

own ; and the more He learned the nature of the peculiar mission that He was born to fulfil.

Yet, once more, in accordance also with the common faith of the Christian church, we assume : (4) That, while the union of deity with humanity in the person of Jesus Christ did not deify His humanity, or did not impart any attribute of deity to His human nature either in body or in soul, not only was His humanity sinless, but His mind or rational soul was always perfectly free from everything of the nature of error. The subject of Christ's human knowledge is a very delicate one. But surely we can avoid losing our way in seeking to know the truth respecting it. We are sure that the humanity of Christ is possessed of nothing that is not essentially human, that, *e.g.*, it is not omniscient, any more than it is omnipotent or omnipresent. But, while the absence of omniscience implies ignorance, which Jesus, in one instance, affirms of Himself, Mark xiii. 32, we may be sure of two things in relation to this ignorance. We may be sure, first, that it was not sinful ignorance, or that at no time was He without the knowledge of anything which, at the time, He ought to know ; and, second, that He never erred in believing that He knew what He did not know, or in believing anything to be what it was not, or otherwise than it was. It is easy to raise questions impossible of solution, in connection with a subject which is necessarily so much above and beyond us. It may, for example, be asked, Was our Lord's human knowledge encyclopædic ? or was His mind stored with the perfect knowledge of all the sciences ? It is enough to say that the condition and attitude of His mind in relation to all such knowledge was just what it was right that it should be. But in relation to the knowledge that is most of all important—the knowledge of God, as conveyed to us in His word, we may, without hesitation, entertain the full persuasion that, having received the Holy Ghost without measure (John .ii. 34), He stood, in respect of His human knowledge and understanding of divine things, at the head of all the prophets, entirely above the possibility of error.

One matter has yet to be adverted to, under this head, *viz.*, the mutual operation of His deity and humanity on, and their mutual communication with, each other. We refer to this, not as a matter of speculation, but in view of our exposition in detail of the great temptation. And we have only to say here what, we