, Son, and Holy Spirit in Matthew xxviii 19, is evident from the verses which there precede and follow. In the preceding verse the Lord says: All power is given unto me in heaven and on earth; and in the verse following: Lo, I am with always, even unto the consummation of the age. Thus he speaks of Himself alone; and therefore He used these words that the disciples might know that the Trinity is in Him.

[7] In order that it may be known that the Holy Spirit is not another Divine distinct from the Lord it will be shown what is meant in the Word by Spirit. By Spirit is meant,

1. The life of man in general.
2. As the life of man is varied according to his state, therefore by spirit is meant the varying affection of life with man.
3. It means also the life of the regenerate man, which is called spiritual life.
4. But where Spirit is mentioned in reference to the Lord, it means His Divine Life, and consequently the Lord Himself.
5. In particular it means the Life of His Wisdom, which is called Divine Truth.
6. Jehovah Himself, that is, the Lord, spoke the Word through the Prophets.

Doctrine of the Lord (Dick) n. 47

47. 1. By SPIRIT IS MEANT THE LIFE OF MAN. This may be evident from common speech, in which a man is said to yield up the spirit when he dies; so that by spirit, in this sense, is meant the life of respiration. The word spirit also is derived from respiration*; and in Hebrew there is one word for spirit (breath) and wind. There are two springs of life in 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. This acts in unison with the thought of man from the understanding, while the life from the motion of the heart acts in unison with the love of man's will, as will be seen in its proper place. That the life of man is meant by spirit (or breath) in the Word appears from the following passages:

Thou takest away their breath, they expire, and return to their dust. Ps. civ 29.

He remembered that they were but flesh, a wind that passeth away, and cometh not again. Ps. lxxviii 39.

When his breath goeth forth, he returneth to his earth. Ps. cxlvi 4.

Hezekiah lamented that the life of his spirit should go out. Isa. xxxviii 16.

The spirit of Jacob revived. Gen. xlv 27.

His molten image is falsehood, and there is no breath in it. Jer. li 17.

The Lord Jehovih said unto the dry bones, I will bring breath into you, that ye may live ...

Come from the four winds, O breath, and breathe upon these slain, that they may live.

... and the breath came into them, and they lived again. Ezek. xxxvii 5, 6, 9, 10.

Jesus took the hand of the maiden. And her spirit came again, and she arose straightway. Luke viii 54, 55.

* Latin, spiro, I breathe; spiritus, breath, spirit.

Doctrine of the Lord (Dick) n. 48

48. 2. As THE LIFE OF MAN IS VARIED ACCORDING TO HIS STATE, THEREFORE BY SPIRIT IS MEANT THE VARYING AFFECTION OF LIFE WITH MAN; as:

(1) The life of wisdom.

Bezaleel was filled with the spirit of wisdom, of understanding and of knowledge. Exod. xxxi 3.

Thou shalt speak to all that are wise-hearted, whom I have filled with the spirit of wisdom. Exod. xxviii 3.

Joshua was full of the spirit of wisdom. Deut. xxxiv 9.

Nebuchadnezzar said of Daniel, that an excellent spirit of knowledge, understanding and wisdom was in him. Dan. iv 8; [v 11, 12, 14.]

They also that erred in spirit shall know understanding. Isa. xxix 24.

[2] (2) A stimulation of life.

Jehovah hath stirred up the spirit of the kings of Media. Jer. li 11.

Jehovah stirred up the spirit of Zerubbabel ... and the spirit of all the remnant of the people. Haggai i 14.

I will put a spirit upon the king of Assyria, and he shall hear a rumour, and return to his own land. Isa. xxxvii 7.

Jehovah hardened the spirit of Sihon the king. Deut. ii 30.

And that which cometh up upon your spirit shall not be at all. Ezek. xx 32.

[3] (3) Freedom of life.

The four living creatures, which were cherubs seen by the Prophet, went . . . whither the spirit was to go. Ezek. i 12, 20.

[4] (4) Life in fear, grief, and anger.

Every heart shall melt, and all hands shall be feeble, and every spirit shall faint. Ezek. xxi 7.

My spirit was overwhelmed within me; my heart is astounded in the midst of me. Ps. cxlii 3; cxliii 4.

My spirit faileth. Ps. cxliii 7

As for me, Daniel, my spirit was grieved. Dan. vii 15.

The spirit of Pharaoh was troubled. Gen. xli 8.

Nebuchadnezzar said, My spirit was troubled. Dan. ii 3.

I went in bitterness in the hot anger of my spirit. Ezek. iii 14

[5] (5) The life of various evil affections,

Blessed is the man in whose spirit there is no guile. Ps. xxxii 2.

Jehovah hath mingled a perverse spirit in the midst thereof. Isa. xix 14.

He said unto the foolish prophets, that follow their own spirit. Ezek. xiii 3.

The prophet is a fool, the man of the spirit is mad. Hosea ix 7.

Take heed to your spirit, that ye deal not treacherously. Mal. ii 16.

The spirit of whoredoms hath caused them to err. Hosea iv 12.

The spirit of whoredoms is in the midst of them. Hosea v 4.

When the spirit of jealousy come upon him. Num. v 14.

A man who walketh in the spirit and uttereth a lie. Micah ii 12.

A generation whose spirit was not steadfast with God. Ps. lxxviii 8.

The spirit of deep sleep was poured out upon them. Isa. xxix 10.

Ye shall conceive chaff; ye shall bring forth stubble; as to your spirit, fire shall devour you. Isa. xxxiii 11.

[6] (6) Infernal life.

I will cause ... the unclean spirit to pass out of the land. Zech. xiii 2.

When the unclean spirit is gone out of a man, he walketh through dry places ...

And afterwards he taketh to himself 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. Rev. xviii 2.

7 Further, by spirit is meant the infernal spirits themselves by whom mankind are troubled; as in Matt. viii 16; x 1; xii 43, 44, 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; Rev. xiii 15; xvi 13, 14.

Doctrine of the Lord (Dick) n. 49

49. 3. BY SPIRIT IS MEANT THE LIFE OF THE REGENERATE, WHICH IS CALLED SPIRITUAL LIFE.

Jesus said, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. John iii 5.

I will give you a new heart, and a new spirit...

I will put my spirit within you, and cause you to walk in my statutes. Ezek. xxxvi 26, 27.

To give a new heart and a new spirit. Ezek. xi 19.

Create in me a clean heart, O God; and renew a right spirit within me ...

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Ps. li 10-12.

Make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xviii 31.

Thou sendest forth thy spirit, they are created; and thou renewest the faces 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 (anima) unto the people, and spirit to them that 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 have I waited for thee in the morning. Isa. xxvi 9.

In that day shall Jehovah be . . . for a spirit of judgment to him that sitteth in judgment. Isa. xxviii 5, 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 thine hand I commend my spirit: thou hast redeemed me. Ps. xxxi 5.

Was there not one, and the residue, who have the spirit? Mal. ii 15.

After three days and an half the spirit of life from God entered into the two witnesses that had been slain by the beast. Rev. xi 11.

I Jehovah that formeth the mountains, and createth the spirit. Amos iv 13.

O God, the God of the spirits of all flesh. Num. xvi 22; xxvii 18.

I will pour upon the house of David and upon the inhabitant of Jerusalem the spirit from on high (A.V. of grace). Zech. xii 10.

Until the spirit be poured upon us from on high. Isa. xxxii 15.

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed. Isa. xlv 3.

I will pour out my spirit upon all flesh ...

And also upon 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 regenerating; and the same is meant by giving a new heart and a new spirit.

[2] By spirit is meant spiritual life to 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 ones. Isa. lvii 15.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ps. li 17.

He will give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Isa. lxi 3

A woman forsaken, and grieved in spirit. Isa. liv 6.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matt. v 3.

Doctrine of the Lord (Dick) n. 50

50. 4. WHERE SPIRIT IS MENTIONED IN REFERENCE TO THE LORD, IT MEANS His DIVINE LIFE, AND CONSEQUENTLY THE LORD HIMSELF. This appears from the following passages:

He whom the Father hath sent speaks 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 ...

The spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might. Isa. xi 1, 2.

I have put my spirit upon Him; He shall bring forth judgment to the Gentiles. Isa. xlii 1.

He shall come in like a pent up river (A.V. flood), the spirit of Jehovah shall lift up a standard against him.

Then the Redeemer shall come to Zion. Isa. lix 19, 20.

The spirit of the Lord Jehovah is upon me: Jehovah hath anointed me to preach the Gospel to the poor. Isa. lxi 1; Luke iv 18.

Jesus perceived in His spirit that they so reasoned within themselves. Mark ii 8.

... Jesus rejoiced in spirit and said. Luke x 21.

Jesus was troubled in His spirit. John iii 21.

Jesus sighed deeply in His spirit. Mark viii 12.

[2] Spirit stands for Jehovah Himself, that is, the Lord.

God is a Spirit. John iv 24.

Who hath directed the Spirit of Jehovah, or who was the man of His counsel? Isa. xl 13.

The Spirit of Jehovah led them by the hand of Moses. Isa. lxiii 12 14.

Whither shall I go from thy Spirit, or whither shall I flee ... Ps. cxxxix 7.

Jehovah said, Not by might, but by my Spirit shall he do it. Zech. iv 6.

They vexed His Holy Spirit: therefore He was turned to be their enemy. [Isa. lxiii 10;] Ps. cvi 33.

My Spirit shall not always strive with man, for that he also is flesh. Gen. vi 3.

I will not contend for ever ... for the Spirit should 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 Divine of the Lord, but a word 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.

Doctrine of the Lord (Dick) n. 51

51. 5. BY SPIRIT, WHERE THE LORD IS SPOKEN OF, IS MEANT IN PARTICULAR THE LIFE OF His WISDOM, WHICH IS 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 unto you; but if I depart, I will send Him unto you. John xvi 7.

When He, the Spirit of truth, is come, He will guide you into all truth: He shall not speak of Himself; but whatsoever He shall hear, that shall He speak. John xvi 13.

He shall glorify me; for He shall receive of mine, and shall show it unto you.

All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you. John xvi 14, 15.

I will pray the Father, and He shall give you another Comforter,

Even 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 (A.V. comfortless) I will come to you . . . ye shall see me. John xiv 16, 19.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth ... He shall testify of me. John xv 26.

Jesus cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

This spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet, because Jesus was not yet glorified. John vii 37-39.

Jesus breathed on the disciples, and said, Receive ye the Holy Spirit. John xx 22.

[2] That by the Comforter, the Spirit of Truth, and the Holy Spirit, the Lord meant Himself, is evident from His own words, that the world as yet knew Him not; for as yet they did not know the Lord. Moreover, when He said that He would send the Holy Spirit, He added,

I will not leave you comfortless: I will come to you ... and, Ye shall see me. John xiv 16, 19, 26, 28

And again:

Lo, I am with you alway, even unto the consummation of the age. Matt. xxviii 20.

When Thomas said, We know not whither thou goest, Jesus said, I am the Way, and the Truth. John xiv 5, 6.

[3] Because the Spirit of Truth, or the Holy Spirit, is the same as the Lord who is Truth itself, it is therefore also said,

The Holy Spirit was not yet, because Jesus was not yet glorified. John vii 39:

for after His glorification, or complete union with the Father, which was effected by the passion of the cross, the Lord was then Divine Wisdom and Divine Truth itself, and consequently the Holy Spirit. The reason why the Lord breathed on the disciples, and said, Receive ye the Holy Spirit, was because all respiration in heaven is from the Lord. For angels, as well as men, have both respiration and movement (micatio) of the heart; and their respiration is according to their reception of Divine Wisdom from the Lord, and their movement of the heart, or pulsation, is according to their reception of Divine Love from Him. That this is so, will be seen in its proper place.

[4] That the Holy Spirit is Divine Truth from the Lord is further evident from the following passages:

When they bring you unto the synagogues ... take ye no thought ... 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 11.

Jehovah said, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy 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 breath of His lips shall He slay the wicked ...

And truth (A.V. faithfulness) shall be the girdle of His reins. Isa. xi 1, 4, 5.

Now with His mouth He hath commanded, and His Spirit it hath gathered them. Isa. xxxiv 16.

They that worship God must worship Him in spirit and in truth. John iv 24.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. John vi 63.

John said, I indeed baptise you with water unto repentance: but He that cometh after me ... shall baptise you with the Holy Spirit, and with fire. Matt. iii 11; Mark i 8; Luke iii 16.

To baptise with the Holy Spirit and with fire, is to regenerate by the Divine Truth which has relation to faith, and by the Divine Good which has relation to love.

When Jesus was baptised . . . the heavens were opened ... and He saw the Holy Spirit descending like a dove. Matt. iii 16; Mark i 10; Luke iii 21, [22]; John i 32, 33

A dove is a representative of purification and regeneration by Divine Truth.

[5] Since by the Holy Spirit, when mentioned in reference to the Lord, is meant His Divine Life, and consequently Himself, and in particular the Life of His Wisdom, which is called 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 places:

The Spirit saith unto the Churches. Rev. ii 7, 11, 29; iii 1, 6, 13, 22.

There were seven lamps of fire burning before the throne, which are the seven spirits of God. Rev. 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. Rev. v 6.

Lamps of fire, and the eyes of the Lord, signify Divine Truths, and the number seven signifies what is holy.

Yea, saith the Spirit, that they may rest from their labours. Rev. xiv 13.

The Spirit and the bride say, Come. Rev. xxii 17.

They made their heart as an adamant stone, lest they should hear the Law, or the words which Jehovah ... hath sent in His Spirit by the hand of the prophets. Zech. vii 12.

The spirit of Elijah doth rest on Elisha. 2 Kings ii 15.

John went before Him in the spirit and power of Elijah. Luke i 17.

Elizabeth was filled with the Holy Spirit;

And she spake out ... Luke i 41, 42.

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 on my right hand. Mark xii 36.

The testimony of Jesus is the spirit of prophecy. Rev. xix 10.

Now, since by the Holy Spirit is specifically meant the Lord as to Divine Wisdom, and consequently as to Divine Truth (Veritas), it is clear why the Holy Spirit is said to enlighten, to teach and to inspire.

Doctrine of the Lord (Dick) n. 52

52. 6. JEHOVAH HIMSELF, THAT IS, THE LORD, SPOKE THE WORD BY THE PROPHETS. We read of the prophets that they were in vision, and that Jehovah spoke with them. When they were in vision they were not in their body, but in their spirit; and in this state they saw such things as are in heaven. When, however, Jehovah spoke with them, they were in their body, and they heard Him speaking. These two states of the prophets should be clearly distinguished. In the state of vision, the eyes of their spirit were opened, and the eyes of their body closed. Then also they appeared to themselves to be carried from place to place, the body still remaining where it was. In this state at times were Ezekiel, Zechariah, Daniel, and John when he wrote the Revelation; 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 into Chaldea, to them of the captivity, in a vision of God, in the spirit of God. So the vision that I had seen went up over me. Ezek. xi 1, 24.

He says too,

That the spirit took him up, and he heard behind him an earthquake, and other things.

Further, that the spirit lifted him up between the earth and heaven, and brought him in the visions of God to Jerusalem, where he saw abominations. Ezek. viii 3, and following verses.

He was also in a vision of God, or in the spirit, when he saw

Four living creatures, which were cherubs. Ezek. i and x;

Also, a new earth and a new temple, and an angel measuring them; concerning these see chapters xl to xlviii.

That he was then in the visions of God, he says in xl 2; and that the spirit then took him up, xliii 5. The same happened to Zechariah, and he was then accompanied by an angel, when he saw

A man riding among the myrtle trees. Zech. i 8.

Four horns, and afterwards a man in whose hand was a measuring line. Zech. i 18; ii 1;

Joshua the high priest. Zech. iii 1, and foll.;

A candlestick, and two olive trees. Zech. iv 2, 3;

A flying roll, and an ephah. Zech. v 1, 6;

And four chariots coming out from between two mountains, and horses. Zech. vi 1, 2.

Daniel was in the same state, when he saw

Four beasts coming up from the sea. Dan. vii 3;

And the battle between the ram and the he-goat. Dan. viii 1, and foll.

That he saw these things in visions is stated in chapters vii 1, 2, 7, 13; viii 2; x 1, 7, 8. That the angel Gabriel was seen by him in vision, and spoke with him, is stated in chapter ix 21, 22. The same happened to John when he wrote the Revelation, for he said that

He was in the spirit on the Lord's day. Rev. i 10;

He was carried away in the spirit into the wilderness. Rev. xvii 3;

He was carried away in the spirit to a high mountain. Rev. xxi 10;

He saw horses in the vision. Rev. ix 17.

Elsewhere he says that he saw those things which he described, and consequently was in the spirit or in vision; as in i 12; iv 1; v 1; vi 1; and in each of the following chapters.

Doctrine of the Lord (Dick) n. 53

53. With regard to the Word itself, however, it is not said in the Prophets that they spoke it from the Holy Spirit, but that they spoke it from Jehovah, from Jehovah Zebaoth, and from the Lord Jehovih.* For we read: The word of Jehovah came to me, Jehovah spoke to me; also very frequently: Thus saith Jehovah, and, The saying, or word, of Jehovah. Now, since the Lord is Jehovah, as has been shown above, it follows that the whole Word was spoken by Him. In order that no one may doubt that this is so, I will only mention passages in Jeremiah where it is said: The word of Jehovah came to me, Jehovah said to me, Thus saith Jehovah, and The saying, or word, of Jehovah; as the following, all in Jeremiah: i 4, 7, 11, 14, 19; ii 1-5, 9, 19, 22, 29, 3 1; iii 1, 6, 10, 12, 14, 16; iv 1, 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, 22, 23, 25; x 1, 2, 18; xi 1, 6, 9, 11, 18, 21, 22; xii 14, 17; xiii 1, 6, 9, 11-15, 25; xiv 1, 10, 14, 15; xv 1-3, 6, 11, 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, 3, 5, 6, 11, 16, 18, 24, 29, 30; xxiii 2, 5, 7, 11, 12, 15, 16, 24, 29, 31-33, 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, 44; xxxiii 1, 2, 4, 10-13, 17, 19, 20, 23, 25 xxxiv 1, 2, 4, 8, 12, 13, 17, 22; xxxv 1, 13, 17-19 xxxvi 1, 6, 27, 29, 30; xxxvii 6, 7, 9; xxxviii 2, 3, 17; xxxix 15-18; xl 1; xlii 7, 9, 15, 18, 19; xliii 8, 10; xliv 1, 2, 7, 11, 24-26, 30; xlv 1, 2, 5; xlvi 1, 23, 25, 28 xlvii 1; 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; l 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; li 25, 33, 36, 39, 52, 58.

These instances occur in Jeremiah only. All the other Prophets speak in similar terms; and they do not say that the Holy Spirit spoke to them, or that Jehovah spoke to them by the Holy Spirit.

* The name Lord Jehovih does not appear in the English Bible, where the name Lord GOD is used instead, GOD being printed in small capitals.

Doctrine of the Lord (Dick) n. 54

54. From what has been adduced it is now clear that Jehovah, who is the Lord from eternity, spoke by the Prophets; and that where the Holy Spirit is mentioned, it is Himself who is meant; and consequently that God is One, both in Person and in Essence, and that He is the Lord.

Doctrine of the Lord (Dick) n. 55

55. XI

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

Christians acknowledge three Divine Persons, and thus, as it were, three Gods because there is in the Lord a Trine, one of which is called the Father, another the Son, and the third the Holy Spirit; and because this Trine is mentioned in the Word under distinct names, just as the soul, and the body, and what proceeds from these are named separately, when yet they are one. Moreover, the Word in the sense of the Letter is such that it distinguishes things which are one, as if they were not one. Hence it is that it names Jehovah who is the Lord from eternity, sometimes Jehovah Zebaoth, sometimes God, and sometimes Lord; and at the same time Creator, Saviour, Redeemer and Maker, and also Shaddai. The Word also gives to His Human, which He assumed in the world, the names Jesus, Christ, the Messiah, the Son of God, the 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, and David.

[2] Now, since the Word is such in the sense of the Letter that it names several who yet are one, therefore Christians, who in the beginning were simple men and understood every thing according to the literal sense of the words, distinguished the Divinity into three Persons. This was permitted on account of their simple nature; yet they did so in such a way that they also believed the Son to be Infinite, Uncreate, Almighty, God, and Lord, in all respects equal to the Father; and further, they believed that they were not two, or three, but One essence, majesty and glory, and thus in Divinity.

[3] Those who believe these things in simplicity according to the doctrine and do not confirm themselves in the idea of three Gods, but who consider the three as One, are after death instructed by the Lord through angels that He is that One, and that Trine. This faith is received by all who enter heaven; for no one can be admitted there who has three Gods in his thoughts, however he may say with his lips that they are one. For the life of all heaven and the wisdom of all the angels are founded on the acknowledgment and consequent confession of one God, and on the faith that this one God is also Man; and that He is the Lord, who is at once both God and Man.

[4] From this it is manifest that it was of Divine permission that Christians in the beginning should receive the doctrine concerning three Persons, provided they also accompanied it with the belief that the Lord is the infinite God, the Almighty, and Jehovah. For if they had not received this, the Church would have perished, since the Church is a Church from the Lord, and since from Him, and from no other, is the eternal life of all.

[5] That the Church is a Church from the Lord may appear from this single fact that the whole Word from beginning to end treats of the Lord alone, as has been shown above; and also from the declaration that we must believe on Him, and that those who do not believe on Him have not eternal life; indeed, that the wrath of God abideth on them, John iii 36.

[6] Since every one sees for himself that, if God is One, He is One in Person and in Essence (for no one does or can think otherwise, while he thinks that God is One), I will now quote the whole of the Creed which takes its name from Athanasius, and then show that all its contents are true, provided, instead of a Trinity of Persons, we understand a Trinity of Person.

Doctrine of the Lord (Dick) n. 56

56. The Creed* is as follows:

He who would be saved must keep this Catholic (or, as some authorities say, Christian) Faith. If any one does not keep this faith whole and entire, without doubt he shall perish for ever. This Catholic (or, Christian) Faith is: We worship One God in the Trinity, and the Trinity in Unity, neither confounding the Persons nor dividing the substance (or, essence). For 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 uncreate, the Son is uncreate, and the Holy Spirit is uncreate. 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 infinities, nor three uncreates, but one uncreate, and one infinite. As likewise the Father is Almighty, so is the Son Almighty, and the Holy Spirit is Almighty; and yet there are not three Almighties, 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 there are not three Lords, but one Lord. For

as by the Christian verity we are obliged to acknowledge each Person by Himself as God and Lord, yet still we are forbidden by the Catholic religion to say there are three Gods or three Lords (or, still we cannot, according to the Christian faith, name three Gods or Lords). The Father was made of none, neither created nor born; the Son is of the Father alone, not made nor created, but born; the Holy Spirit is of the Father and of 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 co-eternal, and are altogether equal. So 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, and one God in three Persons, is to be worshipped), He therefore who would be saved, must think thus of the Trinity.

Moreover, it is also necessary to salvation that he believe rightly the incarnation of our Lord Jesus Christ (or, that he firmly believe that our Lord is very Man). For 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 (that is, 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. Although He is God and Man, yet He 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 up to itself the Human). He is altogether One, not by the fusion (or, mingling) of substance, but by unity of Person (or, He is altogether One, yet not so that the two natures are mingled; but He is One Person).

As the rational soul and the body is one man, so God and Man is one Christ. He suffered for our salvation, descended into hell, and rose again the third day from the dead. He ascended into heaven, and sitteth at the right hand of the Father, [God] Almighty, whence He will come to judge the quick and the dead; at whose Coming all men shall rise again with their bodies; and those who have done good shall enter into life eternal, and those who have done evil, into eternal fire.

* Translated from the Latin as quoted by Swedenborg in the original edition.

Doctrine of the Lord (Dick) n. 57

57. All the particulars of this Creed, as it is verbally set forth, are true if, instead of a Trinity of Persons, we understand a Trinity of Person. This may appear if we transcribe it again, with this Trinity of Person substituted for the other. The Trinity of Person is this: 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, a man can then think of One God, and can also say One God. Who does not see that otherwise, a man must think of three Gods? This was evident to Athanasius, and for this reason be inserted in his Creed these words:

As by the Christian verity we are obliged to acknowledge each Person by Himself as God and Lord, yet still we cannot, according to the Catholic religion or the Christian faith, say, or name, three Gods or three Lords;

which amounts to this: "Although it is allowable by the Christian verity to acknowledge, or think of, three Gods and Lords, yet it is not allowable by the Christian faith to say or to name more than one God and one Lord." And yet it is acknowledgment and thought that conjoin man with the Lord and with heaven, and not words alone. Besides, no one comprehends how the Divine, which is one, can be divided into three Persons, each one of whom 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 only conveys the idea of unanimity between them.

Doctrine of the Lord (Dick) n. 58

58. All the particulars of this Creed, as it is verbally set forth, are true if, instead of a Trinity of Persons, we understand a Trinity of Person. This may appear if we transcribe it again, as follows:

He who would be saved must keep this Christian faith. This Christian faith is: We worship One God in the Trinity, and the Trinity in Unity, neither mingling the Trine of the Person, nor dividing the Essence. The Trine of the one Person is what is called the Father, the Son, and the Holy Spirit. The Godhead of the Father, of the Son, and of the Holy Spirit is one and the same, the glory and the majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son is uncreate, and the Holy Spirit is uncreate. The Father is infinite, the Son is infinite, and the Holy Spirit is infinite; and yet there are not three infinities, nor three uncreates, but one Uncreate, and one Infinite. Similarly, as the Father is Almighty, so the Son is Almighty, and the Holy Spirit is Almighty; and yet there are not three Almighties, 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 there are not three Lords, but one Lord. Now, as by the Christian verity we acknowledge a Trine in one Person, who is God and Lord, so by the Christian faith we can say one God and one Lord. The Father was made of none, neither created nor born; the Son is of the Father alone, not made nor created, but born; the Holy Spirit is of the Father and of 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 none is greatest, or least, but they 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.

Doctrine of the Lord (Dick) n. 59

59. This is what is said in the Creed concerning the Trinity and the Unity of God. There follows next what relates to the Assumption of the Human by the Lord in the world, which is called the Incarnation; and those particulars as they are verbally set forth in the Creed are true, if we understand the Human from the mother, in which the Lord was when in the state of humiliation or exinanition and when He suffered temptations and the cross, to be distinct from the Human derived from the Father, in which He was when in the state of glorification or union. For the Lord assumed in the world a Human conceived of Jehovah, who is the Lord from eternity, and born of the Virgin Mary. Hence He had both a Divine and a Human, a Divine from His Divine from eternity, and a Human from the mother Mary in time. This latter, however, He put off, and put on a Human which was Divine. This is what is called the Divine Human, and what is meant in the Word by the Son of God. When therefore the particulars which come first in the Creed concerning the Incarnation are understood as relating to the maternal Human in which He was when in the state of humiliation, and those particulars which follow are understood as relating to the Divine Human in which He was when in the state of glorification, then all the particulars agree with the truth.

The following passages, which come first in the Creed, relate to the maternal Human in which He was when in the state of Humiliation:

Jesus Christ was God and Man, God of the substance of the Father, and Man of 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, but less than the Father as to the Human.

Also:

This Human was not converted into the Divine, nor mingled with it; but it was put off, and the Divine Human was assumed in its place.

The following passages, which come after in the Creed, relate to the Divine Human in which He was when in the state of glorification:

Although our Lord Jesus Christ, the Son of God, is God and Man, yet there are not two, but one Christ; indeed, He is altogether one, for He is one Person; for as the soul and body make one man, so God and Man are one Christ.

Doctrine of the Lord (Dick) n. 60

60. God and Man in the Lord, according to the Creed, are not two but one Person, and altogether one as soul and body are one. This appears clearly from many things which the Lord Himself 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 whosoever believeth on Him hath eternal life. Further, it is said that both the Divine and the Human were taken up into heaven, and that, as to both, He sitteth at the right hand of God; which means that He is Almighty. There are many more passages from the Word copiously quoted above concerning His Divine Human, all testifying that GOD IS ONE BOTH IN PERSON AND IN ESSENCE, IN WHOM IS THE TRINITY AND THAT THE LORD IS THAT GOD.

Doctrine of the Lord (Dick) n. 61

61. These truths relating to the Lord are now for the first time made known, because it is foretold in Revelation xxi and xxii that a New Church, in which this doctrine will hold the chief place, is to be instituted by the Lord at the end of the former Church. This Church is what is there meant by the New Jerusalem, into which none can enter but they who acknowledge the Lord alone as the God of heaven and earth. Moreover, I am enabled to declare that the universal heaven acknowledges the Lord alone, and that whosoever 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 in heaven to be in the Lord and the Lord in them, as the Lord Himself teaches in John:

At that day ye shall know that I am in my Father, and ye in me, and I in you. John xiv 20.

Also in the same:

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 forth . . . John xv 4, 5, 6; xvii 22, 23.

[2] This was not seen from the Word before, because if it had been seen before, still it would not have been received. For the Last Judgment had not yet been accomplished; and prior to that the power of hell prevailed over the power of heaven. Now man is in the midst between heaven and hell; and therefore if this (doctrine concerning the Lord) had been seen before, the devil, that is, hell, would have plucked it out of the hearts of men, and would, moreover, have profaned it. This state of power of hell was completely broken by the Last Judgment, which has now been accomplished. After that Judgment, that is, now, every man who desires may become enlightened and attain wisdom.

On this subject see what is written in the work on HEAVEN AND HELL, Nos. 589-596, and Nos. 597-603; and also in the small treatise on THE LAST JUDGMENT, Nos. 65-72, and Nos. 73, 74.

Doctrine of the Lord (Dick) n. 62

62. XII

A NEW CHURCH IS MEANT BY THE NEW JERUSALEM IN THE REVELATION

In the Revelation, after the state of the Christian Church is described, as it would be at its end and as it now is; and after those of that Church who are meant by the false prophet, the dragon, the harlot and the beasts, were cast into hell; thus after the Last Judgment was accomplished, it is there said:

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away ...

Then I John saw the holy city, New Jerusalem, coming down 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 He Himself shall be with them, their God.

And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. Rev. xxi 1-3, 5.

By the new heaven and the new earth which John saw, after the first heaven and the first earth had passed away, are not meant a new starry and atmospheric sky, such as appears before human eyes, nor a new earth upon which men dwell; but there is meant a renewing (novum) of the Church both in the spiritual world and in the natural world.

[2] As a renewal of the Church in both the spiritual and natural worlds was effected by the Lord when He was in the world, a similar prediction, namely, that a new heaven and a new earth should then come into being is made in the Prophets, as in Isaiah lxxv 17; lxxvi 22; and elsewhere. Therefore by this prediction cannot be meant a heaven visible before the eyes and an earth habitable by men. 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 renewal of the Church in the spiritual has lately been effected, and that a renewal of the Church in the natural world will be effected, has been briefly shown in the treatise on THE LAST JUDGMENT, and will be more fully shown in the CONTINUATION of that work.

Doctrine of the Lord (Dick) n. 63

63. By the holy city, [New] Jerusalem, is meant this new Church as to doctrine. It was therefore seen coming down from God out of heaven, for the doctrine of genuine truth comes only 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. Rev. xxi 2;

and afterwards:

There came unto me one of the seven angels ... and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

And he carried me away in the spirit to a ... high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God. Rev. xxi 9, 10.

It is well known that by the bride and wife are meant the Church when the Lord is meant by the Bridegroom and Husband. The Church is a bride when she is willing to receive the Lord, and a wife, when she has received Him. It is evident that the Lord is here meant by the husband; for it is said, the bride, the Lamb's wife.

Doctrine of the Lord (Dick) n. 64

64. By Jerusalem, in the Word, is meant the Church as to doctrine; because at Jerusalem, in the land of Canaan and in no other place, were the Temple and the Altar, and sacrifices were offered; and consequently there was Divine worship itself. Therefore also three feasts were celebrated there every year, and every male in the whole land was commanded to go to them. Because of this, by Jerusalem is signified the Church as to worship, and hence also as to doctrine; for worship is prescribed in doctrine and performed according to it. Another reason is, 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; and consequently by the holy city is signified the doctrine of Divine Truth from the Lord.*

[2] That by Jerusalem is meant the Church as to doctrine is also evident from other passages in the Word; as from the following:

In Isaiah:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, 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 ...

... for Jehovah shall delight in thee, and thy land shall be married. Behold, thy 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, A city sought out, not forsaken. Isa. lxii 1-4, 11, 12.

The whole of this chapter treats of the Coming of the Lord, and of the new Church to be established by Him. This new Church is what is here meant by

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 these things cannot be meant the Jerusalem in which the Jews were when the Lord came into the world, for this was in all respects of a contrary character, and ought rather to have been called Sodom, as it is so called in Revelation xi 8; Isaiah iii 9; Jeremiah xxiii 14; Ezek. xvi 46, 48.

[3] Elsewhere in Isaiah:

Behold, I create a new heaven and a new earth and the former shall not be remembered.

Be ye glad and rejoice for ever in that which I create: for, behold, I will create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem, and joy in my people.

Then the wolf and the lamb shall feed together.... They shall not hurt ... in all my holy mountain. Isa. lxxv 17-19, 25.

This chapter also treats of the Coming of the Lord and of the Church to be established by Him; which was not established with those who dwelt in Jerusalem but with those who were outside it. Therefore it is this Church which is meant by the Jerusalem that should be a rejoicing to the Lord, and whose people should be a joy to Him; where also the wolf and the lamb should feed together, and where men should do no hurt. In this chapter also it is said, as in the Revelation, that the Lord would create a new heaven and a new earth; by which also like things are meant; and it is also said that He would create Jerusalem.

[4] Elsewhere in Isaiah:

Awake! awake! put on thy strength, O Zion put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and 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. Isa. lii 1, 2, 6, 9.

This chapter also treats of the Coming of the Lord, and of the Church to be established by Him. Therefore by Jerusalem, into which should no more come the uncircumcised and the unclean, and which the Lord should redeem, is meant the Church; and by Jerusalem, the holy city, the Church as to doctrine from the Lord.

[5] In Zephaniah:

Sing, O daughter of Zion; be glad ... with all the heart, O daughter of Jerusalem.

The King of Israel ... is in the midst of thee: thou shalt not fear (A.V. see) evil any more ...

Jehovah thy God will. rejoice over thee with joy;

He will rest in thy (A.V. his) love; He will joy over thee with singing.

I will make you a name and a praise among all the peoples of the earth.
Zeph. iii 14, 15, 17, 20.

Here likewise the subject is the Lord, and the Church from Him; over which the King of Israel, who is the Lord, will rejoice with joy, and exult with singing; in whose love He will rest, and whom He will make a name and a praise among all the peoples of the earth.

[6] In Isaiah:

Thus saith Jehovah, thy Redeemer and thy Maker ... saying to Jerusalem, Thou shalt be inhabited and to the cities of Judah, Ye shall be built. Isa. xlv 24, 26

And in Daniel:

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks. Dan. ix 25.

It is evident that here also by Jerusalem is meant the Church, because this was restored and built by the Lord, but not Jerusalem, the seat of the Jews.

[7] 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: and therefore Jerusalem shall be called, The city of truth, and the mountain of Jehovah Zebaoth, The holy mountain. Zech. viii 3, 20-23.

In Joel:

Then shall ye know that I am Jehovah your God, dwelling in Zion, my holy mountain: then shall Jerusalem 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 dwell from generation to generation. Joel iii 17, 18, 20.

In Isaiah:

In that day shall the Branch of Jehovah be beautiful and glorious ... and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written to life in Jerusalem. Isa. 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 forth from Zion, and the Word of Jehovah from Jerusalem ...

Unto thee shall the former kingdom come, the kingdom of the daughter of Jerusalem. Micah iv 1, 2, 8.

In Jeremiah:

At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered together, because of the name of Jehovah, to Jerusalem: neither shall they walk after the stubbornness (confirmatio) of their evil heart. Jer. iii 17.

In Isaiah:

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Isa. xxxiii 20.

Besides many other places; as,

Isaiah xxiv 23; xxxvii 32; lxvi 10-14 Zechariah xii 3, 6, 8-10; xiv 8, 11, 12, 21; Malachi iii 1, 4; Psalm cxxii 1-7; cxxxvii 4-6.

[8] By Jerusalem in these places is meant the Church which was to be established, and which also was established, by the Lord, and not Jerusalem in the land of Canaan inhabited by Jews. This can be seen from those passages in the Word where it is said of the latter that it was utterly ruined, and that it would be destroyed:

Jeremiah v 1; vi 6, 7; vii 17, 18, and following verses; viii 5- 8 and foll.; ix 11, 12, 14 and foll.; xiii 9, 10 14; xiv 16; Lamentations i 8, 9, 17; Ezekiel iv 1 to the end; v 9 to the end; xii 18, 19; xv 6-8 xvi 1-63; xxiii 1-49; Matthew xxiii [33], 37, 39 Luke xix 41-44; xxi 20-22; xxiii 28-30; and in many other places.

* By a city in the Word is signified the doctrine of the Church and of religion. This maybe seen in the ARCANA CAELESTIA, Nos. 402, 2541, 2943, 3216, 4492, 4493. By the gate of a city is signified the doctrine through which entrance is made into the Church, Nos. 2943, 4477, 4478. Therefore the elders sat in the gate of the city, and judged, *ibid.* To go out of the gate, is to recede from doctrine, Nos. 44)2, 4493. Cities and palaces are represented in heaven when angels converse on doctrinals, No. 3216 - Author's Note.

Doctrine of the Lord (Dick) n. 65

65. It is said in Revelation, [I saw] a new heaven and a new earth; and afterwards, Behold, I make all things new. By this 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. This doctrine was not granted to that Church because, if it had been, it would not have been received; for the Last Judgment was not yet accomplished, and prior to this the power of hell prevailed over the power of heaven. Therefore, if it had been given prior to this, even from the mouth of the Lord, it would not have remained with man: nor does it remain with any to-day, unless with those who approach the Lord alone, and acknowledge Him as the God of heaven and earth. See above, No. 61. This same doctrine was indeed given before in the Word; but as the Church, not long after

its establishment, was turned into Babylon,* and afterwards with others into Philistia,** that doctrine could not be seen from the Word; for the Church views the Word only from the principles of its own form of religion and doctrine pertaining to that religion.

[2] The new truths contained in this treatise are, in general, the following:

1. God is One in Person and in Essence; and the Lord is that God.

2. The whole Sacred Scripture treats of Him alone.

3. He came into the world to subjugate the hells, and to glorify His Human; and He accomplished both by temptations admitted into Himself, and fully by the last of them, which was the Passion of the Cross. By this means He became the Redeemer and Saviour; and thereby merit and righteousness belong to Him alone.

4. That He fulfilled all things of the Law, means that He fulfilled all things of the Word.

5. By the Passion of the Cross He did not take away sins, but He bore them, as a Prophet: that is, He suffered in order that in Himself the Church should be represented as to the manner in which it had done violence to the Word.

6. The imputation of merit means nothing, unless by it is understood the remission of sins following repentance.

Such are the truths contained in this treatise. In subsequent works, which will treat of the Sacred Scripture, the Doctrine of Life, the Doctrine of Faith, the Divine Love and the Divine Wisdom, still more new truths will be seen.

* Babylon signifies the Church corrupted by self-love and the love of the world; and ** Philistia, the Church corrupted by the doctrine of faith separated from charity.