

**EMMANUEL; OR,
THE FATHER
REVEALED IN JESUS**

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Emmanuel; Or, the Father Revealed in Jesus by James Culross

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JAMES CULROSS

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BY

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"THE RESURRECTION AND THE LIFE; OR, LAZARUS REVIVED,"
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INTRODUCTION.

ALL men know, in part, what a face may reveal—what glory a face may wear; we have seen faces that will haunt us to our dying day. Even a face painted on canvas, or chiselled in marble, or visioned in a dream, will tell what words could never have uttered. "The face of Jesus Christ" is the true Shechinah. It is from thence that the supreme "glory of God" beams forth; not by way of reflection, but because "in Him dwelleth all the fulness of the Godhead bodily." It is in Him that we see God and live.

The glory that shone forth from His face when He tabernacled among us was not visible to the unspiritual eye. It was not outward glory. There

was no halo round His head ; no glorious light streaming from His countenance ; nothing to hold men back from offering Him utterest indignity, even to shame and spitting. " A man of sorrows and acquainted with grief"—that was His name, even as the prophet had foretold. There is the entire absence from His recorded life of that which dazzles the eye, and imposes on the carnal heart. The things that men count glorious were of no account with Him ; His lowliness cast a stain on human pride ; He had no admiration for the purple grandeur that gathers round imperial thrones ; there are none of His words that will go into a battle-ode. The Divine glory revealed by and in Him is the glory of a Personal Being ; of an Infinite Spirit ; filling Immensity and Eternity with His sovereign presence, yet " not far from every one of us." It is the glory of perfect Knowledge. It is the glory of Power ; power that extends over all things, that has a heart of goodness, that is marked by absolute moral purity, that responds to the cry of faith, that can stoop, and bear, and be still, whose chiefest manifestation is in the cross. It is the glory of eternal Wisdom. It is the glory of a holy Character, in which righteousness and compassion and

grace meet and mingle their rays. It is the glory of the Righteous Father, bringing near His righteousness to us the unrighteous, calling and gathering us back to His heart again, receiving us when we come, hearing our prayers, and restoring His own image in our souls. It is the glory of the infinite and sovereign Counsellor, with whom are no afterthoughts and changes of mind, whose purpose is an "eternal purpose," and who is holy in all His ways. It is the glory of Him who is Light, and in whom is no darkness at all: of Him who is Love, and whose love was manifested in this, that He sent His Only-begotten Son into the world, that we might live through Him.

This subject is one of unspeakable importance; and I entreat every one, whose eye may happen to light on this page, to give his whole mind to the consideration of it, and that with humility and self-distrust. There is nothing that our proud hearts need more to be taught than the absolute indispensableness of the Holy Spirit's grace in all our inquiries about Divine things. Without Him we shall learn nothing. The doctrine of Divine teaching has a place in our creeds; but too often it is practically disallowed, and we attempt to acquire

the knowledge of God simply by our own investigations, or by walking in the light of sparks which other men have kindled. It is one of the deepest and most mischievous errors of this or any age. And it will be one of the most hopeful of signs when we sincerely and humbly confess our own foolishness, and surrender ourselves to the teaching of the living God. O pure and blessed Spirit, work Thy great work upon and within every heart!

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