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CREATION,  
INCARNATION,  
REDEMPTION  
AND THE TRINITY



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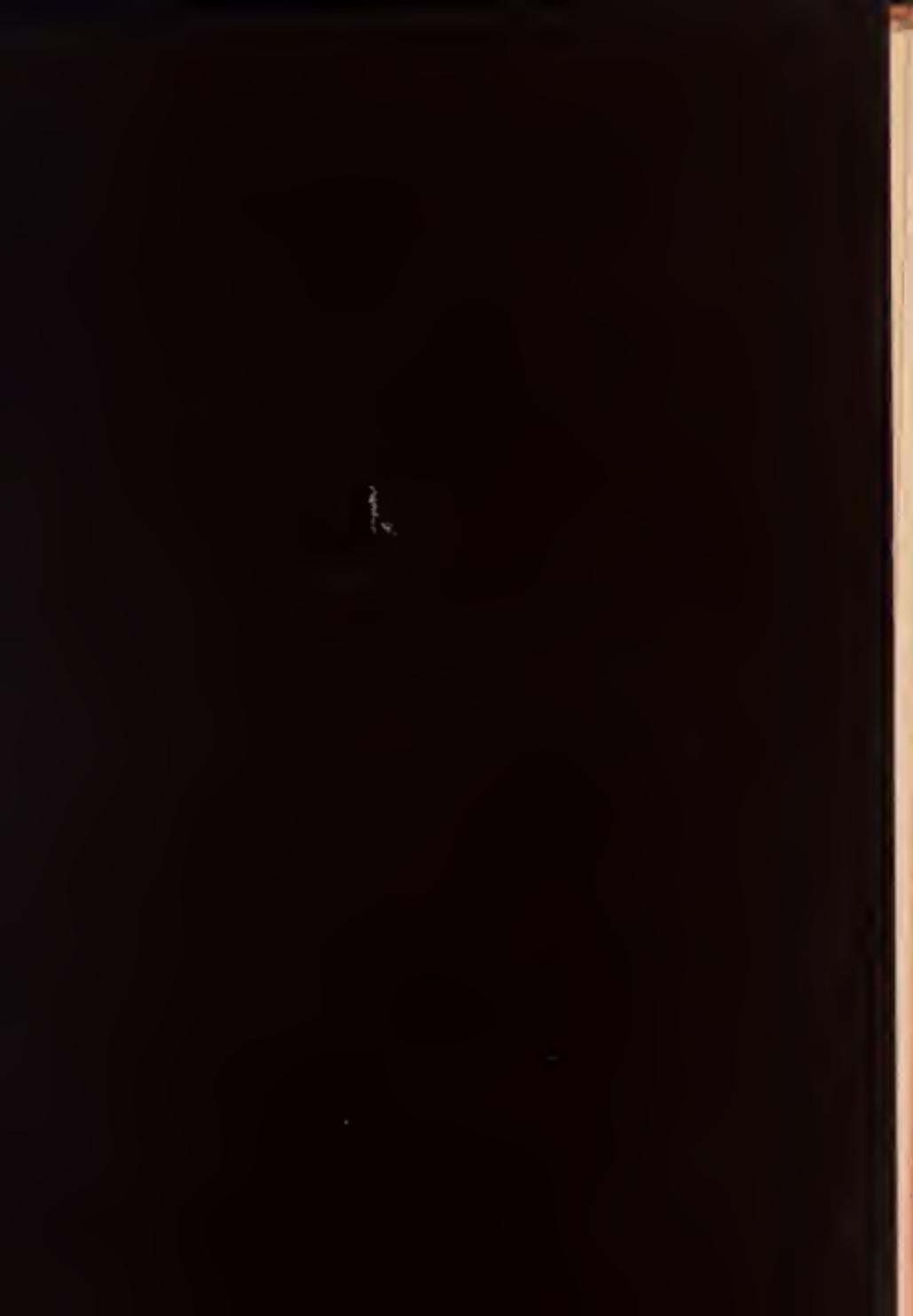
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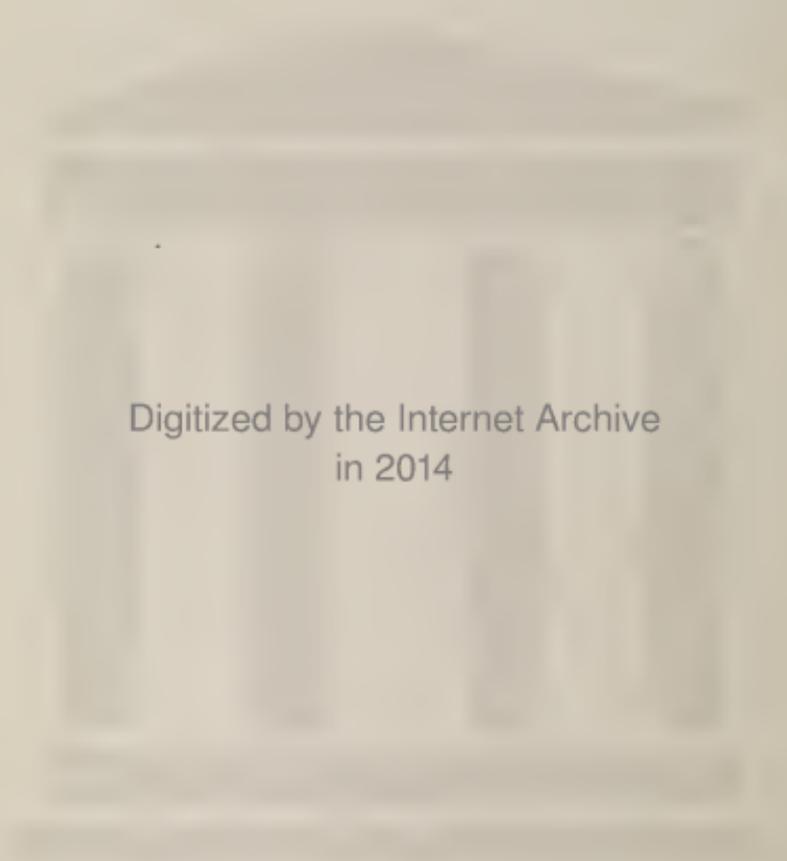
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Volume Eighth.

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EDITED BY

B. F. BARRETT.

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*CREATION,*  
*INCARNATION,*  
*REDEMPTION,*  
AND THE  
*DIVINE TRINITY.*

FROM THE  
WRITINGS OF EMANUEL SWEDENBORG.

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REC. MAY 1887

## EDITOR'S PREFACE.

THE subjects discussed in the following pages have for centuries engaged the attention of some of the ablest minds in Christendom. They are among the profoundest problems in philosophy and religion. And the many and violent controversies which have been waged over some of them, and the alienations and divisions which have thereby been wrought among the professed followers of Christ, prove the importance which has generally been attached to a right understanding of them; and the difficulties by which the old and still prevalent views are embarrassed, and the acknowledged discontent and doubt which still harass the minds of multitudes, would seem to justify some further revelation on these momentous themes. And it is believed that the contents of this volume are the fulfillment of such reasonable expectation. For the views herein presented are not given as the author's *own*, that is, as the conclusions he had reached by the ordinary process of thought and study. On the contrary, it is claimed that they are views disclosed to him while in a state of extraordinary divine illumination—views revealed from heaven by One whom the Scripture declares to be "the Light of the world." And it is believed by

those who have carefully studied these revealings, that their character fully justifies this claim.

The reader will observe that the doctrines here proclaimed were altogether new at the time Swedenborg wrote. No such doctrine of Creation, of the Incarnation, of Redemption or of the Divine Trinity as is here presented, was at that time held by any portion of Christendom. And these new doctrines when first announced were, by common consent, declared heretical and false. And so, indeed, they were, according to the then accepted "standards." Now, however, the best minds in nearly all the churches, if they do not fully accept the views here taught, are rapidly drifting in that direction; and some of the more advanced thinkers are already very near to them.

Let the doctrines here proclaimed be thoughtfully considered. Compare that of Creation with the theories of the most eminent philosophers and scientists, ancient or modern. How it towers above or dwarfs and eclipses them all! How it satisfies and uplifts the reverent soul, giving us, as the origin and centre of the universe, a Divine Man, whose essential life is Love, and whose activities, always directed toward beneficent ends, are forever employed in creating (not out of nothing, but out of his own Divine substance) countless worlds of matter and of mind, and in sustaining, guiding and governing them with a Wisdom equaled only by his Love.

And not less satisfying to the intellect, and even

more comforting to the heart, are the new doctrines of the Incarnation, Redemption and the Trinity. It was God himself, says our author, who became incarnate in the person of Jesus Christ; and this for the purpose of man's redemption, and in merciful accommodation to our human needs. Whence it follows, that the proper object for Christians to worship, is "God manifest in the flesh;" the Father *in* and not *out of* or *apart from* the Son; Divinity *in* the glorified Humanity; the invisible and incomprehensible Jehovah *in* the visible and comprehensible Christ. These (Father and Son), he says, stand not in the relation of two *persons* to each other — for they are not two in any such sense — but in the relation of the invisible soul and visible body of one and the same person; or of the invisible heat and its visible light in the great orb of day.

Thus God is brought graciously near to our feeble comprehension in the Humanity that He assumed and glorified. And they who approach, love and worship Him in his Divine Humanity, or as revealed in the person of Jesus Christ, worship all of Divinity that the mind and heart of man are able to comprehend and love. For "in Him," as the Apostle says, "dwelleth all the fullness of the Godhead [or Divinity] bodily."

And the Holy Spirit, according to our author, is not a third person in the Trinity, but is the constant activity of the Divine going forth with regenerating

and saving power in perfect union with the Human; or the ceaseless proceeding of the Divine Love and Wisdom in their mercifully accommodated form, and in their quickening operation upon human hearts, corresponding to the proceeding of the sun's heat and light, and their quickening influence throughout the material realm; or to the beneficent sphere of a righteous man's activities proceeding from the union of his soul and body.

Thus the doctrine of the Divine Trinity here presented, is seen to be at once intelligible and rational; and it will be found, on careful examination, to be in complete accord with the teachings of Scripture. And all who experience the new birth from on High, and are thus re-created in the image of their Maker, have in themselves a likeness of the Divine Trinity; for they have something of God's own love in their hearts, of his own truth in their heads, and a corresponding sphere of beneficent activity thence proceeding.

And this doctrine, as will be further seen, avoids on the one hand the peril of a confusing, distracting and perverting Tri-theism, and on the other, that of a cold, cheerless and unsatisfying Humanitarianism.

GERMANTOWN, PA.,

Feb. 3, 1881.

B. F. B.





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CREATION.

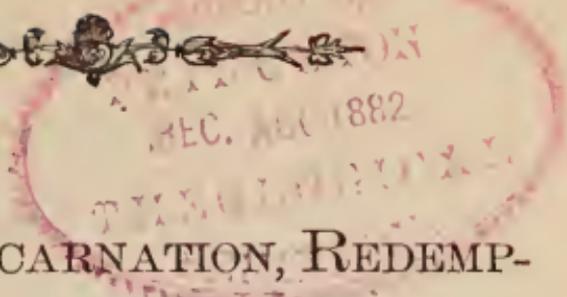




### *ABBREVIATIONS.*

D. L. W.	stand for	Divine Love and Wisdom.
T. C. R.	“	True Christian Religion.
A. C.	“	Arcana Cœlestia.
A. E.	“	Apocalypse Explained.
A. R.	“	Apocalypse Revealed.





# CREATION, INCARNATION, REDEMPTION AND THE TRINITY.

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## CREATION.

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### I.

#### INTRODUCTORY.



NO one can acquire a correct conception of the creation of the universe, unless some general ideas (such as here follow) that will put the understanding in a state of perception, are premised:—

I. There are two worlds — a spiritual world where angels and spirits are, and a natural world where men are.

II. There is a sun in each world; and the Sun of the spiritual world is pure love from Jehovah God who is in the midst of it; from that Sun proceed heat and light; and the heat proceeding from it is in its essence love, and the light proceeding from it is in its essence wisdom; and these two affect the will and understanding of man — the heat his will, and the light his understanding. But the sun of the natural world

is pure fire, and therefore its heat is dead, also its light; and they serve for a covering and aid to spiritual heat and light, by which they may pass to man.

III. Moreover, those two things which proceed from the Sun of the spiritual world, and therefore all things which there exist through them, are substantial, and are called spiritual; and the two similar things which proceed from the sun of the natural world, and therefore all things which exist through them are material, and are called natural.

IV. In each world there are three degrees, called degrees of altitude; and therefore three regions, according to which the three angelic heavens are arranged, and according to which are arranged human minds which thus correspond to those angelic heavens; and so of all else in both worlds.

V. There is a correspondence between the things in the spiritual world and those in the natural world.

VI. There is an order in which every thing and all things belonging to both worlds were created.

VII. A conception of these things must by all means first be acquired; otherwise the human mind, from mere ignorance of them, easily falls into the notion of the creation of the universe by nature; and then, from ecclesiastical authority merely, asserts that nature was created by God; but as it knows not how, if it investigates the matter deeply it plunges headlong into the naturalism which denies God.

*A GENERAL OUTLINE OF THE SUBJECT.*

I was one day meditating upon the creation of the universe; and because the angels above me on the right side, where those were who sometimes meditated and reasoned upon the same subject, perceived this, one of them descended and invited me [to join them]; and I passed into the spiritual state and accompanied him. Afterwards I was conducted to the chief [of the society], in whose court I saw an assembly of some hundreds, and that chief in their midst. And then one of them said:—

We perceived here that you were meditating upon the creation of the universe; and we have sometimes meditated upon the same subject. But we could come to no conclusion, because there clung to our thoughts an idea of chaos as having been the great egg, as it were, out of which came every thing and all things in the universe in their order; whereas we now perceive that so great a universe could not be so brought forth. Then there also clung to our minds another idea, which was, that all things were created by God out of nothing; and yet we now perceive that out of nothing nothing comes. Owing to these two ideas our minds have not yet been able to evolve and see, with any degree of clearness, how creation was effected. Therefore we have called you away from the place where you were, that you might give us [the results of] your

meditation upon the subject. Hearing this, I replied : I will do so. And I said :—

I formerly meditated upon this a long time, but in vain. But afterwards, when I was introduced by the Lord into your world, I perceived that it was useless to form any conclusion about the creation of the universe before it was known that there were two worlds, one in which angels are, and the other in which men are; and that the latter by death pass from their world to the other. And then I saw also that there were two suns, one from which all spiritual things flow, and the other from which all natural things flow; and that the former Sun was pure love from Jehovah God who is in the midst [of it], and the latter pure fire. These facts being known, it was granted me once when I was in a state of enlightenment, to perceive that the universe was created by Jehovah God through the Sun, in the midst of which He is; and—as love is not possible unless together with wisdom—that the universe was created by Jehovah God from his own love by his own wisdom. The truth of this is proved by every thing and all things which I see in the world where you are, and by what I see in the world where I am as to my body.

But how creation progressed from its primordial state, would be too tedious to explain; but when I was in a state of enlightenment I perceived that, by means of heat and light from the Sun of your world, there were created spiritual atmospheres which are in

themselves substantial, one from another. Because there were three of these atmospheres, and consequently three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom; the second for those who are in the second degree; and the third for those who are in the lowest degree.

But as this spiritual universe cannot exist without a natural universe, in which it may work out its effects and uses, [I perceived] that then at the same time was created the sun from which all natural things proceed; and that through it, in like manner, by means of heat and light, three atmospheres surrounding the three former as a shell surrounds its kernel or as bark surrounds wood; and that finally through these was created the terraqueous globe, where men, beasts, fishes, trees, shrubs and herbs are formed of earthly substances, composed of soil, stones and minerals.

But this is the most general outline of creation and its progress, while the particulars could be presented only in volumes. (T. C. R. n. 75, 76.)





## II.

### *CREATION PHILOSOPHICALLY VIEWED.*

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#### *GOD THE SOLE CREATIVE SUBSTANCE.*



THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL ITS PARTICULARS FROM HIMSELF, AND NOT FROM NOTHING. . .

Every man who thinks from clear reason, sees that the universe was not created from nothing, because he sees that something cannot be made from nothing. For nothing is nothing, and to make something out of nothing is a contradiction; and a contradiction is contrary to the light of truth which is from the Divine Wisdom; and whatever is not from the Divine Wisdom, is not from the Divine Omnipotence either.

Every man who thinks from clear reason may also see that all things are created from Substance which is Substance in itself, for this is Being itself, from which all that is can exist. And since God alone is Substance in itself, and therefore Being itself, it follows that there is no other source of existence. Many have seen this, because reason enables them to do so; but they did not dare to confirm it, for fear they might come to regard the created universe as God because

from God; or to regard nature as self-originated, and the inmost of nature therefore as what is called God.

For this reason, although many have seen that all existence is from God and out of his Being, yet they have not ventured further than this first idea, lest their understanding should become entangled in the so-called Gordian knot beyond the possibility of release. Release was impossible, because they thought of God and his creation of the universe from time and space which are properties of nature; and no one can from nature have a perception of God and the creation of the universe. But any one whose understanding enjoys something of interior light, can have a perception of nature and its creation from God, because God is not in time and space. . . .

It will appear in what follows, that although God created the universe and all its particulars from Himself, yet there is not in it the least thing which is God; besides other things which will place this subject in its proper light.

*CREATION FROM DIVINE LOVE AND WISDOM.*

ALL THINGS IN THE UNIVERSE WERE CREATED FROM THE DIVINE LOVE AND WISDOM OF THE DIVINE MAN. The universe in things great and small, is so filled with the divine love and wisdom, that it may be called the image of that love and wisdom. This is clearly manifest from the correspondance of the universe with man; for all things in the created universe have such

a correspondence with all things in man, and each with each, that man may even be called a kind of universe in himself. There is a correspondence of his affections and their thoughts with the entire animal kingdom; of his will and its understanding with the whole vegetable kingdom; and of his ultimate life with everything in the mineral kingdom.

The fact of such correspondence is not apparent to those in the natural world, but is, to every one who observes it, in the spiritual world. There is in that world everything existing in the three kingdoms of the natural world; and they are correspondences of affections and thoughts,—of affections from the will, and thoughts from the understanding of those who are there, and of the ultimates of their life; all of which are made visible about them in an order similar to that of the created universe, but in miniature.

From this it is evident to the angels that the created universe is an image representative of the Divine Man, and that it is his love and wisdom of which the universe is an image. Not that the created universe is the Divine Man, but it is from Him; for nothing whatever in the created universe is in itself substance and form, nor life, nor love and wisdom; no, nor is man man in himself; but everything is from God who is in Himself Man, Love and Wisdom, Form and Substance.

That which has being in itself is uncreated and infinite: but whatever derives its being from this, be-

cause it does not possess being in itself, is created and finite; and this represents the image of Him from whom it has being and existence. . .

All created things are in themselves inanimate and dead; but are animated and vivified by their being in the Divine, and the Divine in them. The Divine is not different in different subjects, but one created subject is different from another; for two subjects cannot be alike. Hence each is a different embodiment; and therefore the Divine appears under a different form in each.

*CREATED THINGS RECEPTACLES OF THE DIVINE.*

It is known that the universe in general and in particular was created by God; therefore in the Word the universe with all its contents is called the work of the Lord's hands. . . Being an image of God, and consequently full of God, it could not be created except in God and from God. For God is absolute Being, and whatever has being must be derived from Being; but to create what is, from what is not, is a direct contradiction.

Yet that which is created in God and from God is not continuous from Him; for God is Being in Itself, and Being in itself is not possessed by things created; if it were, it would be continuous from God; and such a continuation from God is God. The angelic idea of this is, that what is created in God and from God, is like that in man which he has evolved from his life,

but from which the life has been withdrawn ; so that it accords with, but still is not, his life. The angels illustrate this by many things which exist in their heaven, where they say they are in God and God in them ; and yet they do not possess in their own being anything Divine, or which is actually God.

Every created thing is, by virtue of this origin, in its very nature a receptacle of God, not by continuity, but by contiguity : from this, and not from that, exists the capacity for union ; for everything is harmonious with God, because created in Him and from Him ; and because so created, is analogous to Him ; and by reason of that union with Him, is, as it were, a reflection of his image.

Therefore the angels are not angels from themselves, but from that union with the Divine Man ; which union again is according to their reception of the Divine Good and Truth, which are God, and seem to proceed from Him, but in reality are in Him. Moreover that reception is according as they are compliant with the laws of order, which are divine truths ; and this they may be by the exercise of their freedom of thought and will according to reason, a power which they possess from the Lord as their own. Through this faculty they have a reception, as if by their own power, of the divine good and truth ; and from this again arises the reciprocity of love ; for love is impossible unless it is reciprocal. It is the same with men in the world.

*THE DIVINE THE SAME IN ALL THINGS.*

THE DIVINE IN ALL THINGS, GREAT AND SMALL, IS THE SAME. For the Divine is in all space without space, and in all time without time; and space is divisible into less and least, or greater and greatest; and it is the same with time. That in these the Divine is always the same, is because the Divine is not various and changeable, as is everything pertaining to space and time; but it is invariable and unchangeable, and is therefore everywhere and always the same.

It seems as if the Divine were not the same in one man as in another; as if, for example, it were one thing in the wise man, and another in the simple; one thing in the old man, and another in the child. But this is an illusion. The man is different, but the Divine within him is not. Man is a recipient; and recipients or receptacles vary. The wise man is a recipient of the divine love and wisdom more adequately, and so more fully than the simple man; and the old man, if he is also wise, more than the infant or youth; but the Divine is the same in all. From the fact that the angels of heaven possess ineffable wisdom, as men do not, there arises a similar illusion, that the Divine is not the same with angels in heaven as with men upon earth. But the apparent difference is in the subjects, according to the character of their reception of the Divine, and not in the Lord.

That the Divine is the same in all things great and

small, may be illustrated by heaven and an angel: the Divine in all heaven and the Divine in one angel is the same; therefore the entire heaven may even appear as one angel. It is the same with the church and a man of the church. The greatest form receptive of the Divine, is the whole heaven and the whole church together; the least form is an angel of heaven and a man of the church. A whole heavenly society has frequently appeared to me as one angelic man; and it was declared that it could appear as a gigantic man, or as small as an infant, because the Divine is the same in all things, great or small.

The Divine is also the same in the least and greatest of those created things which do not possess life; for it is in all the good of their use. They do not possess life because they are not forms of life, but of use; and forms vary according to the excellence of their use.

#### *CONTINUOUS AND DISCRETE DEGREES.*

DEGREES ARE OF TWO KINDS; DEGREES OF ALTITUDE, AND DEGREES OF LATITUDE. A knowledge of degrees is like a key opening causes, and giving entrance into them. Without this knowledge causes must remain almost wholly unknown; for without it, the subjects and objects of both worlds seem simple, as though they contained within them no more than is visible on the surface; when in reality, this, compared with what they interiorly conceal, is as one to thousands or myriads. These interior things which

are not outwardly manifest, it is utterly impossible to discover except by a knowledge of degrees; for the progress of the exterior to the interior, and through this to the inmost, is by degrees—not by continuous but by discrete degrees.

Gradations from grosser to finer or from denser to rarer, or rather gradations from finer to grosser or from rarer to denser, like the gradations of light to shade, or of heat to cold, are called continuous degrees.

But discrete degrees are altogether different; they are related as primary, mediate and ultimate; or as end, cause and effect. These degrees are called discrete because the primary exists apart by itself, the mediate apart by itself, and the ultimate apart by itself; and yet they together constitute one. The atmospheres which are called ether and air, from highest to lowest or from the sun to the earth, are of such discrete degrees; and they are as simple forms, the compounds of those simple forms, and the compounds of these again, all of which together are called the composite form. These are discrete degrees because they exist separately; and these are meant by degrees of altitude. But the former are continuous degrees because their gradation is continuous; and these are meant by degrees of latitude.

Both the spiritual and the natural worlds and all their particulars are constituted of discrete degrees and continuous degrees, both together. The dimen-

sion resulting from discrete degrees is called altitude ; that from continuous degrees latitude.

Without a knowledge of these degrees, nothing can be known of the distinction existing between one and another of the three heavens ; of the distinction between the love and wisdom of the angels in one heaven and in another ; of the distinction between their heat and light in one heaven and in another ; nor of the distinction of the atmospheres which encompass and contain them. Again, without a knowledge of these degrees, the distinction existing among the interior faculties of man's mind must remain unknown ; also their state with reference to reformation and regeneration ; also the distinction existing among those external faculties pertaining to the body of both man and angel. Then, again, nothing whatever can be known of the distinction between the spiritual and the natural, and therefore nothing of correspondence. No distinction will be recognized between the life of a man and the life of a beast ; nor between the more and less perfect beasts ; and none in the various forms of the vegetable kingdom, nor in the materials of the mineral kingdom.

From this it will be seen that they who are ignorant of degrees can have no intelligent discernment of causes. They see effects only, and from these infer causes ; and these generally as a continuous deduction from effects : notwithstanding that causes do not produce effects by continuous, but by discrete modes. For

the cause is one thing, and the effect another. They are discrete, as prior and posterior, or as the formative and the formed.

Still better to understand discrete degrees, their nature, and their difference from continuous degrees, take for example the angelic heavens. There are three heavens, separated from each other by degrees of altitude: one is therefore beneath the other; nor do they communicate with each other except by the influx which descends from the Lord through the heavens, from highest to lowest, and not in the reverse order. But each heaven in itself is not separated into degrees of altitude, but of latitude: those who dwell in the centre are in the light of wisdom; but those who dwell toward the circumference and on the boundaries are in its shade; for wisdom decreases to ignorance, as light wanes to shade, which is by a continuous gradation.

It is the same with men. The interiors of their minds are separated into as many degrees as there are angelic heavens, and one degree is above another; thus into discrete degrees, or degrees of altitude. Therefore a man can be in the lowest degree, and again in the higher or even in the highest, according to the degree of his wisdom; and when he is in the lowest degree only, the higher is closed, its opening being dependent upon his reception of wisdom from the Lord. There are also in man as in the heavens, continuous degrees, or degrees of latitude. Thus he

is similar to the heavens, because in the interiors of his mind he is a heaven in miniature, so far as he is in love and wisdom from the Lord. That man's mind is interiorly a heaven in miniature, may be seen in the work on Heaven and Hell, n. 51-58. [See Vol. 2 of this series, pp. 44-49.]

From these few examples it will appear that no one ignorant of discrete degrees, or degrees of altitude, can understand man's state of reformation and regeneration, which are effected by his reception of love and wisdom from the Lord, and then by the opening of the interior degrees of his mind in their order; nor can he at all understand the mode of influx from the Lord through the heavens; nor the order in which he is created. For any one studying these things from continuous degrees, or degrees of latitude, and not from discrete degrees, or degrees of altitude, can see in them only what belongs to effects, and nothing of their causes. (D. L. W. n. 52-57, 77-80, 184-186.)





### III.

#### *THE CREATOR IS A DIVINE MAN.*



THE LORD FROM ETERNITY, OR JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL ITS PARTICULARS FROM HIMSELF, UNLESS HE WERE A MAN. Those who entertain a natural and corporeal idea of God as a man, are utterly unable to comprehend how God as a Man could create the whole universe and all its parts. For they think within themselves, How could God as a man traverse the universe from point to point and create? Or how could He from his place speak the word, which being spoken, things were created? When God is said to be a man, such questions suggest themselves to the minds of those who think of the Divine Man as of a man in the world, and who think of God from nature and its two properties, time and space.

But those who do not conceive of the Divine Man from man in the world, nor from nature and its space and time, perceive clearly that unless God were a Man, the universe could not have been created. Assume the angelic conception of God as a Man, removing the idea of space as far as possible, and you will approximate the truth.

Some of the learned know that angels and spirits are not in space, because they have a perception of the

spiritual without space; for it is like thought which is within man, and yet by means of it he may be, as it were, present in any place however remote. Such is the condition of angels and spirits, who are men even in body. They appear to be wherever their thought is; for space and distance are but appearances in the spiritual world, and act as one with angelic thought and affection.

Evidently therefore, God, who appears far above the spiritual world as a Sun, and to whom there can be no appearance of space, must not be thought of from space. Observing this, it may be understood that He created the universe not from nothing, but from Himself; also that his Human Body cannot be thought great or small or of any stature whatever, because this implies space; and again, that in things primary and ultimate, great and small, He is the same; and finally, that his Humanity is the inmost in everything created, but without space. The Divine is the same in all things great and small; and fills all space without space. And because the Divine is not in space, neither is It continuous like the inmost of nature.

That God could not have created the universe and all its particulars unless he were a Man, an intelligent person may understand clearly from this: that he cannot in himself deny the existence of love and wisdom in God, nor that He is pity and mercy, also the absolutely Good and True; because these are all from Him. And as he cannot deny this, neither can he

deny that God is a Man: for none of those qualities are possible abstracted from man; because man is their subject, and to separate them from their subject is to deny their existence. Think of wisdom existing outside of man, and what is it? Can you conceive of it as something ethereal or flaming? You cannot, except perhaps as contained in some such thing; and if in it, the wisdom must be in the human form. It must be in its complete form. There must be nothing wanting in order that wisdom may exist in form. In a word, the form of wisdom is man. And as man is the form of wisdom, he is also the form of love, of pity, of mercy, and of the good and true, because these are one with wisdom.

That love and wisdom are man is evident from the angels of heaven, who are men with a beauty proportionate to their love and its wisdom derived from the Lord; also from what is said of Adam in the Word, that he was created in the image and likeness of God, because he was in the form of love and wisdom. Every man on earth is born with a body in human form, because his spirit which is also called the soul, is a man; and it is a man because it is receptive of love and wisdom from the Lord. So far as man's spirit or soul receives, he becomes man after the death of the material body which invests him; and so far as he does not receive, he becomes a monster which has something human in him from the faculty of reception.

Because God is a Man, the universal angelic heaven in the complex resembles one man, and is divided into regions and provinces according to the members, organs and viscera of a man. For there are heavenly societies which constitute the province of the brain in all its parts; some constitute the province of the various facial organs; and others that of all the bodily viscera; and these provinces are distinguished from each other precisely as the corresponding divisions in man. The angels even know to what province of man they belong. The entire heaven is such an effigy because God is a Man. Moreover, God is heaven because the angels who constitute heaven are recipients of love and wisdom from the Lord, and recipients are images.

This serves to show how senseless are the ideas of those who do not think of God as a Man, nor of the Divine attributes as being in God as a Man; for, separate from man, these attributes are mere figments of the reason.

#### *THE SUN OF THE SPIRITUAL WORLD.*

THE LORD FROM ETERNITY, OR JEHOVAH, PRODUCED FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM THIS CREATED THE UNIVERSE AND ALL ITS PARTICULARS.

The divine love and wisdom appear in the spiritual world as a Sun. From that Sun proceed spiritual heat and light. That Sun is not God, but an Emanation from the divine love and wisdom of the Divine

Man; in like manner the heat and light from that Sun. The Sun of the spiritual world is at a middle altitude, and seems distant from the angels as the sun of the natural world from men. In the spiritual world the east is where the Lord appears as a Sun, and by that the other quarters are determined.

The Lord created the entire universe by means of that Sun, which is the first Emanation of his divine love and wisdom. The sun of the natural world is pure fire, and nature originating in that sun is therefore dead; and the natural sun was created that the work of creation might be complete and finished. Without two suns, one living and the other dead, creation were impossible. . . .

But as human reason is of such a nature that it does not yield assent, unless it sees a subject from the very cause, that is, unless it has some perception of the mode,—in this case, of the mode in which the spiritual Sun, which is not the Lord but an Emanation from Him, is produced,—therefore the matter shall be briefly explained.

#### *SPIRITUAL SPHERES.*

I have conversed much upon this subject with the angels, who said they understood it clearly in their spiritual light, but could not well present it to man in his natural light, owing to the difference between the two kinds of light, and the consequent difference of thought. They said, however, that the spiritual Sun

was like the sphere of affections and thoughts, which encompasses every angel, and by which he is made present both to those near and those remote. Yet that sphere, they said, is not the angel himself, but is from his whole body and every part of it, from which substances continually emanate like a stream, and the emanations continually surround him. And moreover the substances near to the angel's body, being continually actuated by the two fountains of his life's motion, the heart and lungs, by their activity operate upon the atmospheres, and so cause a perception as of his presence with others. They said there is no other sphere of affections and thoughts than this, although that which issues continuously is called a sphere; because affections are pure states of the mind's forms within an angel. They said, moreover, that there is such a sphere about every angel, because there is about the Lord a similar sphere which is in like manner from Him, and is their Sun, or the Sun of the spiritual world.

I have frequently been gifted with a perception of the existence of such a sphere about an angel or a spirit, and of a general sphere about many in a society. I have even been permitted to see it under various appearances, in heaven sometimes as a fine flame, and sometimes as a light and shining cloud; in hell sometimes as a dull fire, and sometimes as a heavy and black cloud. I have also had a perception given me of those spheres as various odors and smells. All of

which proved to me that every one in heaven and in hell is encompassed by a sphere consisting of substances released and emitted from their bodies.

That sphere was also perceived by me as flowing forth not only from angels and spirits, but from the whole spiritual world and from everything in it, as from trees and their fruits, from shrubs and their flowers, from herbs and grasses, and even from the earth and its particles. Which showed it to be a universal law both of things living and dead, that everything is outwardly encompassed by something similar to that which is within it, which is also continually exhaled from it.

The same law prevails in the natural world, as shown by the observation of many learned men, who state that there is a constant flow of effluvia from men, from animals, from trees, fruits, shrubs, flowers, and even from metals and stone. This condition of things in the natural world is derived from the spiritual, and in the spiritual world from the Divine.

The constituents of the spiritual Sun being from the Lord, yet not the Lord, are therefore not life in itself, but are deprived of it; just as that which flows from angel and man, and constitutes the sphere encompassing them, is not the angel and man, but from them, and deprived of their life. These spheres are one with angel and man only by accordance with them; which accordance exists, because the spheres are evolved from the bodily forms which in the man

and angel are forms of their life. This is an arcanum which angels, because their ideas are spiritual, can see in thought and express in language, but man with his natural ideas cannot; because a thousand spiritual ideas form one natural idea, and this cannot by man be resolved into a spiritual idea at all, much less into so many. . .

*LOVE, WISDOM AND USE.*

THERE ARE THREE THINGS IN THE LORD, AND WHICH ARE THE LORD, THE DIVINE OF LOVE, THE DIVINE OF WISDOM, AND THE DIVINE OF USE; AND THEY ARE PRESENTED IN APPEARANCE OUTSIDE OF THE SUN OF THE SPIRITUAL WORLD, THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT, AND THE DIVINE OF USE BY THE ATMOSPHERE WHICH CONTAINS THEM. Heat and light proceed from the Sun of the spiritual world,—heat from the Lord's Divine Love, and light from his Divine Wisdom. The third thing proceeding from that Sun is the atmosphere which contains the heat and light, and which proceeds from that constituent of the Lord's Divinity called Use.

Thinking from some degree of enlightenment, any one may see that the end or intention of love is use, which it produces through wisdom; for love from itself alone can accomplish no use, but only by means of wisdom. Nay more, what is love without an object loved? Such an object is use. And since use is the object loved, and is accomplished through wisdom,

it follows that use is the containant of love and wisdom. . .

God as a Man is the absolute form of all uses, in which form originate all the uses in the created universe; and thus the universe viewed in its uses is his image. Whatever descends in order from the Divine Man, that is, from the Lord, is called use; but that is not called use which originates in man's selfhood; for the selfhood is hell, and what it produces is contrary to order.

Now since these three, love, wisdom and use, are in the Lord and are the Lord; and since the Lord is omnipresent, and yet cannot be present with angel or man as He is in Himself, or in the spiritual Sun; therefore He makes Himself present by means of things which can be received, that is, in his love by heat, in his wisdom by light, and in use by the atmosphere, because the atmosphere is the containant of heat and light, as use is of love and wisdom. For the light and heat which issue from the Divine Sun cannot proceed in nothing, that is, in a vacuum, but only in a containant which is their subject. Such a containant is the atmosphere which surrounds and receives in its bosom the Sun, bearing it to the angels in heaven, and from them to men in the world, and so making the Lord everywhere present.

Everything of the atmosphere surrounding the spiritual Sun, is the same essentially as the Sun itself. This truth the angels by their spiritual ideas which

are free from space, demonstrate in this way: There is an only substance, the source of all things, and that substance is the Sun of the spiritual world. And as the Divine is not in space, and is the same in all things great and small, so also is that Sun which is the first Emanation of the Divine Man. And moreover, that only substance the Sun, proceeding by means of the atmospheres according to both continuous and discrete degrees at once, causes all the variety in the created universe. They say this is utterly incomprehensible unless space is excluded from the thought; otherwise appearances necessarily create illusions, which they cannot do, however, if it is remembered that God is the Absolute Being from whom are all things.

It is furthermore manifest from angelic ideas which are free from space, that in the created universe nothing lives but the Divine Man, that is, the Lord; nor is moved except by life from Him; nor has being except by the Sun which is from Him. It is therefore true that in God we live and move and have our being.

#### *NATURAL AND SPIRITUAL ATMOSPHERES.*

THE ATMOSPHERES WHICH IN BOTH THE SPIRITUAL AND THE NATURAL WORLDS ARE THREE IN NUMBER, IN THEIR ULTIMATES TERMINATE IN THE SUBSTANCES AND MATTER WHICH FORM THE MATERIAL WORLD. In each world, the spiritual and the natural, are three atmospheres distinct from each other by degrees of altitude, and which in their downward progress decrease by

degrees of latitude. Now as the atmospheres thus decrease in their descent, it follows that they become continually more compact and inert; and finally in ultimates they become so compact and inert as to be no longer atmospheres, but substances at rest, and in the natural world fixed like the material of the earth, when they are called matter. Such being the origin of these substances and matter, it follows, (1st,) that they also are of three degrees; (2d,) that they are held in mutual connection by the surrounding atmospheres; (3d,) that they are adapted to the production of all uses in their forms.

That the substances or matter which form the material world are produced by the sun through its atmospheres, any one will acknowledge who reflects that there is a perpetual mediation from primary substances to ultimates, and that nothing can exist but from a substance prior to itself, and finally from a primal substance. Moreover, the Sun of the spiritual world is primal substance; and its primal substance again is the Divine Man, or the Lord. Now as the atmospheres are the prior elements by means of which that Sun becomes present in ultimates; and as their activity and expansion continually decrease toward ultimates, it follows that when their activity and expansion there cease, they become such substances and matter as form the material world; and they retain within them, from the atmospheres in which they originated, an endeavor and effort to produce uses. . .

From this universal origin of the whole created universe, its particulars partake of a similar order of progression from their primary forms to ultimates, which are in a comparative state of rest, so that in them the primary forms may terminate and subsist. In the human body there is this progression of the fibre from its primary forms to tendons, and of the vascular fibre from its primary forms to cartilage and bone, upon which they terminate and subsist.

Such being the progression from primary forms to ultimates of the fibrous and vascular substance in man, their states therefore undergo a similar progression. Their states are sensations, thoughts and affections, and these also pass from their primary conditions where they are in light, to ultimates where they are in shade ; or from their primary conditions where they are in heat, to ultimates where they are not. And such being their progression, such also is the progression of love in all its modes, and of wisdom in all its phases : in a word, such is the progression of all things in the created universe. . .

#### *MATERIAL SUBSTANCE FROM THE DIVINE.*

IN THE SUBSTANCES AND MATTER WHICH FORM THE MATERIAL WORLD, THERE IS NOTHING OF THAT WHICH IN ITSELF IS DIVINE, YET THEY ARE FROM IT. It is evident from the origin of the material world, as explained in the preceding proposition, that its substances and matter contain within them nothing of

the essentially Divine, but are wholly deprived of it; for they are the bounds and termini of the atmospheres, whose heat has terminated in cold, their light in darkness, and their activity in rest. Yet by their continuation from the substance of the spiritual Sun, they partake of that which was in it from the Divine, which was the sphere encompassing the Divine Man, or the Lord. The substances and matter which form the material world, originated in this sphere by continuation from the Sun through the intermediate atmospheres. (D. L. W. n. 282-305.)





#### IV.

#### *USES ARE THE ENDS OF CREATION.*



ALL USES WHICH ARE THE ENDS OF CREATION, EXIST IN FORMS, AND ASSUME THEIR FORMS FROM SUCH SUBSTANCES AND MATTER AS FORM THE MATERIAL WORLD. All of which we have hitherto treated—the sun, the atmospheres, and the material world—are but means to ends. All things produced from the material world by the Lord as a Sun, through the atmosphere, are ends of creation, and they are called Uses. In their widest scope they embrace the whole vegetable and animal kingdom, the human race, and the angelic heaven which is from it. All these are called Uses, because they are recipients of the divine love and wisdom, and because they all regard God their Creator, and so unite Him to his great work, and by means of this union derive from Him their subsistence, as from Him they had their existence. They are said to regard God their Creator, and to unite Him to his great work; but this is to speak according to the appearance. The meaning is, that God the Creator causes them to regard Him and unite themselves to Him, as if of themselves. How this is done shall be explained hereafter. . .

Any one may see that the end of creation is Use, if he considers that from God the Creator nothing can

exist and therefore nothing can be created but use; and that use, in order to give it existence, is for the sake of others; and that even use for the sake of self is for others, for use for the sake of self is that one may be in a state to be of use to others. Reflecting upon this, he may also observe that use which is really use, cannot exist from man, but in man from that Being from whom everything that exists is use, that is, from the Lord. But as our present subject is forms of use, we shall treat of them in the following order:

*AN EFFORT IN THE MATERIAL WORLD TO  
PRODUCE FORMS OF USE.*

I.—*There is in the material world an effort to produce uses in forms, or forms of use.* From the origin of the material world there is evidently such an effort within it; the substances and matter of which it consists, are the bounds and termini of the atmospheres which proceed from the spiritual Sun as uses: and because of this their origin, and because their aggregations are held in connection by the surrounding pressure of the atmospheres, it follows that from their origin they have within them a perpetual effort to produce forms of use. The very quality that makes them capable of producing is from their origin, as being the ultimates of the atmospheres with which they therefore accord. That effort and that quality are said to be in the material world; but the meaning

is, that they are present in its substances and matter, whether those are in the material world or exhaled from it in the atmospheres. The atmospheres are known to be full of such exhalations. Such an effort and quality is manifestly present in the substances and matter of the material world, because seeds of all kinds, when opened to their inmost by means of heat, are impregnated with the most subtile substances (which must exist from a spiritual origin), and from this obtain the power to unite themselves to use, which renders them prolific; and then by union with matter of natural origin, to produce forms of use; finally to expel them as from a womb, in order to bring them into the light where they may put forth and grow. That effort still continues from the material world through the root even to ultimates, and from ultimates to primaries, where the use itself is again in its origin.

Thus do uses pass into forms; the forms moved by use, which is as it were their soul, in their progression from primaries to ultimates and from ultimates to primaries, rendering all their particulars of some use also. Use is said to be as a soul, because its form is a sort of body. There is evidently an effort still more interior, that is by growth to produce uses for the animal kingdom; for by such uses animals of all kinds are nourished.

In the forms of use again there is also an inmost effort, which is an effort to be of use to the human

race. This is evident (1st), because these forms are ultimates, and in ultimates all things prior exist in order; (2d), because degrees of both kinds exist in all things great and small, and likewise in that effort; (3d), because all uses are produced by the Lord from ultimates, and therefore the effort to produce them must exist in ultimates.

Yet none of these are living effort; for they are the effort of life's ultimate forces, within which forces there exists, from the life in which they originate, an endeavor to return to their origin by the means proffered. The atmospheres in ultimates become such forces as to mould the substances and matter of the material world into forms, and to retain them in form both internally and externally. The first productions of the material world, while it was still of recent formation, and in its virgin state, were seeds: this must have been its first effort.

A CERTAIN IMAGE OF CREATION IN ALL  
FORMS OF USE.

II.—*In all forms of use there is a certain image of creation.* Forms of use are of three kinds, of the mineral, vegetable and animal kingdoms. The forms of use in the mineral kingdom cannot be described, because they are invisible. The primary forms are the substances and matter of the material world in their most minute divisions; the secondary forms are aggregations of the primary, and are of infinite variety;

the tertiary forms consist of vegetables and extinct animals reduced to dust, and of their continual evaporations and exhalations which combine with the earth and form its soil. These three degrees of forms in the mineral kingdom bear a resemblance to creation in this, that, actuated by the sun through its atmospheres and their heat and light, they produce uses in forms, which are the ends of creation. This image of creation is deeply hidden within all their effort.

An image of creation is seen in the forms of use in the vegetable kingdom, in their proceeding from primaries to ultimates, and from ultimates to primaries again. Their primary forms are seeds, their ultimates are stalks covered with bark, and through the bark which is the ultimate of the stalks, they unfold to seeds which are their primary forms, as stated. Stalks covered with bark resemble the globe clad with material out of which all uses are formed and created. That vegetation is effected through the bark, inner bark and tunic, ascending through the envelopes of the root, which are continued about the stalks and branches into the initiaments of the fruit, and in like manner through the fruit into the seed, is well known. An image of creation in these forms of use is obvious in their progressive formation from primaries to ultimates, and from ultimates to primaries, while throughout the progress the end is to produce fruit and seed which are uses.

It is evident from all this, that the progress of the

creation of the universe was from its primal Substance which is the Lord enveloped by the spiritual Sun, to ultimates which are the material world, and from this again through uses back to their primal Substance or the Lord; and therefore the end of all creation was USE.

It is to be known that the heat, light and atmospheres of the natural world contribute nothing toward forming this image of creation, but only the heat, light and atmospheres of the spiritual world; the latter carry this image with them, and clothe it with the forms of use in the vegetable kingdom. The heat, light and atmospheres of the natural world merely open the seeds, keep their products in a state of expansion, and supply them with the matter which forms their structure; and not even this by the power of their own sun, which in itself is no power, but by the power which is from the spiritual Sun, and which constantly urges them to such action. But toward the image of creation they contribute nothing; for that image is spiritual; but to make it visible, useful, fixed and durable in the natural world, it must be materialized, that is, embodied in the matter of that world.

A similar image of creation exists in the forms of use in the animal kingdom. The animal body, which is the ultimate of that kingdom, is formed from seed deposited in a womb or egg, and when matured produces new seed. The progression here is similar to that of the forms of use in the vegetable kingdom:

The seed is initiative ; the womb or egg is like the soil ; the state preceding birth, like that of seed in the soil during the formation of the root ; the state subsequent to birth, until the animal becomes prolific, is like the growth of a tree until it bears fruit. From which parallelism it is plain that the likeness of creation in animal forms is the same as that in vegetable forms, viz., a progression from primaries to ultimates, and again from ultimates to primaries.

A similar image of creation exists in all the particulars in man ; for there is the same progress of love through wisdom to use, and therefore of the will through the understanding into action, and of charity through faith into works. The will and understanding, also charity and faith, are the primaries from which the progress commences, while action and works are their ultimates ; from these, through the delight of use, takes place a return to their primaries which, as just stated, are the will and understanding, or charity and faith. That the return is through the delight of use, is very evident from the delight experienced in the action and works proceeding from any one's love. This delight flows back to its primary in love, and so effects union. Delight in action and works is what is called the delight of use.

A similar progression from primaries to ultimates and back again to primaries, is obvious in the strictly organic forms of man's affections and thoughts ; such are the stellar forms called the cineritious substance

of the brain; from this fibres go out by the medullary substance through the neck into the body where they reach their ultimates, and from ultimates return to primaries. The fibres return to primaries through the blood-vessels.

The same progression prevails in all the affections and thoughts, which are changes and variations of state in those forms and substances; for the fibres issuing from those forms or substances may be compared to the atmospheres emitted from the spiritual Sun, which contain heat and light; and bodily action is like what is produced from the earth by means of the atmospheres, the delight of use in which production returns to its origin. But that such an order of progress exists, and contains within it an image of creation, can with difficulty be fully comprehended, because myriads of forces operative in action appear as one, and because the delight of use does not appear in thought as ideas, but only affects without conveying any distinct impression. . .

*A CERTAIN IMAGE OF THE INFINITE IN ALL  
FORMS OF USE.*

III.—IN ALL FORMS OF USE THERE IS A CERTAIN IMAGE OF THE INFINITE AND ETERNAL. An image of the infinite is manifest in these forms in their effort and power to fill the space of all the world, and even of more worlds, to infinity; for from a single seed is produced a tree, a shrub or plant which fills its own

space ; from every tree, shrub or plant are produced seeds, from some several thousands which when sown and grown fill their space. And if from every seed of these as many new seeds produced again and again should exist, in years the whole world would be filled ; and if the production were continued, many worlds would be filled, and this to infinity. Estimate a thousand seeds from one, and multiply the thousand by a thousand ten times, twenty times, or a hundred times, and you will see. A similar image of the eternal also is in these forms. Seeds are propagated from year to year, and the propagations never cease. Since the creation of the world until now they have not ceased, nor will they cease to eternity. These two are visible proofs and signs attesting that everything in the universe was created by a God infinite and eternal.

Besides these images of the infinite and eternal, there is still another in varieties : for there never can be a substance, state, or thing in the created universe, the same or identical with another,—not in the atmospheres, nor in the earth, nor in the forms springing from them. Thus not in any of the forms which fill the universe, can anything the same be produced to eternity. This is plainly visible in the variety of features among men. Not one face is repeated in all the world, nor can be to eternity ; consequently not one mind, of which the face is the type. (D. L. W. n. 307–318.)



V.

*THE UNIVERSE AN IMAGE OF MAN.*



ALL THINGS IN THE CREATED UNIVERSE, VIEWED FROM THEIR USES, REPRESENT MAN IN AN IMAGE, WHICH PROVES THAT GOD IS A MAN. By the ancients man was called a microcosm, because he represents the macrocosm, which is the universe in its whole complex. But it is not known at this day why man was so called by the ancients; for in him there appears no more of the universe or macrocosm, than that from its animal and vegetable kingdoms he draws bodily nourishment and life, and by its heat is kept in a condition for living, sees by its light, and hears and breathes by its atmospheres. But all this does not make man a microcosm, as the universe with all its contents is a macrocosm.

The ancients called man a microcosm or little universe from their knowledge of correspondences, which knowledge the most ancient people possessed, and from their communication with the angels of heaven. For the angels of heaven know from the visible things about them, that all things in the universe viewed in their uses, present an image of man.

But that man is a microcosm or little universe, because the created universe viewed in its uses is man in an image, cannot enter any one's thought, and from

that his knowledge [but] from an idea of the universe as seen in the spiritual world. Wherefore this cannot be confirmed except by an angel who is in the spiritual world, or by some one who has been permitted to visit that world and see what is there. Such permission has been granted me, and I am therefore able, from what I have there seen, to disclose this arcanum.

The spiritual world, it must be known, is in external appearance altogether like the natural world; land, mountains, hills, valleys, plains, fields, lakes, rivers and springs, and so all things belonging to the mineral kingdom, appear there as in the natural world; in like manner paradises, gardens, groves, forests containing trees and shrubs of every kind with their fruits and seeds; besides plants, flowers, herbs and grasses, and therefore all that belongs to the vegetable kingdom. Animals appear there also, and birds, and fishes of every kind; therefore all that belongs to the animal kingdom. Man is there an angel or spirit. This is premised, to make it known that the universe of the spiritual world is precisely like that of the natural, with this only difference: that its objects are not fixed and limited as in the natural world; for there is nothing natural there, but all is spiritual.

That the universe of that world presents an image of man, will be very evident from the fact, that all the objects just mentioned appear there to the life, and exist about an angel and the angelic societies as if produced or created from them. They do not pass away,

but are about them permanently. That they are as if produced or created from them, is shown by their disappearance when an angel goes away, or a society changes its place; and by the changed aspect of everything around other angels who take their place. Then the paradises change their trees and fruits, blooming things their flowers and seeds, the fields their herbs and grasses, and the species of animals and birds are changed.

Such things exist and are so changed, because they exist according to the affections and consequent thoughts of the angels; for they are correspondences, and things correspondent make one with him to whom they correspond. Therefore they are his representative image. The image itself is not seen when the things are viewed in their forms, but it is when they are viewed in their uses. I was permitted to see that the angels, when their eyes were opened by the Lord and they saw those objects from the correspondence of uses, acknowledged and saw themselves in them.

Now because whatever exists around the angels in accordance with their affections and thoughts, resembles a sort of universe, because it consists of land, vegetables and animals, and these constitute an image representative of man, it is plain why the ancients called man a microcosm.

Nothing is found in the created universe which has not a correspondence with something in man, not only with his affections and their thoughts, but also with

his bodily organs and viscera — not with these organs as substances, but as uses. Therefore in the Word where the subject is the church and the man of the church, trees are frequently mentioned, as olives, vines and cedars; also gardens, groves and forests, and beasts of the earth, birds of the air, and fishes of the sea. They are there mentioned because they correspond, and by correspondence make one with man. Therefore also when man reads of such things in the Word, the angels have no perception of them, but of the church instead, and of the states of men in the church.

As the entire universe represents man in an image, the wisdom and intelligence of Adam are described by the garden of Eden, in which were trees of all kinds; also rivers, precious stones and gold; and again animals, to whom Adam gave names; by all of which is meant what was in Adam and constituted what is called man. Almost the same is said of Assyria in Ezekiel xxxi. 3-9, by which is signified the intelligence of the church; also of Tyrus, in Ezekiel xxviii. 12, 13, by which is signified the knowledge of the good and true in the church.

From these statements it will now be seen that all things in the universe regarded from their uses, represent man in an image, and that this proves that God is a Man. For the objects detailed above do not exist about an angelic man from himself, but from the Lord through him: for they exist from the influx of the

Lord's divine love and wisdom into the angel who is a recipient, and are produced before his own eyes like the creation of a universe. From this they there know that God is a Man, and the created universe, viewed in its uses, an image of Him.

*ALL USES HAVE RELATION TO MAN.*

All things created by the Lord are uses, and uses in the order, degree and respect in which they represent man, and through man the Lord in whom they originate. By man to whom uses relate, is meant not only an individual, but also a community, and a smaller or greater body of men, as a republic, kingdom or empire, or as the largest body which is the whole world; for all these are man; as in the heavens the whole angelic heaven is like one man before the Lord, and in like manner every society of heaven. For this reason each angel is a man. That it is so may be seen in the work on Heaven and Hell, n. 68-103. [See Vol. 2 of this series, pp. 50-65.] This will explain what is meant by man in what follows.

The nature of use will be seen from the end of the creation of the universe, which end is the existence of the angelic heaven. And the angelic heaven being the end, so also is man or the human race, because heaven is from it. It therefore follows that all created things are mediate ends, and are uses in the order, degree and respect in which they relate to man, and through man to the Lord.

Since the end of creation is an angelic heaven from the human race, thus the human race itself, therefore all other created things are mediate ends which, because they relate to man, regard these three things in him, his body, his rationality and his spirituality for the sake of his union with the Lord. For man cannot be united to the Lord unless he is spiritual; nor can he be spiritual unless he is rational; nor rational unless his body is in a good condition. These three things are like a house; the body is like the foundation, rationality like the superstructure, spirituality like what is in the house, and union with the Lord like dwelling in it. This makes plain the order, degree and respect in which uses, which are the mediate ends of creation, relate to man. They are for sustaining his body, perfecting his rationality, and for his reception of spirituality from the Lord.

*Uses for sustaining the body* relate to its nourishment, clothing, habitation, recreation and enjoyment, its protection and the preservation of its state. The uses created for the nourishment of the body are all things in the vegetable kingdom suitable for food or drink, as fruits, grapes, grain, leguminous plants and herbs; also all that is eaten in the animal kingdom, as oxen, cows, bullocks, deer, sheep, kids, she-goats, lambs, milk, and many kinds of birds and fishes. Uses created for the clothing of the body are other products of the same two kingdoms; in like manner uses for habitations, and again for recreation, enjoyment, pro-

tection, and preservation of state. . . There is also an abuse of uses ; but abuse does not destroy use, as the falsification of truth does not destroy truth, except with those only who falsify it.

*Uses for perfecting the rationality* are all kinds of instruction in the things above mentioned, and are called sciences and studies which relate to natural philosophy, economy, civil and moral affairs, and are learned from parents and teachers, from books, from intercourse with others, or from one's self by reflection upon them. These things perfect the rationality in the proportion that they belong to the higher degrees of use, and they are permanent so far as applied to life. There is not time to enumerate these uses, both on account of their multitude, and on account of their varied relation to the common good.

*Uses for man's reception of spirituality from the Lord* are all things pertaining to religion, and so to worship ; thus whatever teaches the acknowledgment and knowledge of God, the knowledge and acknowledgment of the good and true, and so of life eternal ; which are likewise derived from instruction by parents and teachers, from preaching and books, and especially from a life according to them ; in the Christian world by doctrines and preaching from the Word, and through the Word from the Lord.

These uses may be described in their extent by the same terms used to describe the uses of the body, as by nourishment, clothing, habitation, reereation, and

enjoyment, and protection of state, if they are only applied to the soul — nourishment to the good of love, clothing to the truth of wisdom, habitation to heaven, recreation and enjoyment to the happiness of life and heavenly joy, protection to infesting evils, and preservation of state to eternal life. All these are given by the Lord according to the acknowledgment that even all bodily things are from Him, and that man is only like a servant and inferior, appointed steward over the goods of his Lord.

That such things are given to man for him to enjoy their use, and are free gifts, is manifest from the state of the angels in heaven, who have a body, rationality and spirituality like man upon earth. They are nourished freely, for their food is given them daily; they are clothed freely, for clothing is given them; their dwellings are free, for they are given to them. Nor have they any care for all these things; and so far as they are rational-spiritual they have enjoyment, protection, and preservation of state. The difference is, that angels see that these things are from the Lord, because created according to their states of love and wisdom; and men do not see it, because they return annually, and exist not according to their states of love and wisdom, but according to their care.

*ALL USES ARE FROM THE LORD.*

Although uses are said to be uses because through man they relate to the Lord, yet we cannot say that

uses are from man for the Lord's sake, but from the Lord for man's sake; because all uses are infinitely one in the Lord, and in man there are no uses except from the Lord; for man cannot do good from himself but from the Lord. Anything good is what is called use.

The essence of spiritual love is to do good to others, not for the sake of self but for their sake; infinitely more is it the essence of Divine Love. This is like the love of parents for their children. Parents do good to their children, not for their own sake, but for their children's sake. This is very manifest in the love of mothers for their infants. Because the Lord is to be praised, worshiped and glorified, He is supposed to love praise, glory and worship for his own sake. But He loves them for man's sake; because through them man enters into such a state that the Divine can flow into him and be perceived, for through them man removes his selfhood which impedes influx and perception: for the selfhood which is self-love, hardens and closes the heart. And this selfhood is removed by the acknowledgment that from himself comes nothing but evil, and from the Lord nothing but good. From this acknowledgment arises a softening of the heart and a humiliation, from which flow forth praise and worship.

From this it follows that the use which the Lord promotes toward Himself through man, is in order that man may be able to do good from love; and be-

cause this is the nature of the Lord's love, its reception by man is the joy of his love. Therefore let no one suppose that the Lord is present with those who merely adore Him. He is present with those who obey his precepts, that is, who are useful: with these He makes his abode, but not with those.

*EVIL USES ORIGINATED WITH HELL.*

EVIL USES WERE NOT CREATED BY THE LORD, BUT ORIGINATED WITH HELL. Everything good which actually exists, is called use; and everything evil which actually exists, is also called use; but the latter are called evil uses, and the former good uses. Now as everything good is from the Lord, and everything evil from hell, it follows that none but good uses were created by the Lord, and that evil uses originated in hell.

By uses are meant all things visible upon earth, as all kinds of animals and vegetables. All of these which are of use to man, are from the Lord; and those which do injury to man, are from hell. By uses from the Lord are also meant everything which perfects man's rationality, and enables him to receive spirituality from the Lord; and by evil uses everything which destroys his rationality, and renders him unable to become spiritual. Things injurious to man are called uses, because they are of use to the evil in doing evil, and also aid in absorbing malignities and even as remedies. We speak of use in either sense, as we

speak of a love that is good, or of a love that is evil; and love calls everything use that comes from itself.

That good uses are from the Lord, and evil uses from hell, shall be demonstrated in the following order:—

By the evil uses on earth are meant everything injurious in each kingdom, the animal, the vegetable and the mineral. We have not space to enumerate all the injurious things in these three kingdoms. . . For our present knowledge, it will suffice to mention a few. Things injurious in the animal kingdom are such as poisonous serpents, scorpions, crocodiles, dragons, owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites; in a word, all things that destroy grasses, foliage, fruit, grain, food and drink, and do injury to man and beast. In the vegetable kingdom they are mischievous, poisonous, and deadly herbs, leguminous plants and shrubs. In the mineral kingdom all poisonous matter. From these few it will be seen what is meant by the evil uses on earth; for evil uses are all things opposed to good uses, of which in the preceding proposition.

#### *GOOD USES IN HEAVEN, EVIL ONES IN HELL.*

It cannot be seen that all the evil uses on earth are not from the Lord, but from hell, until something is premised of heaven and hell, without the knowledge of which, evil uses equally with the good may be attributed to the Lord as existing from the creation;

or they may be attributed to nature as products of the natural sun. Man cannot be withdrawn from these two errors, unless he knows that in the natural world there exists nothing whatever that does not derive its cause, and therefore its origin, from the spiritual world, and that the good is from the Lord, and the evil from the devil, that is, from hell. By the spiritual world we mean both heaven and hell.

All things that are good uses appear in heaven; but in hell, all things which are evil uses, as wild creatures of all kinds, serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls, bats, mice and rats, frogs, locusts, spiders and all kinds of noxious insects; also all poisons extracted from plants or trees, or existing in herbs and in the earth; in a word, everything hurtful and deadly to man. All these appear in hell to the life, precisely like those upon and in the earth. They are said to appear there, yet they are not there as in the world; for they are mere correspondences of the lusts which swarm from the evil loves of those in hell, and present themselves in such forms to others.

The hells, because such things exist in them, abound with offensive odors, cadaverous, stercoraceous, urinous and putrid, with which the diabolical spirits are delighted. From this it may appear that the similar things in the natural world do not originate in the Lord, and were not created from the beginning, nor produced by nature through the natural sun, but are from hell. (D. L. W. n. 318-340.)



## VI.

### *SPIRITUAL INFLUX.*



HERE IS A CONTINUAL INFLUX FROM THE SPIRITUAL WORLD INTO THE NATURAL. He who does not know that there is a spiritual world distinct from the natural as the prior is from the posterior, or the cause from the thing caused, can know nothing of this influx: and ignorance of this, with those who have written about the origin of vegetables and animals, has compelled them to ascribe that origin to nature; or if to God, only because God had implanted in nature from the beginning the power to produce such things,—not knowing that there is no force implanted in nature. For nature in itself is dead, and contributes no more toward the production of such things than a tool to the work of an artisan. The tool can do nothing without the constant application of a moving power. It is the spiritual principle originating in the Sun where the Lord is, and proceeding to the ultimates of nature, which produces vegetable and animal forms, which exhibits the marvelous things they all contain, and which clothes them with solid matter from the earth to make them fixed and durable.

But because it is now known that there is a spiritual world, and a spiritual principle which exists from

the Sun where the Lord is, and because it is from the Lord; and that it moves nature to action as the living moves the dead; and moreover, that the same things exist in that world as in the natural; it will be seen that vegetables and animals must have originated only through that world from the Lord, and that through it they perpetually exist; and that there is a continual influx from the spiritual world into the natural. That noxious things are produced upon earth by influx from hell, is by the same law of permission by which evils themselves flow from hell into man.

#### *INFLUX FROM HELL, AND ITS EFFECTS.*

The operation of influx from hell produces evil uses in places where things correspondent exist. The things which correspond to evil uses, that is, to injurious plants and noxious animals, are cadaverous, putrid, excrementitious, stercoraceous, rancid and urinous matter. Therefore the herbs and insects above-mentioned exist where such things are; and in the torrid zone the larger creatures of the same character, as serpents, basilisks, crocodiles, scorpions, mice, and so on. Every one knows that marshes, ponds, dung, and rotten soil are filled with such things; also that noxious insects sometimes fill the atmosphere like clouds, and noxious worms sometimes cover a country like armies, and consume its herbs to the roots.

I once observed in my own garden, that nearly all the dust for about the space of a square yard, was

turned into very small insects; for when stirred with a cane, they rose up like a cloud. That things cadaverous and putrid agree with those noxious and useless insects and are homogenous with them, is evident merely from observation, and will appear still more manifestly from the cause, which is that similar stenches and effluvia exist in the hells where such insects also appear; . . . which shows that the noxious insects above-mentioned exist where such stenches are, because they correspond.

The question now is whether such things exist from eggs carried to these places through the air, or by rains, or by water-courses; or whether they exist from the humors and effluvia in such places. The existence of the noxious insects above-mentioned from eggs carried to their places, or hidden throughout the earth from its creation, is opposed to all observation; for worms exist in the smallest seeds, in the kernel of nuts, in wood in stones, and even from leaves; also on herbs and in their structure exist lice and worms which agree with their nature. Flies appear in the same manner in houses, fields and forests, to produce which there is not the required abundance of oviform matter. There are also insects which devastate the meadows and green fields, and in certain warm places fill the air and annoy; besides the invisible creatures which swim in filthy water and sour wines, or fly in foul air. Observation is in favor of those who say that the odors, effluvia, and exhalations emitted from plants, soil and ponds,

also give birth to such things. That they are, when once originated, afterwards propagated by eggs, or by spawn, does not alter the fact of their immediate creation; since every one of these animals along with its viscera is endowed with organs of generation and means of propagation. To all this we may add this fact of further observation not before known, that similar things exist in hell.

The aforesaid hells are not only in communication, but also in union, with such things upon earth; as may be inferred from the fact, that the hells are not remote from men, but around them, and even *in* those who are wicked, therefore near to the world. For man in his affections and lusts and their thoughts, and in the actions which are good or evil uses arising from them all, is in the midst either of the angels of heaven or of the spirits of hell. And as whatever exists on earth also exists in the heavens and in the hells, it follows that influx from either source produces such things immediately, when the temperature is favorable. For all things visible in the spiritual world, both in heaven and in hell, are correspondences of affections and lusts, for they exist there according to them. Therefore when affections and lusts, which are in themselves spiritual, come in contact with homogeneous or correspondent substances on earth, there is present the spiritual which gives soul, and the material which forms body. Moreover, an effort to clothe itself with a body is inherent in everything spiritual. The hells

are about man, and near to the world, because the spiritual world does not exist in space, but wherever there is correspondent affection.

*CREATIONS INSTANTANEOUS IN THE SPIRITUAL  
WORLD.*

In the spiritual world there are lands just as in the natural world ; and there are plains and valleys, mountains and hills, also springs and rivers ; there are paradises, gardens, groves and forests ; cities, with palaces and houses in them ; writings and books, offices and business ; gold, silver and precious stones. In a word, all things that are in the natural world, both in general and in particular, exist there ; but in heaven these things are far more perfect. The difference is, however, that all things which are seen in the spiritual world are instantaneously created by the Lord, as houses, paradises, food, and the rest ; and that they are created in correspondence with the interiors of angels and spirits, which are their affections and the thoughts therein arising ; while all things that are seen in the natural world exist and grow from seed. (T. C. R. n. 794.)

The origin of animals, which also is their soul, is a spiritual affection such as appertains to man in his natural state. That vegetables have the same origin, is evident, especially from the vegetables in the heavens, as that they appear there according to the affections of the angels, and also represent those affections, insomuch

that in them as in their types, the angels see and know their own affections as to their nature and quality. They are also changed according to the changes of their affections. . .

There are two things proper to nature—time and consequent succession, and space and consequent extension; but these are not given in the spiritual world as properly belonging to it, but instead of them there are appearances of the states of life of those there. Whence also it is that from the earths there which are from a spiritual origin, vegetables are produced in a moment, and also in a moment disappear. This, however, only when the angels depart; otherwise they continue. This is the difference between the vegetables of the spiritual world, and those of the natural world. (A. E. n. 1212. Also n. 1211, 1226, 650, 876.)

*THINGS SUBSTANTIAL BUT NOT MATERIAL THERE.*

In the spiritual world all things are *as it were* fixed, stated and mensurable, but still they are not so in reality; for they exist according to the states of the angels, and continue accordingly, so that they make one with them, whence they are also varied, as their states vary. But this is chiefly the case in the world of spirits, into which every man comes first after death; and not so in heaven and hell. The reason why this takes place in the world of spirits, is, that every man there undergoes changes of state whereby he is prepared for heaven or for hell.

Spirits are separated from nature, and yet they see there things altogether similar to what they had seen in the world, as earths, mountains, valleys, waters, gardens, forests, vegetables, palaces, houses, garments with which they are clothed, food by which they are nourished; moreover animals of all kinds, and themselves as men. They see all these things in a clearer light than they saw the like things in the world, and also feel them with a more exquisite touch than in the world. Hence man after his departure does not at all know that he has put off his material part, and passed out of the world of his body into the world of his spirit. I have heard many say that they were not deceased, and that they could not understand how any thing of their body could be rejected in the grave, for the reason that all things there are similar; not knowing that those things which they there see and feel are not material, but substantial from a spiritual origin; and that they are still real things, being from the same origin as all things of the world, with this only difference, that those things which are in the natural world have an accessory [principle], as it were, super-induced from the sun of the world, from which they become material, fixed, stated and measurable. But still I can affirm that the things in the spiritual world are more real than those in the natural world; for the dead principle which is added to the spiritual principle in nature, does not constitute reality, but diminishes it. This is very evident from

the state of the angels of heaven compared with that as men of the earth, and from all things in heaven compared with all things in the world. (A. E. n. 1218.)

*A QUESTION IN PHILOSOPHY SETTLED.*

I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world about the existence of seeds and eggs, and their productions, on the earth. The former attributed them to nature, in which, he said, there was an ability inherent from creation, and a power to produce such things by means of the sun's heat. The latter said that the power in question was imparted to nature by the Creator continually. To end the controversy, there appeared to Sir Hans Sloane a beautiful bird, and he was asked to examine it and see whether it differed in the least from a similar bird on earth; he took it in his hand and examined it, and said it did not; for he knew that the bird was nothing but the affection of some angel represented out of him as a bird, and that it would vanish or cease to exist with the affection; which also took place.

Sir Hans was convinced by this incident that nature contributes nothing towards the production of vegetables and animals, but that only which flows from the spiritual world into the natural. He said that if that bird in its most minute structures were clothed with correspondent matter from the world, and so fixed, it would be a durable bird like those in the world; and

the same would be true of things from hell. He said further, that if he had before known what he then knew of the spiritual world, he would have attributed nothing to nature, except subserviency to the spiritual principle (which is from God) as a means of fixing what continually flows into nature. . .

*RECIPIENT FORMS CHANGE THE INFLUENT LIFE.*

That the hurtful things on earth originate with man, therefore in hell, may be confirmed by the state of the land of Canaan as described in the Word. When the children of Israel lived as they were commanded, the earth yielded its increase, also their flocks and herds; and when they lived contrary to their precepts, the earth was barren, and, as it is said, cursed. Instead of a harvest it yielded thorns and briars; their flocks and herds miscarried, and wild beasts broke in upon them. The same may be inferred from the locusts, frogs and lice in Egypt. . .

That all uses, both good and evil, are of spiritual origin, thus from the Sun where the Lord is, may be illustrated by this fact: I was told that the good and true descended from the Lord through the heavens to the hells, and being received through all the degrees down to the very lowest, were there turned into the evil and false which are the opposites of the good and true in their first descent. This takes place, because recipient subjects turn everything influent into what is congruous with their own forms; just as the pure

light of the sun is turned into ugly colors, and even to blackness, in objects whose substances are interiorly of such a form as to suffocate and absorb the light; and as stagnant waters, dung and carcasses turn the sun's heat into stench.

This may show that even evil uses are from the spiritual Sun, but that good uses are changed into the evil in hell. Evidently, therefore, the Lord did not and does not create any except good uses, but hell produces evil uses.

*NATURE PRODUCES NOTHING.*

The visible universe bears witness that Nature has produced and does produce nothing, but that the Divine produces all things from Itself, and through the spiritual world. It is generally said in the world, according to appearances, that the sun by its heat and light produces whatever we see on plains, in fields, gardens and forests; hatches worms from their eggs; makes beasts and birds prolific; and even vivifies man. Those who say this, speaking only from appearances, may say so, and yet not ascribe these things to nature; for they entertain no such idea: As those who say the sun rises and sets, makes days and years, and is now at this altitude or at that; they, too, speak according to appearances, and may so speak, and yet not attribute such things to the sun; for they have then no thought of the sun's fixity and the earth's revolution.

But those who confirm themselves in the theory

that the sun by its heat and light produces what appears on earth, at last ascribe all things to nature, even the creation of the universe, and become naturalists, and finally atheists. They may afterwards say, indeed, that God created nature and implanted in her the power of production; but this they say because they fear the loss of reputation; and by God the Creator they still mean nature,—some mean the inmost of nature,—and then they regard the divine truths taught by the church as worthless.

Some, indeed, are to be pardoned for having ascribed certain visible things to nature, for two reasons:

First, because they knew nothing of the Sun of heaven, where the Lord is, nor of influx from it; nor of the spiritual world and its conditions, nor even of its presence with man; and they could not therefore avoid thinking that the spiritual element was a purer natural, and consequently that angels dwelt in the ether or on the stars; that the devil was man's wickedness, or, if an actual being, that he dwelt in the air or in the abyss; that the souls of men after death remained in the centre of the earth, or in a somewhere, until the day of judgment; and other such notions suggested by the imagination, from ignorance of the spiritual world and its Sun.

Secondly, they are pardonable because they could not understand how the Lord produced everything visible on the earth, where there is both good and evil; they feared to confirm themselves in this, lest they

should attribute evil to God, and should form a materialistic conception of Him, making Him one and so confounding Him with nature.

For these two reasons they are to be pardoned, who have believed that nature produced all visible things by a power implanted in her at creation.

But those who have made themselves atheists by confirmations in favor of nature are not to be pardoned; because they might have confirmed themselves in favor of the Divine. Ignorance does indeed excuse them, but it does not cancel the false confirmed in them; for this is adherent to evil, that is, to hell. Therefore they who have so far confirmed themselves in favor of nature as to separate the Divine from nature, do not regard anything as sin; because all sin is what is contrary to the Divine, which they have separated from nature and so rejected. And they who in spirit regard nothing as sin, after death, when they become spirits, being bound to hell, plunge into awful wickedness according to whatever lusts they had indulged.

#### *CONFIRMATION IN FAVOR OF THE DIVINE.*

Those who believe in a Divine operation into all the particulars of nature, may confirm themselves in favor of the Divine from the numerous things they see in nature, as fully as others confirm themselves in favor of nature, and even more so. For they observe the wonders displayed in the production of vegetables and animals; as that, in vegetable production, from a little

seed dropped in the earth a root goes forth, and through this a stem and branches, leaves, flowers, fruit and the new seed in succession, precisely as if the seed knew the successive order, or the process of its own renewal. Can any reasonable person think that the sun which is pure fire, understands this, or is able to implant in its heat and light the power of accomplishing it, or to form those wonderful structures and design their use?

Any man of enlarged rationality, when he sees such things and reflects upon them, cannot but think that they are from Him whose wisdom is infinite, that is, from God. They who acknowledge the Divine see and think that it is so; but they who do not acknowledge the Divine do not see it, and do not think it is so, because they are unwilling. They sink their rationality in the sensual faculties, which acquire all their ideas from the light peculiar to the senses, and confirm their fallacies. They ask if one cannot see the sun producing such things; and if that which we do not see is anything at all.

Again those who confirm themselves in favor of the Divine, observe also what is exhibited in the production of animals, as that in eggs there is concealed the chick in its seminal or inchoate state, with everything requisite for it until it leaves the shell, and with the whole order of its subsequent development into a bird like its parent. If we further observe the creature's form, we find it so constructed that thinking profoundly

of it compels astonishment; for the smallest creatures equally with the largest, and the invisible equally with the visible, possess the organs of sense, sight, hearing, smell, taste and feeling; also organs of motion, which are muscles, for they both fly and walk; they also possess the viscera dependent upon the heart and lungs, and actuated by the brain. That even the lower insects enjoy these organs and viscera is known from their anatomical structure as described by certain authors, especially by Swammerdam in his Books of Nature.

Those who ascribe all things to nature also see the same things, but reflect only upon the fact of their existence, and say nature produces them. They say this because they have averted the mind from all thought of the Divine; and they who have done this, cannot think rationally of such wonderful things when they see them, much less spiritually, but only sensually and materially. They then think in and from nature, and not above it, like those who are in hell; differing from beasts only by the possession of rational powers, that is, of the ability to understand, and therefore to think otherwise if they will. . .

Any one may, if he will—and does, if he thinks of God from life—confirm himself in favor of the Divine from the things visible in nature: as when he sees that among the birds of heaven, each species knows its own food and where it is to be found, recognizes its companions by sight and sound, and among other

species knows which are friends and which enemies ; that they form marriages, understand sexual intercourse, construct their nests skillfully, place their eggs in them, incubate ; know the period of incubation, at the close of which they bring out their young, love them tenderly, shelter them under their wings, feed them, and nourish them until they become free and able to perform the same offices, and by procreation to perpetuate their kind. . .

Or he may confirm himself in favor of the Divine, if he observes those worms which, from the joy of a peculiar longing, toil eagerly for a change of their earthly state into one somewhat analogous to a heavenly state ; and for this end they creep away and inclose themselves in a sort of womb in order to be born again ; and there they become chrysalides, aureliæ, caterpillars, nymphs, and finally butterflies. Having undergone this metamorphosis, and been decked with beautiful wings according to their species, they fly about in the air as in their heaven and disport themselves merrily ; they marry, lay their eggs, and provide for themselves a posterity, meanwhile nourishing themselves with sweet and pleasant food from flowers.

Who that from visible nature confirms himself in favor of the Divine, cannot see an image of man's earthly state in these as worms, and an image of his heavenly state in them as butterflies ? They who have confirmed themselves in favor of nature, also see these facts ; but as they have rejected man's heavenly

state from their minds, they call them merely natural instincts.

Again, a man may confirm himself in favor of the Divine from things visible in nature, by observing what is known of bees; that they know how to collect wax from herbs and flowers, to suck out their honey, to build cells like little houses, to arrange them like a city with streets for ingress and egress; that they smell from afar the flowers and herbs from which they collect wax for their houses and honey for food, being loaded with which they fly back straight to their hives. Thus they provide themselves with food and shelter for the coming winter, as if they possessed foresight and knew that it would come. . . Besides, for the sake of their use to the human race, they receive by influx from the spiritual world a form of government similar to that among men on earth, and even like that of the angels in heaven.

Cannot any man with reason unimpaired, see that such things do not exist among bees from the natural world? What does the sun, in which nature originates, possess in common with government emulous of heavenly government and analogous to it?

From these facts, and others quite similar exhibited among animals, he who acknowledges and worships nature confirms himself in favor of nature; and he who acknowledges and worships God, from the same things confirms himself in favor of the Divine; for in them the spiritual man sees spiritual things, and the

natural man natural things, each according to his character. For my own part, such things have been to me evidences of a spiritual influx into the natural, or of an influx from the spiritual into the natural world, that is, from the Lord's divine wisdom.

Consider, moreover, whether you could think analytically of any form of government, of any civil law, or moral virtue, or spiritual truth, unless the Divine from its own wisdom were influent through the spiritual world. For myself, I never could, and I cannot; for I have observed that influx perceptibly and sensibly and continually for nineteen years. I therefore speak from positive knowledge.

But can anything natural pursue use as an end, and arrange uses in order and in forms? This can be done only by a wise Being. And to so order and form the universe, can be done only by God whose wisdom is infinite. Who else or what else can foresee and provide all things needful for the food and clothing of man — food from the earth's fruits and from animals, and clothing from the same sources? It is marvelous that the insignificant silkworm should clothe with silk, and magnificently adorn men and women, from queens and kings to servants; and that a humble insect like the bee should supply wax for the tapers which make temples and palaces brilliant.

All these and more are open and authoritative proofs, that the Lord through the spiritual world produces from Himself all that exists in nature.

To this must be added the fact, that in the spiritual world I have seen those who from things visible in the natural world had confirmed themselves in favor of nature, until they had become atheists; and in spiritual light their understanding appeared to be open below, but closed above, because in thought they had looked downward towards the earth, and not upward towards heaven. Above their sensual faculties which form the lowest division of the understanding, there appeared a kind of covering which in some flashed with infernal fire, in some was black as if from soot, and in some livid like a corpse.

Let every one therefore beware of confirming himself in favor of nature. Let him confirm himself in favor of the Divine; the means are not wanting. (D. L. W. n. 340-357. See also Influx n. 3-18.)





THE INCARNATION.







## THE INCARNATION.

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### I.

#### JEHOVAH BECAME INCARNATE.



**T**HAT Jehovah himself descended and assumed Humanity, in order that He might work redemption, will be shown in what follows. He is called the Lord and not Jehovah, because the Jehovah of the Old Testament is called the Lord in the New, as is evident from these passages: "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); while in Mark: "The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul" (xii. 29, 30). Again in Isaiah: "Prepare ye the way of Jehovah, make straight in the desert a highway for our God" (xl. 3); but in Luke: "For thou shalt go before the face of the Lord to prepare his ways" (i. 76); besides other passages.

Moreover, the Lord commanded his disciples to call Him Lord, and therefore He is so called by the Apostles in their epistles, and afterwards by the apostolic church, as is evident from their creed which is called the Apostles' Creed. This was because the Jews

durst not utter the name of Jehovah on account of its holiness. Moreover, by Jehovah is meant the Divine Being which existed from eternity; and the Humanity which He assumed in time was not that Being. Therefore here and in the following pages, by the Lord we mean Jehovah in his Humanity. . . That Jehovah God himself descended and became Man is evident from these passages :

“Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel” [God with us]. (Isa. vii. 14; Matt. i. 22, 23.) “For 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, the mighty God, the everlasting Father, the Prince of Peace” (Isa. ix. 6). “And 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 all flesh shall see it together” (Isa. xl. 3, 5). “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. 10, 11). Also Zech. ii. 10, 11; Isa. xlii. 6, 8; 1-5; Jer. xxiii. 5, 6; xxxiii. 15, 16. Also the places where the Lord’s advent is called the day of Jehovah, as in Isa. xiii.

6, 9, 13; Ezek. xiii. 5; Joel i. 15; ii. 1, 2, 11; iii 14, 18; Amos v. 18, 20; Zeph. i. 7-18; Zech. xiv. 1, 4-21; and elsewhere.

That Jehovah himself descended and assumed Humanity is very obvious from the following in Luke: "Then said Mary unto the angel: How shall this be, seeing I know not a man? And the angel answered and said: 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" (i. 34, 35). And in Matthew: "The angel of the Lord appeared unto him in a dream, saying, Joseph, . . . fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. . . . And he knew her not till she had brought forth her first-born son; and he called his name Jesus" (i. 20, 25).

By the Holy Spirit is meant the Divine which proceeds from Jehovah God. Who does not know that the soul and life of the offspring is from the father, and that the body is from the soul? What then is more plainly expressed than that the Lord's soul and life were from Jehovah God? and as the Divine cannot be divided, that the absolute Divinity of the Father was his soul and life? Wherefore the Lord so often called Jehovah God his Father, and Jehovah God called Him his Son. Can a more absurd statement be made, therefore, than that the Lord's soul was from his mother Mary, as both the Roman Catholics and

the Reformed dream to-day, not being yet awakened by the Word?

*A ONCE POPULAR ERROR REFUTED.*

It is believed in the Christian churches of to-day that God the Creator of the universe begat a Son from eternity, and that the Son descended and assumed humanity in order to redeem and save men. But this is erroneous, and falls to the ground of itself when we reflect that God is one, and that it is worse than fabulous in the sight of reason to say that the one God from eternity begat a Son, and that God the Father, together with the Son and Holy Spirit, each one of whom separately is God, is one God. This fabulous notion is wholly dissipated like a falling star in the air, when it is demonstrated from the Word that Jehovah God himself descended and became Man and also the Redeemer.

That a Son born from eternity descended and assumed humanity, falls to the ground and is dissipated as altogether erroneous, by those passages in the Word where Jehovah himself says that He himself is the Saviour and Redeemer; as in the following:

“Have not I Jehovah? and there is no God else beside me; a just God and a Saviour, there is none beside me.” (Isa. xlv. 21; see also 22:) “I, even I am Jehovah; and beside me there is no Saviour,” (xliii. 11.) “Yet I am Jehovah thy God, . . . and thou shalt know no God but me: for there is no Saviour

beside me," (Hos. xiii. 4.) "And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer," (Isa. xlix. 26; lx. 16.) "As for our Redeemer, Jehovah of hosts is his name," (xlvi. 4.) "Their Redeemer is strong; Jehovah of hosts is his name," (Jer. l. 34.) "O Jehovah, my strength and my Redeemer," (Ps. xix. 14.) "Thus saith Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God," (Isa. xlviii. 17; xliii. 14; xlix. 7. Also xliv. 6, 24; lxiii. 16; liv. 5, 8; Ps. xxxi. 6; cxxx. 7, 8.)

From these and numerous other passages every man who has eyes and a mind that can see through them, may see that God who is one, descended and became Man in order to work redemption. Who cannot see this as in the light of morning when he attends to the Divine utterances here presented? While they who are in the shadow of night, owing to a confirmed belief in the birth of another God from eternity, and of his descent and redemption, shut their eyes to these utterances, and in that state study how to apply them to their own falsities and pervert them. (T. C. R. n. 81, 83.)

*OBJECT OF THE INCARNATION.*

The Lord [Christ], in the union of himself with his Father, had respect to the conjunction of himself with mankind; and He had this at heart because it was his love: for all conjunction is effected by love, love being conjunction itself. . . This was his end and this his love, which was of such a nature that the salvation of

mankind, seen in his union with his Father, caused in Him the inmost joy. . .

That a conjunction of the infinite and supreme Divinity with the human race, was effected by the Humanity of the Lord made Divine, and that this conjunction was the reason of the Lord's coming into the world, is an arcanum respecting which many are inquisitive in their own minds; and because they do not comprehend it, they do not believe it; and since they do not believe it by reason of their not comprehending it, it becomes a stumbling-block to them. That this is the case has been given me to know by much experience concerning those who come into the other life.

There are very many, including nearly the largest portion of those who passed for men of genius in this world, who, when they think that the Lord was made man, and was as another man in his external form, and that He suffered, and that, notwithstanding, He governs the universe, instantly fill the sphere with scandals, because this was a scandal or stumbling-block to them in their life of the body, although they then kept their thoughts secret, and adored Him with external sanctity. For in the other life the interiors are laid open, and are manifested by the sphere thence diffused. Hence it is clearly perceived what had been their faith, and what they had thought concerning the Lord. This being the case, it may be expedient briefly to explain how the matter really is.

After all the celestial principle in man was lost, that is, all love to God, so that there remained no longer any love of good, the human race was separated from the Divine, since nothing joins them together but love; and when there was no love, disjunction took place, the consequence of which is destruction and extirpation. A promise was, therefore, then made concerning the Lord's coming into the world, who should unite the Humanity to the Divinity, and through this union effect conjunction of the human race with Himself by a faith grounded in love or charity.

From the time of the first promise (Gen. iii. 25), faith grounded in love to the Lord who was to come, was effective of conjunction. But when there was no longer any such faith remaining throughout the earth, then the Lord came and united the human essence to the Divine, so that they became altogether one, as He himself expressly declares. He at the same time taught the way of truth, showing that every one who should believe on Him, that is, should love Him and the things pertaining to Him, and who should be principled in his love which is extended toward the whole human race, should be conjoined with Him, and be saved.

When the Humanity was made Divine and the Divinity Human in the Lord, then the influx of the infinite or supreme Divinity had place with man, which could never otherwise have existed. Hence, also, there was a dispersion of the direful persuasions of falsity and of the direful lusts of evil with which the world

of spirits was overcharged, and was continually overcharging more and more, in consequence of the souls that were continually collecting in it from this world; and they who were in those evils and falsities were cast into the hells, and thus were separated. Unless such a dispersion had been effected, mankind must have totally perished, being governed by spirits from the Lord. Nor was there any other method of effecting such dispersion, as no operation of the Divine upon man's internal sensual principles was practicable through the rational principle, this principle being far beneath the supreme Divinity not united with the Humanity. Not to mention other arcana of a still deeper nature, which cannot possibly be explained to the apprehension of any man. (A. C. n. 2034.)

*HUMAN REDEMPTION IMPOSSIBLE WITHOUT IT.*

They who are unacquainted with heavenly arcana, may possibly suppose that there was no need of the Lord's coming into the world to fight with the hells, and to overthrow and conquer them by suffering Himself to be tempted; but that the evil spirits might have been subdued and confined in their infernal abodes by an immediate act of Divine omnipotence. That such necessity, however, did exist, is a most certain truth.

But to unfold the arcana of this saving process even in a most general way, would require a work by itself; and would also give occasion for reasonings upon divine mysteries which, how clearly soever they might

be unfolded, the minds of men would not comprehend, and many would not be willing to comprehend. It is sufficient, therefore, for them to know, and, because it is so, to believe, that it is an eternal truth that unless the Lord had come into the world, and, by temptations admitted into Himself, had subdued and overcome the hells, the human race must have perished; and that, otherwise, none could have been saved who have lived on this earth from the time of the Most Ancient Church. (A. C. n. 1676.)

There are many reasons why God could not redeem men — that is, deliver them from damnation and hell — unless by an assumed Humanity. For Redemption was the subjugation of the hells and the ordering of the heavens, and afterwards the restoration of the church. God by his omnipotence could not effect this, unless through his Humanity, as no one can exert his power unless he has an arm (moreover his Humanity in the Word is called the arm of Jehovah, Isa. xl. 10; liii. 1); or as no one can approach a fortified town and destroy the temples of the idols therein, unless by mediate forces.

That in this Divine work God had omnipotence by means of his Humanity, is also evident from the Word. For God who is in the inmosts, and thus in the purest principles, otherwise could not possibly descend to ultimates in which the hells are, and in which the men of that time were; comparatively as the soul can do

nothing without the body, or as no one can conquer an enemy who does not come in sight of him, or to whom he cannot approach and get near with arms, as spears, shields or guns.

It was as impossible for God to work redemption without his Humanity, as it would be for men to conquer the Indies without transporting soldiers there by ships, or as it would be to make trees grow by heat and light with no air created for their conveyance, and no earth from which the trees might be produced. . . For Jehovah as He is in Himself, could not by his omnipotence touch any devil in hell or on earth, and restrain him and his fury and tame his violence, unless He were in ultimates as He is in primaries. He is in ultimates in his Humanity. Wherefore in the Word He is called the First and the Last, the Alpha and the Omega, the Beginning and the Ending. (T. C. R. n. 84.)





## II.

• *JEHOVAH GOD DESCENDED AS DIVINE TRUTH,  
YET NOT SEPARATE FROM DIVINE GOOD.*



HERE are two things which constitute the Divine essence, Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth. These two are the essence of God. They are also meant in the Word by *Jehovah God* — by *Jehovah* the Divine Love or Good, and by *God* the Divine Wisdom or Truth. Therefore in the Word they are distinguished in various ways, and sometimes *Jehovah* alone is named, and sometimes *God* alone. For where the Divine Good is treated of, there the word *Jehovah* is used; and where the Divine Truth is treated of, the word *God* is used; and where both are treated of, the expression *Jehovah God* is used.

That *Jehovah God* descended as the Divine Truth which is the Word, is evident from *John* as follows: “In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made by Him, and without Him was not any thing made that was made. . . And the Word was made flesh and dwelt among us.” (i. 1, 3, 14.)

By the Word is there meant the Divine Truth, because the Word which is in the church is Divine Truth

itself, for it was dictated by Jehovah himself; and what is dictated by Jehovah is pure Divine Truth, nor can it be any thing else. But because it passed through the heavens even to the world, it was accommodated to angels in heaven and also to men in the world. Therefore there is in the Word a spiritual sense in which the divine truth is in clearness, and a natural sense in which it is in shade. Wherefore it is the divine truth in this Word that is here meant in John. This is further evident from the fact that the Lord came into the world to fulfill all things in the Word. Therefore we so often read that this or that was done that the Scriptures might be fulfilled. Nor is any thing but the Divine Truth meant by the Messiah or Christ, nor by the Son of Man, nor by the Holy Spirit the Comforter which the Lord sent after his departure. The Lord represented himself as that Word in his transfiguration before the three disciples on the mount (Matt. xvii.; Mark ix.; Luke ix.), and also before John in the Apocalypse. (Rev. i. 12-16.)

That the Lord in the world was the Divine Truth, is evident from these his words:

“I am the way, the truth, and the life” (John xiv. 6); also from these: “And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true and we are in Him that is true, even in his Son, Jesus Christ. This is the true God and eternal life” (1 John v. 20); and still further, by his being called the Light, as in the following:

“That was the true Light which lighteth every man that cometh into the world.” (John i. 9.) “Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . While ye have light believe in the light, that ye may be the children of light.” (xii. 35, 36; see also 46.) “I am the Light of the world.” (ix. 5.) Simeon said: “For mine eyes have seen thy salvation, . . . a light to lighten the Gentiles.” (Luke ii. 30, 32.) “And this is the condemnation, that light is come into the world; . . . he that doeth truth cometh to the light” (John iii. 19, 21); beside other places where by light is meant the divine truth.

Jehovah God descended into the world as Divine Truth, in order that He might work redemption; and redemption was the subjugation of the hells, the ordering of the heavens, and afterwards the restoration of the church. To effect this the Divine Good does not avail, but the Divine Truth from the Divine Good. The Divine Good viewed in itself is like a dull sword, or blunt wood, or a naked bow; while the Divine Truth from the Divine Good is like a sharp sword, or wood pointed with a spear, or a bow with arrows which are available against an enemy. By swords, bows and spears, in the spiritual sense of the Word, are also meant truths fighting.

Nor could the falsities and evils in which all hell was and always is, have been otherwise assailed, conquered and subjugated, than by Divine truth from the

Word. Nor could the New Heaven which was also then made, have been built up, formed and ordered by any other means; nor could a New Church have been otherwise established on earth. Moreover, all the strength and power of God belong to the Divine Truth from the Divine Good.

This is why Jehovah God descended as the Divine Truth which is the Word. Therefore it is said in David: "Gird thy sword upon thy thigh, O most mighty, . . . and in thy majesty ride prosperously because of truth [upon thy Word of Truth]; . . . thy right hand shall teach thee terrible things. Thine arrows are sharp, . . . whereby the people shall fall under thee." (Ps. xlv. 3, 4, 5.) These words are spoken of the Lord, of his conflicts with the hells and his victories over them.

*ILLUSTRATED IN OUR HUMAN EXPERIENCE.*

The nature of good without truth and of truth without good appears manifestly from man. All his good resides in the will, and all his truth in the understanding; while the will from its own good can do nothing whatever unless through the understanding; it cannot exert itself, cannot speak, cannot feel; all its virtue and power exist through the understanding, therefore through truth; for the understanding is the receptacle and abode of truth. It is with these precisely as with the action of the heart and lungs in the body. The heart without the respiration of the lungs produces

not a motion or a sensation; but the respiration of the lungs from the heart does both, as is evident in the swooning of persons suffocated or nearly drowned, whose respiration ceases, the systolic [and diastolic] activity of the heart still continuing. That such persons have neither motion nor sensation, is known. It is the same with the embryo in the mother's womb. This is because the heart corresponds to the will and its various kinds of good, and the lungs to the understanding and its truths.

In the spiritual world the power of truth is especially conspicuous. An angel who is in divine truths from the Lord, although in body as weak as an infant, can nevertheless put to flight a troop of infernal spirits looking like Anakim and Nephilim — that is, giants. He can pursue them to hell, and force them into their caverns there; when they emerge from which, they dare not approach him. Those who are in Divine truths from the Lord are in that world like lions, although in body they are no stronger than sheep.

Men who are in divine truths from the Lord have a similar power against evils and falsities, therefore against cohorts of devils which, viewed in themselves, are nothing else but evils and falsities. There is such strength in divine truth because God is the absolutely Good and True, and by divine truth He created the universe; and all the laws of order by which He preserves the universe, are truths. Therefore it is said in John, that "all things were made by Him [the

Word], and without Him was not anything made that was made," (i. 3, 10;) in David: "By the word of the Lord were the heavens made; and all the hosts of them by the breath of his mouth," (Ps. xxxiii. 6.)

That God, although He descended as the Divine Truth, still did not separate the Divine Good, is evident from the conception; of which we read, that the power of the Highest overshadowed Mary (Luke i. 35); and by the power of the Highest is meant the Divine Good. The same is evident from the passages where He says that the Father is in Him and He in the Father, that all which the Father hath is his, and that the Father and He are one: and from other places. By the Father is meant the Divine Good. (T. C. R. n. 85-88.)





### III.

#### *JEHOVAH GOD ASSUMED HUMANITY ACCORDING TO HIS OWN DIVINE ORDER.*

**G**OD introduced order both into the whole universe and all its particulars, along with creation; and therefore his omnipotence in the universe and in all its particulars, proceeds and operates according to the laws of his own order.

Now since God descended, and since He is Order itself, He could not, in order to actually become man also, but be conceived, carried in the womb, born, educated, gradually acquire knowledge, and by it be introduced into intelligence and wisdom. For this reason, as to his Humanity He was an infant like [another] infant, a boy like [another] boy, and so on; with the sole difference, that He accomplished this progress more quickly, more fully and more perfectly than others. That He progressed thus according to order is evident from these words in Luke:

“And the child grew, and waxed strong in spirit. . . And Jesus increased in wisdom and stature, and in favor with God and man,” (ii. 40, 52.) That He did so more quickly, more fully and more perfectly than others, is evident from what is said of Him in the same evangelist, as that “when He was twelve years old. . . they found Him in the temple, sitting in the

midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at his understanding and answers," (ii. 42, 46, 47; and afterwards in chapter iv. 16-22, 32.)

This took place because it is according to Divine order that man should prepare himself for the reception of God. And as he prepares himself, so does God enter into him as his dwelling-place and home; and this preparation is effected by a knowledge of God and the spiritual things pertaining to the church, and thus by intelligence and wisdom. For it is a law of order that, so far as man approaches and draws near to God (which he does altogether as of himself), God approaches and draws near to him, and unites Himself to him where they meet within [literally, in the midst of him].

That the Lord according to this order progressed even to Oneness with the Father, will be further demonstrated in what follows.

*THE DIVINE ALWAYS OPERATES ACCORDING TO ORDER.*

They who do not know that the Divine omnipotence proceeds and operates according to order, may hatch from their fancies a great many things that are contradictory and opposed to sound reason; as why did not God assume Humanity immediately without such progression? Why did He not create or compose a body for Himself out of elements drawn from the four quar-

ters of the world, and so exhibit Himself as the Divine Man to the view of the Jewish people, and even of the whole world? Or if it was his will to be born, why not infuse all his Divinity into the embryo itself, or the infant itself; or why not after birth raise Himself to the stature of a man [immediately], and immediately speak from Divine Wisdom.

Such and similar things may they who think of the Divine omnipotence as being without order, conceive and bring forth, and so fill the church with ravings and absurdities, as has also been done. For example: that God could beget a Son from eternity, and then also cause a third God to proceed from Himself and the Son. Again, that He could be angry with the human race, and devote it to destruction, and be willing to be brought back to mercy by the Son, and this by the intercession of the latter and the remembrance of his cross. And again, that He could confer the Son's righteousness upon man, and implant it in man's heart like the simple substance of Wolf, in which, as that author himself says, are contained all things belonging to the merit of the Son; but it cannot be divided, since if it were it would come to naught. Moreover that He is able to remit sins to whomsoever He will, as if by a papal bull, or to purify the most impious from his black evils, and so to make a man who is black as a devil, white as an angel of light; besides, that man meanwhile moves himself no more than a stone, or stands still like a statue or an idol;

beside many other wild imaginings which they who insist upon an absolute Divine omnipotence, without a knowledge or acknowledgment of any order therein, may scatter abroad as a fanning-machine blows chaff into the air. In spiritual matters which pertain to heaven and the church, and therefore to eternal life, they may wander from Divine truths like a blind man in a forest, who now falls upon stones, now strikes his head against a tree, and now entangles his hair in its branches.

Divine miracles also take place according to order ; but according to the order of the influx of the spiritual world into the natural ; of which order no one has hitherto known anything, because no one has hitherto known any thing about the spiritual world. (T. C. R. n. 89-91.)

*THE UNION OF THE HUMAN WITH THE DIVINE, A  
GRADUAL AND ORDERLY PROCESS.*

From the internal sense it is here (Gen. xiii. 18) manifest how the case was with the Lord, viz. : that his external man or human essence was conjoined to the Divine essence by degrees, according to the multiplication and fructification of knowledges.

It is not possible for any one as man to be conjoined to Jehovah or the Lord, except by means of knowledges ; for by knowledges man becomes man. This was the case with the Lord, since He was born and instructed as another man ; nevertheless, into his

knowledges as so many recipient vessels, things celestial were continually insinuated, so that his knowledges were continually made the recipient vessels of things celestial and these vessels themselves at length became celestial also. Thus He was continually advancing to the celestial things of infancy. For the celestial things appertaining to love are insinuated from the earliest state of infancy to childhood, and even to youth, as man is then and afterwards furnished with sciences and knowledges.

Where man is such as to be capable of being regenerated, these sciences and knowledges are replenished with things celestial appertaining to love and charity, and so are implanted in the celestial things with which he was gifted in his progress from infancy to childhood and youth; and thus his external man is conjoined with the internal. They are first implanted in the celestial things with which he was gifted in his youth; then in those with which he was gifted in childhood; and lastly in those with which he was in infancy; and then he becomes an infant like those of whom the Lord says, that of such is the kingdom of God. This implantation is effected by the Lord alone. Therefore nothing celestial exists with man, nor can exist, which is not from the Lord, and which is not the Lord's.

But the Lord by his own power conjoined his external man with his internal, and filled his knowledges with things celestial, and implanted them in things celestial, all according to divine order; first in the ce-

lestial things of childhood, then in the celestial things of the age between childhood and infancy, lastly in the celestial things of his own infancy. Thus He became at the same time, as to his human essence, Innocence itself and Love itself, from whom is all innocence and all love both in the heavens and the earth. Such innocence is true infancy, because it is at the same time wisdom; but the innocence of infancy, unless by knowledges it becomes the innocence of wisdom, is of no use. (A. C. n. 1616.)

With respect to the Lord's essential life, it was a continual progression of the human to the Divine, even to absolute union. For in order that He might fight with the hells and overcome them, it was needful that He should fight from a human [principle], since there can be no combat with the hells from the Divine. Therefore He was pleased to put on the human [principle] as another man, to be an infant as another, to grow up into sciences and knowledges, which were represented and signified by the sojourning of Abraham in Egypt (Gen. xii.), and now in Gerar; thus as another man to cultivate the rational principle, and thereby dissipate the shade thereof, and introduce it into light, and this by his own power.

That the Lord's progression from the human to the Divine was such, can be doubted by no one who only considers that He was an infant, and learned to speak as an infant, etc. But there was this difference be-

tween the Lord and other men, that the essential Divine was in Him, as being conceived of Jehovah. (A. E. n. 2523. Also n. 2500, 2716.)

*SON OF GOD AND SON OF MAN.*

The Lord as to his internal man, was Jehovah himself; and as his internal man or Jehovah guided and instructed his external as a father does his son, therefore, as to his external man in respect to Jehovah, He is called the Son of God, but in respect to his mother, He is called the Son of Man. (A. C. n. 1733. Also n. 1737.)

The Lord's human essence is what is called the Son of Man, which also, after the combats of temptation, was united to the Divine essence, so that it also became Jehovah. Therefore in heaven they know no other Jehovah the Father but the Lord. With the Lord all is Jehovah, not only his internal and interior man, but also his external man, and even his body; wherefore He is the only one who ever rose into heaven with the body also [made altogether Divine, however], as plainly appears in the evangelists when speaking of his resurrection; and likewise from the Lord's own words: "Why do reasonings arise in your hearts? 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

said, He showed them his hands and his feet." (Luke xxiv. 38, 39, 40.) (A. C. n. 1729.)

The Humanity by which God came into the world, is the Son of God. The Lord frequently says that the Father sent Him, and that He was sent by the Father: as in Matt. x. 40; xv. 24; John iii. 17, 34; v. 23, 24, 36, 37, 38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 26, 29; viii. 16, 18, 29, 42; ix. 4; and in many other places. And this He says, because being sent into the world means to descend and come among men; and this was done by means of the Humanity which He assumed through the virgin Mary. Moreover, the Humanity actually is the Son of God, because it was conceived of Jehovah God as a Father, according to Luke i. 32, 35. He is called the Son of God, the Son of Man, and the Son of Mary; and by the Son of God is meant Jehovah God in his Humanity; by the Son of Man, the Lord as to the Word; and by the Son of Mary, particularly the Humanity which He assumed.

That by the Son of God and the Son of Man are meant those two, will be demonstrated in what follows. That by the Son of Mary is meant merely the Humanity, is plain from man's generation, in that the soul is from the father and the body from the mother: for the soul is in the semen of the father, and is clothed with a body in the mother: or, what is the same, all

that is spiritual in man is from the father, and all that is material in him is from the mother.

As to the Lord, the Divinity in Him was from Jehovah the Father, and his Humanity from the mother. These two united are the Son of God. The truth of this is very obvious from the Lord's birth, of which in Luke: "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" (i. 35). The Lord also called Himself one sent by the Father, for the reason that one sent means the same as an angel. An angel in the original means messenger; for it is said in Isaiah: "The angel [messenger] of his presence saved them; in his love and in his pity He redeemed them" (lxiii. 9; and in Malachi): "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (iii. 1; and elsewhere). The Divine Trinity — God the Father, Son and Holy Spirit — is in the Lord; the Father in Him is the originative Divine, the Son the Divine Humanity, and the Holy Spirit the Proceeding Divine.

As it was said by the angel Gabriel to Mary, that the Holy thing which should be born of her would be called the Son of God, the following passages shall be brought forward from the Word to show that the Lord as to his Humanity is called the Holy One of Israel.

"I saw in the visions of my head, . . . and behold, a

watcher and an Holy One came down from heaven" (Dan. iv. 13). "God came from Teman, and the Holy One from Mount Paran" (Hab. iii. 3). "I am Jehovah, your Holy One, the Creator of Israel, your King" (Isa. xliii. 15; also 14). "Thus saith Jehovah, the Redeemer of Israel, and his Holy One" (xlix. 7; xlv. 11). "For I am Jehovah thy God, the Holy One of Israel, thy Saviour" (Isa. xliii. 3). "As for our Redeemer, Jehovah of hosts is his name, the Holy One of Israel" (Isa. xlvi. 4). "Thus saith Jehovah, thy Redeemer, the Holy One of Israel" (Isa. xlviii. 17). "Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel" (Isa. liv. 5). Also Isa. i. 4; v. 19; x. 20; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12; xlv. 16; xlviii. 17; liv. 5; Ps. lxxviii. 41; lv. 5; lx. 9; Jer. li. 5; and elsewhere.

The Holy One of Israel means the Lord as to his Divine Humanity; for the angel said to Mary: "That 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 named separately, is also evident from the passages here quoted, which state that Jehovah is the Holy One of Israel.

That the Lord is called the God of Israel, is also evident from numerous passages: 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, 18, 19; xxxvii.

7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; Ezek. viii. 4; ix. 3; x. 19, 20; xi. 22; xlviii. 2; xlv. 2; Zeph. ii. 9; Ps. xli. 13; lix. 5; lxviii. 8.

*ENORMITIES ORIGINATING IN CERTAIN MISCONCEPTIONS OF THE ROMAN CATHOLICS.*

In the Christian churches of to-day it is customary to call the Lord our Saviour the Son of Mary, and rarely the Son of God, unless they mean a Son of God born from eternity. This is because the Roman Catholics have made the mother Mary a saint superior to all others, and have installed her as goddess, or the queen of all the saints; while nevertheless the Lord, when He glorified his Humanity, put off all that belonged to his mother, and put on all that belonged to his Father.

From this saying so common with all, that the Lord is the Son of Mary, many enormities have flowed into the church; especially with those who have not taken into consideration what is said of the Lord in the Word: as that the Father and He are one; that He is in the Father and the Father in Him; that all things belonging to the Father are his; that He called Jehovah his Father, and Jehovah the Father called Him his Son. The enormities that have flowed into the church from calling Him the Son of Mary and not the Son of God, are, that the idea of his Divinity perishes, and with it all that is said of Him as the Son of God

in the Word ; then, consequently, that Judaism enters, Arianism, Socinianism, Calvinism (such as it was at first), and that Naturalism, and with it the persuasion that He was the Son of Mary by Joseph, and that his soul was from the mother ; and therefore that He is called the Son of God, but is not.

Let every one, both clergyman and layman, examine himself and see whether he has conceived and cherished any other idea of the Lord as the Son of Mary, than that of a mere man. Because such an idea began to prevail among Christians so early as the third century when the Arians arose, therefore the Nicene Council, for the purpose of vindicating the Lord's Divinity, invented [the dogma of] a Son of God born from eternity. But although by this stratagem the Lord's Humanity was then, and among many still is, exalted to Divinity, yet it is not so exalted among those who by the hypostatic union understand a union like that between two persons, one of whom is superior and the other inferior. But what else results from this, than that the entire Christian church perishes which is founded solely upon the worship of Jehovah in his Humanity, therefore upon the Divine Man?

That no one can see the Father, or know Him, or come to Him, or believe in Him, unless through his Humanity, the Lord declares in many places. If this is not done, all the noble seed of the church is changed to ignoble ; the seed of the olive to that of the pine ; the seed of the orange, lemon, apple and pear, to that

of the willow, the elm, the linden and the oak; the vine into a marsh-rush; wheat and barley into chaff; and indeed all spiritual food becomes like dust on which serpents feed; for the spiritual light in man becomes natural, and at length sensual-corporeal, which viewed in itself is a delusive light. Nay, man then becomes like a bird, which, being deprived of its wings while flying on high, falls to the ground, and walking there sees around it only what lies at its feet; and then of the spiritual things of the church, which are for the sake of eternal life he thinks no otherwise than as a soothsayer.

Such are the results, when man regards the Lord God the Redeemer and Saviour as the Son of Mary — that is, as a mere man.

*HOW THE LORD MADE HIMSELF RIGHTEOUSNESS.*

That merit and righteousness belong to the Lord alone, through the obedience which He yielded to God the Father while in the world, and especially through the passion of the cross, is stated and believed in the Christian churches of to-day. But it is affirmed that the passion of the cross was itself the work of redemption; when yet that was not the work of redemption, but of the glorification of his Humanity.

The work of redemption whereby the Lord made Himself righteousness, was, that He executed the Last Judgment, which was done in the spiritual world, and separated at that time the evil from the good, or

the goats from the sheep, expelled from heaven those who made one with the beasts of the dragon, and formed a new heaven of the worthy and a hell of the unworthy, gradually restored all things everywhere to order, and finally established a New Church. These acts were the work of redemption, by which the Lord made Himself righteousness; for righteousness is to do all things according to Divine order, and to restore to order whatever has fallen from order; for the true Divine order is Righteousness. This is meant by these words of the Lord:

“It becometh us to fulfill all righteousness” (Matt. iii. 15); and by these words in the Old Testament: “Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice [righteousness] in the earth. . . And this is his name, . . . THE LORD OUR RIGHTEOUSNESS” (Jer. xxiii. 5, 6; also xxxiii. 15, 16. Isa. i. 27; ix. 7; lxiii. 1.)

But quite otherwise do they who bear rule in the church in our time, describe the Lord's righteousness; and moreover, by the inscription of it upon man, they make his faith saving. When yet the truth is, that the Lord's righteousness, because it is of such a nature and origin, and in itself purely Divine, cannot be conjoined to any man and so cannot effect salvation, any more than can the Divine Life which is Divine Love and Wisdom. The Lord enters with these into every

man ; but unless man lives according to order, although that life is in him, yet it contributes nothing whatever to salvation. It only imparts the faculty of understanding truth and doing good.

To live according to order is to live according to God's precepts ; and when man so lives and acts, he acquires for himself righteousness — not the righteousness of the Lord's Redemption, but the Lord himself as Righteousness. This is meant by these words : " Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven " (Matt. v. 20). " Blessed are they that are persecuted for righteousness' sake ; for theirs is the kingdom of heaven " (Matt. v. 10). " So shall it be at the end of the age ; the angels shall come forth and sever the wicked from among the just [righteous] " (Matt. xiii. 49 ; and elsewhere). By the righteous in the Word are meant those who have lived according to Divine order, since the Divine order is Righteousness.

The righteousness itself which the Lord became by the work of redemption, cannot be ascribed, inscribed, adapted and conjoined to man, except as light to the eye, sound to the ear, will to the muscles in action, thought to the lips in speaking, air to the lungs in breathing, heat to the blood, and so on ; — which, as every one of himself perceives, flow in, adjoin and also conjoin themselves. But righteousness is acquired so far as man practices it ; and this he does so far as

he acts toward his neighbor from a love of what is righteous and true. In the good itself or the use itself which he performs, righteousness dwells. For the Lord says that every tree is known by its fruit.

Who does not know another from his works if he attends to them, and [observes] from what end and purpose of will and from what intention and cause they arise? To these things all angels direct their attention, and also all who are wise in our own world. In general every product and growth of the earth is known by its flower and seed, and by its use; every metal by its excellence; every stone by its character; every field, every kind of food, every beast of the earth, and every bird of the air, each by its nature: Why not man? . . . (T. C. R. n. 93-96.)

That the Lord alone was made Righteousness for the whole human race, may appear from this circumstance: that He alone engaged in spiritual combats from Divine love, that is, from love toward the whole human race, whose salvation was the single object which He desired in his combats, and with zeal for which He was inflamed. The Lord was not born righteousness as to his human essence, but was made righteousness by temptation-combats and victories, and this by his own proper power. As often as He fought and conquered, it was imputed to Him for righteousness; that is, what He thus acquired was added to the righteousness which He was being made,

as a continual increase, until He became pure Righteousness.

A man who derives his birth from a human father, when he engages in spiritual conflict from himself, cannot possibly combat from any other love than that of self and the world, consequently not from heavenly but infernal love; such being the nature and quality of his *proprium* derived from his father, together with the *proprium* acquired by acts of his own. Therefore whosoever thinks to fight against the devil from himself, or from any power of his own, is greatly deceived. In like manner, whoever would make himself righteous by his own power—that is, who should believe that the goods of charity and the truths of faith are from himself, consequently who should think to merit heaven thereby, in so doing acts and thinks contrary to the good and truth of faith; for the truth of faith—that is, the truth itself, is, that it is the Lord who fights for man. As, therefore, in such case he acts and thinks contrary to the truth of faith, he robs the Lord of what is his, and takes to himself what is the Lord's; or, what is the same thing, he substitutes himself in the Lord's place, consequently establishes in himself that which is infernal. Hence such persons wish to be great or greatest in the kingdom of heaven. They also erroneously believe that the Lord fought against the hells with a view to become greatest. Such are the fantasies which attend man's *proprium*, and which appear to him like truths. (A. C. n. 1813.)



#### IV.

##### *UNION OF THE DIVINE AND THE HUMAN.*



THE LORD BY THIS SAME WORK UNITED HIMSELF TO THE FATHER, AND THE FATHER UNITED HIMSELF TO HIM. Union was effected by the work of redemption, because the Lord effected this by his Humanity; and as He did so, in that degree the Divine which is meant by the Father, drew nearer, aided and co-operated, and finally they so united together as to be not two but one; and this Union is the Glorification, of which in what follows.

That the Father and the Son — that is, the Divine and Human—are united in the Lord like soul and body, is indeed in accordance with the belief of the church at this day, and is also in accordance with the Word; but still, scarcely five in a hundred or fifty in a thousand know it. This is because of the doctrine of justification by faith alone, to which most of the clergy who seek after a reputation for learning for the sake of honor or wealth, devote themselves with great zeal, until at this day that doctrine carries and possesses their whole mind. And because, like the vinous spirit called alcohol, it has intoxicated their thoughts, therefore like drunken men they do not see this most essential truth of the church, that Jehovah God descended

and assumed Humanity; when yet by this Union alone, exists the conjunction of man with God, and by this again salvation.

That salvation depends on the knowledge and acknowledgment of God, may be evident to any one who reflects that God is the All-in-all of heaven, and therefore the All-in-all of the church; consequently the All-in-all of theology.

*LIKE THE UNION OF SOUL AND BODY.*

But first it shall here be demonstrated that the union of Father and Son, or of the Divine and the Human in the Lord, is like the union of soul and body, and afterwards that this union is reciprocal. A union like that of soul and body is established in the Athanasian Creed which is accepted in the whole Christian world as the doctrine of God. We there read:

“Our Lord Jesus Christ is God and Man; and although He is God and Man, yet they are not two but one Christ. They are one, because the Divine took to itself the Human; He is indeed wholly one, and is one Person; for as the soul and body are one man, so are God and Man one Christ.” But this means, that such is the union of the Son of God born from eternity with the Son born in time; but as God is one and not three, when that union means [a union] with one God from eternity, that doctrine agrees with the Word, where we read as follows:

That He was conceived from Jehovah the Father (Luke i. 34-35), whence his soul and life. Therefore He says, that He and the Father are one (John x. 30); that they who see and know Him, see and know the Father (John xiv. 9). If ye had known me, ye should have known my Father also (viii. 19). He that receiveth me, receiveth Him that sent me (xiii. 20); that He is in the bosom of the Father (i. 18); that all things which the Father hath are his (xvi. 15); that He is called the everlasting Father (Isa. ix. 6); that therefore He has power over all flesh (John xvii. 2); and all power in heaven and on earth (Matt. xxviii. 18).

From these and other passages in the Word, it may be clearly seen that the union of the Father and the Son is like that of soul and body. Therefore also in the Old Testament He is very often called Jehovah, Jehovah of Hosts, and Jehovah the Redeemer.

#### *THIS UNION RECIPROCAL.*

That this union is reciprocal, is clearly evident from the following passages in the Word: "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. 10, 11). "That ye may know and believe that the Father is in me, and I in him" (x. 38: see also v. 36). "That they all may be one; as thou, Father, art in me, and I in thee" (xvii. 21). "And all mine are thine, and thine are mine" (xvii. 10). The union is reciprocal, because there does not

exist any union or conjunction between two persons unless they mutually approach each other.

All union in the whole heaven and in the whole world and in all parts of man, arises exclusively from the reciprocal approach of one to another, and the wish of each to be one with the other. Hence arises homogeneity and sympathy, also unanimity and concord in the particulars of each. There is such a reciprocal union of soul and body in every man; there is such union of man's spirit with the sensory and motory organs of the body; such union of the heart and lungs; such union of the will and understanding; such union of all the members and viscera in man, in themselves and with each other; such union of minds among all who interiorly love each other, for it is inscribed upon all love and friendship; for love desires to love and be loved. There is such a reciprocal union of all things in the world, which are perfectly united one to the other. There is a similar union of the sun's heat with the heat of wood and stone; of the vital heat with the heat of all the fibres in animate things; of the soil with the root, through the root with the tree, and through the tree with the fruit; of the magnet with iron; and so on. Unless union arises from the reciprocal approach of one to another, it becomes not an internal but only an external union; and this in time is broken off by the parties themselves, mutually, and sometimes so [completely] that they no longer recognize each other.

Now since union that is union is not possible unless formed reciprocally and mutually, therefore the union of the Lord and man is no other, as is manifest from these passages : " He that eateth my flesh and drinketh my blood, dwelleth in me and I in him " (John vi. 56). " Abide in me and I in you. . . He that abideth in me and I in him, the same bringeth forth much fruit " (xv. 4, 5). " If any man . . . open the door, I will come in to him and will sup with him and he with me " (Rev. iii. 20 ; and elsewhere).

This union is effected by man's approaching the Lord, and the Lord him ; for it is a sure and immutable law that so far as man approaches the Lord, the Lord approaches man. But more will be seen on this in the chapters on Charity and Faith. [See Vol. 5 of this series.] (T. C. R. n. 97-100.)





V.

*GOD AND MAN UNITED IN ONE PERSON.*



**T**HAT Jehovah God became Man and Man God in one Person, follows as a conclusion from all the preceding propositions, especially from these two: That Jehovah the Creator of the universe descended and assumed Humanity, in order to redeem and save men; and that the Lord by the work of redemption united himself to the Father, and the Father united Himself to Him, thus reciprocally and mutually.

From this reciprocal union it is very evident that God became Man and Man became God in one Person. The same also follows from their union, as being like that of the soul and body. This is in accordance with the faith of the church at this day as derived from the Athanasian creed; and in accordance with the faith of the evangelical churches, [as may be seen] in that chapter of their orthodox books which are called the *FORMULA CONCORDIÆ*, where it is firmly established, both from the Sacred Scripture and from the Fathers as also by reason, that the human nature of Christ was exalted to Divine Majesty, Omnipotence and Omnipresence; and that in Christ Man is God and God is Man, is stated in the same work.

Moreover, it has been already shown that Jehovah

God as to his Humanity, is in the Word called Jehovah, Jehovah God, Jehovah of hosts, and the God of Israel. Wherefore Paul says that in Jesus Christ "dwelleth all the fullness of the Godhead bodily" (Col. ii. 9); and John, that Jesus Christ the Son of God, "is the true God and eternal life" (1 John v. 20). That the Son of God properly means his Humanity, may be seen above; and moreover, Jehovah God calls both Himself and Him, Lord; for we read, "The Lord said unto my Lord, Sit thou at my right hand" (Ps. cx. 1; and in Isa.), "For unto us a child is born, unto us a son is given; . . . and his name shall be called The mighty God, the everlasting Father" (ix. 6).

By the Son is also meant the Lord as to his Humanity, in David: "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Kiss the Son lest he be angry, and ye perish from the way" (Ps. ii. 7, 12). A Son born from eternity is not here meant, but the Son born in the world; for this is a prophecy of the Lord who was to come. Therefore it is called a decree which Jehovah declared to David; and in the same Psalm there precedes, "Yet have I set my King upon my holy hill of Zion" (v. 6); and follows, "And I shall give thee the heathen for thine inheritance" (v. 8). Wherefore "this day" does not there mean from eternity, but in time; for with Jehovah the future is present.

It is believed that the Lord as to his Humanity not only was, but also is, the Son of Mary. But in this the Christian world is under a delusion. That He was the Son of Mary is true; but that He still is, is not true; for by the work of redemption He put off the Humanity derived from the mother, and put on a Humanity from the Father. Therefore it is that the Lord's Humanity is Divine, and that in Him God is Man and Man is God.

That He put off the Humanity derived from the mother, and put on a Humanity from the Father, which is the Divine Humanity, may be seen from the fact that He never called Mary his mother, as may be evident from these passages: "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 elsewhere). "When Jesus therefore saw his mother, and the disciple standing by whom He loved, He saith unto his mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother" (xix. 26, 27); and that once He did not acknowledge her. "And it was told Him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And He answered and said unto them, My mother and my brethren are those who hear the word of God and do it" (Luke viii. 20, 21; Matt. xii. 46-50; Mark iii. 31-35).

Thus the Lord did not call her "mother," but

“ woman,” and gave her to John as a mother ; in other places she is called his mother, but not by his own mouth. This is also confirmed by the fact that He did not acknowledge Himself to be the Son of David. For we read in the evangelists : “ While the Pharisees were gathered together, Jesus asked them, 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 Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his son ? And no man was able to answer Him a word ” (Matt. xxii. 41-46 ; Mark xii. 35-37 ; Luke xx. 41-44).

To the above I will add this, which is new : Once I was permitted to speak with Mary, the mother. She passed by at one time, and appeared in heaven above my head, with a white robe like silk ; and then pausing a little, she said she had been the mother of the Lord, who was born of her ; but that He, having become God, had put off all the Humanity derived from her, and she therefore worshiped Him as her God, and did not wish any one to acknowledge Him as her son, because all the Divine is in Him.

From these statements now beams this truth, that thus Jchovah is a Man, as in primaries so also in ultimates, according to these passages : “ I am Alpha and Omega, the beginning and the ending, . . which is, and which was, and which is to come, the Almighty ”

(Rev. i. 8; also 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" (i. 13, 17; see also xxi. 6). "And behold, I come quickly; . . . to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (xxii. 12, 13). And in Isaiah: "Thus saith Jehovah the King of Israel, and his Redcemer, Jehovah of hosts; I am the first, and I am the last" (xliv. 6).

*THE SOUL IS FROM THE FATHER AND THE BODY  
FROM THE MOTHER.*

To the above I will add this arcanum: That the soul which is from the father is the real man, and the body which is from the mother is not in itself the man, but from him; that is to say, it is his clothing, composed of such things as belong to the natural world; while the soul, on the other hand, is composed of such things as exist in the spiritual world.

Every man after death lays aside the natural which he took from the mother, and retains the spiritual which is from the father, together with a thin covering around it of the purest things of nature. But this covering with those who go to heaven, is below and the spiritual is above; while with those who go to hell, the covering is above and the spiritual below. For this reason an angelic man speaks from

heaven, thus what is good and true; while an infernal man speaks from hell when he speaks from the heart, and as if from heaven when he speaks from the lips. The latter he does abroad, and the former at home.

Since the soul of man is the man himself, and spiritual in its origin, it is obvious why the mind, disposition, nature, inclination and affection of the father's love dwell in the offspring, one after another, and return and display themselves from generation to generation. For this reason many families and even nations are recognized from their first father. There is a common likeness which shows itself in the face of every one of the race; and this likeness is not changed, unless by the spiritual things of the church. That a common likeness to Jacob and Judah still remains in their posterity, and that they are thereby known from others, is because they have adhered firmly to their religion even until now; for in the semen from which every man is conceived there exists a graft or offshoot of the father's soul in its fullness, within a sort of involucre formed of elements from nature; by means of this in the mother's womb is formed his body, which may become the likeness of the father or of the mother—the image of the father still remaining within it and constantly striving to exhibit itself; wherefore, if it cannot do so in the first offspring, it predominates in subsequent generations. A likeness of the father in its fullness exists

in the semen, because, as before stated, the soul is spiritual from its origin; and the spiritual has nothing in common with space, and is therefore like itself in little compass as in great.

As to the Lord, He, when in the world, by the work of redemption put off all the Humanity derived from the mother, and put on a Humanity from the Father, which is the Divine Humanity. Therefore it is that in Him Man is God and God is Man.

*THE LORD INHERITED INFIRMITIES FROM THE VIRGIN MARY; OTHERWISE HE COULD NOT HAVE EFFECTED MAN'S REDEMPTION.*

It may be a matter of surprise to many to hear me speak of hereditary evil from the mother being with the Lord. But . . . it is utterly impossible for any man to be born of a human parent without deriving thence an inheritance of evil. Nevertheless, there is a difference between hereditary evil derived from the father and that derived from the mother. Hereditary evil from the father is of a more interior nature, and remains to eternity; for it can never be eradicated. The Lord, however, had no such evil, since He was born of Jehovah as his Father; and as to his internals He was Himself Divine or Jehovah. But hereditary evil from the mother appertains to the external man; this was attached to the Lord, and is what is called the Canaanite in the land; the falsity thence derived being called the Perizzite.

Thus the Lord was born as another man, and had infirmities as another man. That He derived hereditary evil from the mother, appears plain from the circumstance of his enduring temptation; for it is impossible that any one should be tempted who has no evil — evil being that in man which tempts, and by which he is tempted. That the Lord was tempted, and that He endured temptations a thousand times more grievous than any man can possibly sustain, and that He endured them alone, and by his own proper power overcame evil, or the devil and all hell, is also manifest. Concerning these temptations, see Luke iv. 1, 2, 13, 14; xxii. 44; Mark i. 12, 13.

It is not possible for any angel to be tempted by the devil, because, being in the Lord, the evil spirits cannot approach him even distantly; and were they to do so, they would be instantly seized with horror and fright; much less could hell have approached the Lord if He had been born Divine — that is, without an inheritance of evil from the mother. That He also bore the iniquities and evils of mankind, is a form of speaking common in the pulpit; but for Him to take upon Himself iniquities and evils except by inheritance from his mother, was impossible.

The Divine Nature is not susceptible of evil. Therefore, that He might overcome evil by his own proper strength — which no man ever could or ever can do — and might thus alone become righteousness, He was willing to be born as another man. Otherwise there

would have been no need of his being born; for He might have assumed the human essence without nativity, as He had formerly done occasionally, when He appeared to those of the Most Ancient Church, and likewise to the prophets. But in order that He might also put on evil to fight against and conquer it, and might thus at the same time join together in Himself the Divine and the human essence, He came into the world. The Lord, however, had no actual evil, or evil that was his own; as He himself declares in John: "Which of you convinceth me of sin?" (viii. 46.) (A. C. n. 1573. See also n. 1414, 1444.)

*THE LORD'S SOUL WAS JEHOVAH.*

The rational principle [with the Lord] was conceived by the internal man which was Jehovah, as a father, and born of the exterior man as a mother. Whatever was derived from the exterior man, had with it a hereditary proclivity; consequently, it also had evil. This was what the Lord, by his own proper power, conquered, subdued and expelled, till at length He made his rational principle Divine. This He effected by his own proper power. . .

He whose thought is from intellectual truth, and whose perception is from divine good, (which also was the Lord's as being the Father's, for He had no other soul) must needs act from his own proper power. Therefore, as by his own proper power He subdued and cast out hereditary evil, He also by his own

proper power united the human essence to the Divine; for one is a consequence of the other.

He who is conceived of Jehovah has no other internal—that is, no other soul than Jehovah; therefore as to his veriest life He was Jehovah himself. Jehovah, or the Divine essence cannot be divided like the soul of a human father, from which an offspring is conceived. This offspring, in proportion as it recedes from the father's likeness, recedes from the father himself; consequently it recedes more and more according to its advancement in age. Hence it is that the love of a father toward his children diminishes as they advance in years. But the case was otherwise with the Lord who, as He advanced in age in respect to his human essence, did not recede from, but continually approached his Father, even to perfect union. Hence it is evident that He is the same with Jehovah the Father; as He himself also plainly teaches (John xiv. 6, 8–11). (A. C. n. 1921.)

#### *THE LORD'S HUMILIATION AND GLORIFICATION.*

THE PROGRESS TOWARD UNION WAS HIS STATE OF HUMILIATION, AND THE UNION ITSELF IS HIS STATE OF GLORIFICATION. That the Lord when in the world was in two states called the state of humiliation and of glorification, is known in the church. The former which was one of humiliation, is described in the Word in many places; especially in the Psalms of David, and also in the prophets, and particularly in Isaiah,

liii. 12, where it is said, that He "poured out his soul unto death." This same state was his state of humiliation before the Father: for in it He prayed to the Father, and says that He does his will, and ascribes all that He did and said to the Father. That He prayed to the Father, is evident from these passages: Matt. xiv. 23; Mark i. 35; vi. 46; xiv. 32-39; Luke v. 16; vi. 12; xxii. 41-44; John xvii. 9, 15, 20; that He did the Father's will: John iv. 34; v. 30; that He ascribed to the Father all that He did and said: John viii. 26-28; xii. 49, 50; xiv. 10; and He even cried out upon the cross: "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46; Mark xv. 34.) Moreover, without this state He could not have been crucified.

The state of glorification is also that of union. He was in this state when He was transfigured before his three disciples, and also when He wrought miracles; and as often as He said that He and the Father were one, that the Father was in Him and He in the Father, and that all that the Father had was his; and after the union was complete, that He had power over all flesh (John xvii. 2), and all power in heaven and on earth (Matt. xxviii. 18); besides other things.

These two states, one of humiliation and one of glorification, belonged to the Lord, because no other progress toward union is possible, since it is according to Divine order which is immutable. The Divine order is, that man should prepare himself for the

reception of God, and make himself a receptacle and abode into which God may enter and dwell as in his temple. Man must do this of himself, yet he must acknowledge that it is from God. He must acknowledge this, because he does not feel God's presence and operation, although God in closest presence produces in him all the good of love and all the truth of faith.

According to this order every man does and must progress, that from being natural he may become spiritual. So was it necessary for the Lord to progress, in order to make his natural humanity Divine; and therefore He prayed to the Father, did his will, ascribed to Him all that He said and did, and exclaimed upon the cross: "My God, my God, why hast thou forsaken me?" For in this state God seems to be absent.

But after this state comes another, which is a state of union with God. In this state man acts as before, but from God. Nor is it then necessary for him as before to ascribe to God all the good in his will and actions, and all the truth in his thoughts and words, because this is inscribed upon his heart; and from that exists inwardly in all his actions and words. In like manner the Lord united Himself to his Father, and the Father to Himself. In a word, He glorified his Humanity — that is, made it Divine — just as He regenerates man, that is, just as He makes him spiritual.

*EVERY MAN WHO BECOMES REGENERATE PASSES THROUGH TWO CORRESPONDING STATES.*

Every man who from being natural becomes spiritual passes through two states, and through the first he enters into the second, and so enters from the world into heaven. In the first state which is called the state of reformation, he has perfect liberty to act according to the rationality of his understanding; and in the second which is the state of regeneration, he also enjoys the same liberty, but he then exercises his will, and acts and thinks and speaks from a new love and a new intelligence which are from the Lord. For in the first state the understanding acts the first part, and the will the second; while in the other state the will acts the first part, and the understanding the second; but still the understanding acts from the will, not the will through the understanding. The union of the good and true, of charity and faith, and of the internal and external, is effected in no other way.

These two states are represented by various things in the universe, because they are according to Divine Order; and the Divine Order fills all things and everything in the universe, even to the most minute. The first state is represented in every man by that of his infancy and childhood, even to the time of his youth and early manhood; which state is one of humiliation before his parents, of obedience, and also of instruction by masters and tutors. But the second state is represented by that of the same man when he becomes in-

dependent and at his own disposal, or freely exercises his own will and understanding; in which state he is master in his own house. So the first state is represented by that of a prince or king's son, or by a duke's son, before they become a king and a duke; also by the state of every citizen before he assumes the office of a magistrate; of every subject before he discharges the functions of any office; also of every student who is being prepared for the ministry, before he becomes a priest; and of the latter before he becomes a pastor; and of this last again before he becomes a primate; also of every virgin before she becomes a wife, and of every maid-servant before she becomes a mistress; and in general, of every clerk before he becomes a merchant, of every soldier before he becomes an officer, and of every servant before he becomes a master. Their first state is one of servitude, and their second of freedom.

But a man who remains in the first state, not entering the second, is like a tree that produces leaves only and not fruit; of which it is said in the Word, that it shall be hewn down and cast into the fire (Matt. xxi. 19; Luke iii. 9; xiii. 6-10; John xv. 5, 6). And he is like a servant who does not wish to be free; in which case the statute was, that he should be led to the door or to the door-post, and his ear bored through with an awl (Ex. xxi. 6). Servants are those who are not united to the Lord; while the free are those who are; for the Lord says: "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36). (T. C. R. n. 101-106.)



## VI.

### *CHRISTIANS SHOULD NOW APPROACH THE LORD IN HIS DIVINE HUMANITY.*



HEREAFTER NO ONE FROM AMONG CHRISTIANS ENTERS HEAVEN, EXCEPT THOSE WHO BELIEVE IN THE LORD GOD THE SAVIOUR, AND APPROACH HIM ALONE. We read in Isaiah, "Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind: . . . for behold, I create Jerusalem a rejoicing, and her people a joy" (lxv. 17, 18); and in the Revelation, "I saw a new heaven and a new earth; . . . and I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And He that sat upon the throne said, Behold I make all things new" (xxi. 1, 2, 5); and in other places, that none should enter heaven but those who were written in the Lamb's book of Life (Rev. xiii. 8; xvii. 8; xx. 12, 15; xxi. 27).

By heaven in these passages is not meant the heaven visible to our eyes, but the angelic heaven. By Jerusalem is not meant any city descending from heaven, but a Church which shall descend from the Lord out of that heaven; and by the Lamb's book of Life is not meant any book written in heaven, which is opened, but the Word which is from the Lord and treats of

Him. That Jehovah God who is called the Creator and Father, descended and assumed Humanity, also for the purpose that it might be possible for men to approach and be united to Him, has already been shown: for who that draws near to a man, approaches his soul? Who can do so? But he approaches the man himself, whom he sees and talks with face to face. It is the same with God the Father and the Son; for God the Father is in the Son as the soul is in its body.

That men ought to believe in the Lord God the Saviour, is evident from the following passages in the Word: "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 iii. 16; see also v. 15). "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (iii. 18). "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (iii. 36).

That whosoever believeth in the Son, believeth in the Father, since the Father is in Him as the soul is in the body, is evident from the following passages: "If ye had known me, ye should have known my Father also" (John viii. 19; xiv. 7). "He that seeth me, seeth Him that sent me" (xii. 45). "He that receiveth me, receiveth Him that sent me" (xiii.

20). This is because no one can see the Father and live. (Ex. xxxiii. 20.) Wherefore 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 [manifested] Him" (John i. 18). "Not that any man hath seen the Father, save He who is of God, He hath seen the Father" (vi. 46). "Ye have neither heard his voice at any time nor seen his shape" (v. 37).

But they who know nothing about the Lord (like many in the two divisions of the globe called Asia and Africa, and also in the Indies), if they believe in one God and live according to the precepts of their religion, by their faith and life are saved. For imputation is to those who know, not to those who do not, as the blind are not blamed when they stumble. (John ix. 41.)

*A NEW ANGELIC HEAVEN NOW FORMING.*

To further corroborate this, I will relate what I know, because I have seen it and can therefore testify to its truth, viz.: That the Lord is at this day forming a new angelic heaven, and that it is formed of those who believe in the Lord God the Saviour, and approach Him directly, and that all others are rejected. Wherefore if any one hereafter goes from Christendom to the spiritual world (as every man does after death), and does not believe in the Lord, and approach Him alone, and cannot then receive this faith because he has lived wickedly or has confirmed himself in

what is false, at his first approach toward heaven he is repelled; and he turns his face away from heaven and toward the lower earth, whither he also goes and unites with those there who are meant in the Apocalypse by the dragon and false prophet.

Moreover every man in Christian countries who does not believe in the Lord, is not listened to; his prayers are in heaven like ill-scented odors, and like eruptions from ulcerated lungs. And even if his appeal is imagined to be like the perfume of incense, still it ascends to the angelic heaven only as the smoke of a conflagration, which by a violent downward current is blown back into his eyes, or like the incense from a censer under a monk's cloak. Such is the case hereafter with all piety which is directed to a divided and not a united Trinity.

To this I will add the following remarkable fact: That some months ago the twelve apostles were called together by the Lord, and were sent forth throughout the whole spiritual world, as they formerly were throughout the natural world, with the command to preach the gospel; and to each apostle was assigned a particular province; which command they are executing with great zeal and industry. (T. C. R. n. 107, 108.)

*WHAT IT IS TO BELIEVE IN THE LORD.*

These two things, viz., believing in the Lord and doing his words, make one, and cannot possibly be

separated. For he who *does not* the words of the Lord, does not believe in Him. And he who supposes that he believes in the Lord, yet does not his words, does not believe in Him; for the Lord is in his own words, that is, his own truths, and from them He gives faith to man. (A. E. n. 327.)

Whoever believes in the Lord, shuns evils as sins. And on the other hand, whoever shuns evils as sins, believes [in Him]. Therefore the shunning evils as sins is the sign of faith. (A. E. n. 936.)

By believing in the Lord is meant not only to adore and worship Him, but also to *live from* Him. And a man lives from Him when he lives according to the Word which is from Him. Therefore to believe in Him, is to believe that He regenerates man, and gives eternal life to those who are regenerated by Him. The same that is meant by believing in Him, is also meant by believing in his name; for the name of the Lord signifies all the quality of faith and love by which He is to be worshiped, and by which man is saved by Him.

The reason why this is meant by his name, is, that no other names are given to persons in the spiritual world but what are expressive of the quality of their affection and life; whence the quality of every one is known from his name alone. Hence when the name of any one is pronounced by another, and the quality

which is understood by the name is loved, that other then becomes present, and they are conjoined as companions and brethren. But the quality of the Lord is the all of faith and love whereby He effects man's salvation, for this quality is the essence which proceeds from Him; therefore when this quality is thought of by man, then the Lord becomes present with him; and when this quality is loved, the Lord is then conjoined to him. Hence it is, that they who believe in his name have eternal life. It is plain from this how necessary it is for a man to know the quality of faith and love, which is the name of the Lord, likewise to love that quality, which is effected by *doing* those things which the Lord commanded. (A. E. n. 815. Also T. C. R. n. 151.)

To believe in God is the faith which is saving; but to believe those things which are from God, is a faith which, without the former, is not saving. For to believe in God is to know and *to do*; but to believe those things which are from God, is to know and not yet to do. They who are truly Christians, both know *and do*; thus they believe in God: But they who are not truly Christians, know and do not. These latter, however, are called by the Lord foolish, but the former wise (Matt. vii. 24, 26). (A. C. n. 9239. See also n. 10645, A. R. n. 67.)

*THE LORD'S PRESENCE WITH CHRISTIANS, DIFFERENT NOW FROM WHAT IT WAS WITH FORMER CHURCHES.*

All the churches which existed before the Lord's advent were representative churches, which could see divine truths only in shade; while after his advent into the world, a church was established by Him which saw divine truths, or rather could see them, in light. The difference between these two churches is like that between evening and morning. The state of the church before the Lord's advent is also called evening in the Word, and after his advent, morning.

The Lord, before his advent into the world, was indeed present with the men of the church, but mediately, through angels who represented Him; while since his advent He is present with the men of the church immediately; for in the world He put on a DIVINE NATURAL also, in which He is present with men.

The Lord's glorification was the glorification of his Humanity which He assumed in the world; and his glorified Humanity is the DIVINE NATURAL. The truth of this is evident from the fact that He rose from the sepulchre with the whole body that He had in the world, leaving nothing in the sepulchre; and that consequently He took with Him therefrom the natural Humanity itself from the primaries to the ultimates of it. Therefore after the resurrection He said to his disciples who 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" (Luke xxiv. 39). From which it is obvious that his natural body was made Divine by the glorification.

Therefore Paul says that in Christ "dwelleth all the fullness of the Godhead [Divinity] bodily" (Col. ii. 9); and John, that Jesus Christ the Son of God "is the true God" (1 Epistle v. 20). From this the angels know that in the whole spiritual world the Lord alone is perfect Man.

It is known in the church that, with the Israelitish and Judaic people all worship was merely external, and foreshadowed the internal worship which the Lord disclosed; and that before the Lord's advent, therefore, worship consisted in types and figures which represented true worship in its proper likeness. The Lord himself was indeed seen by the ancients; for He said to the Jews: "Your father Abraham rejoiced to see my day; and he saw it and was glad. . . Verily, verily, I say unto you, before Abraham was, I am" (John viii. 56, 58). But as the Lord was then only represented (which was effected by angels), therefore all things pertaining to the church were with them made representative.

But after the Lord came into the world, those representatives vanished; the interior cause of which was, that in the world He put on a Divine Natural also, and from this not only enlightens the internal or

spiritual man, but also the external natural man ; and unless these two are simultaneously enlightened, man is, as it were, in shade ; but when both are enlightened, he is, as it were, in the light of day. For when the internal man alone is enlightened, and not the external also, or when the external man alone is enlightened, and not the internal also, it is as when a man sleeps and dreams, and as soon as he wakes remembers his dream, and from it draws various conclusions which are nevertheless imaginary. He is also like a man walking in his sleep, and imagining that the objects he sees are seen in the light of day.

The difference between the state of the church before the Lord's advent, and its state afterwards, is like that between a person who reads a writing at night by the light of the moon and stars, and one who reads by the light of the sun ; evidently the eye errs in the former light which is a white light only, and not in the latter which is also flame-colored. Therefore we read concerning the Lord : " The God of Israel said, the Rock of Israel spake to me. . . and He shall be as the light of the morning, when the sun riseth, even a morning without clouds " (2 Sam. xxiii. 3, 4). The God of Israel and the Rock of Israel is the Lord. And elsewhere : " Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people " (Isa.

xxx. 26). These things are said of the state of the church after the Lord's advent.

In a word, the state of the church before the Lord's advent may be compared to an old woman whose face has been painted, and who from the color of the paint seemed to herself beautiful; while the state of the church after his advent may be compared to a maiden who is handsome from natural color. . . The Lord, since He has put on the Divine Natural also, enlightens the internal spiritual man and the external natural man both together; for while the internal man only is enlightened, and not the external also, there is obscurity; also when the external man is enlightened, and not the internal. (T. C. R. n. 109.)





REDEMPTION.







## REDEMPTION.

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### I.

#### NATURE AND PROCESS OF REDEMPTION.

**I**T is known in the church that two offices pertain to the Lord, the Sacerdotal and the Regal. But few know in what each office consists; it shall therefore be explained. From his Sacerdotal office the Lord is called *Jesus*, and from his Regal office, *Christ*. From his Sacerdotal office moreover He is called in the Word, *Jehovah* and *Lord*; and from his Regal office He is called *God* and the *Holy One of Israel*, as also *King*.

These two offices are distinct from each other, like *Love* and *Wisdom*; or what is the same, like *Good* and *Truth*. Therefore every act and operation which the Lord performed from *Divine Love* or *Divine Good*, He performed from his Sacerdotal office; and whatever He did from *Divine Wisdom* or *Divine Truth*, He did from his Regal office. Moreover, *priest* and *priesthood* in the Word signify the *Divine Good*; while *king* and *royalty* signify the *Divine Truth*. The *priests* and *kings* in the *Israelitish church* represented these two principles.

As to *Redemption*, it pertains to both offices; but

what part of it relates to one, and what to the other, will be disclosed in what follows.

*ITS ESSENTIAL CONSTITUENTS.*

REDEMPTION ITSELF WAS THE SUBJUGATION OF THE HELLS, THE ARRANGEMENT OF THE HEAVENS, AND A PREPARATION THEREBY FOR A NEW SPIRITUAL CHURCH. That these three things are Redemption I can affirm with entire certainty, since the Lord is also at this day accomplishing a Redemption which began in the year 1757, together with the Last Judgment which was then executed. Since then, this work of Redemption has continued until now; because now is the Lord's Second Advent, and a New Church is to be established, which would be impossible without a previous subjugation of the hells and arrangement of the heavens. And as it has been granted me to see all this, I am able to describe the mode in which the hells were subjugated, and the new heaven constructed and arranged; but to do so would require a whole volume. (How the Last Judgment was executed, I have shown in a little work published at London in 1758.)

The subjugation of the hells, the arrangement of the heavens and the establishment of a new church constituted Redemption; because without these processes no one could have been saved. Moreover they follow in order. For the hells must be subjugated before a new angelic heaven can be formed; and this must be formed before a new church can be established

on earth; because men in the world are so connected with the angels of heaven and the spirits of hell, that in the interiors of their minds they make one with either one or the other.

That the Lord when He was in the world fought against the hells, conquered and subjugated them, and so rendered them obedient to Himself, is evident from many passages in the Word, from which I will present the few following :

“ Who is this that cometh from Edom, with dyed garments from Bozrah? 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 wine-vat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. . . Mine own arm brought salvation to me; . . and I will bring down their strength to the earth. . . For 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).

This refers to the Lord's conflict with the hells. The apparel in which He was glorious, and which was red, means the Word to which the Jewish people had

done violence; his conflict with the hells and his victory over them, are described by his treading the people in his anger and trampling them in his fury; that He fought alone and in his own power, is described by these words: "Of the people there was none with me; mine own arm brought salvation to me; I will bring down their strength to the earth." That He thereby saved and redeemed [men], is declared by the words, "So He was their Saviour; in his love and in his pity He redeemed them." That this was the reason of his advent, is meant by the words, "The day of vengeance is in mine heart, and the year of my redeemed is come." And again: "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 a helmet of salvation upon his head; and He put on the garments of vengeance for clothing, and was elad with zeal as a cloak. . . And the Redeemer shall come to Zion" (lix. 16, 17, 20). (Also Jer. xlvi. 5, 10.)

These passages refer to the Lord's conflict with the hells and his victory over them.

Again in David: "Gird thy sword upon thy thigh, O most mighty. . . Thine arrows are sharp in the heart of the king's enemies, wherby the people fall under thee. . . Thy throne, O God, is for ever and ever; . . Thou lovest righteousness, . . therefore

God, thy God, hath anointed thee" (Ps. xlv. 3-7); also in many other places.

Because the Lord conquered the hells alone, without the aid of any angel, He is called Mighty and a Man of War (Isa. xlii. 13; ix. 6); the King of glory, the Mighty Lord, Mighty in battle (Ps. xxiv. 8, 10); the Mighty One of Jacob (cxxxii. 2); and in many places the Lord of hosts—that is, the Lord of armies. Moreover, his advent is called the terrible day of the Lord, a cruel day, a day of indignation, fury, wrath, vengeance, destruction, of war, a trumpet, noise, tumult, and so on. And we read in the Evangelists: "Now is the judgment of this world; now shall the prince of this world be cast out" (John xii. 31). "The prince of this world is judged" (xvi. 11). "Be of good cheer; I have overcome the world" (xvi. 33). "I beheld satan as lightning fall from heaven" (Luke x. 18). By the world, the prince of this world, satan and the devil, is meant hell.

Moreover, in the Apocalypse from beginning to end is described the present character of the Christian church; the Lord's second coming is foretold, his subjugation of the hells, his formation of a new angelic heaven, and his establishment of a new church on earth. All these things are there predicted, but have not been disclosed until now. This is because the Apocalypse, like all the prophetic parts of the Word, was written by mere correspondences; and unless these had been disclosed by the Lord, scarcely any

one could correctly understand a single verse in that book. But now, for the sake of the New Church, all that it contains has been disclosed in the Apocalypse Revealed, and they who believe the Lord's words in Matt. xxiv. respecting the present state of the church and his advent, will see it.

But this belief is as yet wavering with those who have a belief in three Divine Persons existent from eternity, and in Christ's Passion as actual Redemption, so deeply implanted in their hearts that it cannot be eradicated. But such persons are like bottles filled with iron filings and sulphur, upon which if water is poured, first heat is produced, and then flame which bursts the bottles. So they, when they hear any thing about the living water, which is genuine truth from the Word, and it enters their minds through the eyes or ears, are violently excited and inflamed, and reject it as something that would burst their heads.

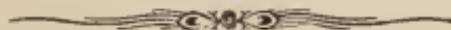
#### *SOME ILLUSTRATIONS OF REDEMPTION.*

The subjugation of the hells, the arrangement of the heavens and the institution afterwards of a church, may be illustrated by various comparisons. The hells may be compared to an army of robbers who invade a kingdom or city, set fire to the dwellings, plunder the inhabitants, divide the spoil with each other, and then rejoice and triumph; but Redemption may be compared to the work of a lawful king who advances against them with his army, puts some of them to

the sword, and imprisons others, deprives them of their plunder and restores it to his subjects, afterwards establishing order in his kingdom and rendering it secure against such attacks.

The hells may also be compared to a troop of wild beasts issuing from a forest, attacking flocks and herds and even men, so that they dare not go outside of the walls of their city and cultivate the soil, and therefore the fields become deserts, and the townsmen are threatened with starvation; while Redemption may be compared to the destruction and dispersion of the wild beasts, and the protection of the fields from any future irruption of them. The hells may also be compared to locusts consuming every green thing growing from the ground, and Redemption, to means preventing their further progress. . .

So would it be with the church, if the Lord had not, by Redemption, separated the good from the wicked, casting the latter into hell and elevating the former to heaven. What would become of an empire or kingdom where justice and judgment did not remove the wicked from among the good, and protect the latter from violence, so that every one might live in security in his own home, and, as is said in the Word, sit in tranquillity beneath his own vine and fig-tree. (T. C. R. n. 114-117.)





## II.

### *WHAT THE WORK OF REDEMPTION EFFECTED.*



WITHOUT THAT REDEMPTION NO MAN COULD HAVE BEEN SAVED, NOR COULD THE ANGELS HAVE CONTINUED IN A STATE OF INTEGRITY. To redeem signifies to deliver from damnation, to save from eternal death, to rescue from hell, and to release those who are captive and bound from the hand of the devil. This the Lord did by subjugating the hells and forming a new heaven.

Man could not otherwise have been saved, because the spiritual world is so connected with the natural that they cannot be separated. The connection is primarily with men's interiors which are called their souls and minds—the interiors of the good being connected with the souls and minds of angels, and of the wicked with the souls and minds of infernal spirits. The union is such that, if angels and spirits were removed from a man, he would drop dead like a stock. Angels and spirits would in like manner be unable to subsist if men were removed from under them [or withdrawn from them].

From this it is plain why redemption was effected in the spiritual world, and why heaven and hell must be reduced to order before a church can be established on earth. The truth of this is very evident from the

Apocalypse, where it is stated that, after the new heaven was formed the New Jerusalem which is the New Church, descended from it (Rev. xxi. 1, 2).

The angels could not have continued in a state of integrity unless the Lord had wrought redemption, because the whole angelic heaven together with the church on earth is, in the Lord's sight, like one man whose internal constitutes the angelic heaven, and his external the church; or more particularly, whose head constitutes the highest heaven, his breast and the middle region of his body the second and lowest heavens, while his loins and feet constitute the church on earth; and the Lord himself is the soul and life of the whole man. Therefore if the Lord had not wrought redemption, this whole man would have been destroyed; his feet and loins by the decline of the church on earth, the abdominal region by the decline of the lowest heaven, the thoracic by the decline of the second heaven; and then the head, not having correspondence with the body, would have fallen into a swoon.

#### *SOME ILLUSTRATIVE COMPARISONS.*

But this shall be illustrated by comparisons: The progress of this declension is like that of mortification attacking the feet, and gradually ascending, infecting first the loins, then the abdominal viscera, and finally the parts near the heart, when, as is well known, the man dies. It may also be compared to diseases of the

abdominal viscera; for when these become very weak, palpitation of the heart ensues, the breathing is labored, and finally the action of both heart and lungs ceases. It may also be illustrated by a comparison with the internal and external man; for the internal man is well so long as the external obediently discharges his functions; while if the latter is not obedient but obstinate, and still more if he is resistant, the internal man is at length weakened, and finally so far carried away by the delights of the external as to favor and yield to them. Again it may be illustrated by comparison with a man standing upon a mountain, who sees the country below him inundated, and the waters gradually rising; and when they reach the height at which he stands, he also would be engulfed were he not to seek safety in some boat washed to him through the flood. . .

So it is with the angels when the church on earth perishes; for then the lower heavens also pass away. This is because the heavens consist of men from the earth; and when there is no longer any goodness of heart or any truth from the Word remaining among men, the heavens are inundated by assurgent evils, and suffocated by them as by Stygian waters; but yet they are hidden away somewhere by the Lord, and preserved until the day of judgment, when they are brought forth into a new heaven. Such are meant by those spoken of in the Apocalypse, as follows:

“I saw under the altar the souls of them that were

slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants and their brethren that should be killed as they were, should be fulfilled" (Rev. vi. 9-11).

*CONTAGION OF MORAL EVIL.*

Without redemption by the Lord, wickedness would have pervaded all Christendom throughout, both in the natural and in the spiritual world, for several reasons; among which is this: that every man goes after death to the world of spirits, and is then precisely like himself, such as he was before death. And upon entrance there, no one can be prevented from holding intercourse with departed parents, brothers, relatives and friends. Then every husband first seeks his wife, and every wife her husband, and they are introduced by each other into different companies. . .

That association with the wicked there is corrupting, is obvious; for it is as when one lives for a time with robbers and pirates, he finally becomes like them; or as when he lives with adulterers and harlots, he soon thinks nothing of adultery; or as when he mingles with outlaws, he soon thinks nothing of doing violence to any one. For every evil is contagious, and may be

compared to a pestilence which is communicated merely by the breath or the bodily effluvia ; also to cancer or gangrene, which spreads and infects first the nearer and then the remoter parts, until the whole body is destroyed. The delights of evil into which every man is born, are the cause.

From this it is now evident that without redemption by the Lord no man could have been saved, nor could the angels have continued in a state of integrity. The only refuge from destruction for any one, is the Lord (John xv. 4-6). (T. C. R. n. 118-120.)





### III.

#### *THE ANGELIC HEAVENS AFFECTED BY THE WORK OF REDEMPTION.*



THE LORD NOT ONLY REDEEMED MEN, BUT ALSO ANGELS. This follows from what was stated in the preceding proposition: that, without redemption by the Lord, the angels could not have continued [in a state of integrity]. To the reasons above-mentioned may be added the following:

1. At the time of the Lord's first Advent the hells had grown to such an extent as to fill the whole world of spirits, which is intermediate between heaven and hell, and so had not only disordered what is called the lowest heaven, but also advanced against the intermediate heaven, which they infested in ways innumerable, and which would have been destroyed had not the Lord sustained it. Such a rising up of the hells is meant by the tower built in the land of Shinar, the head of which was to reach to heaven. But the attempt of its builders was frustrated by the confusion of tongues. They were dispersed, and the city was called Babel (Gen. xi. 1-9). . .

The reason why the hells had grown to such a height was, that at the time when the Lord came into the world the whole earth was completely alienated from God by idolatry and magic; and the church which had

existed among the children of Israel, and afterwards with the Jews, was evidently destroyed by the falsification and adulteration of the Word. Meanwhile all these, both Jews and Gentiles, flocked to the world of spirits, where they finally so increased and multiplied that they could not be expelled except by the descent of God himself and by the strength of his Divine arm. How this was done has been described in a little work on the Last Judgment. This work was accomplished by the Lord when He was in the world; and a similar one has been accomplished by Him at the present day, since, as before stated, this is the time of his Second Advent, which is foretold throughout the Apocalypse, and in Matt. xxiv. 3, 30; Mark xiii. 26; Luke xxi. 27; Acts i. 11; and elsewhere. The difference is, that at the Lord's first advent the hells had been so enlarged by idolaters, magicians and falsifiers of the Word; while at his Second Advent it is enlarged by so-called Christians, both by those who have imbibed naturalism, and those who have falsified the Word by confirming their groundless faith in three Divine Persons existent from eternity, and in the Passion of the Lord as Redemption itself; for it is these who are meant in Rev. xii. and xiii. by the dragon and his two beasts.

2. The second reason why the Lord also redeemed angels, is, that not only every man but every angel also, is withheld from evil by the Lord and kept in good; for no angel or man is in good from himself, but all good is from the Lord. When therefore the

footstool of the angels, which they have in the world of spirits, is taken from under their feet, the effect upon them is like that upon a man seated on a throne while its pedestals are removed. That the angels are not pure in God's sight is evident from the prophetic parts of the Word, and also from Job; and again from the fact that there does not exist any angel who was not formerly a man.

This corroborates what has been said of the faith of the New Heaven and the New Church in its general form and in its particulars, viz.: That "the Lord came into the world to remove hell from man, and did remove it by conflicts with it and by victories over it; that is, subjugated it and rendered it obedient to Himself." And further, that "Jehovah God descended and assumed Humanity, for the purpose of restoring to order all things in heaven and in the church; because then the power of the devil—that is, of hell—prevailed over that of heaven, and on earth the power of evil over that of the good, and consequently a total damnation stood threatening at the door. This impending damnation Jehovah God, by means of his Humanity, removed, and so redeemed angels and men.

"From which it is plain that, without the Lord's advent, no one could have been saved. It is the same to-day. Therefore unless the Lord should again come into the world, no one could be saved."

That the Lord has rescued the spiritual world and through it will rescue the church from general dam-

nation, may be illustrated by comparison with a king whose sons, having been captured, imprisoned, and bound in chains by an enemy, he liberates by victory over the enemy, and restores to his court; also by comparison with a shepherd who rescues his sheep from the jaws of a lion or bear, like Samson and David; or who drives back those beasts when they break forth from the forests into the fields, follows them to the very confines of their abodes, finally forces them into swamps or deserts, then returns to his sheep, pastures them in security, and gives them drink from fountains of pure water. . . (T. C. R. n. 121, 122.)

*REDEMPTION IS NOT SALVATION.*

That none may remain in ignorance in regard to the nature of salvation, and how it fares with man after his departure out of this life, it may be expedient to say a few words on the subject. There are many who say that man is saved by faith, or as they express it, if he only have faith; but among these the greatest part do not know what faith is. Some suppose it is mere thought; some that it is an acknowledgment of somewhat to be believed; others that it is the whole doctrine of faith which is to be believed; others again think differently on the subject. Thus they err in the bare knowledge of what faith is; consequently in the knowledge of what it is by which man is saved. But it is not mere thought, neither is it an acknowledgment of somewhat to be believed, nor a knowledge of all

things appertaining to the doctrine of faith, which constitutes genuine faith. By these things no one can be saved, inasmuch as they can take root no deeper than in the thinking principle, and the thinking principle does not save any one.

But salvation comes from the life which a man has procured for himself in the world by the knowledges of faith. This life remains; whereas all thought which does not agree with a man's life, perishes and becomes as if it had never existed. Heavenly consociations are formed according to the kinds of life, and by no means according to the kinds of thought which are not in agreement with the life. . . .

In general life is of two kinds, one infernal, the other heavenly. Infernal life is contracted from all those ends, thoughts and works which flow from self-love, consequently from hatred toward the neighbor; heavenly life is contracted from all those ends, thoughts and works which are grounded in love toward the neighbor. This latter is the life to which all those things called faith have respect, and it is procured by all things appertaining to faith. Hence it may be seen what faith is, viz. that it is charity; for all things which are called the doctrines of faith lead to charity. They are all contained in charity, and are all derived from charity. The soul after the life of the body is such as its love is. (A. C. n. 2228. Also n. 3242, 8700, 2401.)



#### IV.

##### REDEMPTION A PURELY DIVINE WORK.

**R**EDEMPTION WAS A WORK PURELY DIVINE. He who knows the nature of hell, and the height to which it had risen and overflowed the whole world of spirits at the time of the Lord's advent, and with what power the Lord cast it down and dispersed it, and afterwards reduced it together with heaven to order, cannot but be astonished and exclaim that all this was a purely divine work.

First, as to the *nature of hell*. It consists of myriads of myriads, because of all who, since the creation of the world, have alienated themselves from God by wickedness of life and false beliefs.

Secondly, as to *the height to which hell had risen and overflowed the world of spirits at the Lord's advent*, it has been shown to some extent in preceding paragraphs. How far it had done so at the time of the Lord's first advent, was not made known to any one, because it was not revealed in the literal sense of the Word; but how far it had done so at the time of his second advent, I have been permitted to see with my own eyes; and from this (described in a little work on the Last Judgment,) may be inferred the previous state; as also, *with what power the Lord*

cast hell down and dispersed it. Any one reading that book may see clearly that this [subjugation of the hells] was the work of an omnipotent God.

Thirdly, *How the Lord afterwards reduced all things to order both in heaven and hell*, has not yet been described by me; because the arrangement of the heavens and the hells has continued since the day of the last judgment until now, and still continues. . . For my own part, with reference to this subject, I have seen daily and still see the Divine omnipotence, as it were, face to face. The latter work is properly that of Redemption, while the former is properly that of the Last Judgment. They who view the two separately may see many things [respecting them] which are concealed under figures, and yet described (when by the unfolding of correspondences they are brought out into the light of the understanding) in the prophetic parts of the Word.

#### THE LORD'S CONFLICT WITH HELL ILLUSTRATED.

Neither this Divine work nor the former can be illustrated except by comparisons; and then but faintly. It may be compared to a battle against an army composed of all the nations in the world, armed with spears, shields, swords, muskets and cannon, and under astute and skillful commanders. This statement is made because the greater number of those in hell excel in arts unknown in our world, and practice them among themselves studying how to advance against,

to ensnare, to besiege and to assault those who are in heaven.

The Lord's conflict with hell may also be compared, though imperfectly, to a conflict with all the wild beasts on earth, and their slaughter and subjugation, until not one of them dare come out and attack any man who is in the Lord; so that if a man but shows a threatening countenance to one of them, he instantly shrinks as if he felt a vulture on his breast attempting to pierce him to the very heart. Infernal spirits are also described in the Word by wild beasts. Such is the meaning of the wild beasts with which the Lord was for forty days (Mark i. 13). It may also be compared to resistance against the entire ocean rushing in with its billows upon countries and towns over demolished barriers. The Lord's subjugation of hell is also meant by his calming the sea by saying, Peace, be still (Mark iv. 38, 39; Matt. viii. 26; Luke viii. 23, 24). The sea there, as in many other places, signifies hell.

By a similar Divine power the Lord fights at this day against hell in every man who is being regenerated [but unsuccessfully without the man's voluntary cöoperation]. For hell assaults all such with diabolical fury; and unless the Lord resisted and tamed that fury, man could not do otherwise than succumb. For hell is like one monstrous man, or like a huge lion with which it is also compared in the Word. (T. C. R. n. 123.)



V.

*REDEMPTION IMPOSSIBLE WITHOUT THE  
INCARNATION OF THE DIVINE.*



HIS ACTUAL REDEMPTION COULD NOT HAVE BEEN ACCOMPLISHED EXCEPT BY GOD INCARNATED. Redemption was a work purely Divine, consequently it could not have been effected but by an omnipotent God. That it could not have been accomplished except by Himself incarnated — that is, made Man — is because Jehovah God as He is in his infinite essence, cannot come near to hell, much less enter into it; for He resides in the first and purest principles. Wherefore if Jehovah as He is in Himself, were but to breathe upon those who are in hell, He would kill them instantly; for He said to Moses when the latter wished to see Him: “Thou canst not see my face; for there shall no man see me and live” (Ex. xxxiii. 20). Since therefore Moses could not do so, still less could they who are in hell, where they are all in the last and grossest and therefore the most remote principles; for they are in the lowest degree natural.

For this reason, if Jehovah God had not assumed Humanity, and so clothed Himself with a body (which belongs to ultimates), He might have attempted redemption in vain. For who can attack an enemy with-

out coming near him, or without being armed for the battle? Or who can disperse and destroy the dragons, hydras and basilisks in a desert, unless he covers his body with armor and his head with a helmet, and takes a spear in his hand? Or who can capture whales in the sea without a boat and implements adapted to the work? The battle of God Almighty with the hells, upon which He could not have entered unless He had first assumed Humanity, may be illustrated by these and similar things, though they afford no adequate comparison. .

*HIS CONFLICT WITH THE HELLS, SPIRITUAL.*

But it must be understood that the Lord's conflict with the hells was not an oral conflict, like one between reasoners and disputants. Such a conflict has no effect whatever there. It was a spiritual conflict which is that of Divine Truth from Divine Good, which was the Lord's very Life. The influx of this Truth through the medium of sight is to every one in the hells irresistible. There is such a power inherent in it that the infernal *genii* flee at the mere perception of it, cast themselves into the abyss, and creep into caves to hide themselves. This is what is described in Isaiah thus: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, . . when He ariseth to shake terribly the earth" (ii. 19); and in the Apocalypse (vi. 15, 16).

The kind of power which the Lord possessed from

Divine Good when He executed the Last Judgment in 1757, may be seen from the things described in the little work on that subject; as that it tore from their places the hills and mountains which the infernals occupied in the world of spirits, scattered them abroad, and sunk some of them; also inundated their towns, villages and fields with a deluge, overturned their countries from their foundations, and hurled them together with their inhabitants into whirlpools, swamps and marshes; and much more. And all this was done by the Lord alone, by the power of Divine Truth originating in Divine Good.

That Jehovah God could not have undertaken and accomplished such a work except through his Humanity, may be illustrated by various comparisons; as, that one who is invisible cannot shake hands or converse except with one who is visible. Angels and spirits cannot shake hands or converse with a man, even if they stood close to his body and before his face. Nor can any one's soul converse with another or act with him, except through the body. The sun with its light and heat cannot enter into any man, beast or tree, unless it first enters the air and operates through it; nor into fish, except through water; for it acts through that element in which the subject resides. . . In a word, one thing must be accommodated to another before it can communicate with it, or operate either with it or against it. (T. C. R. n. 124, 125.)



## VI.

### *THE PASSION OF THE CROSS.*



THE PASSION OF THE CROSS WAS THE LAST TEMPTATION WHICH THE LORD, AS THE GREATEST PROPHET, ENDURED; AND IT WAS THE MEANS OF GLORIFYING HIS HUMANITY — THAT IS, OF UNITING HIM TO HIS FATHER'S DIVINITY; BUT IT WAS NOT REDEMPTION.

There are two things for which the Lord came into the world, and by which He saved men and angels, viz., Redemption and the Glorification of his Humanity. These two are distinct from each other; but yet with reference to salvation they make one.

That REDEMPTION was a conflict with the hells, their subjugation, and afterwards the establishment of order in the heavens, has been shown already. But GLORIFICATION is the union of the Lord's Humanity with his Father's Divinity. This union was effected gradually; and by the passion of the cross, fully. For every man ought on his part to draw near to God; and as far as he does so, God on his part enters into him. The case is similar to that of a temple: It must first be built, which is done by the hands of men; afterwards it must be dedicated; and finally prayer must be made for God to be present and there unite Himself with the church.

The union itself [of the Human with the Divine] was consummated by the passion of the cross, because that was the last temptation which the Lord underwent in the world; and by temptations conjunction is effected; for in them man is apparently left to himself alone, although he is not; for God is then most present in his inmosts, and sustains him. Therefore when any one conquers in temptation he has inmost conjunction with God; and the Lord was then inmostly united to God his Father.

That the Lord during the passion of the cross was left to Himself, is evident from his exclamation upon the cross, "My God, why hast thou forsaken me?" as also from his own words: "No man taketh it [my life] from me; but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x. 18).

From these statements it may now be evident that the Lord suffered not as to his Divinity, but as to his Humanity; and that then was effected an inmost and therefore a complete union. This may also be illustrated by the fact that when man suffers in body, his soul does not suffer but only grieves; while God after victory removes this grief, and wipes it away as one wipes away tears from the eyes.

*THE PASSION OF THE CROSS IS NOT REDEMPTION.*

These two things, Redemption and the Passion of the cross, must be understood as distinct; otherwise the human mind like a vessel strikes upon quicksands or rocks and is lost, with pilot, captain and crew together; that is, it errs in all things pertaining to salvation by the Lord. For without an idea of these two things as separate, man is as if in a dream, and sees imaginary things from which he draws inferences, — things which he supposes to be real when yet they are fantastic. . .

But although Redemption and the Passion of the cross are two distinct things, yet with reference to salvation they make one; inasmuch as the Lord by union with his Father, which was completed by the passion of the cross, became the Redeemer for ever.

Of the GLORIFICATION which means the union of the Lord's Divine Humanity with the Father's Divinity, which was consummated by the Passion of the cross, the Lord speaks thus in the Evangelists: "Therefore when he [Judas] was gone out, Jesus said: Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him" (John xiii. 31, 32).

Here glorification is spoken of with reference to both God the Father and the Son; for it is said: "God is glorified in Him," and "shall also glorify

Him in Himself." That this means to be united, is plain. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (John xvii. 1; see also verse 5). It is so said because the union was reciprocal, as it was also said that the Father was in Him and He in the Father. "Now is my soul troubled; . . . 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). This is said because the union was effected gradually. "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke xxiv. 26). Glory in the Word when mentioned with reference to the Lord, signifies Divine Truth united to Divine Good. From these statements it is very evident that the Lord's Humanity is Divine.

The Lord was willing to be tempted even to the Passion of the cross, because He was **THE PROPHET**: and prophets formerly signified the doctrine of the church drawn from the Word, and therefore they represented the state of the church by various means (even by some that were unjust, hard and wicked), which it was enjoined upon them by God to employ. But because the Lord was the Word itself, by the Passion of the cross He as **THE PROPHET** represented the Jewish church as to the manner in which it had profaned the Word. To this may be added another reason, viz., that thus He might be acknowledged in the heavens as the Saviour of both worlds;

for all things pertaining to his Passion signified such things as relate to the profanation of the Word; and the angels understand them spiritually, but the men of the church naturally.

That the Lord was THE PROPHET is evident from the following passages:

“A prophet is not without honor 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). “And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us” (Luke vii. 16). “And the multitude said, This is Jesus the prophet of Nazareth of Galilee” (Matt. xxi. 11; John vii. 40, 41). “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren; . . . unto him shall ye hearken” (Deut. xvii. 15–19).

*THE PROPHETS REPRESENTED THE STATE OF  
THEIR CHURCH.*

That the prophets represented the state of their church as to doctrine from the Word and life according to it, is evident from the following passages:

The prophet Isaiah was commanded to go and loose the sackcloth from off his loins, and to put off the shoes from his feet. And he did so, walking naked and barefoot three years, for a sign and wonder (Isa. xx. 2, 3). The prophet Ezckiel was commanded to

represent the state of the church by preparing stuff for removing, and removing from his place to another place in the sight of the children of Israel; to bring forth his stuff by day, and go forth at even through the wall; to cover his face so that he might not see the ground; because he had been set for a sign unto the house of Israel; and to say, I am your sign; like as I have done, so shall it be done unto you (Ezek. xii. 3-7, 11).

The prophet Hosea was commanded to represent the state of the church, by taking to himself a harlot for a wife; and he did so, and she bore to him three children, one of whom was called Jezreel, another Loruhamah [not to be pitied], and the third Lo-ammi [not my people] (Hos. i. 2-9). And again he was commanded to go and love a woman beloved of her friend, and an adulteress, whom he also took to himself (iii. 1, 2). One prophet was even commanded to put ashes upon his face, and to permit himself to be struck and wounded (1 Kings xx. 35-38).

• The prophet Ezekiel was commanded to represent the state of the church, by taking a tile and portraying upon it Jerusalem; by laying siege to it, building a fort and casting a mount against it. He was also commanded to take an iron pan and set it for a wall of iron between him and the city; to lie upon his left side, and then upon his right side. . . It was said to him: "Lie thou also 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 have laid upon thee the years of their iniquity, according to the number of their days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days" (Ezek. iv. 1-15).

That the prophet by these means bore the iniquities of the house of Israel and the house of Judah, not removing and therefore expiating them, but only representing and pointing them out, is evident from verses 13, 16 and 17 of the same chapter. A similar meaning is involved respecting the Lord where it is said: "Surely He hath borne our griefs and carried our sorrows; . . . and the Lord hath laid on Him the iniquity of us all; . . . by his knowledge shall my righteous servant justify many; for He shall bear their iniquities" (Isa. liii., which chapter treats throughout of the Lord's Passion).

*THE LORD REPRESENTED THE STATE OF THE  
JEWISH CHURCH AS TO THE WORD.*

That the Lord as **THE PROPHET** represented the state of the Jewish church with regard to the Word, is evident from the particulars of his Passion: as that He was betrayed by Judas; was seized and condemned by the chief priests and elders; they buffeted Him; smote Him on the head with a reed; put a crown of

thorns on his head; divided his garments, and cast lots for his vesture; crucified Him; gave Him vinegar to drink; and pierced his side; that He was buried, and rose again the next day. His betrayal by Judas signified that He was betrayed by the Jewish nation which then possessed the Word; for Judas represented that nation. His seizure and condemnation by the chief priests and elders, signified that it was done by that whole church. Their buffeting Him, spitting in his face, scourging Him, and smiting Him on the head with a reed, signified that they acted in a similar manner toward the Word with regard to its divine truths. Their putting a crown of thorns upon his head, signified that they falsified and adulterated those truths. Their dividing his garments and casting lots upon his vesture, signified that they dispersed all the truths of the Word, but not its spiritual sense; the Lord's vesture signified this sense. Their crucifixion of Him signified that they destroyed and profaned the whole Word. Their offering Him vinegar to drink signified that the truths of the Word with them were altogether falsified — therefore He did not drink it. Their piercing his side signified that they wholly extinguished everything true and good in the Word. His burial signified the rejection of whatever remained in Him from the mother. His resurrection on the third day signified his Glorification, or the union of his Humanity with the Father's Divinity.

Evidently, therefore, to bear iniquities does not mean

to take them away, but to represent the profanation of the truths of the Word.

*SUFFERING FOR OTHERS, A BOND OF UNION.*

These things may also be illustrated by comparisons, which is done for the sake of the simple-minded who see better by comparisons than by analytically formed deductions from the Word and from reason together. Every citizen or subject is united to his king by obedience to his mandates and precepts; and more so if he endures hardships for him; and still more if he suffers death for him, as men do in war. In the same way friend is united to friend, a son to his father, a servant to his master, by acting according to their wishes; still more by defending them against enemies; and more yet by fighting for their honor. Is not every one united to the maiden he courts, who fights with those who defame her, and contends even to wounds with his rival? It is according to the inherent law of their nature that such things should unite them. The Lord says: "I am the good Shepherd; the good Shepherd giveth his life for the sheep. . . Therefore doth my Father love me" (John x. 11, 17). (T. C. R. n. 126-131.)





## VII.

### *FUNDAMENTAL ERRORS WHICH HAVE PERVERTED THE CHRISTIAN CHURCH.*



THE BELIEF THAT THE PASSION OF THE CROSS WAS ACTUAL REDEMPTION, IS A FUNDAMENTAL ERROR OF THE CHURCH; AND THIS ERROR, TOGETHER WITH THAT RESPECTING THREE DIVINE PERSONS EXISTENT FROM ETERNITY, HAS PERVERTED THE WHOLE CHURCH TO SUCH AN EXTENT THAT THERE IS NO SPIRITUALITY REMAINING IN IT.

What at the present day helps more to fill and cram the books of the orthodox, or what is more zealously taught and inculcated in the schools, or what is more frequently preached and proclaimed from the pulpit, than that God the Father, being angry with the human race, not only removed it from Himself, but also included it under a universal damnation, and therefore excommunicated it; but because He was gracious, that He persuaded, or rather raised up his Son to descend and take upon Himself this damnation decided upon, and so to appease the anger of his Father, and that by this means only could He look with any favor upon mankind; also that this was actually done by the Son. For example; that in taking upon Himself the damnation of the human race, He suffered Himself to be scourged, spit upon,

and finally crucified as one accursed of God (Deut. xxi. 23). Moreover, that after this was done the Father was propitiated, and from love for his Son canceled the sentence of damnation, but only on behalf of those for whom the Son might intercede; and that so He became a Mediator perpetually in the sight of his Father.

The churches of the present day ring with these and similar ideas. They are reverberated from the walls like echoes from the forests, and fill the ears of all. But who, with reason enlightened and made sound by the Word, cannot see that God is Mercy itself and Pity itself, because He is Love itself and Goodness itself, and these are his essence? It is therefore a contradiction to say that Mercy itself or Goodness itself can regard man with anger and determine upon his damnation, and still continue to be its own Divine essence. Such things are hardly attributable to an upright man, but rather to one who is not upright; nor to an angel of heaven, but rather to an infernal spirit. It is therefore horrible to attribute them to God.

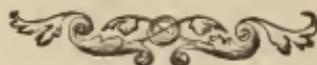
But if it is asked why this has been done, the answer is: Because men have taken the Passion of the cross for Redemption itself. From this have flowed forth these ideas, as from one false principle flow false principles in a continuous series, or as nothing but vinegar comes from a cask of vinegar, and nothing but insanity from an insane mind. For from a single

conclusion come whole theories of the same family. They are concealed within the conclusion, and grow out of it one after another; and from the idea that the Passion of the cross was Redemption, many others that are scandalous and dishonoring to God may grow out and increase, until the saying of Isaiah comes to pass: "The priest and the prophet have erred through strong drink; . . . they stumble in judgment; for all tables are full of vomit and filthiness" (xxviii. 7, 8).

Owing to this idea of God and Redemption, all theology from being spiritual has become in the lowest degree natural, which arises from the fact that merely natural properties have been attributed to God. And yet on the idea of God and Redemption which makes one with salvation, depends everything belonging to the church. For this idea is like the head from which proceed all parts of the body. Therefore when it is spiritual, every thing belonging to the church becomes spiritual; and when it is natural, every thing belonging to the church becomes natural. Consequently, as the idea of God and Redemption has become merely natural — that is, sensual and corporeal — therefore all that the heads and members of the church have taught and do teach in their dogmatic theology, is merely natural. . . . Owing to that sensual idea of Redemption and consequently of God, the ways to heaven, which are the ways to the Lord God the Saviour, are beset by thieves and robbers (John x. 1, 8, 9); and the doors of the churches are thrown down, so that dragons,

owls and the wild beasts of the deserts and the islands have entered, and sing discordantly together.

It is known that this idea of Redemption and of God pervades the faith of the present day, which is, that men should pray to God the Father to pardon their offences for the sake of the Son's cross and blood; and to God the Son to pray and intercede for them; and to God the Holy Spirit to justify and sanctify them. What is this but praying to three Gods in regular order? And wherein does this conception of the Divine government then differ from that of an aristocracy or a hierarchy, or a triumvirate such as once existed at Rome—except that, instead of a triumvirate it may be called a tripersonate? And what is then easier for the devil than to “divide and rule,” as the saying is; that is, to distract men's minds, and to excite rebellious movements, now against one God and now against another (as has been done from the time of Arius until now), and so to hurl from his throne the Lord God the Saviour, who has all power in heaven and on earth (Matt. xxviii. 18)? to set upon it some of his own minions and yield him worship? or, because it is given to him, take it away even from the Lord himself? (T. C. R. n. 132, 133.)





THE DIVINE TRINITY.







## THE DIVINE TRINITY.

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### I.

#### OF WHAT THE DIVINE TRINITY CONSISTS.

**I**T is only by an understanding of the Trinity that a correct idea of God can be obtained; and a correct idea of God is in the church like the sanctuary and altar in a temple, like a crown upon the head and a sceptre in the hand of a king on his throne. For on the understanding of the Trinity depends the whole body of theology, as a chain on its first link. And if you will believe it, every one is allotted his place in heaven according to his conception of God; for this is a sort of touchstone by which the gold and silver, that is, such good and truth as are in man, are tested. For there is no saving good in man except from God, nor any truth that does not derive its quality from the bosom of good. I will now proceed to explain what the Divine Trinity is.

That there is a Divine Trinity consisting of Father, Son and Holy Spirit, appears manifestly from the Word, and [especially] from the following passages: When Jesus was baptized, "Lo! the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo,

a voice from heaven saying, "This is my beloved Son, in whom I am well pleased" (Matt. iii. 16, 17; Mark i. 10, 11; John i. 32; Luke i. 35). It is still more openly stated in the following words of the Lord to his disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. xxviii. 19).

Furthermore, the Lord prayed to his Father, and spoke of Him and with Him, and said that He would send the Holy Spirit, and also did send it. Finally, the apostles in their epistles frequently mention the Father, Son and Holy Spirit. From all of which it is plain that there is a Divine Trinity which consists of Father, Son and Holy Spirit.

#### *ITS NATURE MISUNDERSTOOD—WHY?*

But how the above is to be understood, whether it means that there are three Gods who in essence and consequently in name are one God, or that there are three objects belonging to one subject, that is, merely qualities or attributes of one God, which are so named, or in some other way, unaided reason is utterly unable to see.

But with whom shall we take counsel? There is no other way than for a man to approach the Lord God the Saviour, and under his auspices to read the Word; for He is the God of the Word. And thus he will be enlightened, and will see truths which reason will also acknowledge. But on the other hand,

if you do not approach the Lord, though you read the Word a thousand times, and see therein the Divine Trinity and Unity also, you will never understand but that there are three Divine Persons, each one of whom is separately God, and therefore that there are three Gods. While, because this is repugnant to the common perception of all men everywhere, to avoid reproach, they have invented the dogmas, that although there are three Gods in truth, yet faith demands of us not to *say* three Gods, but one; and furthermore, lest they should be overwhelmed with censure, with regard to this point especially they determined that the understanding should be imprisoned and kept bound in obedience to faith; and that this should evermore be an established principle of Christian order in the Christian church. . . . (T. C. R. n. 163-165.)

*BELIEF IN TRIPERSONALITY, PROVIDENTIAL.*

That all and singular the things of the Athanasian doctrine concerning the Trinity and the Lord are true, if only instead of three persons be understood one person in whom is a trinity, and it be believed that the Lord is that person, has come to pass by the Divine Providence of the Lord; for unless they had accepted a trinity of persons at that time, they would have become either Arians or Socinians; and hence the Lord would have been acknowledged as a mere man only, and not God, whereby the Christian church would have perished, and heaven would have been

closed to the man of the church; for no one is conjoined with heaven, and after death admitted into heaven, unless in the idea of his thought he sees God as a Man, and at the same time believes Him to be one both in essence and person, by which belief the gentiles are saved; and unless he acknowledges the Lord, his Divine and his Human, by which acknowledgment a man of the Christian church is saved, provided he lives at the same time a Christian life.

That the doctrine concerning God and the Lord, which is the primary of all doctrines, was so conceived by Athanasius, came to pass of Divine permission; for it was foreseen by the Lord, that the Roman Catholics would not otherwise have acknowledged the Divine of the Lord; therefore, also, even to this day they separate his Divine from his Human; and the Reformed would not have seen the Divine in the Human of the Lord; for they who are in faith separate from charity, do not see it. Still they both of them acknowledge the Divine of the Lord in a trinity of persons.

Nevertheless, that doctrine which is called the Athanasian creed, by the Divine Providence of the Lord, was so written that all things contained therein are truths, provided that instead of three persons one person be assumed in whom is a trinity, and it be believed that the Lord is that person. It is also of Providence that they are called persons; for a person is a man, and a Divine person is God who is a Man.

This is revealed at this day for the sake of the New Church which is called the Holy Jerusalem. (A. E. n. 1111.)

*THE THREE ESSENTIALS OF ONE GOD.*

THESE THREE, FATHER, SON AND HOLY SPIRIT ARE THREE ESSENTIALS OF ONE GOD, WHICH MAKE ONE JUST AS THE SOUL, BODY AND OPERATION MAKE ONE IN MAN.

In any one thing there are general and also particular essentials, which together make one essence. The general essentials of one man, are his soul, body and operation. That these three constitute one essence, may be seen from this, that one exists from the other and for the other in a continual series. For man has his beginning from the soul which is the very essence of the semen. The soul not only initiates, but also continues in their order all things belonging to the body, and afterwards all things proceeding from both soul and body together, which are called operations. Wherefore, from the production of one from another, and the consequent insertion and union of one in and with the other, it is obvious that these three are the constituents of one essence, and are therefore called three essentials.

Every one acknowledges that these three essentials, viz., soul, body and operation, were and still are in the Lord God the Saviour. That his soul was from Jehovah the Father can be denied only by Antichrist; for in the Word of both Testaments He is called the

Son of Jehovah, the Son of the most high God, the Only-begotten. The Father's Divinity is, therefore, like the soul in man, his first essential. That the Son whom Mary bore, is the body of that Divine Soul, follows; for in the mother's womb nothing is provided but the body, conceived and derived from the soul; this therefore is his second essential. Operations form the third essential, because they proceed from both soul and body together; and whatever proceeds is of the same essence as that which precedes.

That the three essentials, Father, Son and Holy Spirit, are one in the Lord, like the soul, body and operation in man, is very manifest from the Lord's words, that He and the Father are one; that the Father is in Him and He in the Father; and in like manner He and the Holy Spirit, inasmuch as the Holy Spirit is the Divine proceeding out of the Lord from the Father.

When the Father, Son and Holy Spirit are said to be the three essentials of one God, like the soul, body and operation in man, to the human mind it appears as if three persons were the three essentials, which is impossible. But when it is understood that the Divine of the Father which constitutes the Soul, and the Divine of the Son which constitutes the Body, and the Divine of the Holy Spirit or the proceeding Divine which constitutes the Operation, are the three essentials of one God, the statement is then comprehensible. For God the Father is his own Divine, the Son from

the Father is his, and the Holy Spirit from both is his, which [three essentials], being of one essence and unanimous, constitute one God. But if these three Divine [essentials] are called Persons, and to each Person is attributed his own function, as to the Father imputation, to the Son mediation, and to the Holy Spirit operation, then the Divine essence is divided (when yet it is one and indivisible); so that no one of these three is in fullness God, but each is one-third of the Divine Power, then a sound understanding cannot but reject it.

*MAN AN IMAGE OF THE DIVINE TRINITY.*

Cannot any one, therefore, form a conception of the Trinity in the Lord from the trinity in every man? In every man there is a soul, a body and operation. So also in the Lord; for in the Lord dwells all the fullness of Divinity bodily, according to Paul (Col. ii. 9). Therefore the Trinity in the Lord is Divine, but in man human.

Any one may see that in this mystical statement that there are three Divine Persons and yet one God, and that this God, although one, still is not one Person, reason has no part; but that lulled to sleep it compels the mouth to speak like a parrot. When reason is put to sleep, is the mouth's utterance anything but an inanimate utterance? And when the mouth utters that which reason opposes and dissents from, what are words but deceptive things?

Human reason is at this day bound with regard to the Divine Trinity, like a man manacled and fettered in prison, and may be compared to a vestal virgin buried alive for permitting the sacred fire to die out. When yet the Divine Trinity in the minds of churchmen ought to shine like a lamp, since God in his Trinity and in its unity is the All in all the sanctities of heaven and the church. For wherein does making one God of the Soul, another of the Body, and a third of the Operation, differ from making three persons, distinct from each other, of those three essentials of one man? . . . (T. C. R. n. 166–169.)

*THIS TRINITY ETERNAL IN ITS NATURE.*

It was said that one Divine by itself is not possible, but that it must be trinal, and that this trine is one God in essence and in person. If now it is asked, What sort of a trine had God before the Lord assumed the Human and made it Divine in the world? It is answered: God was then in like manner a Man, and had a Divine, a Divine Human and a Divine Proceeding; or a divine *esse*, a divine *existere*, and a divine *procedere*; for, as was said, God without a trine is not possible. But the Divine Human at that time was not Divine even to ultimates — the ultimates being what are called flesh and bones: these also were made Divine by the Lord when He was in the world. This was necessary; and this now is the Divine Human appertaining to God. (A. E. n. 1112.)

## AN ANGEL THE IMAGE OF THIS TRINITY.

That in the Lord there is a trinity — the Divine Itself which is called the Father, the Divine Human called the Son, and the Divine Proceeding called the Holy Spirit — may be manifest from the Word, from the Divine essence, and from heaven.

*From the Word*; where the Lord himself teaches, that the Father and He are one, and that the Holy Spirit proceeds from Him and the Father; also where the Lord teaches that the Father is in Him and He in the Father, and that the Spirit of Truth, which is the Holy Spirit, does not speak of Himself but from the Lord. In like manner from passages in the old Word, where the Lord is called Jehovah, the Son of God, and the Holy One of Israel.

*From the Divine essence*; whence it appears that one Divine by itself is not possible, but it must be trinal. This trine consists of *esse*, *existere* and *procedere*; for *esse* must needs exist, and when it exists must proceed that it may produce; and this trine is one in essence and in person, and is God. This may be illustrated by a comparison: An angel of heaven is trinal and thereby one; the *esse* of an angel is that which is called his soul, and his *existere* is that which is called his body, and the *proceeding* from both is that which is called the sphere of his life, without which an angel has neither *esse* nor *existere*. By this trine an angel is an image of God, and is called a son

of God, and also an heir, yea, also a god. Nevertheless, an angel is not life from himself, but is a recipient of life, God alone being life from Himself.

*From heaven;* because the trinal Divine, which is one in essence and in person, is such in heaven; for the Divine which is called the Father and the Divine Human called the Son appears there before the angels as a sun, and the Divine Proceeding thence as light united to heat — the light being divine truth, and the heat being divine good. Thus the Divine called the Father, is the divine esse, the Divine Human called the Son, is the divine existere from that esse, and the Divine called the Holy Spirit is the Divine Proceeding from the divine existere and divine esse. This trine is the Lord in heaven. His divine love is what appears there as a sun. (A. E. n. 1111.)

#### THE ANGELS' IDEA OF THE DIVINE TRINITY.

In the church it is said that of the three, Father, Son and Holy Spirit, there exists one Divine which is also called one God; and that from the Father proceeds the Son, and from the Father by the Son proceeds the Holy Spirit. But what it is to proceed or go forth is as yet unknown.

The ideas of the angels on this subject differ altogether from those of the men of the church who have thought about it, because the ideas of the men of the church are founded upon three, but those of the angels upon one. The reason why the ideas of

the men of the church are founded upon three is, that they distinguish the Divine into three Persons, and attribute to each special and particular offices. Hence it is that they can indeed say that God is One, but in no ease can they think otherwise than that there are three, who, by union which they call mystical, are One. But they may be able to think that there is one Divine, but not that there is one God; for in their thought the Father is God, the Son is God, and the Holy Spirit is God. . .

What the idea or thought which the man of the church has about one God, appears manifestly in the other life; for every one carries with him the ideas of his thought. Their idea or thought is, that there are three Gods; but they dare not say Gods but God. A few also make one of three by union, for they think in one way of the Father, in another way of the Son, and in another of the Holy Spirit.

Hence it has been made evident what is the quality of the faith which the church has concerning the most essential of all things, which is the Divine Itself. And since the thoughts which are of faith and the affections which are of love, conjoin and separate all in the other life, therefore they who have been born out of the church, and have believed in one God, flee from those within the church, saying that they do not believe in one God but in three; and that they who do not believe in one God under a human form, believe in no God, acknowledging nature instead.

When asked what they mean by proceeding, when they say that the Son proceeds from the Father, and the Holy Spirit from the Father by the Son, they reply that proceeding is an expression of union, and that it involves that mystery. But the idea of thought on the subject when it was explored, was no other than of a mere expression, and not of any thing.

But the ideas of the angels about the Divine, the Trinity and the Proceeding, differ altogether from the ideas of the men of the church, by reason that the ideas of the thought of angels are founded upon One, while the ideas of thought of the men of the church are founded upon three. The angels think, and what they think believe, that there is one God, and He the Lord; that his Human is the Divine Itself in form; and that the holy proceeding from Him is the Holy Spirit; thus that there is a Trine, but still One. This is presented to the apprehension by the idea concerning the angels in heaven. An angel appears there in the human form, but still there are three things with him which make one. There is his internal which does not appear before the eyes; there is the external which appears; and there is the sphere of the life of his affections and thoughts, which diffuses itself from him to a distance. These three make one angel.

But angels are finite and created, while the Lord is infinite and uncreate. And no idea can be had of the Infinite by man or angel, except from things finite. (A. C. n. 9303.)



## II.

### FATHER AND SON.

**S**INCE all and singular the things in heaven, and all and singular the things appertaining to man, yea, in universal nature, have relation to good and truth, therefore also the Lord's Divine is distinguished into Divine Good and Divine Truth; and the Divine Good of the Lord is called the Father, and the Divine Truth the Son. Yet the Lord's Divine is nothing else but good, yea essential Good; and the Divine Truth is the Lord's Divine Good so appearing before the angels.

The case herein is like that of the sun. The sun itself in its essence is nothing but fire, and the light which thence appears is not in but from the sun. The Lord as to Divine Good is represented by the sun, and in the other life He is a sun to the universal heaven; and as to Divine Truth He is represented by light, and also is light in another life to the universal heaven.

Thus the Lord in his essence is nothing else but Divine Good, and this as to each principle, viz., the essential Divine and the Divine Human. Since Divine Truth is not in Divine Good but from it, for so the Divine Good appears in heaven; and since Divine Good appears as Divine Truth, therefore, for the sake of man's apprehension, the Lord's Divine is distin-

guished into Divine Good and Divine Truth; and Divine Good is what in the Word is called the Father, and Divine Truth is what is called the Son. This is the arcanum which lies hid in this circumstance, that the Lord so often speaks of his Father as if he were distinct from, and as it were another than Himself; and yet in other places asserts that He is one with Himself. Father in the supreme sense means the Lord as to Divine Good; and the Son of God and Son of Man denote the Lord as to Divine Truth. This is manifest from all those passages where the Lord makes mention of his Father, and calls Himself the Son. (See John i. 18; v. 23; vi. 45, 46; viii. 18, 19; xiv. 6-11, 20-23.) (A. C. n. 3703).

By Father is meant the divine good of the Lord's divine love, which in the Word of the Evangelists is everywhere meant by the Father when named by the Lord; and the divine truth of his divine wisdom is meant by the Son; which two were united as soul to body and body to soul, when the Lord glorified his Humanity. . .

That the Divinity which is called the Father, and the Divine Humanity which is called the Son, are one, like soul and body, and consequently that the Lord is to be approached as to his Divine Humanity, and that thus and no otherwise the Divinity which is called the Father is approached, appears from many passages in the Word. (See Matt. i. 20, 25; Luke i. 30, 35; John i. 2, 14; v. 18-26; x. 28-38; xiv. 6-11.) (A. R. n. 613.)



### III.

#### *THE HOLY SPIRIT.*



THE HOLY SPIRIT IS THE DIVINE TRUTH, AND ALSO THE DIVINE VIRTUE AND OPERATION, PROCEEDING FROM THE ONE GOD IN WHOM IS A DIVINE TRINITY—THAT IS, FROM THE LORD GOD THE SAVIOUR.

The Holy Spirit properly signifies the Divine Truth, therefore also the Word; and in this sense the Lord himself is also the Holy Spirit. But since in the church at this day by the Holy Spirit is described the Divine operation which is actual justification, therefore this is here assumed as the Holy Spirit, and is especially treated of; also because the Divine operation takes place by means of the Divine Truth which proceeds from the Lord; and that which proceeds is of one and the same essence with Him from whom it proceeds, like these three, the soul, the body and what proceeds from them, which together constitute one essence,—in man merely human, but in the Lord Divine and Human at once; and after his glorification, united like the prior and posterior, or like an essence and its form. Thus the three essentials called Father, Son and Holy Spirit, in the Lord are one. . .

Since the Lord is THE TRUTH, therefore all that which proceeds from Him is truth, and is meant by

the Comforter which is also called the Spirit of truth and the Holy Spirit, as is evident from the following passages :

“ Nevertheless 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). “ Howbeit when he the Spirit of Truth is come, he will guide you into all truth ; . . . He shall glorify me ; for he shall receive of mine, and shall show it unto you ; ” (xvi. 13-15 ; xiv. 16-19 ; xv. 26 ; and in xiv. 26, He is called the Holy Spirit.)

That the Lord by the Comforter or the Holy Spirit meant Himself, is evident from his words as above, that the world knew Him not, but that the disciples knew Him ; that He would not leave them comfortless, but would come to them, and they should see Him ; and elsewhere : “ Lo, I am with you always, even to the consummation of the age ” (Matt. xxviii. 20). And finally from the statements that the Comforter should not speak of himself, but should receive of the Lord's.

Now since the Holy Spirit means the Divine Truth, and this was in the Lord and was the Lord himself (John xiv. 6), and inasmuch as it could proceed from no other source, it is therefore written : “ For the Holy Spirit was not yet, because that Jesus was not yet glorified ” (John vii. 39). And after the glorification He breathed on his disciples and said : “ Receive ye the Holy Spirit ” (xx. 22). The Lord breathed

on his disciples and so spake, because breathing upon any one was an external sign representative of Divine inspiration. . .

From this may be intellectually comprehended what was said by the angel Gabriel respecting the conception of the Lord: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God" (Luke i. 35). . .

#### OPERATION OF THE HOLY SPIRIT.

THE DIVINE VIRTUE AND OPERATION WHICH ARE MEANT BY THE HOLY SPIRIT, ARE IN GENERAL REFORMATION AND REGENERATION; AND ACCORDING TO THESE, RENEWAL, VIVIFICATION, SANCTIFICATION AND JUSTIFICATION; AND ACCORDING TO THESE AGAIN, PURIFICATION FROM EVILS, FORGIVENESS OF SINS, AND FINALLY SALVATION.

These are the virtues in their proper order which the Lord produces in those who believe in Him, adapt themselves to the reception of Him, and prepare themselves for his abode, which is done by means of divine truth, and with Christians by means of the Word; for the Word is the sole medium through which man approaches the Lord and into which the Lord enters. For the Lord is the Divine Truth itself, and whatever proceeds from Him is that Truth. But divine truth from good must be understood, which is the same as faith from charity, since faith is nothing but truth,

and charity no other than good. By divine truth from good — that is, by faith from charity — man is reformed and regenerated, then renewed, vivified, sanctified, justified, and, according to the progress and growth of this work in him, purified from evils; and purification from evils is the forgiveness of sins. . .

It must be known that the Lord operates continually to produce these saving graces in every man, because they are the steps to heaven. For the Lord desires the salvation of all; therefore the salvation of all is the end [of his operation]; and he who desires an end, desires also the means. The Lord's Advent, Redemption, and the Passion of the cross, were for the sake of man's salvation (Matt. xviii. 11; Luke xix. 10). And since to Him man's salvation was and for ever is the end, it follows that the above-mentioned operations are mediate ends, and salvation the ultimate end.

The Lord's operation in producing these virtues, is the Holy Spirit which He sends to those who believe in Him and prepare themselves to receive Him. Such is the meaning of the Spirit in the following passages:

“A new heart also will I give you, and a new spirit will I put within you; . . . and I will put my spirit within you, and cause you to walk in my statutes” (Ezek. xxxvi. 26, 27; xi. 19). “Create in me a clean heart, O God; and renew a right spirit within me.” Ps. li. 10; also Zeeh. xii. 1; Isa. xxvi. 9; Ezek. xviii. 31; and elsewhere.

In these passages by a new heart is meant a will favoring goodness, and by a new spirit the understanding of truth. That the Lord produces these in those who do good and believe the truth — that is, in those who possess the faith that originates in charity — is clearly evident from the above statements, that God gives life to those walking in that faith, and that it is called the free spirit. And that man must also work on his part, is evident from the Words: “Make you a new heart and a new spirit; for why will ye die, O house of Israel?”

We read that when Jesus was baptized the heavens were opened, and John saw the Holy Spirit descending like a dove (Matt. iii. 16; Mark i. 10; Luke iii. 21, 22; John i. 32, 33). This took place because baptism signifies regeneration and purification, as does also a dove.

Any one may see that the dove was not the Holy Spirit, nor the Holy Spirit the dove. Doves very often appear in heaven; and when they appear the angels know that they are correspondences of the affections and consequent thoughts relative to regeneration and purification, of some in that vicinity. Therefore as soon as they approach the latter, and speak to them about some other subject than that which had occupied their thoughts when that appearance took place, the doves instantly vanish. It is the same with this as with many things seen by the prophets; as, that to John appeared a Lamb standing upon

Mount Zion (Rev. xiv. 1; and elsewhere). Any one may know that the Lord was not that Lamb, nor in it, but that the Lamb was a representative of his innocence. This shows clearly the error of those who, from the dove seen descending upon the Lord when He was baptized, and from the voice heard out of heaven, saying, This is my beloved Son, deduce a Trinity of Persons.

That the Lord regenerates man by means of faith and charity, is meant by this saying of John the Baptist: "I indeed baptize you with water unto repentance; but He that cometh after me . . . shall baptize you with the Holy Spirit and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16). To baptize with the Holy Spirit and with fire, is to regenerate by means of the Divine truth inherent in faith and the Divine good inherent in charity. Similar is the signification of the Lord's words in John: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Water here, as elsewhere in the Word, signifies truth in the natural or external man, and spirit signifies truth derived from good in the spiritual or internal man.

Now since the Lord is Divine Truth itself originating in Divine Good, and this is his very essence, and since every one does whatever he does from his essence, it is obvious that the Lord continually desires (nor can He desire anything else) to implant truth and good or faith and charity in every man. This may be illus-

trated by many things in the world; as that every man's volition and thought are from his own essence, and so far as he is at liberty to do so, he speaks and acts from it. For example: the thoughts and intentions of a faithful man are directed to what is faithful; those of an honest, upright, pious and religious man, to what is honest, upright, pious and religious; and those of a proud, cunning, wily and avaricious man, to such things as make one with his essence. . . In a word, an angel does not mediate or undertake any thing but what is heavenly, nor a devil any thing but what is infernal. . .

*ITS OPERATION WITH THE CLERGY.*

THAT DIVINE VIRTUE AND OPERATION WHICH ARE MEANT BY THE SENDING OF THE HOLY SPIRIT, ARE, ESPECIALLY WITH THE CLERGY, ENLIGHTENMENT AND INSTRUCTION. These operations of the Lord, reformation, regeneration, renewal, vivification, sanctification, justification, purification, the forgiveness of sins, and finally salvation, are influent from Him with both clergy and laity, and are received by those who are in the Lord and the Lord in them (John vi. 56; xiv. 20; xv. 4, 5).

But enlightenment and instruction are communicated especially to the clergy, because these gifts pertain to their office, and inauguration into the ministry carries them with it. The clergy also believe that when they preach from zeal they are inspired, as were the Lord's

disciples upon whom He breathed and said: Receive ye the Holy Spirit (John xx. 22; see also Mark xii 11). Some affirm that they have felt the influx.

But let every man be cautious how he persuades himself that the zeal by which many are carried away when they preach, is the Divine operation in their hearts. For a similar and even a more ardent zeal prevails with enthusiasts, and also with those whose doctrines are false in the extreme; nay, even with those who lightly esteem the Word and worship nature instead of God. . . For zeal, in itself considered, is a glowing of the natural man. If there is in it the love of truth, then it is like the sacred fire which descended upon the apostles, of which see Acts ii. 3, 4. But if within that zeal or glow there is concealed the love of falsity, then it is like a fire imprisoned in wood, which breaks out and consumes the house. . .

I know that they who are meant by Lucifer in Isaiah, who are those that belong to Babylon, when they enter a church, and still more when they ascend the pulpit (especially those who call themselves members of the society of Jesus), are seized by a zeal which with many arises from infernal love; and they therefore rant more vehemently, and from their breasts draw deeper sighs, than those who are zealous from heavenly love. . .

*ITS SAVING GRACES PRODUCED ONLY IN  
BELIEVERS.*

That the Lord operates to produce these virtues, which are meant by the sending of the Holy Spirit, in those who believe in Him — that is, that He reforms, regenerates, renews, vivifies, sanctifies, justifies, purifies from evils and finally saves them — is evident from all those passages in the Word which prove that salvation and eternal life are given to those who believe in Him. . .

They who believe in the Lord Jesus Christ will receive those virtues, because He himself is salvation and eternal life. He is salvation, because He is the Saviour; this is the meaning of the name Jesus; and He is also eternal life, because they have eternal life who are in Him and He in them. Therefore also He is called eternal life (1 John v. 20). Now because He is salvation and eternal life, it follows that He is also all that by which salvation and eternal life are obtained, consequently is the whole of reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and finally salvation. The Lord operates to effect these in every man — that is, He endeavors to impart them; and when man adapts and prepares himself for reception, He does impart them. Man's very activity even in the active power of adaptation and preparation, is from the Lord; but if man does not receive those operations with

spontaneity of spirit, the Lord cannot, beyond the mere effort which is constantly persistent, impart them.

To believe in the Lord is not only to acknowledge Him, but also to keep his commandments. . .

#### THE LORD'S CHIEF END.

The salvation and eternal life of men are the first and last end that the Lord has in view; and as the first and last end contain within them the mediate ends, it follows that the above-mentioned spiritual virtues exist simultaneously in the Lord, and also from the Lord in man, but yet come forth successively. For the human mind grows like the body; but the latter grows in stature, and the former in wisdom; thus it is exalted from one realm to another, viz., from the natural to the spiritual, and from this to the celestial. In this latter realm man is wise, in the former he is intelligent, and in the lowest he has knowledge.

But this exaltation is not effected except from time to time, and as man acquires for himself truths and unites them to good. In this it is as when one builds a house: He first collects the materials, such as bricks, tiles, boards and beams, and so lays the foundation, raises the walls, divides it into rooms, furnishes them with doors, puts windows in the walls and constructs stairs from one story to another. All these things are included simultaneously in the end, which is the convenient and respectable dwelling he foresees and provides for. . . (T. C. R. n. 146-152.)



#### IV.

##### *FROM WHOM IS THE HOLY SPIRIT?*



THE LORD OPERATES OF HIMSELF FROM THE FATHER, AND NOT THE REVERSE. To operate here means the same as to send the Holy Spirit. . . That the Lord operates of Himself from the Father, and not the reverse, shall first be proven from the Word, and shall afterwards be illustrated by rational deductions. From the Word by the following passages :

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me” (John xv. 26). “If I go not away the Comforter will not come unto you; but if I depart, I will send him unto you” (xvi. 7; also xvi. 13, 14, 15; vii. 39; xx. 22; xiv. 13, 14).

From these passages it is evident that the Lord sends the Holy Spirit — that is, effects what is at this day ascribed to the Holy Spirit as a separate God; for He said that He would send it from the Father, that He would send it to them; that the Holy Spirit was not yet, because Jesus was not yet glorified; and after the glorification He breathed on the disciples and said: Receive ye the Holy Spirit.

That God the Father does not produce these virtues

of Himself through the Son, but that the Son produces them of Himself from the Father, is evident from the following: "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; and elsewhere): "Ye have neither heard his voice at any time, nor seen his shape" (v. 37). From these statements it follows that God the Father operates in and upon the Son, yet not through Him; but that the Lord operates of Himself from his Father; for He says: "All things that the Father hath are mine" (John xvi. 15; also iii. 35; v. 26; vi. 63). The Lord declares that the Spirit of truth proceeds from the Father (John xv. 26), because from God the Father it proceeds into the Son, and out of the Son from the Father. Therefore He also says: "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John xiv. 20; see also verse 11). . .

#### ILLUSTRATIONS OF THE DOCTRINE.

This may be further illustrated by rational deductions. For example: it is known that the Apostles, after they had been gifted with the Holy Spirit by the Lord, preached the gospel throughout a great part of the world, and promulgated it both orally and by writing; and this they did of themselves from the Lord. For Peter taught and wrote in one manner, James in another, John in another, and Paul in another; each one according to his own intelligence.

The Lord filled them all with his Spirit, but each partook of it according to the character of his perceptions, and used it according to his ability.

All the angels in the heavens are filled by the Lord, for they are in the Lord and the Lord in them; yet each one speaks and acts according to the state of his own mind—some simply, some wisely—thus with infinite variety; yet every one speaks of himself from the Lord. It is the same with every minister of the church. . . It is the same with the Lord, because He is the Word—that is, the Divine Truth and Good therein. The Lord acts from Himself or from the Word in and upon man, but not through him; because man acts and speaks freely from the Lord when from the Word.

But this may be more adequately illustrated by the mutual intercourse of the soul and body, which two are distinct, but reciprocally united. The soul acts in and upon the body, but not through it; while the body acts of itself from the soul. The soul does not act through the body, because they do not consult and deliberate each with the other, nor does the soul command or ask the body to do this or that, or to speak from the mouth; neither does the body demand or beg the soul to give or supply anything; for all that belongs to the soul belongs also to the body, mutually and interchangeably. It is the same with the Lord's Divinity and Humanity; for the Father's Divinity is the soul of his Humanity, and the Humanity is his Body. . .

## MAN'S SPIRIT.

Man's spirit in the concrete means nothing but his mind ; for this it is which lives after death, and is then called a spirit — if good, an angelic spirit, and afterwards an angel ; but if wicked, a satanic spirit, and afterwards a satan.

The mind of every one is his internal man, which actually is a man and resides within the external which constitutes his body. Therefore when the body is cast off (as it is at death) the internal is in the complete human form. They err, therefore, who think that man's mind resides only in the head. It resides there in first principles merely, from which first proceeds everything that man thinks from his understanding or does from his will. But it resides in the body in derivatives formed for sensation and action. . .

As man's spirit means his mind, therefore BEING IN THE SPIRIT means a state of mind separate from the body ; and because in that state the prophets saw such things as exist in the spiritual world, it is called the vision of God. Their state was then like that of spirits and angels. . . That Ezekiel, Zechariah, Daniel, and John when he wrote the Apocalypsc, were in that state, is evident from the following passages. (See Ezek. xi. 1, 24 ; iii. 12, 14 ; viii. 3 ; xl. ; xlii. 5 ; xlviii. ; Zech. i. 8, 18 ; ii. 1 ; iii. 1 ; iv. 2, 3 ; v. 1, 6 ; vi. 1-3 ; Dan. vii. 1-13 ; vii. 1-12 ; ix. 21 ; x. 1, 7, 8 ; Rev. i. 10 ; vi. ix. xii. xxi. xxii.) (T. C. R. n. 152-157.)



V.

*TRIPERSONALISM.*



THE trinity which the present Christian church has embraced and introduced into its faith, is, that God the Father begat a Son from eternity, that the Holy Spirit proceeded from both, and that each one separately is God. This trinity cannot be conceived of by the human mind except as a triarchy, or as a government of three kings in one kingdom, or of three generals over one army, or of three masters in one house, all possessing equal power. What but destruction could ensue? And if any one wishes to figure this triarchy to his mental vision, and at the same time the unity of its members, he cannot present it to his own contemplation except as a man with three heads and one body, or three bodies and one head. Such a monstrous image of the Trinity will appear to those who believe in three Divine Persons, each by himself God, uniting them in one God, and denying that God, because He is one, is therefore one Person.

[The doctrine] that a Son of God begotten from eternity descended and assumed Humanity, may be compared to the fables of the ancients, which assert that human souls were created from the beginning of the world, and enter into bodies and become men; also

to the absurdity that the soul of one person passes into another, as many in the Jewish church believed. . .

*TRIPERSONALISM IS TRI-THEISM.*

That a Trinity of Divine Persons existent from eternity is a Trinity of Gods, is obvious from the following passage in the Athanasian Creed: "There is one Person of the Father, another of the Son, and another of the Holy Spirit; the Father is God and Lord; the Son is God and Lord; and the Holy Spirit is God and Lord; nevertheless there are not three Gods and Lords, but one; for as we are compelled by Christian verity to confess each person separately as God and Lord, so are we forbidden by the Catholic religion to say three Gods or three Lords." . .

From the words of this universally accepted doctrine of God, it is as clear as water through a crystal goblet that there are three Persons, each one of them is God and Lord; and that according to Christian verity we ought to confess and acknowledge each Person separately as God and Lord, but that the Catholic or Christian religion forbids us to *say* three Gods and Lords; and thus that verity and religion, or truth and faith, are not one thing but two, and contrary to each other. But it is added, that there are not three Gods and Lords, but one, in order to prevent their being exposed to ridicule before the whole world; for who does not laugh at the idea of three Gods? Yet who does not see the contradiction in this addition? . .

Any one may see that the idea of three Divine Persons existent from eternity, which is the same as an idea of three Gods, cannot be destroyed by the lip-confession of one God, merely from this, that it has not been destroyed as yet, and that among the celebrities [of the church] there are some who do not wish it to be destroyed; for they insist upon it that the three Divine Persons are one God, but obstinately deny that God, because He is one, is also one Person. . .

In heaven no one can utter the words, a Trinity of Persons, each of whom is separately God. The heavenly aura itself, in which their thoughts like sounds in our air travel and undulate, resists. Only a hypocrite can do so, and the tone of his voice grates in the heavenly aura like the grinding of teeth, or sounds harsh like that of a raven trying to imitate a singing-bird.

I have, moreover, heard from heaven, that to uproot the faith established in the mind by confirmation in favor of a trinity of Gods, by means of a lip-confession of one God, is as impossible as it is to draw a tree through its seed, or a man's chin through a hair of his beard.

*A TRINITY OF PERSONS INTRODUCED AT THE  
COUNCIL OF NICE.*

A TRINITY OF PERSONS WAS UNKNOWN IN THE APOSTOLIC CHURCH, BUT WAS ORIGINATED BY THE NICENE COUNCIL, AND FROM THAT INTRODUCED INTO THE ROMAN CATHOLIC CHURCH, AND FROM THIS AGAIN INTO THE CHURCHES SEPARATED FROM IT.

By the Apostolic church is meant the church which existed in various places not only in the time of the Apostles, but also in the second and third centuries afterwards. But at length they began to force from its hinges the door of the temple, and like thieves to break into its sanctuary. By the temple is meant the church; by the door, the Lord God the Redeemer; and by the sanctuary, his Divinity. For Jesus says, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . I am the door; by me if any man enter in, he shall be saved." This crime was committed by Arius and his followers; for which reason a Council was convoked in the city of Nice, in Bithynia, by Constantine the Great. And in order to overthrow the pernicious heresy of Arius, it was framed, decided upon and ratified by the members of that Council, that three Divine Persons, Father, Son and Holy Spirit, existed from eternity, to each one of whom belonged personality, existence and subsistence of and in Himself; also that the second Person or the Son descended and assumed Humanity, and wrought Redemption; and that therefore Divinity pertains to his Humanity by hypostatic union, and through this union He has close relationship with God the Father.

From that time numerous abominable heresies respecting God and the Person of Christ began to spring up, and Antichrists began to lift their heads, to divide

God into three Persons, and the Lord the Saviour into two, and so to destroy the temple built by the Lord through the Apostles, until not one stone was left upon another that was not thrown down, according to the Lord's words in Matt. xxiv. 2; where by the temple is meant not only that at Jerusalem, but also the church, the consummation or end of which is treated of in that whole chapter. . .

It is said in heaven, that when the Nicene Council had finished its work, it had come to pass as the Lord foretold to his disciples, That the sun would be darkened, and the moon would not give her light, and the stars would fall from heaven, and the powers of the heavens would be shaken (Matt. xxiv. 29).

*THE WHOLE CHRISTIAN CHURCH PERVERTED BY  
THAT NICENE TRINITY.*

If any one will submit to an examination the particular doctrines [of the church in 1772], as its doctrine of God, of the person of Christ, of charity, repentance, regeneration, free-will, election, the use of the sacraments, baptism and the Holy Supper, he will see that a trinity of Gods is inherent in each one; and if it does not actually appear so, still from that Trinity as from their fountain they all issue. . .

The faith of the church respecting God is like the soul in the body, and the doctrines are like the members. . . From this faith, whatever it be, it may be seen how the Word is understood in the church. If

the faith is false, it plays the harlot with every truth there, falsifies it, and in spiritual things makes man irrational. But if the faith is true, it favors the whole Word, and the God of the Word who is the Lord God the Saviour, pours light upon it, and breathes upon it his Divine assent, and makes man wise. . . (T. C. R. n. 172-177.)

*LEGITIMATE OFFSPRING OF TRIPERSONALISM.*

From this doctrine [of tri-personality] which is actually the head of all the doctrines in the Christian churches, have sprung many ideas of God that are unbecoming and unworthy of the Christian world which ought to be and might be a Luminary on the subject of God and his unity, to all the peoples and nations in the four quarters of the globe.

All those who live outside of the Christian church, of whatever religion, are averse to Christianity solely on account of its belief in three Gods. Its missionaries know this, and are therefore exceedingly cautious not to divulge the doctrine of a trinity of Persons. . .

The discordant, ludicrous and frivolous ideas which have sprung from the doctrine of three Divine Persons existent from eternity. . . are: That God the Father sits on high over head, the Son at his right hand, and the Holy Spirit before them, listening, instantly traversing the whole world, and according to the decision [of the Father and Son] dispensing the gifts of justification, inscribing them [upon the hearts of men], chang-

ing them from children of wrath to children of grace, and from the damned to the elect. I appeal to the learned of the clergy and the erudite of the laity, whether in their minds they cherish any other than this imaginary view [of God]. . .

That a trinity of Gods occupies the minds of Christians, although from shame they deny it, is evident from the ingenuity of many in demonstrating that three are one and one is three, by various things in geometry, stereometry, arithmetic and physies, and even by foldings of cloth and paper. . . Their juggling on this subject may be compared . . with the tricks of those who work soft wax with their fingers, and mould it into different shapes, now making it triangular to exhibit the trinity, and again spherical to exhibit its unity, and asking if it is not still one and the same substance.

Nevertheless, the Divine Trinity is like a pearl of the greatest value. But when divided into Persons it is like a pearl divided into three parts, whereby it is altogether destroyed. (T. C. R. n. 183, 184.)

#### THE ABOMINATION OF DESOLATION.

Herein originates that abomination of desolation, and that affliction such as has not been nor ever shall be, which the Lord foretold in Daniel, in the Evangelists and in the Apocalypse. (See Daniel ix. 27; Matt. xxiv. 11, 15, 21), "For then shall be great tribulation, such as was not since the beginning of the world to

this time, no, nor ever shall be." This affliction and that abomination are treated of in seven chapters of the Apocalypse. They are what are meant by the black horse and the pale horse going out of the book, the seal of which the Lamb opened (Rev. vi. 5-8); also by the beast rising up out of the sea, which made war upon the two witnesses and killed them (xi. 7 and subsequent verses); as also by the dragon which stood before the woman about to bring forth, that he might devour her child, and pursued her into the desert, there casting out of his mouth a flood of water to drown her (Rev. xii.; also ch. xiii.; xvi.; xiv. 19, 20).

In the Evangelists (Matt. xxiv., Mark xiii. and Luke xxi.) are described the successive states of the decline and corruption of the Christian church; and by the great affliction such as had not been since the beginning of the world, nor should be, is there meant the infestation of truth by falsities to such an extent that no truth remains which is not falsified. This is meant by the abomination of desolation, and again by the desolation for the overspreading of abominations, and by the consummation and decision, in Daniel; and the same thing is described in the Apocalypse by what is just above presented from that book. . . By this same faith [in a tripersonal God], the sun is at this day darkened, the moon is deprived of her light, the stars have fallen from heaven, and the powers of the heavens are shaken, according to the words of the Lord's prophecy in Matt. xxiv. 29 [spiritually interpreted].

That the doctrine of that faith has so darkened the minds of men that they are unwilling, and therefore as it were unable, to see any divine truth interiorly, . . . has been proved to me. Therefore I am able to declare that if divine truths respecting the true union of charity and faith, respecting heaven and hell, the Lord, life after death and eternal happiness, were sent down from heaven written in letters of silver, those who justify and sanctify by faith alone, would not deem them worthy to be read. But if a treatise on justification by faith alone were sent up from the hells, this they would receive and kiss and carry home in their bosoms. (T. C. R. n. 179-181).

*A NEW HEAVEN AND A NEW EARTH.*

Unless a new heaven and a new church were formed by the Lord, no flesh would be saved. We read in Matthew, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be; and except those days should be shortened, there would no flesh be saved" (xxiv. 21, 22).

That whole chapter treats of the consummation of the Age, by which is meant the end of the present church. Therefore to shorten those days means to bring that church to an end and establish a new one. Who does not know that unless the Lord had come into the world and wrought redemption, no flesh could have been saved? To work redemption means to form

a New Heaven and a New Church. That the Lord would again come into the world, He foretold in the Evangelists (Matt. xxiv. 30, 31; Mark xiii. 26; Luke xii. 40; xxi. 27); and in the Apocalypse, particularly in the last chapters. He is also working redemption to-day by forming a New Heaven and establishing a New Church, to the end that man may be saved.

The great mystery, that unless a New Church were to be established by the Lord no flesh could be saved, is this: That so long as the dragon with his horde remains in the world of spirits into which he has been cast, no divine truth united to divine good can pass through to men on earth, without being perverted and falsified. This is what is meant in the Apocalypse by these words: "And the great dragon was cast out . . and his angels were cast out with him." . . (Rev. xii. 9.)

But afterwards John saw a new heaven and a new earth, and the new Jerusalem descending from God out of heaven (xxi. 1, 2). (T. C. R. n. 182.)



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