

(see Philo. Vol. I., p. 92). Swedenborg applies this (supposed) universal law to the incarnation of our Lord as follows: "That these three essentials—soul, body, and operation—did and do exist in the Lord God, the Saviour, is universally acknowledged. That soul was from Jehovah the Father, can be denied only by anti-Christ; for in the word of both the Old and New Testaments He is called the Son of Jehovah, the Son of the Most High God, the only begotten, therefore the divine of the Father answering to the soul in man, is his first essential. That the Son who was born of the mother Mary is the body of that divine soul, in consequence of its conception; for nothing is provided in the womb of the mother except a body, conceived and derived from the soul; this, therefore, is the second essential. That operations constitute the third essential, is a consequence of their proceeding from the soul and body together, for such things as proceed are of the same essence with those who produce them" ("True Christian Religion," sec. 167). Fearing we may have misunderstood this passage, we have compared it with other parts of Swedenborg's works, and have turned to "Noble's Appeal," and we find our first impression of its meaning the correct one.

Noble says: "Now be it observed that there is this difference between the Lord Jesus Christ, while in the body of flesh on earth, and all ordinary men; that, whereas they take their soul, or spiritual part, from a human father as well as their body, or natural part, from a human mother, and thus are finite human beings as to both; Jesus Christ having no father but the Divine Father, has his soul, or internal part, from the Divine essence, and as the Divine Essence is obviously incapable of division; the Divine Essence itself, or the Father, was in fact His soul, or internal part, while His body, or external part,

inclu
that

M
borg
sition
and
mere
an
resu
clear
ment
upon

Th
our
of a
body
theor

M
mass
reason
have
anim
a ma
man
link
cons
has
we h
hum
The
agon
ated

W