

our own flesh and blood were to take the penalty upon Himself. No angel or divine spirit could by himself make a way of escape for man, caught in the coils of sin. It must be a man who is to represent man in paying the penalty of sin. Jesus Christ was born as a human child. He is one of us. He can represent us in the atonement.

At the same time, a mere human being could not provide atonement for other human beings. His death could atone, at most, only for himself, even if he himself were entirely sinless. No mere human being has ever been sinless. Jesus Christ, although He is fully man, is not merely man. He is also fully God. He is the second person of the Godhead, the eternal son of God. "Unto us a son is given." Jesus Christ is "the lamb slain before the foundation of the world" (Rev. 13:8). He is God's great gift to us. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). Only God could make an infinite sacrifice. It is only God who, by shedding His blood, could bear the sins of all humanity. In the mystery of the incarnation we have the answer to the greatest problem of life.

The purpose of the incarnation is the atonement. It is because Jesus is both man and God that He is able to make atonement for us. Thus, in this wonderful statement in the first part of Isaiah 9:6, the great mystery of the incarnation is very definitely suggested.

The verse continues with the words, "The government shall be upon ^{His} ~~His~~ shoulder." How marvelous it is to know that His atonement is not to be in vain. Satan is now the prince of this world, but his reign is not to last forever. We can know with certainty that Jesus Christ is going to return and put an end to the work of Satan: "For this purpose the Son of God was manifested, that He might destroy