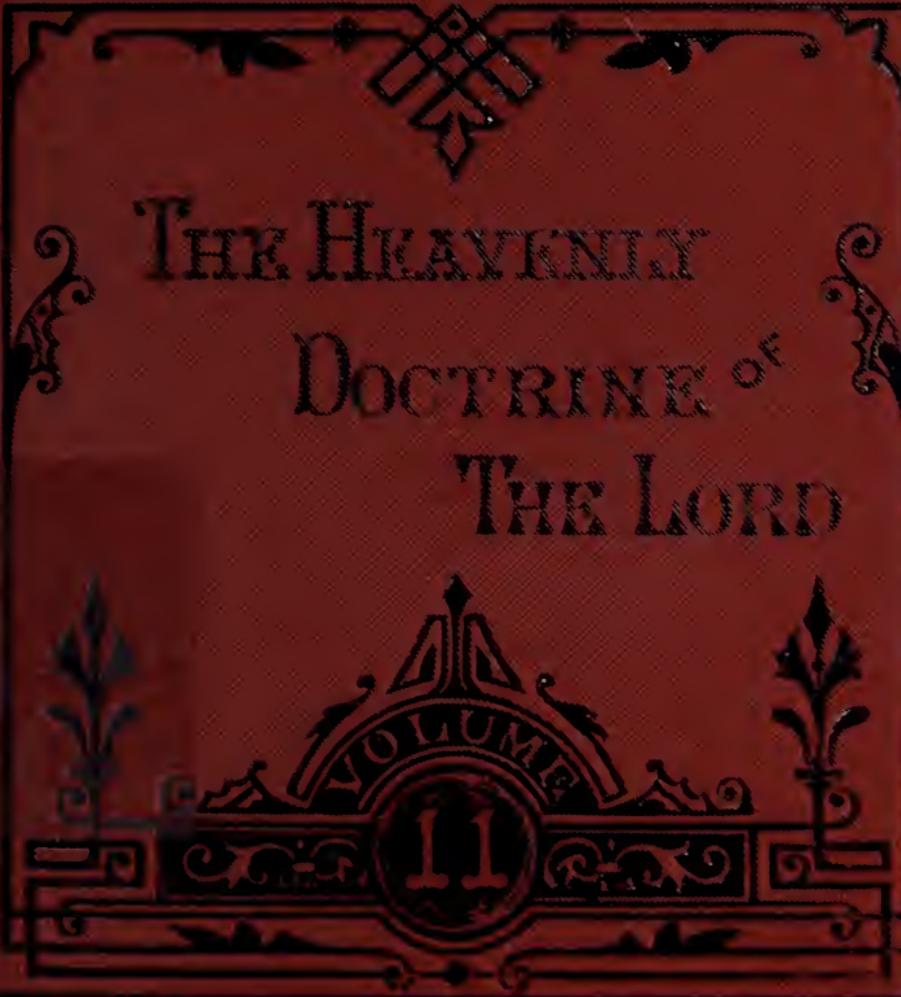




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THE HEAVENLY
DOCTRINE OF
THE LORD

VOLUME

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Volume Seventh.

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EDITED BY

B. F. BARRETT.

THE HEAVENLY
DOCTRINE
OF
THE LORD.

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PHILADELPHIA:
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EDITOR'S PREFACE.

THE incarnation of Divinity, including as it does the consequent glorification of humanity, is the most stupendous fact of history and the pivotal doctrine of the Christian religion.

If it be true that the conception one forms of the Object of worship, has a tendency to mould his character and to draw him more or less into sympathy and union with that Object *as He stands in the worshiper's own thought*, then it is a matter of vital moment to know who is the proper Object of worship, and what his true character.

The importance of this subject has seemed sufficiently great and exceptional to justify the Editor in so far departing from his uniform course in this series, as to write an Introductory Chapter of considerable length; hoping thereby to aid the inquirer by clothing the New Doctrine in a somewhat more familiar or popular garb, and presenting its most important points in their connection as one continuous and undivided whole.

At the time Swedenborg wrote, this Doctrine was

altogether new. Nothing of the kind had ever been taught before, or is to be found in any of the old theologies. Let this fact be well considered; and along with it, the *imperative need* there was and is of some doctrine on this subject different from that generally taught and accepted a hundred years ago.

And let the inquirer institute a careful comparison of the Old with the New. Let him examine both in the light of Scripture and reason and God's providence and their obvious *practical* tendency. And if he is intelligent and candid, and able for a time to lay aside preconceived opinions or hold them in abeyance, the result of his examination cannot be doubtful. He will, I think, see that the doctrine here promulgated is altogether worthy to be believed and taught in heaven; to be revealed unto men by the Lord from heaven; to be loved, cherished and revered as the way to heaven; and therefore to be called, as it is in the title-page, "the Heavenly Doctrine of the Lord."

GERMANTOWN, PA.,

Aug. 3, 1881.





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ABBREVIATIONS.

D. L. W.	stand for	Divine Love and Wisdom.
B. E.	“	Brief Exposition of the New Church Doctrine.
A. R.	“	Apocalypse Revealed.
T. C. R.	“	True Christian Religion.
A. C.	“	Arcana Cœlestia.
H. H.	“	Heaven and Hell.
D. L.	“	Doctrine of the Lord.
A. E.	“	Apocalypse Explained.





REC. APR 1882

THEOLOGICAL

THE HEAVENLY DOCTRINE OF

THE LORD.

I.

INTRODUCTION

BY THE EDITOR.



THE highest and heavenliest of all doctrines, is that announced in the title-page of the present volume. It is the most pervasive in its nature, the most comprehensive in its scope, the most potent in its sway, and the most elevating, enlarging, quickening and humanizing in its influence. It includes, of course, that sublimest fact in all history, which is also the pivotal doctrine of the Christian religion — the fact of the incarnation of the Divine Being. To quote the last sentence in a recent work of extraordinary insight, breadth and power: "The incarnation of Jehovah in the person of Jesus Christ is the central fact of the universe, the pivot about which all things revolve, the mystery which holds in its unfathomable depths the secret of the be-

ginning and the end of the world.”* The doctrine herein presented, therefore, may be appropriately termed

THE CENTRE OF CHRISTIAN THEOLOGY.

By this I mean the centre of the New, which I hold to be the only true, Christian Theology.

To every system there must be a centre. And this is as the soul to the body. It pervades, shapes and governs the system throughout. It qualifies, determines, arranges and controls all the subordinate parts; and this to such a degree that the whole system receives its character from the centre. It is just what the centre makes it. If this is right, all is right. If health, order and beauty prevail here, you may expect health, order and beauty throughout the entire system; and *vice versa*.

Take, for illustration, the human body, which is the perfection of all systems. If its central organs are sound, the body is generally sound throughout; but if these are diseased or out of order, you need not expect order and health in the subordinate parts. As you find heart, lungs and brain—the arterial and nervous systems—so, generally, will you find the whole body.

*“The End of the World: with new Interpretations of History.” By WILLIAM H. HOLCOMBE, M.D.

Take, again, our planetary system, or man's conception of it. Place the sun at the centre and set the earths revolving around him, and straightway each orb swings into place, and moves in harmony with all the rest. The centre being right, the subordinate parts adjust themselves with ease and precision, and move along in an order demonstrably perfect; and there is music in their rhythmic dance. But make the earth the centre, and your system is chaotic. Your misconception in regard to the central orb and force, throws everything into confusion and produces disorder everywhere. Mistaking the centre, you derange the whole system; and the parts can never adjust themselves to your erroneous conception.

And as with the physical, precisely so is it with all other systems — political, social, moral and religious. In each of these there will ever be found some comprehensive principle or leading thought which constitutes the central idea. This central idea pervades the whole system and gives it its character, or imparts to it whatever is peculiar and distinctive. All the subordinate parts adjust themselves to this, and are shaped and colored by it. If this is wrong, all is wrong; but if right, a corresponding rectitude pervades the whole.

The same is true of Theology. In every theological system the central doctrine must needs be that concerning the Object of religious worship. This doctrine,

whatever its nature, will determine the character of the whole system. All subordinate doctrines are the offspring of or outbirths from this, and are modified, shaped and colored by it, as surely as the earths in our solar system are warmed, enlightened, electrified and held in their orbits by the central luminary which gave them birth and around which they all revolve.

When, therefore, we have learned what any system of theology teaches concerning the supreme Object of worship, we have mastered the central idea or doctrine of that system; and from this we may draw a pretty just conclusion in regard to all the rest. For when the central doctrine is wrong, the others growing out of it, adjusted to it, modified and colored by it, cannot be right; and when this is right, the others cannot be very far wrong.

Then the doctrine concerning the Object of our worship is intensely *practical*. It exerts a mightier influence on the character of the believer than any other doctrine. We cannot escape its plastic power. We cannot help becoming conformed, in some measure at least, to the character of Him whom we worship, or rather to our conception and cherished idea of his character. Our souls are gradually and unconsciously moulded into his likeness. If partiality, self-seeking, arbitrariness or vindictiveness enters into our concep-

tion of the Divine character, our own character will inevitably be affected by such conception. If we think of God as stern, haughty, selfish and tyrannical, we cannot fail to make these characteristics our own. If we think of Him as acting from a selfish love of glory, we shall feel that we most closely resemble Him when we are acting from a similar love; and so the love of glory will become the ruling principle in us. But if, on the contrary, we conceive the Object of our supreme adoration to be noble, generous and unselfish in his nature, then shall we, through the plastic power of such conception, grow to be noble, generous and unselfish in ours. If we conceive Him to be supremely tender, compassionate, wise and good — supremely patient, loving and forgiving — then will these same graces become more and more our own.

Common observation and universal experience justify these conclusions. We are all naturally inclined to imitate those to whom we look up with feelings of respect and veneration. We fall unconsciously into their habits of thought, feeling, speech and action. We adopt their sentiments; we assume their tones; we imitate their manners; we copy even their follies and weaknesses — sometimes also their vices. The love and veneration we feel for them, blind us to their faults and foibles, or give to these an air of comeliness, and create in us a desire to be like them; and

this desire is perpetually stimulating our growth in that direction.

Now since the tendency of all worship is to bring the soul of the worshiper into sympathy and likeness with the Being or his *conception* of the Being worshiped, therefore it is of primary importance that we have a correct idea of that Being's character. No other idea exerts so tremendous an influence on our own character as the idea we habitually cherish of the supreme Object of our worship. People do not, as many imagine, worship the same Being merely because they call Him by the same name. In reality each one worships the God that he inwardly looks up to or *thinks of*. A thousand persons may agree in calling the Object of their worship Jehovah, God or Lord; yet their conceptions of his *character* may differ so widely that it may with truth be said that each of them worships a different God. The same name may be, to each of these different minds, the sign of widely different qualities; for the kind of God one *thinks of*, is the kind he worships.

It becomes, then, a matter of supreme moment what idea we form and habitually cherish of the Divine Being or his character. If our thought on this central doctrine is wrong, it can hardly be right on any subordinate ones. As the navigator on the pathless ocean determines his geographical position by an ob-

servation of the sun, so does each one's intellectual apprehension or moral observation of God determine his spiritual *status*.

THE BELIEF OF THE CHURCH HITHERTO.

Now if we go back a hundred years and inquire into the then prevalent beliefs of Christendom, we shall find that every just conception of the character of God was well-nigh blotted out. We shall find that the generally accepted theology of that day made the supreme Being partial, unjust, selfish and vindictive. And we shall find, too, that this false conception of the Divine character was faithfully reflected in the creeds and in the general character of professed believers. We shall find that the Christian nations and churches of that day were animated by the same partial, unjust, selfish and vindictive spirit which the generally accepted theology imputed to the Divine Being. All Christendom was immersed in darkness. There was a general and deep eclipse of faith, and the charity for which the primitive Christians were distinguished, had departed from the church. And along with the extinction of true charity and a living faith and a just conception of the Divine character, the knowledge of man's higher life and the way to its attainment, as well as of the nature and reality of heaven and hell and all things spiritual, had well-nigh perished. And

thus was fulfilled, in its spiritual sense, this Divine prediction: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven."*

This was "the consummation of the age" foretold in the Gospels,—the end of the first Christian Dispensation or Church. This was the day which the Lord foresaw and foretold, when "the abomination of desolation spoken of by Daniel the prophet," would be seen "standing in the holy place;" the day when "false Christs and false prophets" (fundamental and congenital false religious doctrines) should arise, deceiving, "were it possible, even the elect." Is it strange that at such a juncture a wise and loving Father should have vouchsafed to men a further revelation of Himself and the things of his kingdom? It would have been far more strange if He had *not*. Especially as the same inspired prophecy which proclaims the great darkness that was to fall upon the church, foretells also a glorious illumination that was to follow it; another coming of the Lord himself "with power and great glory." And this second coming of the Son of Man, we observe, was

*For an explanation of the chief cause of this spiritual eclipse, see Vol. 8 of this series, pp. 213-223. Also, "The End of the World: with new Interpretations of History." By William H. Holcombe, M.D., pp. 152-171.

to be "in the clouds of heaven;" which, in the symbolic language of Scripture, means a coming or revealing of Himself in the heavenly sense of the Word through the cloud of the letter.

THE NEW REVELATION.

And at the hour of the church's great darkness and the world's great need, a new revelation *was* vouchsafed—the very thing to have been expected when we consider the paternal character of God—his deep concern and tender care and boundless love for the children of men. And what is the character of the Heavenly Father as disclosed in this new revelation? We have had glimpses of it, yes, a pretty full unfolding of it in the preceding volumes of this series.—To give a summary answer to the question, it is:—

That He is a Being of infinite wisdom, tenderness, mercy and love. All that is highest, purest, noblest and loveliest in human character is from Him, and exists in Him in a measureless degree. He not only loves, but He is Love itself; and this is Life itself. Love is his very substance and *esse*; and all the love there is in heaven and on earth is from Him, as all life is from Him. And his love is infinite in all its attributes; infinite in its sweetness, its purity, its amplitude, its power. We can form but a feeble con

ception of his love, because we can receive or experience it only in a faint degree. The love of a wife for her husband, of a mother for her child, of a lover for his betrothed, is, in respect to its sweetness, tenderness and unselfishness, a faint image of the Divine Love; but in point of intensity, amplitude and power, it is as the feeble glimmer of the fire-fly compared with the splendor of the noon-day sun.

God's love, too, is altogether unselfish in its nature. It is the love of others out of itself. It is infinitely expansive, diffusive, communicative. Its ceaseless desire is to impart itself and its delights to others. Such is the unchangeable nature of true love, for it all comes from God. It never seeks its own, never thinks of itself. Its glory and its delight is to communicate itself with all its joys, without a thought of recompense. In doing good and blessing others it finds its abundant reward. And of this it never wearies any more than the sun wearies of imparting light and heat to revolving worlds.

It was from the love of imparting his own life, and so making other creatures happy, that God created man to be an image of Himself and a finite receptacle of his love. For the great end in creation was a heaven of angels from the human race;—a host of intelligent and rational beings, bright and joyous, and forever growing brighter and more joyous, in the re-

ception and exercise of the Creator's love. And this beneficent end He has pursued with infinite wisdom and undiminished ardor from the beginning until now. He has followed our race through all its wanderings; followed it with his patient, yearning, pitying love; followed it with outstretched arms of mercy into thickest darkness and into its lowest depths of degradation and sin; followed it with remonstrance and warning and rebuke and correction and instruction and tender entreaty, yet never infringing man's proper freedom, but forever guarding that as the apple of his eye.

And the same deep, tender, patient love which has pursued our race through ages past, pursues it still;—pursues peoples and states and individuals from hour to hour. Nothing can turn it from this pursuit. Nothing can alienate it. Nothing can quench or diminish its ardor. We may be deaf to its remonstrances; we may despise its warnings; we may mock at its counsels; we may be heedless of its chastenings; we may trample on its laws; we may even crucify that love again and again in our hearts; yet for all this and spite of this, it patiently waits the hour when it may rise from its tomb and make its gentle pleadings heard.

Yes: God loves and cares for us, says the New Theology, even when we forget and turn away from Him. He loves and cares for us in our follies and our

sins. With pitying eye and outstretched arms and ceaseless longing to save and bless, He pursues the vilest of his rational creatures; pursues them into the lowest haunts of degradation and vice; goes down with tender yearning to the most sinful and abandoned; yes, down to the very lowest hell,—and veiling his ineffable brightness in merciful accommodation to the states of its denizens, forever strives to save them from a lower depth, and to promote their greatest comfort and best welfare. Such is the nature of God's love—forever seeking the highest good even of those who are enemies to Him by wicked works.

Nor is it a mere blind impulse, this Divine Love. It is infinitely wise. It is united with supreme intelligence as the sun's heat is united with light. It therefore knows what is best for every human being; knows how to bring good out of evil, light out of darkness, joy out of sorrow, success out of disaster, and ultimate triumph out of temporary defeat. Infinite love permits nothing to befall us, which infinite wisdom cannot in the end convert into a blessing. The sternest discipline of life, its most wearying vexations, its sorest disappointments, its hardest trials, its bitterest griefs—they are all permitted and overruled for our own or others' ultimate good. No cup of sorrow is proffered to our lips, but the hand of Infinite Love is there, ready and eager to make the bitter draught

contribute to the best welfare of our own or others' souls.

Such, briefly, is God's character as disclosed in the revelations made through Emanuel Swedenborg. How different from that proclaimed from the pulpits, depicted in the creeds and reflected in the life and conduct of Christendom a hundred years ago! We see in it all that is worthy the supreme homage of men on earth and angels in heaven; not a shadow of imperfection — nothing but purest, sweetest, tenderest love, and this forever guided in its operations by perfect wisdom.

I shall not attempt to *prove* that the character of the Heavenly Father is such as I have here delineated. There is no need of that. It is written on every page of the created universe; written in the experience, constitution and moral government of our race; seen everywhere in the Volume of inspiration also, when its spiritual import is fully apprehended.

THE OLD TRIPERSONAL DOCTRINE.

The next question, scarcely inferior to that of the Divine character in its practical importance, is that of the Divine personality. Does God exist as a Divine Person, or only as a formless and universally diffused essence? And is He to be thought of and adored as *one* Person or more than one? And has He ever re-

vealed himself personally to his intelligent creatures? Swedenborg has given a distinct answer to each of these questions.

It was the generally accepted belief of Christendom a hundred years ago, that there are *three* Divine Persons existent in and constituent of the one God. And a different character was ascribed and a different office assigned to each of these Persons. And this tripersonalism entered of necessity into the whole system of the then reigning theology. It moulded the entire faith of the church into strict conformity with itself. It shaped and colored all its doctrines. The accepted "scheme of redemption" or "plan of salvation," as it was called, grew by strict logical sequence out of the tripersonal theory. The same may be said of the doctrine of "vicarious atonement," the most important factor in this "scheme." And the mental confusion and distraction produced by this theory, have been frankly confessed by careful and competent witnesses; and the many and angry controversies to which it has given rise, constitute no mean part of ecclesiastical history. One of the profoundest thinkers on Theology that our country has produced, as well as one of the noblest and saintliest of men — himself a prominent and esteemed minister in an orthodox church — writing upon this subject some thirty years ago, said:

“Our properly orthodox teachers and churches, while professing three persons, also retain the verbal profession of one person. They suppose themselves really to hold that God is one person. And yet they most certainly do not; they only confuse their understanding, and call their confusion faith. This, I affirm, not as speaking reproachfully, but, as I suppose, on the ground of sufficient evidence — partly because it cannot be otherwise, and partly because it visibly is not.

“No man can assert three persons, meaning three consciousnesses, wills, and understandings, and still have any intelligent meaning in his mind, when he asserts that they are yet one person. . . .

“There are too many signs of the mental confusion I speak of, not to believe that it exists. Thus if the class I speak of were to hear a discourse insisting on the proper personal unity of God, it would awaken suspicion in their minds; while a discourse insisting on the existence of three persons, would be only a certain proof of orthodoxy; showing that they profess three persons, meaning what they profess, and one person, really not meaning it.”

The same distinguished writer further remarks, and in a similar vein:

“Meantime, and especially in the former class of those who range themselves under this metaphysical tripersonality, mournful evidence will be found that a confused and painfully bewildered state is often produced by it. They are practically at work, in their thoughts, to choose between the three; sometimes actually and decidedly preferring one to another; doubting how to adjust their mind in worship; uncertain, often, which of the three to obey; turning away, possibly, from one in a feeling of dread that might well be called aversion; devoting themselves to

another as the Romanist to his patron saint. This, in fact, is polytheism, and not the clear, simple love of God. There is true love in it, doubtless, but the comfort of love is not here. The mind is involved in a dismal confusion which we cannot think of without the sincerest pity. No soul can truly rest in God, when God is two or three, and these in such a sense that a choice between them must be continually suggested."—*Bushnell's "God in Christ,"* p. 131-4.

This, from a man of profound thought, reverent feeling, extensive observation, deep experience and rare candor; and one whose long and extensive acquaintance among the churches professing the tripersonal doctrine, enabled him to speak with confidence on the subject. And other and more recent writers of the orthodox school, have borne similar testimony—some of them not hesitating to characterize tripersonalism as *tritheism*. Thus a correspondent of the *Christian Union*, as late as last December, writes to that paper:

"A little boy friend of mine spoke recently of 'the Jesus-God, and the other one.' I am aware of a similar confusion of thought. How can I avoid it? How can I learn to think of Jesus as God, without a feeling that there is another, 'the high and mighty Ruler of the universe'? I feel that I lose much that I might have of comfort and rest and joy in prayer and companionship with God, if I were not thus confused. Some find an easy way out of the difficulty by rejecting the divinity of Christ. What can I do, who desire to worship Christ as God?"

And in their reply to this inquiry, the thoughtful and accomplished editors of that paper say :

“Of all errors the most dangerous are those which pervade the community like malaria in the air ; arising no one can tell when or where ; pervading all teaching, though avowed in none. Such is the error of Tritheism, the doctrine that there are three Gods. No one teaches it, but most Christians believe it. It is universally denied, and generally accepted ; denied in the creeds, accepted in the experience. God the Father is conceived as Judge, majestic, awful, stern, inexorable ; the embodiment of law and justice. Christ is conceived as Friend, meek, loving, tender, pitying ; the embodiment of a tender compassion. The Holy Spirit is conceived as an Effluence, impalpable, invisible, ineffable ; a Shadow cast by God, which eludes all grasp. . . . Does not this fairly describe the commonest thought of God ? And is not this really a thought of three Gods ?

“This conception of God is so pervasive of Christian literature and Christian teaching that it poisons minds least aware of it. . . . Oh, what a misrepresented, maligned, ill treated God is ours ! Idolatry still flourishes ; and in Christian presses, pulpits, books and Sunday-schools. The idols are sometimes grotesque, sometimes horrible ; only they are no longer of wood and stone.

“How can you avoid confusion of thought ? By taking your thought of God, and your whole thought of God, from the earthly life of the Lord Jesus Christ. . . . Tell your boy friend that the ‘Jesus-God’ is the only God ; that there is no ‘other One.’ You cannot teach him this lesson in a sentence ; you cannot so teach it to yourself. Go constantly, habitually, to the

life of Christ for your conception of God. . . Worship only the God you see in Christ."

THE NEW UNIPERSONAL DOCTRINE.

Now, contrary to the old and still popular doctrine, and contrary also to that dreary pantheism which doubts or denies the Divine personality, the New Theology as expounded by Swedenborg, teaches the strict personal unity of God. It teaches that He exists as a single Divine Person, in whom nevertheless is a Divine Trinity represented in Scripture by Father, Son and Holy Spirit. This, however, is not a trinity of persons, but of the great essentials in the one Divine Being — Love, Wisdom and their proceeding operation — corresponding to the trinity in the natural sun, of heat, light and their proceeding operation, and illustrated also by the trinity in man who was created in the image and likeness of God; the trinity, that is, of soul, body and their resultant action, or of will, understanding and their joint operation.

It thus presents God to us as a divinely human Being or Person — as a Divine Man. It affirms that the attributes of love, wisdom, mercy, holiness and the like, imply personality, and cannot be predicated of anything but a person. We cannot even imagine love or wisdom to exist apart from the person who loves and is wise. Nor should we think of applying the adjectives, righteous, holy and just, to gravitation,

heat or electricity — to anything, in short, but a self-conscious and rational being or person. -

The personality, then, but not the *tripersonality* of God — his absolute oneness in essence and in person, in Whom, nevertheless, are three inseparable essentials — this, coupled with the assumption and glorification of the human by the Divine, is the central doctrine of the true Christian religion, according to the teachings of Swedenborg. For this enlightened author further teaches that the Divine Being did, in the fulness of time, come and reveal himself personally unto men. From love toward his human offspring, He came down into our natural human conditions and relations according to the laws of his own divine order — just as every babe is born. He assumed our frail and finite nature with its vast accumulation of hereditary evil proclivities; had experience of its weaknesses and trials, its doubts and fears, its darkness and conflicts, its poignant griefs and agonizing sorrows; bore the assaults of all the hells by which humanity was ever assailed — and conquered them while glorifying or making Divine his assumed human. And this, in order that He might come nearer to the children of men, and enter into more full and perfect sympathy with them; might more effectually redeem them from their spiritual thralldom; might communicate to them more abundantly of his own unselfish love;

might more surely draw and more securely hold them within his own tender embrace.

Here, then — according to the New Theology — in the divinely begotten and glorified Man of Nazareth, the infinite Father stands revealed. He came, as He said, to bring the Father forth to view. He declared to Philip: “He that hath seen me, hath seen the Father;” “I am in the Father, and the Father in me.” He was the visible manifestation of the Divine Being here on earth; the Infinite revealed in the finite; “God manifest in the flesh;” Divinity in such vital and organic union with humanity as to have experience of all its obscurity, weakness, want and woe, and so be able to deliver it from its spiritual thralldom and fill it with a richer, sweeter and nobler life.

SOME SCRIPTURE TESTIMONY.

Look at this divinely human Being as He stands revealed in the Gospels and in the Apocalypse! Study his nature and character. Read the history of his advent and brief sojourn on earth. On every page, from the manger to the cross — yea, from his miraculous conception to his glorious ascension — we trace the foot-prints of Divinity. He announces himself as the One whose advent the inspired prophets had foretold. He is declared to be the eternal Word which, from the beginning, “was with God and *was* God;”

as the Maker of all things, having life in himself; as “the true light which enlighteneth every man that cometh into the world;” as “the Word made flesh,” and thus dwelling among men; as the personal manifestation here on earth, of the infinite and everlasting Father; as “the bread of God that cometh down from heaven, and giveth life unto the world;” and as being endued with “all power in heaven and on earth.” And how fully his teachings and conduct agree with and justify all this! He spoke the words, and did the deeds, and displayed the love and wisdom and power of God. He healed the sick, raised the dead and cast out devils with his word. At his rebuke the winds ceased and the waves subsided. And in that memorable prayer for his murderers, “Father, forgive them, for they know not what they do,” have we not the clear outshining of God’s own tender, long-suffering, forgiving and redeeming love?

And, added to all this, we have the corroborative testimony of the beloved disciple to whom “a door was opened in heaven;” and who was thus introduced into the very presence-chamber of the Almighty, and permitted to view things in the bright blaze of that great splendor which surrounds the Throne. And from this high plane of spiritual observation — seeing, not in the obscure *lumen* of the natural mind, but in the crystal light of the celestial realms — he ascribes

to the Lord Jesus Christ the attributes and prerogatives which belong to no one but the supreme Being. "Unto Him that loved us and hath washed us from our sins in his own blood . . . to Him be glory and dominion forever and ever," is the opening ascription in this sublime Apocalypse. Next, the seer beholds Him in the midst of the seven golden candlesticks, encircled with a celestial radiance, "his countenance as the sun shineth in his strength;" beaming with love and wisdom all divine, and illumining the churches with his matchless splendor; at the same time declaring himself "the Alpha and Omega, the Beginning and the End, the First and the Last, which is, and which was, and which is to come, the Almighty." Afterwards he sees Him seated on the throne, and the angels bending in adoration and casting their crowns before Him, and with glad voices chanting, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." And of that white-robed worshipping throng who "came out of great tribulation," and had "washed their robes and made them white in the blood of the Lamb," it is further said: "And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the

throne shall feed them and shall lead them unto living fountains of waters.”

Here we have the true Object of worship clearly revealed in the person of the glorified Christ. Here we behold Divinity in organic union with humanity; the Infinite brought within the range of our finite conceptions in merciful adaptation to our needs. Here we see the living God graciously bending to our infirmities and wants; coming to us as a friend and brother; sympathizing with us in our hardest experiences; going down with us into the deepest hells, shielding and succoring us there; pointing us the way to a higher life — yea, becoming to us **THE WAY** by treading every inch of it himself.

Where else within the records of history or the realms of imagination even, do we behold such another divinely human Being? — such a wise, tender, compassionate, loving and life-giving Father? In Jesus Christ alone do we see God in that relation to humanity which is most intimate and tender, and which reveals Him as the almighty Saviour ever ready to impart the light and life and strength needful for the soul's salvation as well as its grandest growth. And by humbly looking to and reverently following after Him — by loving and truly worshiping Him, we become internally and gradually moulded into his likeness; become more and more receptive of that Divine

Humanity which alone is our true life and peace and our eternal joy.

But it is not easy, I know, to fully grasp this central doctrine of the Christian religion — the doctrine of the Divine Humanity. Nor is it easy to clearly convey it in words. It is a doctrine which unfolds with ever increasing clearness to the inner consciousness, as the Christ-life is received or formed within by following the Lord in the regeneration. . “If any man will *do* his will, he shall know of the doctrine.”

Many do not see the need of the incarnation of Divinity, and some do not believe it possible. It is hard for either of these classes to accept the heavenly doctrine of the Lord as now revealed. But there is a considerable and steadily increasing class who are open to its reception, and who can be fully satisfied with nothing else. They hold Christ to be Divine, but do not see clearly how to reconcile his conceded humanity with his absolute Divinity. This class may perhaps be aided somewhat by the considerations here presented.

INCARNATION OF THE DIVINE — ITS NEED AND USE.

God cannot and never could reveal himself as He is in his own infinite perfections; for men are incapable of receiving such revelation. And when a revelation

is not received or comprehended, nothing is really revealed. Relatively viewed, it is no revelation.

What can finite minds comprehend of absolute Divinity? Can the finite grasp the Infinite? To see or know God as He is in his Infinity, we must ourselves be infinite. Our finite capacities, by the very fact that they *are* finite, limit us, hem us in, and render our comprehension of God in his essential Divinity absolutely impossible. Those who imagine that they can know God as He is in his infinite perfections, are greatly mistaken. Such ability is not vouchsafed to men or angels. Its possession would imply both divinity and infinity in its possessor. Only the Infinite can comprehend the Infinite. Hence the Scripture declaration: "No one hath seen God [the absolute Divinity] at any time: the only begotten Son [the humanity] which is in the bosom of the Father, he hath brought Him forth to view."

The infinite God therefore descends and reveals himself (so far as that is possible) under finite conditions and in a finite human form. Divinity comes down, and speaks and acts and prays and labors and agonizes and suffers, and thus reveals Itself in humanity,—the Divine in the human, the Infinite in the finite, the Father in the Son; and this, in infinite condescension to our human wants and finite capacities. It is something like what a great and good man does, whose wisdom

is beyond the comprehension of a little child, but who nevertheless comes down to the child's infantile state; accommodates himself to its feeble capacities; renders himself approachable, intelligible, helpful and lovable to the child in and through the medium of his body; that is, by the gifts he bestows, and the lessons he teaches, and the feelings he expresses, and the things he does for the child, through the body's instrumentality. In this and in no other way can the great man reveal himself to the little child.

To pursue this illustration a step further—No person of mature age can impart his knowledge and experience to a little child. He may tell the child in simplest language all he knows of geological, astronomical, physiological and chemical science; he may give utterance to his highest conceptions of the character of God and the grandeur of the universe; he may tell of his religious experiences, of his internal and agonizing conflicts with infernal spirits, and the sweet and serene peace that bathed his soul when those conflicts had subsided; he may *tell* the child all this, but how much of it will be received or comprehended? Imagine yourself the teacher, and what, after all, have you revealed to that child of your higher knowledge and deeper experiences? Nothing — absolutely nothing. Nor is it in your power or the power of language to convey to him an idea of your higher mental opera-

tions and spiritual states. You cannot reveal yourself to him as you really are interiorly—in your advanced stage of intellectual and spiritual development. And the simple reason is, that the child is incapable of receiving such revelation. He can form no conception of the knowledge or mental states you speak of. Your words fall meaningless on his ears, for there is nothing within him to interpret their meaning. The receptacles for such knowledge are not opened in him yet. The attempt, therefore, to impart it to him, is like attempting to teach the beasts of the field intellectual or moral philosophy; or like chanting sweet melodies in the ears of the deaf, or exhibiting lovely pictures to the eyes of the blind.

No: You can reveal to a child only so much of yourself as he is capable of receiving. You must bring your wisdom down to his state of comprehension before he can receive it. You must meet him on his own plane, and adapt yourself to his infantile capacities. You must enter feelingly and sympathetically into his little plans and pastimes. You must help him over his difficulties, and assist him in overcoming his fears which may be very many, and to you, no doubt, very foolish. As yet he has but little understanding; therefore he can receive but little instruction, and this chiefly through the medium of the five

senses, and concerning the sensible objects immediately around him.

Now if you fully understand this infantile state, if you know precisely all the little child's wants and fears and limitations, you can adapt yourself perfectly to his needs. You can come down to and sympathize with him in his feeble state; you can enter into his childish thoughts and feelings, can instruct and inspire him, can lift him up mentally and morally, and lead him along little by little to the state of mature and robust manhood.

But how could you do this without the requisite knowledge of the child's weakness and wants? And how could you obtain this knowledge if you had not been once a child yourself? You remember how *you* felt and thought when you were of that feeble age; therefore you can understand and sympathize with the child. You have yourself had the same infantile experience that he is now having. You have passed through all the states of childhood from infancy to mature years. And if your recollection of these states were full and perfect, you would be able to come still nearer to the child; to enter more fully and with more perfect sympathy into all his states; and so be to him a wiser counsellor, a better friend, a more efficient helper and guide.

This may serve to illustrate in some measure the

importance and use of the Divine Incarnation. For in respect to Jehovah God, all mankind are as little children — very little, very weak, very ignorant, and of very feeble understanding.

GOD IN THE RELATION MOST NEEDED.

Then in what capacity or relation do we, in our fallen and sinful state, most need to know God? Not as Creator, Preserver and Governor of the material universe, but as our spiritual Illuminator, Regenerator and Saviour. The devout mind, it is true, sees God in the external world. The visible universe proclaims his presence — his wisdom, his majesty and his power. We see Him in the grandeur of rivers and mountains, of oceans and cataracts; in the glory of the night and the splendors of the morning; in the flowers of spring, the luxuriance of summer and the golden fruits of autumn; in the beautiful procession of the seasons and the wild magnificence of the storm. But here we see Him only in his vastness, his majesty and his might. We see Him manifested in a form or manner that fills us with reverence and awe. We are overwhelmed and lost amid such manifestations of his greatness. Yet we behold not here the God that is suited to our spiritual needs. It is a God far off, not graciously near to our souls. Not here do we see Him in any tender or vital relation to humanity. In all

the beauty and magnificence of the material *cosmos* — in the grandeur of the ocean, the lightning or the star-lit sky — not here do we behold Him ministering to the soul's deepest wants. Not here do we see Him living, laboring, battling and suffering for us; freely giving Himself — his unspeakable love and wisdom — for us; working out a glorious redemption for us; developing the grandest and divinest life under adverse conditions; revealing that sweet and tender, yea, that divine humanity which is our solace and our hope, and which is to be our heaven and joy and crown of rejoicing.

But in the person of Jesus Christ, God is revealed in a form perfectly adapted to our condition and needs. Here we behold Him in a near and most vital relation to mankind; clothed in our frail, finite and perverted humanity; Himself a man among men; yet, as to his internal, the supreme and only God. Here we behold Him in a form that we can approach and understand, and that our affections can lay hold on. Here we see Him living and acting in our human conditions and relations, laden, too, with all our hereditary proclivities to evil; "God manifest in the flesh;" feeling as we feel, tempted as we are tempted, suffering as we suffer, and triumphing over death and hell as it is now possible (through his Divine assistance) for us to triumph. We see Him born of a woman as

we were born; clothed with a body like our own; passing through the various states from infancy to manhood, through which we have to pass. And then we see Him consecrating his life to deeds of love and mercy; forgetful of Himself, and thoughtful only of other's good; not anxious to be served, but only to serve; continually going about doing good; healing the sick; feeding the hungry; befriending the friendless; strengthening the weak; enlightening the ignorant; compassionating the poor; sympathizing with the sorrowing; comforting the mourners; and helping all who needed his help and were willing to receive it. We see Him meek and gentle under persecution; patient and resigned in suffering; forbearing when assailed with bitterest taunts; the constant friend of truth and right; the uncompromising foe of hypocrisy and wrong; "kind to the unthankful and to the evil;" loving and forgiving toward his enemies; and breathing out that ever-memorable prayer for his murderers, with his last expiring breath.

GOD SUBJECTED TO HUMAN CONDITIONS.

What a display of Divinity in humanity is this! We here see how God lived when He subjected himself to our human conditions. This is the way He felt and thought and spoke and acted and suffered and forgave here in this ultimate sensuous realm. It was

ever the same benignant spirit—love speaking, love acting, love suffering. Christ was the visible embodiment in human form, of the perfect Divine Love. He was God come down to earth and subjected to our earthly conditions and limitations; God brought into states of darkness and suffering and fierce temptation,—an experience made possible only through his organic connection with our sin-laden humanity. And here is precisely where we, as weak, erring and sinful creatures, need to see and know God. We need to know Him in his humanity; that is, we need to know what He would do if placed in our circumstances and invested with our finite and grovelling nature; made to feel the fire of evil passions and the cravings of selfish and worldly loves; subjected like us to the malignant assaults and terrible goadings of infernal spirits. And in Jesus Christ He has shown us just what He would do—just what He *has done*, indeed. Here we see the true God, not as He is in his Infinity or absolute Divinity—for in this He is unapproachable and incomprehensible by finite minds—but in his tender and beautiful and comprehensible, yea, in his Divine humanity. Here we see Him ministering, weeping, sorrowing, praying, suffering, tempted, struggling, like ourselves—but never sinning, or yielding to the tempter. Here, therefore, our God is brought graciously near and into closest sympathy with us,

and we into closest sympathy with Him. He is able to be "touched with the feeling of our infirmities," because, as saith the prophet, "He hath borne our griefs and carried our sorrows."

HUMANITY GLORIFIED.

Nor is this all. While God was coming into closer sympathy with humanity by living and suffering as He did in the flesh; while He was displaying his infinite compassion down on the lowest plane of human life, ministering to bodily infirmities and wants, working miracles of mercy and healing in the natural sphere, He was at the same time performing still more stupendous miracles in the sphere above nature. He was doing deeds of mercy yet more sublime and wondrous in the spiritual realm. He was cleansing his assumed humanity (which, by inheritance, was prone to all kinds of evil) from its corrupt inclinations and depraved tendencies. He was eradicating from that humanity every germ of selfishness—purging it of every foul hereditary taint. In his assumed humanity were included all the principles, tendencies and depravities of universal humanity, or of the then consummated Jewish church. Therefore He was able, through the medium of such assumed human, to touch the hells at all points. He came in conflict with every class of infernal spirits; had experience of all their

craft and subtlety and dire malignity ; and through his own consummate wisdom and power He subdued them all, and reduced the hells to a state of order unknown before in that dark realm. As the prophet Isaiah again says : " Therefore his own arm brought salvation unto Him ; and his righteousness, it sustained Him."

And while He was subduing and reducing to order the hells, and purging his assumed humanity of its evil hereditary taints, He was at the same time filling and saturating that humanity with his own absolute Divinity. In this way He successively put off all that was imperfect and finite pertaining to his assumed humanity, and put on that which was infinite and perfect. He thus glorified that humanity by imbuing it with his own Divine life. He exalted it to a perfect union or oneness with the Divinity that was in Him from conception. He made it a Divine Humanity ; that is, a humanity endued with all Divine powers, gifts and graces. Therefore He says : " As the Father [the essential Divinity] hath life in himself, so hath He given to the Son [the humanity] to have life in himself." " I and the Father are one."

The process whereby this oneness of Divinity with humanity was effected, was a purely Divine process ; and can be comprehended only in the degree that one experiences the image or likeness of it in himself ;

that is, in the degree that he “puts off the old man” that Paul speaks of, and “puts on the new man” by regeneration from on High; thus “making in himself of twain one new man, so making peace.”

A NEW SPIRITUAL FORCE MANIFEST.

And still further: By the assumption and glorification of our human nature, God placed himself in a new and more intimate relation to universal humanity. He could thenceforward and forever draw graciously near to all men as He could not before. He could impart unto them his quickening influence and his renewing grace as never before. He could enlighten them in their darkness, sympathize with them in their trials, strengthen them in their weakness, shield them in temptation, and so exert or make operative for them his redeeming love, as He could not before. From the hour when it could be said — *was* said — of that sublime work of glorifying the human, “It is finished,” a new spiritual force became manifest among men. A new and Divine energy began to pervade the moral universe. New light began to be diffused, and new life to pulsate in the hearts of men, especially of those who looked to Him in humble and confiding faith; and this, too, in fulfilment of divine promise. For the Lord, while yet in the flesh, spoke of the Comforter, the Holy Spirit or Spirit of truth, which

He would send after his departure, but which could not be sent before. "It is expedient for you," said He to his disciples, "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." And again: "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." "He will reprove the world of sin and of righteousness and of judgment." "He will guide you into all truth." And still more conclusive in John vii. 39, "For the Holy Spirit was not yet *given*, because that Jesus was not yet glorified;" a declaration showing that the procession of that divine-human sphere or effluence called the Holy Spirit, was a consequence of the assumption and glorification of the humanity.

GOD ACCOMMODATED TO HUMAN NEEDS.

The Lord Jesus Christ, therefore, is the infinite God brought down to our finite comprehension and accommodated to our human needs. The Divine Trinity expressed in Scripture by Father, Son and Holy Spirit, is all in Him. This is clearly the teaching of Paul as well as of the new Christian Theology; "for in Him," says the apostle, "dwelleth all the fulness of the Godhead bodily." The whole of the Trinity is in Him, as soul, body and their co-operative energy

exist simultaneously in every man, or as heat, light and their joint operation together constitute one sun.

But although the fulness of the Divinity dwells in Jesus Christ, yet as to the human side of his nature He can be approached, comprehended and loved even by a little child. For a child can see Him in imagination, and be made to understand something of his sweet and tender humanity. His affections can be drawn out toward Him by the simple recital of his deeds of mercy and compassion, his gentleness, forbearance, integrity, courage, sincerity, his patience in suffering, his unbounded forgiveness and his unselfish love. And in learning about Christ, the child is learning about God. He is acquiring a genuine knowledge of the Divine character. In learning to love and obey Christ, he is learning to love and obey God. And although it is only the external humanity — the mere clothing of Divinity — that the child sees and learns about, the knowledge is none the less important for all that. It becomes in him the solid and enduring basis of the kingdom of heaven. It is like learning the literal sense of the Word. As this sense is the foundation and containant of all the higher senses, so the knowledge and love of the man, Jesus — the Lord's mere external humanity — are the foundation and containant of that higher knowledge and purer love to be unfolded in maturer years.

And as the child advances toward maturity and is able to comprehend more and more of true humanity, the Saviour's character in its higher and holier aspects, unfolds itself to him with ever increasing fulness. And still later, when the burdens and sorrows and responsibilities of life press heavily upon him; when the foes of his own spiritual household rise up in their strength and fierceness; when the spheres of infernal spirits invade and darken his moral firmament, shutting out the light of the sun, moon and stars; oh! then it is that this knowledge of God in Christ, of Divinity in organic union with humanity, comes to him with consoling and strengthening power. In the clear light of this heavenly doctrine he sees that there are no abysses to which his soul can sink, where Christ himself has not been; that there is no darkness which can overshadow him, that is more appalling than that known to Christ; that there are no states of temptation more agonizing, no assaults from hell more fierce, than those that Christ experienced. And seeing and knowing all this, and realizing that in and of himself he has no power to resist the assaults of infernal spirits, but that the Divine Humanity—the eternal and almighty Saviour—has “all power in heaven and on earth,” he looks to Him, and prays to Him, and confides in Him, and

so (with his own voluntary co-operation) receives from Him the succor that he needs.

And thus through all our journey from the cradle to the grave, Divinity in organic union with humanity; God in the person of Jesus Christ; God invested with our infirm nature; God living and laboring and suffering as man among men; God as Enlightener, Redeemer, Regenerator and Saviour,—the very embodiment on earth of all human and all divine excellence; God in a form approachable and comprehensible by finite minds; God able to come to us through the medium of his Divine Humanity, as the invisible soul of your friend comes to you through the medium of his visible body; and, coming in this comprehensible and lovable form, able also to enlighten and quicken and strengthen us by his grace, and lead us upward in the heavenly paths;—this is the God we most need to know. This is the God exactly suited to our condition, capacities and spiritual wants. And throughout the eternal Ages, the wondrous wealth of his redeeming love will continue to unfold more and more in accommodation to the ever advancing states of all his humble followers.

“Lo! this is our God: We have waited for Him, that He may save us. This is the Lord; we have waited for Him; we will be glad and rejoice in his salvation.” (Is. xxv. 9.)

Such is a brief outline of the heavenly doctrine which the Lord has revealed concerning Himself, and which will be more fully disclosed in the following pages. It is a doctrine altogether new, and capable of satisfying at once, as no other doctrine can, both the demands of the intellect and the cravings of the heart. It recognizes both the Divine and the human side of Christ's nature, and shows the organic union between them—a union like that between soul and body, or between the spirit and the letter of the Word. And the coming or revealing to mankind of this new doctrine of the Lord, together with the opening of the deep and heavenly meanings of his Word concealed within the cloud of the letter—a coming of this, not to the intellect merely, but to *the heart* and *the life*—is the fulfillment of the promise concerning his second appearing, which was to be “upon the clouds of heaven,” and “with power and great glory.”

But it is well to remember that no others can witness this glad and glorious advent, but they who open their souls to the quickening influences of the Spirit, and receive the Lord's own precious life—his Divine-human virtues and graces—into their hearts. And only those do this, who devoutly look to Him, and strive to “follow Him in the regeneration” by reverently obeying his precepts. All such “shall see his face, and his name shall be in their foreheads.”



II.

IMPORTANCE OF THE DOCTRINE.

HOW important it is to have a correct idea of God, is evident from this: that the idea of God is the inmost of thought with all who have religion; for in all things religion and worship regard God. And because God is present universally and particularly in everything pertaining to religion and worship, unless a correct idea of Him is entertained there can be no communication with heaven. Therefore it is, that every nation in the spiritual world is located according to its conception of God as a Man; for in this conception, and in no other, there is an idea of the Lord. That a man's state after death is according to the idea of God which he has fixed in his mind, is obvious from its opposite, that the denial of God, and in Christendom the denial of the Lord's Divinity constitutes hell. (D. L. W. n. 13.)

The tenets of the present church are founded upon the idea of three Gods, derived from the doctrine of a trinity of persons literally understood. . . . Who cannot understand that all such tenets must be interiorly erroneous and false? I say interiorly, because the idea of God enters into every thing belonging to the

church, religion and worship; and theological matters have their place above all others in the human mind, and among these the idea of God is the principal or supreme. Therefore if this be false, all beneath it, in consequence of the principle from whence they flow, must likewise be false or falsified: for that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body after its own image; and when in its descent it lights upon truths, it even infects them with its own blemish and error. (B. E. n. 40.)

All who come into heaven have their place assigned them there, and thence everlasting joy, according to their idea of God; for this idea reigns universally in every particular of worship. The idea of an invisible God is not determined to any god, nor does it terminate in any; therefore it ceases and perishes. The idea of God as a spirit, when a spirit is thought of as ether or air, is an empty idea. But the idea of God as a Man, is a just idea, for God is Divine Love and Divine Wisdom, with every quality thereto belonging; and the subject of these is man, and not ether or wind. The idea of God in heaven is the idea of the Lord, He being the God of heaven and earth, as He himself taught. (A. R. n. 224.)

The Christian world has some knowledge of the

Divine Trinity; nevertheless it is ignorant of its nature. And it is only by a right understanding of the Trinity, that a correct idea of God is 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. . . . There is a Divine Trinity consisting of Father, Son and Holy Spirit. These three are three essentials of one God, which make one just as soul, body and operation make one in man. (T. C. R. n. 163.)

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III.

GOD'S CHARACTER AS NOW REVEALED.

JEHOVAH, or the Lord's internal, was the very celestial principle of love, that is, Love Itself, to which no other attributes can be ascribed than such as belong to pure love, consequently to pure mercy toward the whole human race. This love is of such a nature as to be desirous to save all and make them eternally happy, and to bestow on them all things appertaining to itself; thus out of pure mercy to draw all who are willing to follow to heaven, that is, to itself, by the powerful attraction of love. (A. C. n. 1735.)

There are two constituents in the essence of God—Love and Wisdom; and there are three things which constitute the essence of his love—to love others out of itself, to desire to be one with them, and to render them blessed from itself. The same three things also constitute the essence of his wisdom, because Love and Wisdom in God make one; and Love desires those three things, while Wisdom effects them.

The first Essential, which is *to love others out of itself*, is acknowledged from the love of God toward the whole human race; and for its sake God loves all things that He has created, because they are means;

for he who loves an end loves also the means. All men and things in the universe are out of God, because they are finite and God is infinite. The love of God goes forth and extends not only to good men and things, but also to evil men and things; therefore not only to the men and things in heaven, but also to those in hell; thus not only to Michael and Gabriel, but also to the devil and satan; for God is everywhere, and is from eternity to eternity the same. He says also "that He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," (Matt. v. 45.) But that evil men are still evil, and evil things are still evil, is in the subjects and objects themselves, in that they do not receive the love of God as it is, and is inmosty in [them], but as they themselves are; just as thorns and nettles receive the heat of the sun and the rain of heaven.

The second Essential of the love of God, which is *a desire to be one with others*, is also acknowledged from his union with the angelic heavens, with the church on earth, with every one there and with every thing good and true which enter into and constitute man and the church. Moreover, love viewed in itself is nothing but an endeavor to effect union. Therefore, in order to obtain this object of the essence of love, God created man in his own image and likeness, with which union is possible. That the Divine Love continually intends union is evident from the Lord's words in John xvii. 21-26: "That they all may be one; as

thou, Father, art in me, and I in thee, that they also may be one in us: . . . that the love wherewith thou hast loved me may be in them."

The third Essential of the love of God, which is *to render others blessed from itself*, is acknowledged from eternal life which is the endless blessedness, happiness and felicity that God gives to those who receive into themselves his love. For as God is Love itself, so is He also blessedness itself; for all love exhales delight, and the Divine Love exhales blessedness itself, happiness and felicity for ever. Thus God from Himself renders angels, and men after death, happy, which is done by union with them.

That such is the nature of the Divine Love, is known from its sphere which pervades the universe and affects every one according to his state. It especially affects parents, which is the cause of their tender love for their children who are out of themselves, of their desire to be one with them and to render them blessed from themselves. This sphere of the Divine Love affects not only the good, but also the evil, and not only men, but also birds and beasts of every kind. . . . It especially affects those who receive within themselves that love of God, who are those that believe in God and love their neighbor. Charity among them is the image of that love. Friendship among those who are not good also simulates that love; for a friend at his own table gives to a friend the preference, kisses

him, presses and holds his hand and offers his services. (T. C. R. n. 43; also 37, 38.)

The Lord's affection or love was Divine, being exercised toward the whole human race which, by the union of his Human essence with the Divine, He was desirous of perfectly conjoining with Himself, and of saving eternally. The quality of the Lord's love transcends all human comprehension, and is more especially incredible to those who do not know what the celestial love is in which the angels are principled. Those angels, for the sake of saving a soul from hell, make no account of death; yea, if it was in their power, they would endure hell for such a soul. Hence it is their inmost joy to translate to heaven any one that rises from the dead. They confess, however, that this love is not in the least from themselves; but that the whole of it, to the minutest particular, is from the Lord alone: nay, they are indignant if any one thinks otherwise. (A. C. n. 2077.)

LOVE AND WISDOM UNITED IN GOD.

Every wise man in the church knows that all the good of love or charity is from God; in like manner all the truth of wisdom or faith. Human reason can see that this is so, provided it knows that the origin of love and wisdom is in the Sun of the spiritual world, in the midst of which is Jehovah God; or what is the same thing, that they come from Jehovah God through

the Sun which is round about Him. For the heat proceeding from that Sun in its essence is love, and the light from it in its essence is wisdom. It is plain, therefore, that love and wisdom are in their origin one, consequently are one in God in whom is the origin of that Sun. This also may be illustrated by the sun of the natural world which is pure fire, in that from its fiery element proceeds heat, and from its shining element, light; and thus that both in their origin are one. But that they are separated in proceeding is evident from their subjects, some of which receive more heat, and some more light. This is especially the case with men. In them the light of life which is intelligence, and the heat of life which is love, are separated; this is because man is to be reformed and regenerated, which could not be done unless the light of life which is intelligence, should teach what ought to be desired and loved.

It should be observed, nevertheless, that God continually operates [to effect a] union of love and wisdom in man; but that man, unless he looks to God and believes in Him, continually operates [to effect] their separation. Wherefore, so far as these two, the good of love or charity and the truth of wisdom or faith, are united in man, he becomes an image of God, and is elevated toward and into heaven where the angels are; and on the other hand, so far as these two are separated by man, he becomes an image of Lucifer and the dragon, and sinks from heaven to earth, and

at length below the earth into hell. From the union of these two, man's state becomes like that of a tree in spring, when heat and light are equal and united, whereby the tree buds, blossoms and bears fruit; but by their separation, on the other hand, his state becomes like that of a tree in winter, when the heat withdraws from the light, whereby the tree is made bald of foliage and stripped of every leaf. (T. C. R. n. 41.)

NO WRATH IN GOD, BUT PERFECT LOVE.

What helps more at the present day to 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. Moreover, that after this was done the Father was propi-

tiated, 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. . . .

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, but rather to an infernal spirit. It is therefore horrible to attribute them to God. . . .

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. (T. C. R. n. 132, 133.)

GOD DOES NOT TURN AWAY HIS FACE, NOR CAST INTO HELL, NOR PUNISH.

The opinion has prevailed with some that God turns his face away from man, rejects him and casts him into hell; and that He is angry with him on account of sin. And it is still further supposed by some that God punishes man, and brings evil upon him. In this opinion they confirm themselves from the literal sense of the Word where such things are declared; not being aware that the spiritual sense of the Word which explains that of the letter, is altogether different.

But the genuine doctrine of the church, which is according to the spiritual sense of the Word, teaches otherwise. . . .

They who think from an enlightened understanding when they read the Word, clearly perceive that God never turns Himself away from man; and because He never turns Himself away, that He deals with him from good, love and mercy. In other words, that He wills his good, loves him and is merciful to him. Hence also they see that the literal sense of the Word which teaches such things, conceals within itself a spiritual sense according to which those expressions are to be explained, which, in the sense of the letter, are spoken in accommodation to the apprehension of man and according to his first and general ideas.

All good is from heaven and all evil from hell. And because the Divine of the Lord is what makes heaven, therefore nothing but good flows in from the Lord with man, and nothing but evil from hell; and thus the Lord is continually withdrawing man from evil and leading him to good, while hell is continually leading him to evil. The Lord flows in with good into every man, the bad as well as the good; but with this difference, that He is continually withdrawing the bad man from evil, and continually leading the good man to good; and that the cause of such difference is with man, because he is the recipient.

Hence it may be seen that man does evil from hell and good from the Lord. But because he believes that whatever he does he does from himself, therefore the evil which he does adheres to him as his own. Hence it is that man is the cause of his own evil, and not the Lord. Evil with man is hell with him; for whether we speak of evil or of hell, it is the same thing. Now since man is the cause of his own evil, therefore also he leads himself into hell, and not the Lord. So far is the Lord from leading man into hell, that He delivers him from it as far as man does not will, and love to abide in, his own evil.

All of man's will and love remains with him after death. He who wills and loves evil in the world, wills and loves the same in the other life; and then he no longer suffers himself to be withdrawn from it. Hence it is that the man who is in evil is tied to hell, and is

actually there as to his spirit; and after death he desires nothing more than to be where his own evil is. Therefore man after death casts himself into hell, and not the Lord. . .

This cannot be believed in the world, in consequence of the idea entertained of hell. Nor does it in the other life appear otherwise than in the world before the eyes of those who are out of hell. But it does not appear so to those who cast themselves thither, for they enter of their own accord. And they who enter from an ardent love of evil, appear as if they were cast headlong, with their heads downward and their feet upward. On account of this appearance it seems as if they were cast down to hell by the Divine Power. Thus it may be seen that the Lord casts no one down to hell; but that every one casts himself down, not only while he lives in the world, but also after death when he comes among spirits.

The Lord, from his Divine essence,—which is good, love and mercy,—cannot deal in the same manner with every man, because evils and the falsities thence derived, not only resist and blunt but also reject his divine influx. Evils and the falsities thence derived are like black clouds which interpose themselves between the sun and man's eye, and take away the sunshine and serenity of the day. The sun, however, still continues in the perpetual effort to dissipate the obstructing clouds; for it is behind them and operating toward their dispersion; and in the meantime,

also, transmits something of shady light to the eye through various indirect passages.

It is the same in the spiritual world. There the sun is the Lord and the divine love; and the light is the divine truth; the black clouds there are falsities derived from evil; and the eye is the understanding. In proportion as any one in that world is in falsities derived from evil, he is encompassed by such a cloud which is black and dense according to the degrees of his evil. From this comparison it may be seen that the Lord is constantly present with every one, but that He is received differently.

Evil spirits are severely punished in the world of spirits, in order that they may thereby be deterred from doing evil. It also appears as if this were the Lord's doing, when yet nothing of the punishment which they there suffer is from Him, but from evil itself; for evil is so conjoined with its own punishment that they cannot be separated. . .

From these considerations it may be seen that the Lord does evil to no one; and that herein the case is similar to what we find in the world, where not the king, nor the judge, nor the law is the cause of punishment to the guilty, because neither of them is the cause of the crime committed by the evil doer. (H. H. 543-550.)





IV.

GOD IS A DIVINE MAN.



HERE IS ONE DIVINE MAN FROM WHOM ARE ALL THINGS. All the principles of human reason are united and, as it were, concentrated upon this: that there is one God, the Creator of the universe; so that a reasonable man, from his common sense, does not and cannot think otherwise. Say to any man of sound reason that there are two Creators of the universe, and you will find in him a repugnance to the statement, perhaps to the bare sound of your words; which shows that all the principles of human reason are united and concentrated upon the conception of one God. For this there are two causes: First,—the faculty of reasoning, in itself considered, is not man's but is God's in man. Upon this divine faculty depends human reason in its general principles; and these principles cause man to see, as from himself, that God is one. The second cause is, that man by means of that faculty is either in the light of heaven, or derives therefrom the general laws of his thought; and of that light it is the universal testimony that God is one. It is otherwise, however, if by means of this faculty any man has perverted the inferior things of his intellect: he still, it is true, possesses that faculty; but by that

perversion of inferior things he turns it aside, and his reason becomes unsound.

Every man thinks, although unconsciously, of a collective body of men as of one man; so that he at once apprehends the meaning when a king is called the head and his subjects the body, or when any man is said to occupy a certain place in the general body, that is, in the kingdom. In this respect the spiritual body is the same as the civil. The spiritual body is the church, and its head is the Divine Man. This shows what the conception of the church as one man would be, if instead of one Creator and Upholder of the universe, we should think of several. The church would then appear as a body with many heads; thus not as a man, but as a monster. And if we say these heads all have one essence, and so together constitute one head, then they must be regarded, either as one head with several faces, or as one face with several heads; and under any such conception the church must appear deformed. But in truth there is one God who is the Head, and the church is his body which acts at the command of the Head, and not from itself,—as is also the case in a man. (D. L. W. n. 11-24.)

ANGELIC CONCEPTION OF THE DIVINE.

No angel in all the heavens ever conceives of the Divine under any other than the human form; and what is wonderful, those in the superior heavens are

unable to think otherwise of the Divine. This necessity of their thought flows from the Divine itself, and also from the form of heaven, according to which their thoughts extend themselves around; for every thought which the angels have, has extension into heaven, and their intelligence and wisdom are in proportion to that extension. Hence it is that all there acknowledge the Lord, because in Him alone is the Divine Human.

These things have not only been told me by the angels, but it has also been given me to perceive them when I have been elevated into the interior sphere of heaven. Hence it is evident that the wiser the angels are, the more clearly do they perceive this truth. And hence it is that the Lord appears to them; for He appears in a Divine-angelic form which is the human, to those who acknowledge and believe in a visible Divine, but not to those who acknowledge and believe in an invisible Divine; for the former can see their Divine, but the latter cannot.

Because the angels have no conception of an invisible Divine which they call a Divine without form, but of a visible Divine in the human form, therefore it is common with them to say, that the Lord alone is Man, and that they are men from Him; and that every one is a man so far as he receives the Lord. By receiving the Lord, they understand receiving good and truth which are from Him, since the Lord is in his own good and his own truth. This also they call intelli-

gence and wisdom. They say that every one knows that intelligence and wisdom make the man, and not the face without them. This is manifest also from the angels of the interior heavens; because they are in good and truth from the Lord, and thence in wisdom and intelligence, they are therefore in the most beautiful and perfect human form; while the angels of the inferior heavens are in a form less perfect and less beautiful. It is the opposite in hell; those there when viewed in the light of heaven, scarcely appear as men but as monsters; for they are not in good and truth but in evil and the false, and thence in the opposites of intelligence and wisdom; therefore also their life is not called life, but spiritual death.

Because the whole heaven and every part of it resembles a man from the Divine Human of the Lord, therefore the angels say that they are in the Lord, and some that they are in his body, by which they mean that they are in the good of his love; as the Lord Himself also teaches, where He says: "Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me; . . . for without Me ye can do nothing. . . Continue ye in my love. If ye keep my commandments, ye shall abide in my love." (John xv. 4 to 10.)

Such being the conception of the Divine in the heavens, it is therefore implanted in every man who receives any influx from heaven, to think of God

under a human shape. So thought the ancients, and so the moderns likewise think, both those without and those within the church. The simple see Him in thought as an old man encompassed with brightness. But all those have extinguished this implanted perception, who have removed the heavenly influx by their self-derived intelligence, or by a life of evil. They who have extinguished it by self-derived intelligence, are not willing to acknowledge any but an invisible God; but they who have extinguished it by a life of evil, are not willing to acknowledge any God. Nor is either class aware that any such implanted perception exists, because it no longer exists with them; when yet this is the Divine Celestial itself, which primarily flows from heaven into man, because man was born for heaven; and no one enters heaven without an idea of the Divine.

Hence it follows that one who has no true idea of heaven, that is, of the Divine from which heaven exists, cannot be elevated to the first threshold of heaven. As soon as he approaches it, he is sensible of a resistance and strong repulsion. The reason is, that his interiors which ought to receive heaven, are closed, since they are not in the form of heaven; yea, the nearer he approaches heaven, the more tightly are they closed. Such is the lot of those within the church who deny the Lord, and who, like the Socinians, deny his Divinity. But what is the lot of those who are born out of the church, to whom the Lord is

not known because they have not the Word, will be seen in what follows.

That the ancients had an idea of the Human [linked with their idea] of the Divine, is manifest from the appearances of the Divine to Abraham, Lot, Joshua, Gideon, Manoah, his wife, and others, who, although they saw God as a man, still adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham, He Himself teaches in John, chap. viii. 56; that it was He, also, who was seen by the rest, is evident from the Lord's words, "That no one has seen the Father and his shape, or heard his voice" (John, chap. i. 18; v. 37).

But that God is a Man, can with difficulty be comprehended by those who judge everything from the sensual conceptions of the external man; for the sensual man cannot think of the Divine except from the world and the objects therein; thus he cannot think otherwise of a Divine and Spiritual Man, than as of a corporeal and natural one: hence he concludes that if God were a Man, He would be as large as the universe; and if He ruled heaven and earth, He would do it by means of many subordinate officers, after the manner of kings in the world. If he were told that in heaven there is no extension of space as in the world, he would not at all comprehend it; for he who thinks solely from nature and its light, thinks of no other sort of extension than that which is visible be-

fore him. But people commit a great mistake when they think in this manner concerning heaven. Extension there is not like extension in the world. Extension in the world is determinate, and therefore measurable; but in heaven extension is not determinate, and therefore not measurable. . .

The inhabitants of heaven are astonished that men should imagine themselves intelligent, who think of an invisible Being, that is, of a Being incomprehensible under any form, when they think of God; and that they should call those unintelligent and even simple, who think otherwise; when yet the contrary is the truth. They suggest that if those who imagine themselves intelligent because they think God has no form, would examine themselves, they would find that they regard nature as God—some of them nature as manifest to the sight, others nature in her invisible recesses? And are they so blind as not to know what God is, what an angel is, what a spirit is, what their own soul is which is to live after death, what the life of heaven in man is, and many other things of intelligence? When yet those whom they call simpletons know all these things in some measure. Their idea is, that God is the Divine in a human form; that an angel is a heavenly man; that their own soul, which is to live after death, is like an angel; and that the life of heaven in man is to live according to the divine precepts. These, therefore, the angels

call intelligent and fitted for heaven; but the others not intelligent. (H. H. n. 79-86.)

INFINITE THINGS IN THE DIVINE MAN.

God is called the Infinite, because He is infinite. He is not infinite merely because He is absolute Being and Existence in Himself; but because infinite things are in Him. An infinite Being not containing in Himself infinite things, is infinite only in name. These infinite things cannot be called infinitely many or infinitely all, because of the natural idea involved in the words "many" and "all." . . .

Any one believing that God is a Man, may be convinced that infinite things are in Him. And because He is a Man, He possesses a body and everything pertaining to a body. He has a face, a breast, an abdomen, loins and feet; for without these He would not be a Man: having these, He also has eyes, ears, nostrils, a mouth and a tongue; also everything within a man, as the heart and lungs with all their dependencies, from all of which together man is man. In a created man these things are many, and viewed in their contextures they are innumerable. But in the Divine Man they are infinite; nothing whatever is wanting. Hence his infinite perfection. A comparison may be made between created man and the uncreated who is God, because God is a Man; and by Him is it said that the man of this earth was created in his image and likeness; (Gen. i. 26, 27.)

That there are infinite things in God is still more manifest to the angels, from the heavens in which they dwell. The entire heaven which is composed of countless myriads of angels, exists in the human form; so likewise every society of heaven, great and small. Indeed for this reason an angel is a man, for he is a heaven in miniature. Such is the form of heaven in general, in every part and in every individual, from the Divine which the angels receive; for according to this reception is the angel more or less perfect in the human form. Therefore the angels are said to be in God and God in them; and God is called their All. The things of heaven are innumerable; and since the Divine constitutes heaven, and these countless things are from the Divine, it is very evident that infinite things are in the absolute Man who is God.

THE FORM OF HEAVEN IS FROM THE DIVINE.

The whole heaven and every part of it exists in the human form; and the Divine in the angels is what constitutes heaven. Moreover, the tendency of thought is to the form of heaven, and therefore it is impossible for the angels to think of God except as a Man. For this reason all on earth who are in union with heaven, have the same conception of God when they think deeply within themselves or in spirit.

Because God is a Man, all angels and spirits are men in perfect form: this comes from the form of heaven, which in the greatest or the least of things

is everywhere like itself. Heaven in the whole and in every part is in human form. That man was created in the image and likeness of God is known from Genesis i. 26, 27; also that God appeared to Abraham and others as a Man. The ancients, wise and simple alike, conceived of God only as a Man; and when at length men began to worship more gods than one, as at Athens and Rome, they worshiped all as men. (D. L. W. n. 17-19, 11.)

ABSOLUTE DIVINITY INCOMPREHENSIBLE.

What is Divine is incomprehensible, as being above every finite understanding, even that of the angels. Nevertheless this Divine which in itself is incomprehensible, by means of the Lord's Divine Human is capable of flowing into man's rational principle; and in this case it is received there according to the truths which are therein, consequently in a different manner with different persons. In proportion therefore as truths with man are more genuine, in the same proportion also the Divine which flows in is more perfectly received, and in the same proportion man's intellectual principle is enlightened. (A. C. n. 2531.)

The Divine Human is the all in heaven, because no one there, not even an angel of the inmost or third heaven, can have any idea of the Divine itself, according to the Lord's words in John; "No one hath seen God at any time," (i. 18.) "Ye have neither

heard his voice at any time, nor seen his shape" (v. 37). For the angels are finite, and what is finite can have no idea of the infinite. Therefore in heaven, unless they had an idea of God in a human form, they would have no idea, or an unbecoming one; and therefore they could not be conjoined with the Divine either by faith or love. This therefore being the case, in heaven they perceive the Divine in a human form. (A. C. n. 7211. Also n. 4211, 6876, 8328, 8864.)

The angels in the heavens know and acknowledge no other Divine than the Divine Human of the Lord; for of this they can think, and this they can love. But of the Divine called the Father they cannot think, neither can they love it since it is incomprehensible, according to the Lord's words, "Ye have neither heard his voice at any time, nor seen his shape" (John v. 37). What cannot be seen nor heard, cannot enter into any idea of thought, nor into any affection of love. What is presented as an object to be comprehended by faith and love, must be in a state of accommodation. That the incomprehensible Divine which is called the Father, is together worshiped when the Lord as to the Divine Human is worshiped, is also manifest from the words of the Lord Himself, where he says that He is "the way," and that "no one cometh to the Father but by Him" (John xiv. 6), and that "no one knoweth the Father but the Son, and he to whom the Son shall reveal Him." (Matt. xi. 27.) (A. C. n. 10,267; also 10,067.)



V.

DIVINITY INCARNATED.



THE WHOLE SACRED SCRIPTURE IS CONCERNING THE LORD; AND THE LORD IS THE WORD.

We read in *John*: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness; but the darkness comprehended it not" (i. 1-5). Also, "The Word became flesh, and dwelt among us; and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth" (i. 14). "Light is come into the world; but men loved darkness rather than light, because their deeds were evil" (iii. 19).

From these words it is evident that the Lord is from eternity God; and that He is the Lord who was born in the world: for it is said, "the Word was with God, and the Word was God;" also, "without Him was not anything made that was made;" and afterwards, that "the Word became flesh . . . and they saw Him." Why the Lord is called "the Word," is little understood in the Church; but He is called "the

Word" because the Word signifies Divine Truth or Divine Wisdom; and the Lord is Divine Truth itself or Divine Wisdom itself: wherefore also He is called "the Light," concerning which also it is said that it "came into the world."

Because the Divine Wisdom and the Divine Love make one, and in the Lord had been one from eternity, it is also said, "In him was life, and the life was the light of men." "Life" is the Divine Love, and "light" is the Divine Wisdom. This *one* is what is meant by "In the beginning. . . the Word was with God, and the Word was God." "With God" is in God; for wisdom is in love, and love in wisdom. Likewise in another place in John: "O Father, glorify thou me with thyself, with the glory which I had with thee before the world was" (xvii. 5). "With thyself," is in thyself. Wherefore, also, it is said that "the Word was God;" and elsewhere that the Lord is "in the Father, and the Father in Him;" as also, that "the Father and He are one."

Now, because the Word is the Divine Wisdom of the Divine Love, it follows that it is Jehovah Himself, thus the Lord, by whom all things were made that are made; for all things were created from the Divine Love by the Divine Wisdom.

That it is the same Word that was manifested through Moses and the Prophets, and through the Evangelists, which is here specifically meant, may be clearly seen from this, that that is the Divine Truth

itself, from which is all the wisdom of angels and all the spiritual intelligence of men ; for this same Word which is with men in the world, is also with the angels in the heavens ; yet in the world with men it is natural ; but in the heavens it is spiritual. And because it is the Divine Truth, it also is the proceeding Divine ; and this is not only from the Lord, but is also the Lord Himself. Because it is the Lord Himself, the whole and every part of the Word is written concerning Him alone : from Isaiah even to Malachi, there is not any thing which is not concerning the Lord, or, in the opposite sense, contrary to the Lord. That this is so, no one till now had seen ; but still every one can see it, provided he knows it and thinks of it when he is reading ; and knows, moreover, that in the Word there is not only a natural sense, but also a spiritual sense ; and that in this sense, by the names of persons and places is signified something of the Lord, and thence something of heaven and the church from Him, or something opposite.

Since the whole and every part of the Word is concerning the Lord, and the Word is the Lord because it is the Divine Truth, it is evident why it is said, "And the Word became flesh, and dwelt among us, and we saw His glory ;" also why it is said : "While ye have the light, believe in the light, that ye may be children of light. . . I have come a light into the world : he that believeth in me doth not abide in darkness." "The light" is the Divine Truth, that is,

the Word. And therefore every one, even at this day, who approaches the Lord alone when he reads the Word, and prays to Him, is enlightened in it.

THE COMING OF THE LORD FORETOLD.

It shall also be told here in few words, what is treated of in general and in particular in relation to the Lord, in all the Prophets of the Old Testament, from *Isaiah* even to *Malachi*:

1. That the Lord came into the world in the fullness of time, which was when He was no longer known by the Jews, and when therefore nothing of the Church remained; and unless the Lord had then come into the world, and revealed Himself, man would have perished in eternal death. He says in John, "If ye believe not that I am, ye shall die in your sins" (viii. 24).

2. That the Lord came into the world to perform a last judgment, and thereby subjugate the hells then ruling; which was done by combats, or by temptations admitted into His human from the mother, and by continual victories then; and unless they had been subjugated, no man could have been saved.

3. That the Lord came into the world to glorify his Human; that is, unite it to the Divine which was in Him from conception.

4. That the Lord came into the world to establish a new church, which should acknowledge Him as Redeemer and Saviour, and be redeemed and saved by love to Him and faith in Him.

5. That He at the same time set heaven in order, that it might make one with the church.

6. That the passion of the cross was the last combat or temptation, by which He fully conquered the hells, and fully glorified his Human.

That the Word treats of no other subjects may be seen in the little work on the *Sacred Scripture*. To prove this, I will only adduce the passages from the Word where it is said "that day," "in that day," and "in that time;" in which, by "day" and "time" is meant the Coming of the Lord.

In *Isaiah*: "It shall come to pass in the last days that the mountain of Jehovah shall be established in the top of the mountains." "Jehovah alone shall be exalted in that day." "The day of Jehovah Zebaoth shall be upon every one that is proud and lofty." "In that day a man shall cast away his idols of silver and of gold" (ii. 2, 11, 12, 20). "In that day the Lord Jehovah will take away their ornaments" (iii. 18). "In that day shall the Branch of Jehovah be beautiful and glorious" (iv. 2). "He shall roar against him in that day, and shall look down upon the earth, where behold darkness and sorrow; and the light shall be darkened in the heavens" (v. 30. Also, vii. 18, 20, 21, 23; x. 3, 20; xi. 10, 11; xii. 1, 4; xiii. 6, 9, 13, 22; xvii. 4, 7, 9; xix. 18, 19, 23, 24; xx. 6; xxii. 5; xxiv. 21; xxiv. 22, 23; xxv. 9; xxvi. 1; xxvii. 1, 2; also, xxvii. 12, 13; xxviii. 5; xxix. 18; xxx. 25, 26; xxxi. 7; xxxiv. 8; xlvi. 9; lii. 6; lxi. 1, 2; lxiii. 4).

In *Jeremiah*: "In those days . . . they shall say no more, The ark of the covenant of Jehovah." "At that time they shall call Jerusalem the throne of Jehovah." "In those days the house of Judah shall go to the house of Israel" (iii. 16, 17, 18). "In that day . . . the heart of the king shall perish, and the heart of the princes, and the priests shall be astonished, and the prophets shall wonder" (iv. 9). "Behold, the days come, saith Jehovah . . . when the earth shall become a waste" (vii. 32, 34). "They shall fall among those who fall in the day of their visitation" (viii. 12.) "Behold the days come . . . that I will visit every one that is circumcised in the foreskin" (ix. 25). "In the time of their visitation they shall perish" (x. 15. Also, xi. 23; xvi. 14; xviii. 17; xix. 6, 8; xxiii. 5, 6, 7, 12, 20; xxx. 3, 7, 8; xxxi. 6, 27, 31, 38; xxxiii. 14, 15, 16; xxxix. 16, 17; xlvi. 10, 21; xlvii. 4; xlviii. 44, 47; xlix. 8, 26, 39; l. 4, 20, 27, 31; li. 18).

In *Ezekiel*: "The end is come, the end is come; . . . the morning is come upon thee; . . . the time is come, the day of tumult is near." "Behold the day; behold it is come! The morning is gone forth; the rod hath blossomed, violence hath budded." "The time is come, the day draweth near . . . upon all the multitude thereof." "Silver and gold shall not deliver them in the day of the anger of Jehovah" (vii. 6, 7, 10, 12, 19). They said concerning the prophet, "The vision that he seeth shall come to pass after many

days; he prophesieth for times that are afar off" (xii. 27). They shall not "stand in the battle in the day of Jehovah" (xiii. 5. Also, xxi. 25, 29; xxii. 3, 4; xxiv. 25, 26, 27; xxix. 21; xxx. 2, 3, 9; xxxi. 15; xxxiv. 11, 12; xxxvi. 33; xxxviii. 14, 16, 18, 19; xxxix. 8, 11, 22).

In *Daniel*: "God in the heavens hath revealed secrets, . . . what shall be in the latter days" (ii. 28). "The time came that the saints should possess the kingdom" (vii. 22). "Attend; . . . for at the time of the end shall be the vision." "He said, Behold, I will make known to thee what shall be in the end of anger; for at the time appointed shall be the end." "The vision of the evening and of the morning is truth; shut up the vision, for it shall be for many days" (viii. 17, 19, 26). "I am come to make thee understand what shall befall thy people in the last days; for yet the vision is for days" (x. 14. Also xi. 35; xii. 1, 4, 9, 11, 13).

In *Hosea*: "I will make an end of the kingdom of the house of Israel." "In that day I will break the bow of Israel." "Great shall be the day of Jezreel" (i. 4, 5, 11). "In that day . . . thou shalt say, My husband." "In that day I will make a covenant for them." "In that day I will hear . . ." (ii. 16, 18, 21). "The children of Israel shall return, and seek Jehovah their God, and David their king . . . in the last days" (iii. 5). "Come, and let us return unto Jehovah: . . . after two days, He will make us to

live; in the third day He will raise us up, and we shall live in his sight" (vi. 1, 2). "The days of visitation are come, the days of retribution are come" (ix. 7).

In *Joel*: "Alas for the day! for the day of Jehovah is at hand, and as devastation from Shaddai will it come" (i. 15). "The day of Jehovah cometh: . . . a day of darkness and thick darkness is at hand, a day of clouds and of obscurity." "The day of Jehovah is great and very terrible; and who can endure it?" (ii. 1, 2, 11. Also ii. 29, 31; iii. 1, 14, 18).

In *Obadiah*: "In that day . . . I will destroy the wise men out of Edom." "Do not rejoice over them in the day of their destruction, nor . . . in the day of their distress;" "For the day of Jehovah is near upon all the nations" (8, 12-15).

In *Amos*: "He that is courageous in heart shall flee away naked in that day" (ii. 16). "In the day that I shall visit the transgressions of Israel upon him" (iii. 14). "Woe unto you that desire the day of Jehovah! What is the day of Jehovah to you? It is a day of darkness and not of light." "Shall not the day of Jehovah be darkness, and not light—even thick darkness, and no brightness?" (v. 13, 18, 20. Also viii. 3, 9, 13; ix. 11, 13).

In *Micah*: "In that day shall one . . . lament, . . . We are utterly wasted" (ii. 14). "In the last days, the mountain of the house of Jehovah shall be established in the top of the mountains." "In that day

. . . will I gather the halt" (iv. 1, 6). "In that day . . . I will cut off thy horses . . . and thy chariots" (v. 10). "The day of thy watchmen, thy visitation, cometh." "The day is come for building the walls." "In that day, he shall come even to thee" (vii. 4, 11, 12).

In *Habakkuk*: "The vision is yet for an appointed time, and in the end it shall speak . . . ; though it delay, wait for it; because it will surely come, it will not tarry" (ii. 3). "O Jehovah, in the midst of the years do thy work; in the midst of the years make known . . . God will come . . ." (iii. 2).

In *Zephaniah*: "The day of Jehovah is at hand." "In the day of Jehovah's sacrifice, I will visit upon the princes and upon the sons of the king." "In that day there shall be the voice of a cry . . ." "At that time I will search Jerusalem with lamps." "The great day of Jehovah is near." "That day is a day of wrath; a day of anguish and distress; a day of wasting and devastation; a day of darkness and thick darkness; a day of clouds and cloudiness; a day of trumpet and shouting." "In the day of the wrath of Jehovah, the whole land shall be devoured . . . for He will make even a speedy consummation with all those who dwell in the land" (i. 7, 8, 10, 12, 14-16, 18. Also ii. 2, 3; iii. 8, 11, 16, 19, 20).

In *Zechariah*: "I will remove the iniquity of the land in one day. In that day . . . shall ye call every man to his neighbor under the vine and under the fig-

tree" (iii. 9, 10). "Then many nations shall cleave to Jehovah in that day." "Behold the day of Jehovah cometh." "His feet shall stand in that day upon the Mount of Olives." "In that day there shall not be light and brightness; . . . but it shall be one day that shall be known unto Jehovah, not day nor night; but it shall come to pass that at evening time it shall be light." "In that day living waters shall go out from Jerusalem." "In that day Jehovah shall be one and his name one." "In that day there shall be a great tumult of Jehovah." "In that day there shall be upon the bells of the horses, Holiness to Jehovah." "In that day there shall be no more a Canaanite in the house of Jehovah" (ii. 11; viii. 23; ix. 16; xi. 11; xii. 3, 4, 6, 8, 9, 11; xiii. 1, 2, 4; xiv. 1, 4, 6-9, 13, 20, 21).

In *Malachi*: "But who can bear the day of his coming? and who will stand when He shall appear?" "And they shall be mine, saith Jehovah, in the day which I make, for wealth." "Behold, the day cometh that shall burn as an oven." "Behold, I send you Elijah the prophet before the coming of the great and dreadful day of Jehovah" (iii. 2, 17; and iv. 1, 5).

In *David*: "In his days the just shall flourish, and abundance of peace." "He shall rule also from sea to sea, and from the river even to the ends of the earth" (Ps. lxxii. 7, 8).

In these passages, by "day" and "time" is meant the Coming of the Lord; by "a day (or time) of

darkness," "—thick darkness," "—obscurity," "—of no light," "—of devastation," "—of the end of iniquity," "—of destruction," is meant the Coming of the Lord when He was no longer known, and thus when nothing of the church was left any longer.

By "a day cruel and terrible," "—of wrath," "—anger," "—tumult," "—visitation," "—of sacrifice," "—retribution," "—distress," "—war," and "—of a cry," is meant the Coming of the Lord to judgment.

By "the day in which Jehovah alone shall be exalted;" in which "He shall be one, and his name one;" in which "the Branch of Jehovah shall be beautiful and glorious;" in which "the just shall flourish;" in which "He shall make alive;" in which "He shall seek his flock;" in which "He shall make a new covenant;" in which "the mountains shall drop new wine, and living waters shall go out from Jerusalem;" in which "they shall look to the God of Israel" (and more to the same purport), is meant the Coming of the Lord to establish a new church, which shall acknowledge Him as Redeemer and Saviour.

FURTHER EVIDENCE FROM THE WORD.

To these may be added some passages which speak more openly of the coming of the Lord, as the following: "The Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name 'God with us'" (Is. vii. 14; Matt. i. 22, 23).

“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, God, Mighty, the Father of eternity, the Prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, . . . to establish it in judgment and justice, from henceforth even for ever” (Is. ix. 6, 7).

“And there shall come forth a Rod out of the stem of Jesse, and a Branch out of his roots shall bear fruit; and the spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and might. . . . And justice shall be the girdle of his loins, and truth the girdle of his reins. . . . And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to Him shall the nations seek, and his rest shall be glory” (xi. 1, 2, 5, 10).

“Send ye the lamb of the Ruler of the land, from the rock towards the desert, to the mount of the daughter of Zion. . . . By mercy the throne is established; and He sitteth upon it in truth, in the tabernacle of David, judging and seeking judgment, and hastening justice” (xvi. 1, 5).

“It shall be said in that day, Lo, this is our God; we have waited for Him that He may save us. This is Jehovah; we have waited for Him: let us be glad, and rejoice in his salvation” (xxv. 9).

“The voice of one crying in the wilderness, Prepare

ye the way of Jehovah; make straight in the desert a highway for our God. . . . For the glory of Jehovah shall be revealed, and all flesh shall see it together. . . . Behold, the Lord Jehovih will come in strength, and his arm shall rule for Him; behold, his reward is with Him. . . . He shall feed his flock like a shepherd" (xl. 3, 5, 10, 11).

"Mine Elect, in whom my soul delighteth. . . . I, Jehovah, have called thee in justice, . . . and will give thee for a covenant of the people, for a light of the nations, to open the blind eyes, to bring out the bound from the prison, and those who sit in darkness out of the prison-house. I am Jehovah: that is my name; and my glory will I not give to another" (xlii. 1, 6, 8).

"Who hath believed our word, and to whom is the arm of Jehovah revealed? . . . He hath no form nor comeliness; and, when we shall see Him, there is no beauty that we should desire Him. . . . He hath borne our griefs, and carried our sorrows" (liii., throughout).

"Who is this that cometh from Edom, with dyed garments from Bozrah, . . . walking in the greatness of his strength? I who speak in justice, mighty to save. . . . For the day of vengeance is in my heart, and the year of my redeemed is come. . . . So He was their Saviour" (lxiii. 1, 4, 8. Also Jer. xxiii. 5, 6; xxxiii. 15, 16; Zech. ix. 9, 10; ii. 10, 11).

"But thou Bethlehem Ephratah, it is little that thou art among the thousands of Judah: out of thee shall

He come forth unto Me who shall be ruler in Israel, and whose goings-forth have been from of old, from the days of eternity. . . . He shall stand and feed in the strength of Jehovah" (Mic. v. 2, 4).

"Behold, I send my messenger, and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to his temple; and the messenger of the covenant whom ye desire, behold He is coming. . . . Who can bear the day of his coming?" "Behold, I send unto you Elijah the prophet before the coming of the great and dreadful day of Jehovah" (Mal. iii. 1, 2; iv. 5).

"I saw, . . . and lo, with the clouds of the heavens as it were the Son of Man was coming; . . . and there was given Him dominion and glory and a kingdom; and all peoples, nations, and languages shall worship Him. His dominion is the dominion of an age, which will not pass away; and his kingdom, which will not perish. . . . And all dominions shall worship Him and obey Him" (Dan. vii. 13, 14, 27. Also Dan. ix. 24, 25; Ps. lxxxix. 25-27, 29; cx. 1, 2, 4; Matt. xxii. 44; Luke xx. 42, 43; Ps. ii. 6-8, 12; viii. 5, 6; cxxxii. 1-9).

But these passages are but few compared with what might be adduced. (D. L. n. 1-6.)





VI.

THE LAW FULFILLED.'



HAT THE LORD "FULFILLED ALL THE THINGS OF THE LAW" MEANS THAT HE FULFILLED ALL THINGS OF THE WORD.

It is believed by many at this day, that where it is said of the Lord that "He fulfilled the Law," it is meant that He fulfilled all the commandments of the Decalogue, and that He thus became Justice; and that He also justified men in the world by faith in this. This, however, is not meant; but that He fulfilled all the things which are written concerning Him in the Law and the Prophets, that is, in the whole Sacred Scripture; for this treats of Him alone, as was said in the foregoing chapter. That many have believed otherwise, is because they have not searched the Scriptures, and seen what is there meant by "the Law." By "the Law" are there meant: (i.) In a strict sense, the Ten Commandments of the Decalogue; (ii.) In a wider sense, all that was written by Moses in his five books; (iii.) In the widest sense, all things of the Word.

(i.) That by "the Law," in the strict sense, are meant the Ten Commandments of the Decalogue, is known.

(ii.) That by "the Law," in a wider sense, is meant all that was written by Moses in his five books, is evident from the following passages. In *Luke*: Abraham said to the rich man in hell, "They have Moses and the Prophets, let them hear them. . . If they hear not Moses and the Prophets, neither will they be persuaded if one should rise, from the dead" (xvi. 29, 31). In *John*: Philip said to Nathanael, "We have found Him of whom Moses in the Law, and the Prophets, did write" (i. 45). In *Matthew*: "Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfill" (v. 17). "All the Prophets and the Law prophesied until John" (xi. 13). In *Luke*: "The Law and the Prophets were until John; since that time, the kingdom of God is preached" (xvi. 16). In *Matthew*: "All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law and the Prophets" (vii. 12). "Jesus said, Thou shalt love the Lord thy God with all thy heart and with all thy soul, . . . and thou shalt love thy neighbor as thyself. On these two commandments hang the Law and the Prophets" (xxii. 37, 39, 40).

In these passages by "Moses and the Prophets," as also by "the Law and the Prophets," are meant all things that are written in the books of Moses and in the books of the Prophets. That by "the Law" are specifically meant all things that were written

by Moses, is still more manifest from the following passages:

In *Luke*: "And when the days of her purification according to the Law of Moses were fulfilled, they brought Jesus to Jerusalem, to present Him to the Lord; as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord; and to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves or two young pigeons. . . And the parents brought Jesus into the temple, to do for Him after the custom of the Law. . . And when they had performed all things that are according to the Law of the Lord . . ." (ii. 22-24, 27, 39). In *John*: "Moses in the Law commanded that such should be stoned" (viii. 5). "The Law was given by Moses" (i. 17). Hence it is evident that sometimes "the Law" and sometimes "Moses," is named, where such things are treated of as are written in his books. (As also in *Matt.* viii. 4; *Mark* x. 2-4, xii. 19; *Luke* xx. 28, 37; *John* iii. 14; vii. 19, 51; viii. 17; xix. 7.) Moses also called many things that were commanded, "the Law;" as concerning the burnt-offerings (*Lev.* vi. 9; vii. 37); sacrifices (*Lev.* vi. 25; vii. 1, 11); the meat-offering [*mencha*] (*Lev.* vi. 14); leprosy (*Lev.* xiv. 2); jealousy (*Num.* v. 29, 30); the Nazariteship (*Num.* vi. 13, 21). And Moses himself called his books "the Law:" "Moses wrote this Law, and delivered it unto the priests, the sons of Levi, who bore the ark

of the covenant of Jehovah ;" . . . and he said to them, "Take this book of the Law, and put it by the side of the ark of the covenant of Jehovah" (Deut. xxxi. 9, 11, 26). It was placed "by the side ;" for within, in the ark, were the tables of stone, which are "the Law" in the strict sense. The books of Moses are afterwards called "the Book of the Law ;" "And Hilkiab the high priest said unto Shaphan the scribe, I have found the Book of the Law in the house of Jehovah. . . And when the king had heard the words of the Book of the Law, he rent his clothes" (2 Kings xxii. 8, 11. Also, xxiii. 24).

(iii.) That all things of the Word are meant by "the Law," in the widest sense, may be evident from these passages: "Jesus answered them, Is it not written in your Law, I said, Ye are gods?" (John x. 34): this is written Ps. lxxxii. 6. "The people answered, We have heard out of the Law, that Christ abideth forever" (John xii. 34): this is written Ps. lxxxix. 29; cx. 4; Daniel vii. 14. "That the word might be fulfilled which is written in their Law, They hated me without a cause" (John xv. 25): this is written Ps. xxxv. 19. "The Pharisees said, Hath any one of the rulers . . . believed in Him? But this multitude who know not the Law [are cursed]" (John vii. 48, 49). "It is easier for heaven and earth to pass away than for one tittle of the Law to fail" (Luke xvi. 17). In these passages, by "the Law" is meant the whole Sacred Scripture.

That the Lord "fulfilled all the things of the Law" means that He fulfilled all things of the Word. This is evident from the passages where it is said that the Scripture was fulfilled by Him, and that all things were finished; as from these:

"Jesus went into the synagogue, . . . and stood up to read. Then was delivered to Him the book of the Prophet Isaiah; and He unrolled the book, and found the place where it was written, The Spirit of the Lord is upon me; wherefore He hath anointed me; He hath sent me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the bound, and sight to the blind . . .; to proclaim the acceptable year of the Lord. And He rolled the book together, . . . and said, To-day hath this Scripture been fulfilled in your ears" (Luke iv. 16-21). "Search the Scriptures, . . . and they . . . testify of me" (John v. 39). "That the Scripture might be fulfilled, He that eateth bread with me hath lifted up his heel upon me" (John xiii. 18). "None of them is lost but the son of perdition, that the Scripture might be fulfilled" (John xvii. 12. Also, John xviii. 9; Matt. xxvi. 52, 54, 56; Mark xiv. 21, 49; xv. 28; Luke xxii. 37; John xix. 24, 28, 30, 36, 37). Besides other passages, in which words of the prophets are adduced, without its being at the same time said that the Law or the Scripture was fulfilled.

That all of the Word was written concerning Him, and that He came into the world to fulfill it, He also

taught his disciples before He departed, in these words: Jesus said to them, "O fools, and slow of heart to believe all things that the Prophets spake! Ought not Christ to have suffered this, and to enter into his glory? And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures things concerning Himself" (Luke xxiv. 25, 27. Also Luke xxiv. 44). That the Lord fulfilled in the world all things of the Word, even to the smallest particulars of it, is evident from these his own words: "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled" (Matt. v. 18).

From these things it may now be clearly seen, that by the Lord's "fulfilling all things of the Law" is not meant that He fulfilled all the commandments of the Decalogue [merely], but all things of the Word. (D. L. n. 8-11).





VII.

PURPOSE OF THE INCARNATION.



HE LORD CAME INTO THE WORLD THAT HE MIGHT SUBJUGATE THE HELLS, AND GLORIFY THE HUMAN; AND THE PASSION OF THE CROSS WAS THE LAST COMBAT, BY WHICH HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMAN.

It is known in the church that the Lord conquered death, by which is meant hell, and that He afterwards ascended with glory into heaven. But it is not yet known that the Lord conquered death or hell by combats which are temptations, and at the same time glorified his Human by them; and that the passion of the cross was the last combat or temptation by which He conquered and glorified. These temptations are much treated of in the Prophets and in David, but not so much in the Evangelists. In the latter, the temptations which He endured from childhood up, are described in a summary by his "temptations in the wilderness," and by his being afterwards "tempted of the Devil;" and his last temptations, by the things which He suffered in Gethsemane and upon the cross. Concerning his temptations in the wilderness and afterwards by the Devil, see *Matt.* iv. 1-11; *Mark* i. 12, 13; *Luke* iv. 1-13. But by these are meant all his temptations, even to the last of them. He did

not reveal much to his disciples concerning them; for it is said in *Isaiah*, "He was oppressed and He was afflicted; yet He opened not his mouth. He is brought as a lamb to the slaughter; and as a sheep before his shearers is dumb, so He opened not his mouth" (liii. 7). Concerning his temptations in Gethsemane, see *Matt.* xxvi. 36-44; *Mark* xiv. 32-42; and *Luke* xxii. 39-46; and concerning the temptations on the cross, *Matt.* xxvii. 33-56; *Mark* xv. 22-38; *Luke* xxiii. 33-49; and *John* xix. 17-37. Temptations are nothing else than combats against the hells.

That by the passion of the cross the Lord fully conquered the hells, He teaches in *John*: "Now is the judgment of this world; now shall the prince of this world be cast out" (xii. 31). This the Lord spake when the passion of the cross was at hand. "The prince of this world is judged" (xvi. 11). "Be of good cheer; I have overcome the world" (xvi. 33). And in *Luke*: Jesus said, "I saw Satan as lightning fall from heaven" (x. 18). By "the world," "the prince of the world," "satan," and "the devil," is meant hell.

That by the passion of the cross the Lord also fully glorified his Human, He teaches in *John*: After Judas had 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" (xiii. 31, 32).

“Father, the hour is come: glorify thy Son, that thy Son also may glorify Thee” (xvii. 1, 5). “Now is my soul troubled. . .” And He said, “Father, glorify thy name: and there came a voice from heaven, I have both glorified it, and will glorify it again” (xii. 27, 28). In *Luke*: “Ought not Christ to have suffered this, and to enter into his glory?” (xxiv. 26). These things are said concerning the passion. Glorification is the uniting of the Divine and the Human. Therefore it is said, “And God will glorify Him in Himself.”

HIS CONFLICTS WITH THE HELLS.

That the Lord came into the world to reduce all things in the heavens, and thence in the earth, to order, and that this was done by combats against the hells (which then infested every man coming into the world and going out of the world), and that He thereby became Justice, and saved men (who without that could not have been saved), is foretold in many passages in the Prophets, of which only a few will be adduced. In *Isaiah*:

“Who is this that cometh from Edom, with dyed garments from Bozrah — He that is glorious in his apparel, walking in the greatness of his strength? I that speak in justice, mighty to save. Wherefore art thou red in thy apparel, and thy garments as of one that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was not a man [*vir*] with me: therefore I have trodden them in

mine anger, and trampled them in my wrath. Thence their victory is sprinkled upon my garments; for the day of vengeance is in my heart, and the year of my redeemed is come. . . My own arm brought salvation to me. . . I brought down their victory to the earth. . . He said, Behold, they are my people, children. . . so He became their Saviour. . . In his love and in his pity He redeemed them" (lxiii. 1-9).

These things are concerning the combats of the Lord against the hells. By the "apparel" in which He was glorious, and which was "red," is meant the Word, to which violence was done by the Jewish people. The combat itself against the hells, with the victory over them, is described by his "treading them in his anger," and "trampling upon them in his wrath." That He fought alone, and from his own power, is described by these words: "Of the people, there was not a man [*vir*] with me. . . My own arm brought salvation to me. . . I brought down their victory to the earth." That He thereby saved and redeemed, is described by these words: "Therefore He became their Saviour; . . . in his love and in his pity He redeemed them." That this was the cause of his Coming, is described by these words: "The day of vengeance is in my heart, and the year of my redeemed is come." Again, in *Isaiah*:

"He saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation to Him, and his justice it sus-

tained Him. Thence he put on justice as a breastplate, and a helmet of salvation upon his head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. . . Then He came to Zion a Redeemer" (lix. 16, 17, 20).

These things also are concerning the combats of the Lord against the hells, when He was in the world. That He fought against them alone, from his own power, is meant by this: "He saw there was no man: therefore his own arm brought salvation to Him." That thence He became Justice, by this: "His justice sustained Him: whence He put on justice as a breastplate." That He thus redeemed, by this: "Then He came to Zion a Redeemer." Also, in *Jeremiah* xlvi. 5, 10.

The Lord's combat with the hells, and his victory over them, are described by their "being dismayed," their "mighty ones being beaten down," their "fleeing apace, and not looking back." "Their mighty ones" and "enemies" are the hells; because all therein have hatred toward the Lord. His Coming into the world for that purpose is meant by these words: "It is the day of the Lord Jehovih Zebaoth, a day of vengeance; that He may take vengeance on his enemies." Again, in the same Prophet: "The young men shall fall in the streets, and all the men of war shall be cut off in that day" (xlix. 26). In *Joel*: "Jehovah hath uttered his voice before his army: . . . the day of Jehovah is great and very ter-

rible: who, then, shall be able to endure it?" (ii. 11). Also in *Zephaniah* i. 8, 15, 16; in *Zechariah* xiv. 3-6, 9. (See also *Mark* xiii. 3; xiv. 26; *Luke* xxi. 37; xxii. 39; *John* viii. 1; and elsewhere.) In *David*: "The cords of death compassed me about, . . . the cords of hell compassed me about; the snares of death prevented me: . . . therefore He sent arrows and many lightnings, and discomfited them. . . I will pursue my enemies and overtake them, neither will I turn back till I have consumed them: I have wounded them, so that they cannot rise. . . Thou wilt gird me with strength unto battle; Thou wilt put my enemies to flight. . . I will beat them as small as the dust before the wind; I will cast them out as the dirt in the streets" (*Ps.* xviii. 4, 5, 14, 37-39, 42).

The "cords" and "snares of death that compassed and prevented," signify temptations; which, because they are from hell, are also called the "cords of hell." These and all the other things in this *Psalms*, treat of the combats and of the victories of the Lord. Wherefore it is also said, "Thou wilt make me the Head of the nations: a people which I have not known shall serve me" (verse 43).

Again in *David*: "Gird thy sword upon Thy thigh, O Mighty One. . . Thine arrows are sharp in the heart of the king's enemies: the people shall fall under thee. Thy throne is for ever and ever. . . Thou lovest justice; . . . therefore God hath anointed Thee" (*Ps.* xlv. 3, 5-7). This also is concerning

combats with the hells, and concerning their subjugation: for the Lord is treated of in the whole of that *Psalm*, namely, his combats, his glorification, and the salvation of the faithful by Him. Again, in *Ps.* xvii. 3-6.

In this *Psalm* also, the Lord and the same things are treated of. Again: "Jehovah saith to my Lord, Sit Thou at My right hand, until I make Thy enemies Thy footstool; . . . rule Thou in the midst of Thy enemies. . . The Lord at Thy right hand did strike through kings in the day of His anger. . . He filled with dead bodies; He wounded the head over many countries" (*Ps.* cx. 1, 2, 5, 6).

That these things were said concerning the Lord, is evident from the Lord's own words, *Matt.* xxii. 44; *Mark* xii. 36; *Luke* xx. 42. By "sitting at the right hand" is signified omnipotence; by "enemies" are signified the hells; by "kings" those there who are in falsities of evil; by "making them a footstool," "striking through them in the day of his anger," and "filling with dead bodies," is signified to destroy their power; and by "wounding the head over many countries" is signified to destroy all. Since the Lord alone conquered the hells without the aid of any angel, therefore He is called "A Mighty One," and "a Man of War" (*Isa.* xlii. 13); "The King of Glory; Jehovah strong and mighty, the Mighty in battle" (*Ps.* xxiv. 8, 10); "The Mighty One of Jacob" (*Ps.* cxxxii. 2); and, in many places, "Jehovah Zebaoth," that is,

Jehovah of the armies of war. His Coming is also called "The day of Jehovah," "—terrible," "—cruel," "—of indignation," "—of wrath," "—of anger," "—of revenge," "—of ruin," "—of war," "—of the trumpet and shouting," and "—of tumult;" as may be seen in the passages cited above.

A JUDGMENT EFFECTED.

Since a last judgment was effected by the Lord when He was in the world, by combats with the hells and by their subjugation, the judgment which He was to effect is therefore treated of in many places, as in *David*: "Jehovah cometh to judge the earth. He shall judge the world in justice, and the people in truth" (*Ps.* xcvi. 13. So in many other places.)

These are from the prophetic parts of the Word. But in the historical parts similar things were represented by the wars of the children of Israel with various nations; for all that is written in the Word, as well in the prophetic as the historical parts, is written concerning the Lord: and the Word is Divine from this. Many arcana of the Lord's glorification are contained in the rituals of the Israelitish Church—as in the burnt offerings and sacrifices; also in its sabbaths and feasts, and in the priesthood of Aaron and the Levites; likewise in the other things in *Moses*, which are called laws, judgments and statutes. This also is meant by the Lord's words to the disciples, that He must fulfil all the things which were written concerning

Him in the Law of Moses (*Luke xxiv. 44*); as also to the Jews, that Moses wrote of Him (*John v. 46*).

From all this, now, it is manifest, that the Lord came into the world, that He might subjugate the hells and glorify his Human; and that the passion of the cross was the last combat, by which He fully conquered the hells, and fully glorified the Human. (D. L. n. 12-14.)





VIII.

THE PASSION OF THE CROSS.



Y THE PASSION OF THE CROSS, THE LORD DID NOT TAKE AWAY SINS, BUT HE BORE THEM.

There are some within the church who believe that, by the passion of the cross the Lord took away sins and satisfied the Father, and so wrought redemption. Some also believe that He transferred to Himself the sins of those who have faith in Him, and that He bore them, and cast them into the depth of the sea, that is, into hell. These things they confirm with themselves by the words of John concerning Jesus: "Behold the Lamb of God, who taketh away the sins of the world!" (*John* i. 29); and by the words of the Lord in *Isaiah*: "He hath taken our sicknesses, and borne our pains. . . He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him, and with his wound we are healed. . . Jehovah hath laid on Him the iniquities of us all. He was oppressed, and He was afflicted; yet He opened not his mouth. He is brought as a lamb to the slaughter. . . He was cut off out of the land of the living; for the transgression of my people was He stricken; that He might give the wicked in his sepulchre and the rich in his death. . . He shall see of the travail of his soul, and shall be satisfied. By his

knowledge shall He justify many; for He shall bear their iniquities. . . He hath poured out his soul unto death, and has been numbered with transgressors, and He bare the sin of many, and made intercession for the transgressors" (liii. 1 to the end).

These things are said of the temptations of the Lord and of his passion; and by "taking away sins and sicknesses," and by "laying on Him the iniquities of all," is meant the same as by "bearing pains and iniquities." First, therefore, it shall be told what is meant by "bearing iniquities," and afterwards what by "taking them away."

By "bearing iniquities," nothing else is meant than to endure grievous temptations; also to suffer the Jews to do with Him as they had done with the Word, and to treat Him in the same manner, because He was the Word: for the church which then was with the Jews, was utterly devastated; and it was devastated by their perverting all things of the Word, so that there was no truth left: therefore they did not acknowledge the Lord. This is meant and signified by all things of the Lord's passion. The prophets also were treated in like manner, because they represented the Lord as to the Word, and thence as to the church; and the Lord was the Prophet. That the Lord was *the Prophet*, may appear from these passages:

Jesus said, "A Prophet is not less honored than in his own country and in his own house" (*Matt.* xiii. 57; *Mark* vi. 4; *Luke* iv. 24).

Jesus said, "It is not meet that a Prophet perish out of Jerusalem" (*Luke* xiii. 33).

They said of Jesus, "He is the Prophet of Nazareth" (*Matt.* xxi. 11; *John* vii. 40. Also *Luke* vii. 16; *Deuteronomy* xviii. 15-19).

That the like was done with the prophets is evident from what now follows. (See *Isa.* xx. 2, 3; *Jer.* xiii. 1-7; also xvi. 2, 5, 8.)

It was commanded the prophet Ezekiel, that he should represent the state of the church, by drawing a barber's razor upon [the hair of] his head and upon his beard, and afterwards that he should divide them, burn a third part in the midst of the city, smite a third part with the sword, and scatter a third part to the wind; and should bind a few hairs in his skirts, then cast them into the midst of the fire, and burn them (*Ezek.* v. 1-4; also xii. 3-7 and 11).

It was commanded the prophet Hosea that he should represent the state of the church, by taking to himself a harlot to wife; and he also took one, and she bore him three sons, one of whom he called Jezreel, another, Not-to-be-pitied, and the third, Not-my-people (*Hos.* i. 2-9; also iii. 1, 2; *Ezek.* iv. 1-15; 1 *Kings* xxii. 11; 1 *Kings* xx. 35-38). In general, the prophets represented the Word in the ultimate sense, which is the sense of the letter, by a "vesture of hair" (*Zech.* xiii. 4): wherefore Elijah was clothed with such a vesture, and was girded with a leathern girdle about his loins (2 *Kings* i. 8). Likewise John the Baptist, who "had

his raiment of camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey" (*Matt.* iii. 4).

From these things it is manifest that the prophets represented the state of the church and the Word; for he who represents the one represents the other also. For the church is from the Word, and is according to the reception of it in life and faith. Wherefore also, by "the prophets," wherever they are named in both Testaments, the doctrine of the church from the Word is signified. But by the Lord, as the greatest Prophet, is signified the church itself and the Word itself.

BEARING THEIR INIQUITIES.

"Bearing the iniquities and sins of the people" means that the state of the church from the Word was represented in the prophets. . . That this was their "bearing iniquities," manifestly appears in *Ezekiel*, when he was ordered to "lie three hundred and ninety days on his left side, and forty days on his right side against Jerusalem, and to eat a cake of barley made with cow's dung;" where these things also are read (*iv.* 4-6).

That the prophet by thus "bearing the iniquities of the house of Israel and the house of Judah," did not take them away, and thus expiate them, but only represented and pointed them out, is manifest from what follows in verses 13, 16, 17, in the same chapter (*Ezek.* xii. 6, 11).

The like, therefore, is meant of the Lord, where it

is said, "He hath taken our sicknesses, He hath borne our pains; . . . Jehovah hath laid on Him the iniquity of us all; . . . by his knowledge He hath justified many, for He hath borne their iniquities" (*Isa. liii*). The passion of the Lord is treated of in this whole chapter.

That the Lord Himself, as the greatest Prophet, represented the state of the church as to the Word, is manifest from the particulars of his passion: as, that He was betrayed by Judas; that He was seized and condemned by the chief priests and elders; that they smote Him with the hand; that they struck Him on the head with a reed; that they put on Him a crown of thorns; that they divided his garments and cast lots for his vesture; that they crucified Him; that they gave Him vinegar to drink; that they pierced his side; that He was buried, and rose again on the third day. His being betrayed by Judas signified that He was betrayed by the Jewish nation, with whom the Word then was; for Judas represented that nation. His being seized and condemned by the chief priests and elders signified that this was done by the whole of that church. Their "scourging Him," "spitting in his face," "smiting Him," and "striking Him on the head with a reed," signified that they did the like to the Word in respect to its Divine truths, which all treat of the Lord. Their "putting on Him a crown of thorns" signified that they falsified and adulterated those truths. Their "dividing his garments and casting lots for his vesture" signified that they dispersed

all the truths of the Word, but not its spiritual sense: this sense of the Word was signified by the "vesture" of the Lord. Their "crucifying Him" signified that they destroyed and profaned the whole Word. Their "offering Him vinegar to drink" signified that all was falsified and false, wherefore He did not drink it; and He then said, "It is finished." Their "piercing his side" signified that they had entirely extinguished all the truth of the Word, and all its good. His "being buried" signified the rejection of the residue of the human from the mother; and his "rising again on the third day" signified his glorification. . .

From these things, it is manifest that by "bearing iniquities" is meant to represent in Himself, and exhibit in effigy, sins against the Divine truths of the Word. That the Lord endured and suffered such things as the "Son of Man," and not as the Son of God, will be seen in what follows; for the "Son of Man" signifies the Lord as to the Word.

TAKING AWAY THEIR SINS.

By "taking away sins" the like is meant as by redeeming man and saving him; for the Lord came into the world that man might be saved. Without his Coming, no mortal could have been reformed and regenerated, and thus saved; but this could be done after the Lord had taken away all power from the Devil (that is, from hell), and had glorified his Human (that is, united it to the Divine of his Father). If

these things had not been done, no man would have been able to receive any divine truth that would remain with him, and still less any divine good; for the Devil who before had superior power, would have plucked them out of his heart. From these things, it is manifest that the Lord did not take away sins by the passion of the cross, but that He takes them away (that is, removes them), in those who believe in Him in living according to his commandments; as the Lord also teaches in *Matthew*: "Think not that I am come to destroy the Law or the Prophets. . . Whosoever shall break the least of these commandments, and shall teach men so, shall be called least in the kingdom of the heavens: but whosoever shall do and teach them, the same shall be called great in the kingdom of the heavens" (v. 17, 19).

Every one may see from reason alone, if he be in any enlightenment, that sins cannot be taken away from man except by actual repentance; which is, for the man to see his sins, implore help of the Lord, and desist from them. To see, believe, and teach otherwise, is not from the Word, nor is it from sound reason, but from lust and a depraved will, which constitute man's *proprium*, from which intelligence is turned into folly. (D. L. n. 15-17.)





IX.

IMPUTATION OF THE LORD'S MERIT.



HE IMPUTATION OF THE LORD'S MERIT IS NOTHING ELSE THAN THE REMISSION OF SINS AFTER REPENTANCE.

It is believed in the church that the Lord was sent by the Father to make an atonement for the human race; and that this was done by fulfilling the Law and by the passion of the cross; and that He thus endured damnation, and made satisfaction; and that, without that atonement, satisfaction and propitiation, the human race would have perished in eternal death; and this from justice (which some also call vindictive). It is true that, without the coming of the Lord into the world, all would have perished.

But how it is to be understood that the Lord fulfilled all things of the Law, may be seen above, and also why He suffered the cross: from which it may be seen, that it was not from any vindictive justice, for this is not a Divine attribute. Justice, love, mercy and goodness are the Divine attributes; and God is justice itself, love itself, mercy itself and goodness itself. Where these are, there is nothing of vengeance, thus no vindictive justice. Many have hitherto understood the fulfilling of the Law and the passion of the cross to mean nothing else than that by these two things

the Lord made satisfaction for the human race and took away from men the foreseen or destined damnation.

Because this has been so understood, therefore, with this understanding, and at the same time from the principle that man is saved by the mere faith that it is so, has followed the dogma that the Lord's merit is imputed by the acceptance of those two things which were of the Lord's merit, for satisfaction. But this falls to the ground from what has already been said concerning the "fulfilling of the law" by the Lord, and his passion of the cross; and it may at the same time be seen that the "imputation of merit" is an expression without meaning, unless by it be meant the remission of sins after repentance. For nothing of the Lord can be imputed to man; but salvation may be awarded by the Lord after man has repented, that is, after he has seen and acknowledged his sins and then desists from them; and this from the Lord. Salvation is then awarded to him in such a way that man is not saved by his merit and by his own justice, but by the Lord who fought and conquered the hells alone, and who afterwards also alone fights for man and conquers the hells for him.

These things are the Lord's merit and justice, and these can in no wise be imputed to man; for, if they were imputed, the Lord's merit and justice would be appropriated to man as his, and this is in no wise done, nor can it be done. If imputation were possible, an impenitent and wicked man might impute to himself

the Lord's merit, and from this might think himself justified: which, however, would be to defile what is holy with things profane, and to profane the Lord's name; for it would be keeping the thought in the Lord, and the will in hell; yet the will is the all of a man.

There is a faith which is of God and a faith which is of man. They who repent have the faith which is of God; but they who do not repent, and still think of imputation, have the faith which is of man. The faith which is of God is living faith; but the faith which is of man is dead faith. That the Lord Himself and his disciples preached repentance and the remission of sins, is evident from the following passages: "Jesus began to preach, and to say, Repent ye; for the kingdom of the heavens is at hand" (*Matt.* iv. 17). John said, "Bear fruit worthy of repentance. . . Even now the axe lies at the root of the trees: every tree that beareth not good fruit is cut down, and cast into the fire" (*Luke* iii. 8, 9). Jesus said, "Unless ye repent, ye will all perish" (*Luke* xiii. 3, 5; also, iii. 3; xxiv. 47; *Mark* i. 14, 15; iv. 12; i. 4).

Repentance and the remission of sins by the Lord, are thus described in *John*: "He came unto his own; but his own received Him not. But as many as received Him, to them he gave power to become children of God, to those that believe in his name: who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God" (i. 11-13). By "his

own" are meant those who were then of the church, where the Word was; by "children of God," and "those who believe in his name," are meant those who believe in the Lord, and who believe the Word; by "bloods" are meant falsifications of the Word, and the confirmations of falsity by it. "The will of the flesh" is the voluntary *proprium* of man, which in itself is evil; "The will of man is intellectual *proprium*," which in itself is falsity; "The born of God" are those who are regenerated by the Lord. Hence it is manifest that those are saved who are in the good of love and in the truths of faith from the Lord, not those who are in *proprium*. (D. L. n. 18.)





X.

SON OF GOD AND SON OF MAN.



HE LORD, AS TO THE DIVINE HUMAN, IS CALLED
“THE SON OF GOD,” AND AS TO THE WORD,
“THE SON OF MAN.”

It is not known in the Church but that “the Son of God” is another person of the Divinity distinct from the person of the Father. Thence is the faith concerning a Son of God born from eternity. Because this is universally received, and is concerning God, there is no scope or liberty given of thinking about it from any understanding; not even of thinking what it is to be “born from eternity;” for he who thinks about it from the understanding, will surely say with himself, “This is above my comprehension; but still I say it because others say it, and I believe it because others believe it.” But let them know that there is no Son from eternity, but that there is the Lord from eternity. When it is known what the Lord is, and what the Son, one can also think from the understanding concerning the triune God, and not before.

THE SON IS THE HUMANITY.

That the Human of the Lord, conceived of Jehovah the Father, and born of the virgin Mary, is “the Son of God,” is plainly manifest from the following:

“The angel Gabriel was sent from God to a city

of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. When the angel came in unto her, he said, Hail! thou that hast obtained favor: the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his word, and thought what kind of salutation this might be. And the angel said to her, Fear not, Mary: thou hast found favor with God. Behold, thou shalt conceive, and bring forth a Son, and shalt call his name Jesus: He shall be great, and shall be called the Son of the Highest. . . But Mary said to the angel, How shall this come to pass, since I know not a man! And the angel answered and said to her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also the Holy Thing that is born of thee shall be called the Son of God” (*Luke* i. 26–35).

It is here said, “Thou shalt conceive, and bring forth a Son; He shall be great, and shall be called the Son of the Highest.” And again: “The Holy Thing that is born of thee shall be called the Son of God.” Whence it is manifest that the Human, conceived of God and born of the virgin Mary, is what is called “the Son of God.” In *Isaiah*: “The Lord Himself giveth you a sign. Behold, a virgin shall conceive, and bring forth a Son, and shall call his name God-with-us” (vii. 14). That the Son, born of the virgin and conceived of God, is He who should be called

God-with-us, thus who is "the Son of God," is manifest. That it is so, is also confirmed in *Matt.* i. 22, 23.

In *Isaiah* : "Unto us a child is born, unto us a Son is given ; the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, God, Mighty, the Father of eternity, the Prince of peace" (ix. 6). It is the same here ; for it is said, "Unto us a child is born, unto us a Son is given," and this is not a Son from eternity, but the Son born in the world : which is also manifest from the words of the prophet in the next verse, and from the words of the Angel Gabriel to Mary (*Luke* i. 32, 33), which are similar. (See also *Ps.* ii. 7, 12 ; lxxxix. 25-27.) So also in other passages, where He is called "A rod out of the stem of Jesse" (*Is.* xi. 1) : "A branch of David" (*Jer.* xxiii. 5) : "The Seed of the woman" (*Gen.* iii. 15) : "The only-begotten" (*John* i. 18) : "A Priest forever, and the Lord" (*Ps.* cx. 4, 5).

In the Jewish Church, by "the Son of God" was understood the Messiah whom they expected, and concerning whom they knew that He was to be born in Bethlehem. That by "the Son of God" they understood the Messiah, is plain from the following passages. In *John* : "Peter said, We believe and do know that thou art the Christ, the Son of the living God" (vi. 69 ; also, xi. 27). In *Matthew* : The high priest asked Jesus, whether He was the Christ, the Son of God. Jesus said, I am (xxvi. 63 ; *Mark* xiv. 62). In *John* : "These are written that ye may believe that Jesus is

the Christ, the Son of God" (xx. 31; also *Mark* i. 1). "Christ" is a Greek word, and signifies Anointed, the same as "Messiah" in the Hebrew tongue: wherefore it is said in *John*, "We have found the Messiah, which is, being interpreted, the Christ" (i. 41). And in another place: "The woman said, I know that the Messiah cometh, who is called the Christ" (iv. 25).

That the law and the Prophets, or the whole Word of the Old Testament, is concerning the Lord, has been pointed out already. Therefore no other can be meant by "the Son of God who was to come," than the Human which the Lord took on in the world. . . From which it follows, that this Human was meant by the "Son" announced by Jehovah from heaven, when Jesus was baptized: "This is my beloved Son, in whom I am well pleased" (*Matt.* iii. 17; *Mark* i. 11; *Luke* iii. 32); for his Human was baptized. And when He was transfigured: "This is my beloved Son, in whom I am well pleased: hear ye Him" (*Matt.* xvii. 5; *Mark* ix. 7; *Luke* ix. 35). (As also in other passages, as *Matt.* viii. 29; xiv. 33; *Mark* iii. 11; xv. 39; *John* i. 34, 49; iii. 18; v. 25; x. 36; xi. 4.)

Since by "the Son of God" is meant the Lord as to the Human which He took on in the world, which is the Divine Human, it is manifest what is meant by what the Lord so often said, that He was "sent into the world by the Father," and that He "came forth from the Father." By being "sent into the world by the Father" is meant that He was conceived of Jeho-

vah the Father. That nothing else is meant by being "sent by the Father" is evident from all the passages where it is also said that He "did the will of the Father and his works;" which were, that He should conquer the hells, glorify the Human, teach the Word and establish a new church; which could not be done but by a Human conceived of Jehovah, and born of a virgin (that is, unless God had become man). Examine the passages where it is said "sent," and you will see (as *Matt.* x. 40; xv. 24; *Mark* ix. 37; *Luke* iv. 43; ix. 48; x. 16; *John* iii. 17, 34; iv. 34; v. 23, 24, 36, 37, 38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 21, 23, 25; xx. 21): as also the passages where the Lord called Jehovah "Father."

GOD AND MAN ARE ONE IN THE LORD.

Many at this day think no otherwise of the Lord than as of a common man like themselves, because they think of his Human only, and not at the same time of the Divine; when yet his Divine and Human cannot be separated. *For the Lord is God and Man; and God and Man in the Lord are not two, but one Person; thus altogether one, as the soul and body are one man;* according to the doctrine in the whole Christian world, which is from councils, and is called the doctrine of the *Athanasian Creed*. Lest, therefore, a man should separate in thought the Divine and the Human in

the Lord, let him read *Luke* i. 26–35; also *Matthew* i. 18–25.

From which passages, and from what has been adduced above, it is evident that “the Son of God” is Jesus, who was conceived of Jehovah the Father, and born of the virgin Mary; concerning whom “all the Prophets and the Law prophesied until John.”

He who knows what in the Lord “the Son of God” signifies, and what in Him “the Son of Man” signifies, can see many arcana of the Word; for the Lord sometimes calls himself “the Son,” sometimes “the Son of God,” and sometimes “the Son of Man,” always according to the subject treated of.

(i.) When He speaks of his Divinity, his unity with the Father, his Divine power, faith in Him, and life from Him, He then calls Himself “the Son,” and “the Son of God” (as *John* v. 17–26; and elsewhere).

(ii.) Where his passion, the judgment, his Coming, and, in general, redemption, salvation, reformation and regeneration are treated of, He then calls Himself “the Son of Man,” because He then speaks of Himself as to the Word.

The Lord is designated by various names in the Word of the Old Testament. He is there named “Jehovah,” “Jah,” “the Lord,” “God,” “the Lord Jehovah,” “Jehovah Zebaoth,” “the God of Israel,” “the Holy One of Israel,” “the Mighty One of Jacob,” “Shaddai,” “the Rock;” also the “Creator,” “Former,” “Saviour,” and “Redeemer;” everywhere ac-

according to the subject treated of. In like manner, in the Word of the New Testament, where He is named "Jesus," "Christ," "the Lord," "God," "the Son of God," "the Son of Man," "the Prophet" and "the Lamb," etc., here, too, everywhere according to the subject treated of.

THE SON OF MAN.

He is called "the Son of Man" where his passion, the judgment, his Coming, and in general where redemption, salvation, reformation, and regeneration are treated of. The reason is, that "the Son of Man" is the Lord as to the Word; and He as the Word suffered, judges, comes into the world, redeems, saves, reforms and regenerates. That it is so, may be evident from what now follows.

(i.) That the Lord is called "the Son of Man" when the Passion is treated of, is evident from the following passages: Jesus said to the disciples, "Behold, we go up to Jerusalem, and the Son of Man will be delivered to the chief priests and to the scribes, and they will condemn Him to death, and will deliver Him to the Gentiles; and they will mock Him, and scourge Him, and spit upon Him, and kill Him; and the third day He will rise again" (*Mark* x. 33, 34). (So in other places where he foretells his passion, as *Matt.* xx. 18, 19; *Mark* viii. 31; *Luke* ix. 22. Also *Matt.* xxvi. 45; *Luke* xxiv. 6, 7.)

That the Lord then called Himself "the Son of

Man," is because He suffered Himself to be treated in the same manner as they had treated the Word, as is shown above.

(ii.) That the Lord is called "the Son of Man" when judgment is treated of, is evident from these passages: "When the Son of Man shall come in his glory, . . . then will He sit upon the throne of his glory; . . . and He will set the sheep on his right hand, and the goats on the left" (*Matt.* xxv. 31, 33). "When the Son of Man shall sit on the throne of his glory . . . to judge the twelve tribes of Israel" (*Matt.* xix. 28). "The Son of Man will come in the glory of his Father, . . . and then He will render to every one according to his deeds" (*Matt.* xvi. 27; xxiv. 44; *Luke* xxi. 36; xii. 40; *John* v. 22, 27). That the Lord calls Himself "the Son of Man" when judgment is treated of, is because all judgment is effected according to the Divine Truth, which is in the Word. That this judges every one, the Lord Himself says in *John*: "If any one hear my words, and yet believe not, I judge him not; for I came not to judge the world: . . . the Word that I have spoken, this will judge him in the last day" (xii. 47, 48; iii. 13, 14, 17, 18).

The Lord judges no one to hell, and casts no one into hell, but the evil spirit does this for himself. By the name of Jehovah, of the Lord, and of the Son of God, is meant the Divine Truth; thus also the Word, which is from Him, concerning Him, and thus is Himself.

That the Lord is called "the Son of Man" where his Coming is treated of, is evident from the following: The disciples said to Jesus, "What will be the sign of thy Coming, and of the consummation of the Age?" Then the Lord foretold the successive states of the Church, even to its end; and concerning its end He said, "Then will appear the sign of the Son of Man, . . . and they will see the Son of Man coming in the clouds of heaven with power and glory" (*Matt.* xxiv. 3, 30; *Mark* xiii. 26; *Luke* xxi. 27). By the "consummation of the Age" is meant the last time of the Church; by "coming in the clouds of heaven with glory" is meant the opening of the Word, and a manifestation that the Word is written concerning the Lord alone. In *Daniel*: "I saw and behold, . . . with the clouds of the heavens, the Son of Man was coming" (vii. 13). In the *Apocalypse*: "Behold, He cometh with the clouds, and every eye shall see Him" (i. 7). This also is concerning "the Son of Man," as appears from verse 13 of the same chapter. Also xiv. 14.

That the Lord meant one thing in Himself by "the Son of God," and another by "the Son of Man," appears from his answer to the high priest: "The high priest said to Jesus, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said to him, Thou hast said: I am. Nevertheless, I say unto you, Hereafter ye will see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven" (*Matt.* xxvi. 63, 64).

Here He first confessed that He was “the Son of God,” and afterwards said that they should “see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven;” by which is meant that after the passion of the cross, He would be in the Divine power of opening the Word, and establishing the Church; which could not be done before, because He had not before conquered hell and glorified his Human.

That the Lord is called “the Son of Man” where redemption, salvation, reformation, and regeneration are treated of, is evident from the following passages: “The Son of Man came . . . to give his life a ransom for many” (*Matt.* xx. 28; *Mark* x. 45). “The Son of Man came to save, and not to destroy” (*Matt.* xviii. 11; *Luke* ix. 56). “The Son of Man is come to seek and to save that which was lost” (*Luke* ix. 10). “The Son of Man came that the world might be saved through Him” (*John* iii. 14, 17). “He that soweth the good seed is the Son of Man” (*Matt.* xiii. 37).

Here redemption and salvation are treated of; and because the Lord effects these by the Word, therefore He here calls Himself “the Son of Man.” The Lord says that “The Son of Man hath power to forgive sins” (*Mark* ii. 10; *Luke* v. 24); that is, to save. Also that “He is the Lord of the sabbath, because He is the Son of Man” (*Matt.* xii. 8; *Mark* ii. 28; *Luke* vi. 5); for the reason that He is “the Word,” which He then teaches. Furthermore, He says in *John*: “Labor not for the meat which perisheth, but for the

meat which endureth to everlasting life, which the Son of Man will give to you" (vi. 27). By "meat" is meant every truth and good of doctrine from the Word, thus from the Lord. This is also meant there by the "manna," and "the bread which cometh down from heaven;" also by this that follows in the same chapter: "Unless ye eat the flesh of the Son of Man, and drink his blood, ye will not have life in you" (verse 53). "Flesh" or "bread" is the good of love from the Word; "blood" or "wine" is the good of faith from the Word; both from the Lord.

Similar is the signification of "the Son of Man" in other passages where the expression occurs; as in these: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head" (*Matt.* viii. 20; *Luke* ix. 58). By this is meant, that the Word had no place with the Jews, as the Lord also says (*John* viii. 37); nor did it abide with them, because they did not acknowledge Him (*John* v. 38, 39). In the *Apocalypse*, also, by "the Son of Man" is meant the Lord as to the Word: "In the midst of the seven candlesticks, I saw One like to the Son of Man, clothed with a garment down to the foot, and girded about the paps with a golden girdle" (i. 13, and following verses)... In *David*: "Let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou hast strengthened for thyself" (*Pss.* lxxx. 17, 18).

The Lord is called the "Man of the right hand,"

because He has power from Divine Truth, which also is the Word: and when He had fulfilled the whole Word He had Divine Power. (See *Mark* xiv. 62.)

(iii.) "The Son of Man" signifies the Lord as to the Word, because the prophets also were called "sons of man." — The prophets were called "sons of man" because they represented the Lord as to the Word, and thence signified the doctrine of the Church from the Word. Nothing else is understood in heaven by "prophets" where they are named in the Word: for the spiritual signification of "prophet," as also of a "son of man," is the doctrine of the Church from the Word; and when spoken of the Lord, it is "the Word" itself. That the Prophet Daniel was called "son of man," may be seen in *Dan.* viii. 17; And that the Prophet Ezekiel was called "son of man" may be seen in *Ezek.* ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; v. 1; vi. 2; vii. 2; viii. 5, 6, 8, 12, 15; xi. 2, 4, 15; xii. 2, 3, 9, 18, 22, 27; xiii. 2, 17; xiv. 3, 13; xv. 2; xvi. 2; xvii. 2; xx. 3, 4, 27, 46; xxi. 2, 6, 9, 12, 14, 19, 28; xxii. 18, 24, xxiii. 2, 36; xxiv. 2, 16, 25; xxv. 2; xxvi. 2; xxvii. 2; xxviii. 2, 12, 21; xxix. 2, 18; xxx. 2, 21; xxxi. 2; xxxii. 2, 18; xxxiii. 2, 7, 10, 12, 24, 30; xxxiv. 2; xxxv. 2; xxxvi. 1, 17,; xxxvii. 3, 9, 11, 16; xxxviii. 2, 14; xxxix. 1, 17; xl. 4; xliii. 7, 10, 18; xliv. 5.

From these things, it is now manifest that the Lord is called "the Son of God" as to the Divine Human; and "the Son of Man" as to the Word. (D L. u. 19-28.)



XI.

THE HUMAN MADE DIVINE.



HE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF; AND HE THUS BECAME ONE WITH THE FATHER.

It is according to the doctrine of the Church received throughout the Christian world, "That our Lord Jesus Christ, the Son of God, is both God and Man; and although He is God and Man, still there are not two, but there is one Christ. He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person: since as the soul and body make one man, so God and Man are one Christ." (These words are taken from the *Athanasian Creed*, which is accepted throughout the Christian world.) These are the essential things therein concerning the union of the Divine and the Human in the Lord. . .

From this it is clearly manifest that it is according to the faith of the Christian Church that the Divine and the Human in the Lord are not two, but one, as the soul and body are one man; and that the Divine in Him took on the Human. From this it follows that the Divine cannot be separated from the Human, nor the Human from the Divine; for to separate them would be like separating soul and body. That it is so, every one will acknowledge who reads what is

cited above from two of the Evangelists (*Luke* i. 26–35, and *Matt.* i. 18–25), concerning the Lord's birth; from which it is plain that Jesus was conceived of Jehovah God, and born of the virgin Mary; so that the Divine was in Him, and it was his Soul. Now, as his Soul was the Divine itself of the Father, it follows that his Body or Human was also made Divine; for where the one is, the other must be also. Thus and not otherwise are the Father and the Son one; the Father in the Son, and the Son in the Father. Also all things of the Son are the Father's, and all things of the Father are the Son's, as the Lord Himself teaches in his Word; but how the union was effected will be told in order:

THE LORD FROM ETERNITY IS JEHOVAH.

(i.) That the Lord from eternity is Jehovah, is known from the Word; for He said to the Jews: "Verily, verily, I say unto you, Before Abraham was, I am" (*John* viii. 58); and elsewhere, "Now, O Father, glorify thou me... with the glory which I had with thee before the world was" (*John* xvii. 5). And here the Lord from eternity is meant, and not a Son from eternity; for the Son is his Human conceived of Jehovah the Father, and born of the virgin Mary in time, as was shown above:

That the Lord from eternity is Jehovah Himself, is evident from many passages in the Word, of which only these few will be adduced at present: "It shall

be said in that day, This is our God; we have waited for Him, that He may save us; this is Jehovah, we have waited for Him; let us be glad, and rejoice in his salvation" (*Isa. xxv. 9*); from which it is manifest that God Jehovah Himself was expected. "The voice of one crying in the wilderness, Prepare ye a way for Jehovah, make straight in the desert a highway for our God. . . The glory of Jehovah shall be revealed, and all flesh shall see it together. . . Behold, the Lord Jehovah cometh in strength" (*Isa. xl. 3, 5, 10; Matt. iii. 3; Mark i. 3; Luke iii. 4*); here also the Lord who was to come is called "Jehovah." "I Jehovah, . . . will give Thee for a covenant of the people, for a light of the nations. . . I am Jehovah, this is my name; and my glory will I not give to another" (*Isa. xlii. 6, 8*). The Lord is "a covenant to the people, and a light of the nations," *as to the Human*. Because this is from Jehovah and was made one with Jehovah, it is said, "I am Jehovah, this is my name; and my glory will I not give to another," that is, not to any other than Himself: "to give glory" is to glorify, or to unite to Himself. . .

From the passages which will be adduced below, it will be manifest that by "the Lord" and also by "Jehovah," after his Human was glorified, is meant the Divine and the Human together as one; and that by "the Son" alone is meant the Divine Human.

JEHOVAH ASSUMED THE NATURAL HUMAN.

(ii.) That the Lord from eternity, or Jehovah, took

on the Human, is evident from the passages in the Word where it is said that He "came forth from God," "came down from heaven," and that He "was sent into the world;" as from these: "I came forth from the Father, and have come into the world" (*John* xvi. 28). "I came forth and am come from God: neither came I of myself, but He sent me" (*John* viii. 42). "The Father loveth you, because . . . ye have believed that I came out from God" (*John* xvi. 27). "No one hath ascended up to heaven but He that came down from heaven" (*John* iii. 13). "The bread of God is He that cometh down from heaven, and giveth life to the world" (vi. 33, 35, 41, 50, 51). "He that cometh from above is above all: . . . He that cometh from heaven is above all" (iii. 31; vii. 29). By being "sent by the Father into the world" is meant to take on the Human.

GLORIFICATION OF THE HUMAN.

(iii.) That the Lord made his Human Divine from the Divine in Himself, may be evident from many passages in the Word, of which those will now be adduced which prove:

1. *That this was done successively*; which are these: Jesus "grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him" (*Luke* ii. 40). "Jesus increased in wisdom and stature, and in favor with God and men" (verse 52).

2. *That the Divine operated by the Human, as the soul by the body*. This is evident from these: "The

Son can do nothing of Himself but what He seeth the Father do" (*John* v. 19). "Of Myself I can do nothing, but as my Father hath taught me, I speak these things. He that sent me is with me: He hath not left me alone" (viii. 28, 29; v. 30; xii. 49, 50; xiv. 10; xvi. 32).

3. *That the Divine and the Human operated with unanimity*, appears from these: "What things soever the Father doeth, these also doeth the Son likewise" (*John* v. 19). "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will" (v. 21). "As the Father hath life in Himself, so hath He given to the Son also to have life in Himself" (v. 26; xvii. 7).

4. *That the Divine is united to the Human, and the Human to the Divine*, is evident from these: "If ye have known me, ye have known my Father also, . . . and have seen Him." He said to Philip, desiring to see the Father, "Have I been so long with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father. . . 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. 6-11). "If I do not the works of My Father, believe Me not: but if I do, believe the works; that ye may know and believe that the Father is in Me, and I in the Father" (x. 37, 38). "That they all may be one, as Thou, Father, art in Me, and I in Thee" (xvii. 21; xiv. 20; x. 29, 30; iii. 35; xvi. 15; xvii. 10; xvii. 2; *Matt.* xxviii. 18).

5. *That the Divine Human is to be approached*, is evident from the following passages: That all should honor the Son even as they honor the Father (*John* v. 23). "If ye had known me, ye would have known my Father also" (viii. 19). "He that seeth me seeth Him that sent me" (xii. 45). "If ye have known me, ye have known my Father also; and from henceforth ye know Him and have seen Him" (xiv. 7; xiii. 20). The reason is, that no one can see the Divine itself, which is called the Father, but the Divine Human; for the Lord says: "No one hath ever seen God: the only-begotten Son who is in the bosom of the Father, He hath declared Him" (i. 18; vi. 46; v. 37).

6. *Because the Lord made his Human Divine from the Divine in Himself, and because it is to be approached (and this is the Son of God), therefore the Lord, who is both the Father and the Son, is to be believed in.* This is manifest from these passages: "As many as received Him, to them gave He power to become children of God, to them that believe in his name" (*John* i. 12). "That every one that believeth in Him may not perish, but have eternal life" (iii. 15). "God so loved the world that He gave his only-begotten Son, that every one that believeth in Him . . . might have everlasting life" (iii. 16). "He that believeth in the Son is not judged; but he that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God" (iii. 18). "He that believeth in the Son hath everlasting life;

but he that believeth not the Son shall not see life, but the anger of God abideth on him" (iii. 36). "The Bread of God is He that cometh down from heaven, and giveth life to the world. . . He that cometh to Me shall never hunger, and he that believeth in Me shall never thirst" (vi. 33, 35; vi. 40; vi. 28, 29; vi. 47; vii. 37, 38; viii. 24; xi. 25, 26; xii. 46; viii. 12; xii. 36; v. 25; xv. 4, 5; xiv. 20; xvii. 23; xiv. 6).

In these passages, and in all others where "the Father" is named, the Divine which was in the Lord from conception is meant: which, according to the doctrine of faith in the Christian world, was as the soul in the body. The Human itself from this Divine is "the Son of God." Now because this also was made Divine, lest man should approach the Father alone, and thereby in thought, faith and thence in worship, should separate the Father from the Lord in whom He is, therefore . . . the Lord also teaches that He is to be believed in, and that man is saved by faith directed to Him. With many in Christendom no idea can be conceived of the Human being made Divine in the Lord, chiefly for the reason that they think of man from his material and not from his spiritual body; when yet all the angels who are spiritual, are also men in full form; and everything Divine which proceeds from Jehovah God, from its firsts in heaven to its last in the world, tends to the human form.

THROUGH TEMPTATIONS AND CONFLICTS.

(iv.) The Lord made his Human Divine by temptations admitted into Himself, and by continual victories then. Temptations are nothing else than combats against evils and falsities; and, since evils and falsities are from hell, they are also combats against hell. With men also who are undergoing spiritual temptations, there are evil spirits from hell who induce them. The man does not know that evil spirits induce temptations; yet it has been given me to know, from much experience, that they do. From this it is that a man, when from the Lord he conquers in temptations, is drawn out of hell and raised up into heaven. Hence it is that by temptations or combats against evils, a man becomes spiritual, thus an angel.

But the Lord fought from his own power against all the hells, and utterly subdued and subjugated them; and by his having at the same time glorified his human, He keeps them subdued and subjugated forever. For, before the Lord's Coming the hells had grown to such a height that they began to infest the angels of heaven themselves; and in like manner every man coming into the world and going out of the world. The reason that the hells had grown to such a height, was that the Church was utterly devastated; and men in the world, from idolatries, were in nothing but falsities and evils; and the hells are from men. Hence it was that no man could have been saved unless the Lord had come into the world.

These combats of the Lord are much treated of in the *Psalms of David* and in the Prophets, though little in the Evangelists. These combats are what are meant by the temptations which the Lord endured, the last of which was the passion of the cross. It is from them that He is called the "Saviour and Redeemer." This is so far known in the Church that they say that the Lord conquered death, or the devil, that is, hell; and that He rose again with victory; as also that, without the Lord there is no salvation. That He also glorified his Human, and that He thereby became the Saviour, Redeemer, Reformer, and Regenerator forever will be seen in what follows. That the Lord became the Saviour by combats or temptations is manifest from the passages adduced above, and from *Isaiah* lxiii. 4, 6, 8. And from *Psalms* xxiv. 7, 8.

ITS CULMINATION IN THE CROSS.

(v.) That the full union of the Divine and the Human was effected in Him by the Passion of the Cross, which was the last of the temptations, was shown in its chapter above. . . Now since the Lord, by the passion of the cross, fully glorified his Human, that is, united it to his Divine, and thus made his Human also Divine, it follows that He is Jehovah and God as to both. Wherefore, in many places in the Word, He is called "Jehovah," "God," and the "Holy One of Israel," the "Redeemer," "Saviour," and "Former;" as in the following:

“Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour” (*Luke* i. 46, 47). “The angel said to the shepherds, Behold, I bring you tidings of great joy, which shall be unto all people — that there is born to-day, in the city of David, a Saviour, who is Christ the Lord” (*Luke* ii. 10, 11). “They said, This is truly the Christ, the Saviour of the world” (*John* iv. 42). “I help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel” (*Isa.* xli. 14). “Thus saith Jehovah, thy Creator, O Jacob, and thy Former, O Israel; for I have redeemed thee: . . . I am Jehovah, thy God; the Holy One of Israel, thy Saviour” (*Isa.* xliii. 1, 3). “Thus saith Jehovah your Redeemer, the Holy One of Israel: . . . I am Jehovah, your Holy One; the Creator of Israel, your King” (*Isa.* xliii. 14, 15). “Thus saith Jehovah, the Holy One of Israel, and his Former [the Saviour]” (*Isa.* xlv. 11, 15). “Thus saith Jehovah thy Redeemer, the Holy One of Israel” (*Isa.* xlvi. 17.) “That all flesh may know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob” (*Isa.* xlix. 26). “Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts; . . . beside me there is no God” (*Isa.* xlv. 6; also lix. 20; lx. 16; xlix. 5; *Ps.* xix. 14; lxxviii. 35; *Isa.* xlv. 24; xlvii. 4; liv. 8; *Jer.* i. 34; *Ps.* cxxx. 7, 8; 2 *Sam.* xxii. 2, 3; *Isa.* xlix. 7; xlv. 14, 15; xliii. 11; xlv. 21; *Hos.* xiii. 4; *Isa.* xlv. 21, 22; liv. 5).

From these passages it may be seen that the Divine

of the Lord (which is called "the Father," and here "Jehovah" and "God"), and the Divine Human (which is called "the Son," and here "Redeemer and Saviour," also "Former" (that is, Reformer and Regenerator), are not two, but one: and not only is it said, "Jehovah God and the Holy One of Israel, the Redeemer and Saviour," but it is also said, "Jehovah the Redeemer and Saviour;" yea, it is said also, "I am Jehovah, and besides me there is no Saviour." From which it is clearly manifest that the Divine and the Human in the Lord are one Person, and that the Human is also Divine; for the Redeemer and Saviour of the world is no other than the Lord as to the Divine Human, which is called "the Son:" for redemption and salvation constitute the proper attribute of his Human, which is called merit and justice; for his Human endureth temptations and the passion of the cross, and thus by the Human He redeemed and saved.

Now because, after the union of the Human with the Divine in Himself, which was like that of the soul and the body in man, there were no longer two, but one Person, according to the doctrine of the Christian world; therefore the Lord as to both, is "Jehovah" and "God:" wherefore it is sometimes said, "Jehovah" and "the Holy One of Israel, the Redeemer and Saviour," and sometimes "Jehovah the Redeemer and Saviour," as may be seen from the passages quoted. It is there said, "The Saviour Christ" (*Luke* ii. 10, 11; *John* iv. 42): "God, and the God of Israel, the

Saviour and Redeemer" (*Luke* i. 47; *Isa.* xlv. 15; liv. 5; *Ps.* lxxviii. 35): "Jehovah the Holy One of Israel, the Saviour and Redeemer" (*Isa.* xli. 14; xliii. 3, 11, 14, 15; xlvi. 17; xlix. 7; liv. 5): "Jehovah, the Saviour, Redeemer and Former" (xliv. 6; xlvii. 4; xlix. 26; liv. 8; lxiii. 16; *Jer.* i. 34; *Ps.* xix. 14; cxxx. 7, 8; 2 *Sam.* xxii. 2, 3): "Jehovah God, the Redeemer and Saviour, and besides me there is no other" (*Isa.* xliii. 11; xliv. 6; xlv. 14, 15, 21, 22; *Hos.* xiii. 4).

THE MATERNAL AND PATERNAL HUMAN.

(vi.) The Lord successively put off the human taken from the mother, and put on the Human from the Divine in Himself, which is the Divine Human and the Son of God. — That the Lord had a Divine and a human, — the Divine from Jehovah the Father, and a human from the virgin Mary, — is known. Thence it is that He was God and Man; and thus He had a Divine essence and a human nature, — the Divine essence from the Father, and the human nature from the mother; and thence He was equal to the Father as to the Divine, and less than the Father as to the human: also (as the doctrine of faith which is called the *Athanasian Creed* teaches), that He did not transmute this human nature from the mother into the Divine essence, nor commix it with it; for the human nature cannot be transmuted into the Divine essence, nor can it be commixed with it. And yet from the same creed is our doctrine, that the Divine took on

the Human, that is, united itself to it, as the soul unites itself to its body, until they were not two, but one Person. From this it follows, that He put off the human from the mother, which in itself was like the human of another man, and thus material, and put on the Human from the Father, which in itself was like his Divine, and thus substantial; from which the Human also was made Divine. Thence it is that the Lord in the Word of the Prophets, even as to the Human is called "Jehovah" and "God;" and in the Word of the Evangelists, "the Lord," "God," "the Messiah" or Christ, and "the Son of God," in whom men are to believe, and by whom they are to be saved.

Now because the Lord had from the beginning a human from the mother, and put this off successively, therefore while He was in the world He had two states, which are called the state of humiliation or of exination, and the state of glorification or of union with the Divine which is called the Father, — the state of humiliation so far as and when He was in the human from the mother, and the state of glorification so far as and when He was in the Human from the Father. In the state of humiliation He prayed to the Father, as to one other than Himself; but in the state of glorification He spake with the Father as with Himself. In the latter state, He said that the Father was in Him, and He in the Father, and that the Father and He were one; but in the state of humiliation He underwent temptations, and suffered the cross, and prayed

that the Father would not forsake Him; for the Divine could not be tempted, and still less suffer the cross.

From these things it is now manifest, that by temptations, and continual victories in them and by the passion of the cross which was the last of the temptations, He fully conquered the hells, and fully glorified the Human, as was shown before.

That the Lord put off the human from the mother, and put on the Human from the Divine in Himself which is called the Father, is manifest also from this, that whenever He spake to the mother with his own mouth, He did not call her mother, but "woman." We read only three times in the Evangelists that He spake with his own mouth to the mother and of her; and then twice that He called her "woman," and once that He did not acknowledge her as mother. We read in *John*, twice, that He called her "woman:" (ii. 3, 4; xix. 26, 27.) Once that he did not acknowledge her; in *Luke*: (viii. 20, 21; *Matt.* xii. 46-49; *Mark* iii. 31-35.)

In other places Mary is called his mother, but not by his own mouth. This is also confirmed by his not acknowledging Himself to be the son of David; for we read in the Evangelists: "Jesus asked the Pharisees, saying, What think ye of Christ? Whose son is He? They say to Him, David's. He saith to them, How, then, doth David in spirit call Him his Lord, saying, The Lord said to my Lord, Sit thou at my right hand, till I make thy enemies thy footstool. If, then, David

calleth Him Lord, how is He his son? And no one was able to answer Him a word" (*Matt.* xxii. 41-46; *Mark* xii. 35-37; *Luke* xx. 41-44; *Ps.* cx. 1).

From these passages it is evident that the Lord, as to the glorified Human, was not the son of Mary nor of David. What his glorified Human was, He showed to Peter, James and John, when He was transfigured before them, in that "His face shone as the sun, and his garments were white as the light; . . . and then a voice out of the cloud said, This is my beloved Son in whom I am well pleased; hear ye Him" (*Matt.* xvii. 1-8; *Mark* ix. 2-8; *Luke* ix. 28-36). The Lord was also seen by John, "As the sun shining in his strength" (*Apoc.* i. 16).

That the Human of the Lord was glorified, is evident from the things which are said concerning his glorification in the Evangelists, as from these; in *John*: "The hour is come that the Son of Man should be glorified. . . He said, Father, glorify thy name. There came a voice from heaven, I have both glorified it, and will glorify it again" (xii. 23, 28). Because the Lord was glorified by successive steps, it is therefore said, "I have both glorified it, and will glorify it again." (Also xiii. 31, 32; xvii. 1, 5; *Luke* xxiv. 26.)

These things are said concerning his Human. The Lord said, "God is glorified in Him; God will also glorify Him in Himself;" and, "Glorify thy Son, that thy Son also may glorify Thee." The Lord said these things, because the union was reciprocal, of the Divine

with the Human, and of the Human with the Divine ; wherefore He had also said, " I am in the Father, and the Father in Me " (*John* xiv. 10, 11) ; also, " All mine are thine, and all thine are mine " (xvii. 10). Thence the union was full. It is the same with all union ; unless it be reciprocal, it is not full. Such, also, there must be, of the Lord with man, and of man with the Lord ; as He teaches in *John* : " At that day ye shall know that . . . ye are in me, and I in you " (xiv. 20) ; and elsewhere : " Abide in me, and I in you : . . . he that abideth in me, and I in him, the same beareth much fruit " (xv. 4, 5).

As the Lord's Human was glorified, that is, made Divine, therefore after death He rose again on the third day with the whole Body ; which is not the case with any man ; for a man rises again only as to his spirit, but not as to his body. That man might know, and no one doubt, that the Lord rose again with the whole Body, He not only said it by the angels who were in the sepulchre, but also showed Himself in his Human Body before the disciples ; saying to them, when they believed that they saw a spirit, " See my hands and my feet, that it is I myself ; feel of me, and see : for a spirit hath not flesh and bones, as ye see me have. And when He had said this, He showed them his hands and his feet " (*Luke* xxiv. 39, 40 ; *John* xx. 20 ; also xx. 27, 28). Since his Body was not now material, but Divine-substantial, He therefore came in to the disciples " while the doors were shut " (*John* xx.

19, 26); and after He had been seen, "He became invisible" (*Luke* xxiv. 31). The Lord being now such, was taken up, and sat at the right hand of God (*Luke* xxiv. 51; *Mark* xvi. 19). To "sit at the right hand of God" signifies Divine Omnipotence.

Since the Lord, with the Divine and Human united in one, ascended into heaven, and sat "at the right hand of God" (by which Divine Omnipotence is signified), it follows that his Human substance or essence is as his Divine. To think otherwise, would be like thinking that his Divine was taken up into heaven and sat at the right hand of God, and not the Human at the same time. This is contrary to Scripture, and also contrary to the Christian doctrine, which is, "That God and Man in Christ are as the soul and the body," to separate which would be contrary to sound reason. This union of the Father with the Son, or of the Divine with the Human, is meant also in the following passages: "I came forth from the Father, and have come into the world; again, I leave the world, and go to the Father" (*John* xvi. 28). "I go away, and come to Him who sent me" (*John* vii. 33; xvi. 5, 16; xvii. 11, 13; vi. 62; iii. 13). Every man who is saved "ascends into heaven;" yet not of himself, but of the Lord. The Lord alone ascended of Himself.

SO GOD BECAME MAN IN ULTIMATES.

(vii.) Thus God became Man, as in first principles so also in ultimates. . . God from the beginning was

Man in first principles, though not in ultimates; yet after He took on the Human in the world, He also became Man in ultimates. This follows from the things proved above,—that the Lord united his Human to his Divine, and thus made his Human also Divine. It is from this that He is called “the Beginning and the End, the First and the Last, the Alpha and the Omega:” as in the *Apocalypse*: “I am the Alpha and the Omega, the Beginning and the End, saith the Lord: He who is, and who was, and who is to come; the Almighty” (i. 8, 11, 13, 17; ii. 8; xxi. 6; xxii. 12, 13). And in *Isaiah*: “Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah Zebaoth: I am the First and the Last” (xliv. 6; xlviii. 12). (D. L. n. 29–36.)





XII.

THE LORD IS JEHOVAH GOD.



THE LORD IS GOD HIMSELF, FROM WHOM AND CONCERNING WHOM THE WORD IS.

It has been given me to go through all the *Prophets* and the *Psalms of David*, and to examine each verse, and see what is there treated of; and it has been seen that no other subjects are treated of than the Church which was established by the Lord and which is to be established, the Lord's coming, his combats, glorification, redemption, and salvation, and heaven from Him: and, at the same time, their opposites. As all these are the Lord's works, it has been manifest that the entire Sacred Scripture is concerning the Lord, and thence that the Lord is the Word.

But this cannot be seen, except by those who are in enlightenment from the Lord, and who are also acquainted with the spiritual sense of the Word. All the angels of heaven are in this sense: wherefore, when the Word is read by man, they comprehend this sense only. For spirits and angels are with man continually: and, as they are spiritual, they understand all things spiritually which man understands naturally. That the whole Sacred Scripture is concerning the Lord, can be seen but obscurely, and as through a lattice, from the passages of the Word that were cited

above, and from those which will now be adduced concerning the Lord, from which may shine forth the truth that it is He who spake by the prophets, by whom it is everywhere said, "Jehovah spake," "Jehovah said," and "the saying of Jehovah."

That the Lord was, before his Coming into the world, is manifest from these passages: John the Baptist said of the Lord, "He it is who is to come after me, who was before me; the latchet of whose shoe I am not worthy to unloose. . . This is He, of whom I said, He that cometh after me, who was before me, and who was superior to me" (*John* i. 27, 30). In the *Apocalypse*: "The four and twenty elders fell down before the throne, upon which was the Lord, saying, We give Thee thanks, O Lord God Almighty, who art, and who wast, and who art to come" (xi. 16, 17). Also in *Micah* v. 2. Also from the Lord's words in the Evangelists, that He was "before Abraham;" that He had glory "with the Father before the foundation of the world;" that He "came forth from the Father;" and that "from the beginning the Word was with God, and that the Word was God, and that this became flesh." That the Lord was called (i.) "Jehovah;" (ii.) "The God of Israel and of Jacob;" (iii.) "The Holy One of Israel;" (iv.) "God" and "Lord;" (v.) "King" and the "Anointed of Jehovah;" (vi.) "David;" may be evident from what follows.

JEHOVAH, REDEEMER, AND SAVIOUR.

(i.) That the Lord is called "Jehovah" is manifest from these passages: "Thus saith Jehovah thy Creator, O Jacob, and thy Former, O Israel; Fear not; for I have redeemed thee. . . I am Jehovah, thy God, the Holy One of Israel, thy Saviour" (*Isa.* xliii. 1, 3). "I am Jehovah, your Holy One: the Creator of Israel, your King" (*Isa.* xliii. 15). "Thus saith Jehovah, the Holy One of Israel, and his Former: . . . Truly thou art a God that hidest Thyself, O God of Israel, the Saviour" (*Isa.* xlv. 11, 15; xlix. 26; lx. 16; xlix. 5; *Ps.* xix. 14; *Isa.* xlv. 2, 6; xlvii. 4; liv. 8; *Jer.* l. 34; 2 *Sam.* xxii. 2, 3; *Isa.* xliii. 14; xlviii. 17; xlix. 7; xliii. 11; xlv. 21, 22; *Hos.* xiii. 4; *Ps.* xxxi. 5; cxxx. 7, 8; *Isa.* liv. 5). In these passages, Jehovah is called "Redeemer and Saviour;" and, as the Lord alone is the Redeemer and Saviour, it is He who is meant by "Jehovah."

That the Lord is Jehovah, that is, that "Jehovah" is the Lord, is also manifest from these passages: "There shall come forth a Rod out of the stem of Jesse, and a Branch out of his roots shall bear fruit; and the Spirit of Jehovah shall rest upon Him" (*Isa.* xi. 1, 2). "And it shall be said in that day, Lo, this is our God, we have waited for Him, that He may save us; this is Jehovah, we have waited for Him; let us rejoice and be glad in his salvation" (*Isa.* xxv. 9; xl. 3, 5, 10; xlii. 6, 8; *Jer.* xxiii. 5, 6; xxxiii. 15, 16; *Mic.* v. 2, 4). "Unto us a Child is born, unto us a Son is

given, upon whose shoulder shall be the government; and his name shall be called God, Mighty, the Father of Eternity: . . . of the increase of his government there shall be no end, upon the throne of David, . . . to order and to establish it in judgment and justice, from henceforth even forever" (*Isa.* ix. 6, 7; *Zech.* xiv. 3, 4; *Ps.* xxiv. 7-10; *Isa.* xxviii. 5; *Mal.* iv. 5; *Ezek.* xxx. 3; *Joel* ii. 11; *Amos* v. 18, 20; *Zeph.* i. 7, 14, 15, 18).

THE GOD OF ISRAEL AND JACOB.

(ii.) That the Lord is called "the God of Israel and the God of Jacob" is manifest from these passages: "The multitudes wondered when they saw the dumb speaking, . . . the lame walking, and the blind seeing; and they glorified the God of Israel" (*Matt.* xv. 31). "Blessed be the Lord God of Israel; for He hath visited and made redemption for his people Israel, and hath raised up a horn of salvation for us in the house of David" (*Luke* i. 68, 69). "I will give Thee the treasures of darkness, and hidden riches of secret places, that Thou mayest know that I, Jehovah, who have called Thee by Thy name, am the God of Israel" (*Isa.* xlv. 3; also *Isa.* xlvi. 1, 2; xxix. 23; ii. 3; *Mic.* iv. 2; *Isa.* xlix. 26; lx. 16; *Ps.* cxiv. 7; cxxxii. 2, 3, 5, 6; lxxii. 18, 19). (Besides other places where the Lord is called "the God of Israel, Redeemer, and Saviour;" as *Luke* i. 47; *Isa.* xlv. 15; liv. 5; *Ps.* lxxviii. 35. And in many other places, where He is only called "the God of Israel;" 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; xlv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; *Ezek.* viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xlv. 2; *Zeph.* ii. 9; *Ps.* xli. 13; lix. 5; lxxviii. 8.)

THE HOLY ONE OF ISRAEL.

(iii.) That the Lord is called "the Holy One of Israel" is manifest from these passages: "The angel said to Mary, . . . The Holy Thing that shall be born of thee shall be called the Son of God" (*Luke* i. 35). "I am Jehovah, your Holy One; the Creator of Israel, your King" (*Isa.* xliii. 15). "Thus saith Jehovah, the Redeemer of Israel, his Holy One" (xlix. 7). "I am Jehovah, thy God, the Holy One of Israel, thy Saviour" (xliii. 3). "As for our Redeemer, Jehovah Zebaoth is his name, the Holy One of Israel" (xlvii. 4). "Thus saith Jehovah, your Redeemer, the Holy One of Israel" (xliii. 14; xlviii. 17; liv. 5; *Ps.* lxxviii. 41; *Isa.* i. 4; xxx. 11, 12; v. 19; x. 20; xii. 6; xvii. 6, 7; xxix. 19; xli. 16; lv. 5; lx. 9; *Jer.* l. 29; *Dan.* iv. 13; *Hab.* iii. 3).

That "Jehovah" and "the Holy One of Israel" are one, although they are named distinctively, may be evident also from the places here cited, in which it is said that Jehovah is "the Holy One of Israel."

LORD AND GOD.

(iv.) That the Lord is called "Lord and God" is manifest from so many passages that, if they were adduced, they would fill pages. (See *John* xx. 27, 28; *Ps.* lxxviii. 35; *Isa.* liv. 5; *Matt.* ix. 18; xiv. 33; xv. 25; xxviii. 9; *Mark* i. 40; v. 22; vii. 25; x. 17; *Luke* xvii. 15, 16; *Ps.* cxxxii. 6, 7.) So also in heaven, concerning which it is said in the *Apocalypse*: "I saw, in the right hand of Him that sat upon the throne, a book written within and on the back side, sealed with seven seals; . . . and no one could open it. . . Then one of the elders said, . . . Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose its seven seals. And I saw in the midst of the throne . . . a Lamb standing: . . . He came and took the book; . . . and they fell down before the Lamb, . . . and adored Him that liveth for ever and ever" (v. 1, 5-8, 14).

KING AND ANOINTED.

(v.) That the Lord is called "King" and "the Anointed" is because He was the Messiah or Christ; and "Messiah" or "Christ" signifies King and Anointed. Hence it is that the Lord is also meant in the Word by "king," and also by "David," who was king over Judah and Israel. That the Lord is called "King," and "the Anointed of Jehovah," is evident from many passages of the Word: it is therefore said in the *Apocalypse*: "The Lamb shall overcome them; for He is

Lord of lords, and King of kings" (xvii. 14). And again, "And He that sat upon the white horse . . . had on his vesture a name written, King of kings, and Lord of lords" (xix. 16).

It is from the Lord's being called a "King" that heaven and the church are called "his kingdom," and that his coming into the world is called the "gospel of the kingdom." That heaven and the church are called "his kingdom" may be seen in *Matt.* xii. 28; xvi. 28; *Mark* i. 14, 15; ix. 1; xv. 43; *Luke* i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 60; x. 11; xvi. 16; xix. 11; xxi. 31; xxii. 18; xxiii. 51; and in *Daniel*: "I was seeing in the visions of the night; and, lo, with the clouds of the heavens, as it were, the Son of Man was coming . . . and to Him was given dominion and glory and a kingdom, that all people, nations and tongues should worship Him. His dominion is an everlasting dominion . . . and his kingdom one which will not perish" (vii. 13, 14, 27; ii. 44). That his Coming is called "the gospel of the kingdom," may be seen in *Matt.* iv. 23; ix. 35; xxiv. 14.

(vi.) That the Lord is called "David" is manifest from these passages: "In that day they shall serve Jehovah their God, and David their King, whom I will raise up to them" (*Jer.* xxx. 9). "Then the children of Israel shall return, and seek Jehovah their God, and David their King, and shall come with fear to Jehovah, and to his goodness in the last days" (*Hos.* iii. 5). "I will set up one Shepherd over them,

and He shall feed them ; My servant David : He shall feed them, and He shall be their Shepherd ; and I Jehovah will be their God, and David a Prince in the midst of them" (*Ezek.* xxxiv. 23, 24). "That they may be my people, and I may be their God. David my Servant shall be King over them, that they may all have one Shepherd : . . ." (xxxvii. 23-26 ; *Isa.* lv. 3, 4 ; *Amos* ix. 11 ; *Zech.* xii. 8 ; xiii. 1).

He who knows that the Lord is meant by "David" may know why David in his *Psalms* wrote so often concerning the Lord, when concerning himself ; as in *Ps.* lxxxix. 3-5, 19-21, 24-29, 35-37. (So also in other *Psalms*, as xlv. 2-17 ; cxxii. 4, 5 ; cxxxii. 8-18.) (D. L. n. 37-44.)





XIII.

GOD IS ONE, AND THE LORD IS HE.

IT is known in all the world, that God is one; nor does any man of sound reason deny it. It remains, therefore, to prove it from the Word, and moreover, that the Lord is that God.

(i.) That God is one is proved by these passages from the Word: Jesus said, "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart and with all thy soul" (*Mark* xii. 29, 30). "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). "One came to Jesus, and said, Good master, what good shall I do that I may have eternal life? Jesus said to him, Why callest thou Me good? No one is good but one, God" (*Matt.* xix. 16, 17). "That all the kingdoms of the earth may know that Thou alone art Jehovah" (*Isa.* xxxvii. 20). "I am Jehovah, and there is none else: there is no God besides Me. . . That they may know from the rising of the sun, and from its setting, that there is no God besides Me: I am Jehovah, and there is none else" (*Isa.* xlv. 5, 6; xxxvii. 16, 20; xlv. 8; *Pss.* xviii. 31).

(ii.) That the Lord is that God is proved by these passages from the Word: "Surely God is in thee, and

there is none besides, no God. Verily thou art a God that hideth thyself, O God of Israel, the Saviour" (*Isa.* xlv. 14, 15). "Am not I Jehovah? and there is no God else besides Me; a just God and a Saviour, there is none besides Me. Look unto Me, that ye may be saved, all the ends of the earth; for I am God, and there is none else" (*Isa.* xlv. 21, 22). "I am Jehovah, and besides Me there is no Saviour" (*Isa.* xliii. 11). "I am Jehovah thy God, . . . and thou shalt acknowledge no God but Me; and there is no Saviour besides me" (*Hos.* xiii. 4. Also, *Isa.* xlv. 6; *Zech.* xiv. 9.) As the Lord alone is the Saviour and Redeemer, and as it is said that Jehovah is the Saviour and Redeemer, and that there is none besides Him, it follows that the one God is no other than the Lord. (D. L. n. 45.)





XIV.

THE HOLY SPIRIT.



THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD, AND THIS IS THE LORD HIMSELF.

Jesus said in *Matthew*: "All power is given to Me in heaven and in earth: go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you all the days, until the Consummation of the Age" (xxviii. 18-20).

It has already been shown that the Divine which is called "the Father," and the Divine which is called "the Son," are one in the Lord. It shall, therefore, now be shown that the "Holy Spirit" is the same with the Lord. The Lord said that they should "baptize into the name of the Father, of the Son, and of the Holy Spirit," for the reason that there is a trine in the Lord; for there is the Divine which is called "the Father," the Divine Human which is called "the Son," and the Divine Proceeding which is called the "Holy Spirit." The Divine which is "the Father," and the Divine which is "the Son," is the Divine from which [all things are]; and the Divine Proceeding,

which is the Holy Spirit, is the Divine by which [all things are]. . . .

That there is a trine in the Lord may be illustrated by comparison with an angel: He has a soul and a body, and also a proceeding [sphere]: what proceeds from him is himself, [but] outside of him. Every man who looks to God, is first taught by the angels after death, that the Holy Spirit is not a person distinct from the Lord; and that "to go forth" and "to proceed" are nothing else than to enlighten and teach by the presence (which is according to reception) of the Lord. In consequence of this, most persons after death put off the idea conceived in the world about the Holy Spirit, and receive the idea that it is the Lord's presence with man by angels and spirits, from which and according to which man is enlightened and taught.

Besides, it is customary in the Word to name two Divines, and sometimes three, which yet are one; as "Jehovah and God," "Jehovah and the Holy One of Israel," "Jehovah and the Mighty One of Jacob," also "God and the Lamb." And, because they are one it is also said in other places, "Jehovah alone is God," "Jehovah alone is holy," and "He is the Holy One of Israel, and there is none besides Him:" also "the Lamb" is sometimes used for God, and "God" for the Lamb; the latter in the *Apocalypse*, the former in the prophets. That it is the Lord alone who is meant in *Matthew* (xxviii. 19), by the "Father, Son and Holy Spirit," is evident from what precedes and

follows there. In the preceding verse the Lord says, "All power is given to Me in heaven and in earth;" and in the following verse, "Lo, I am with you all the days even to the Consummation of the Age;" thus speaking of Himself alone. That was therefore said by Him, that they might know that there is a trinity in Him.

THE SPIRIT IS THE LORD'S LIFE.

That by "Spirit," when the Lord is spoken of, his Divine Life is meant, thus the Lord Himself, may be evident from these passages: "He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him" (*John* iii. 34). "There shall come forth a rod out of the stem of Jesse; . . . and the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and intelligence, the Spirit of counsel and might" (*Isa.* xi. 1, 2). "I have put my Spirit upon Him; He shall bring forth judgment to the nations" (*Isa.* xlii. 1). "When the oppressor shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him; and then shall He come to Zion a Redeemer" (*Isa.* lix. 19, 20; also lxi. i; *Luke* iv. 18; *Mark* ii. 8; *Luke* x. 21; *John* xiii. 21; *Mark* viii. 12).

IN PARTICULAR THE LIFE OF HIS WISDOM.

By "Spirit," when the Lord is spoken of, is meant in particular the Life of his Wisdom, which is the Divine Truth. "And when He, the Spirit of Truth,

is come, He will guide you into all truth: He shall not speak from Himself; but whatsoever He shall hear, He shall speak" (*John* xvi. 7, 13). "He shall glorify me; for He shall receive of mine, and shall show unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine and show unto you" (xvi. 14, 15). "I will pray the Father that He may give you another Comforter, the Spirit of Truth, whom the world cannot receive because it seeth Him not neither knoweth Him: but ye know Him, for He dwelleth with you and shall be in you. I will not leave you orphans; I will come to you: . . . ye shall see me" (xiv. 16-19). "When the Comforter is come, whom I will send unto you from the Father, the Spirit of Truth, He shall testify of me" (xv. 26). "Jesus cried, saying, If any one thirst, let him come to me and drink; he that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit which those who believe in Him should receive. The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 37-39). "Jesus breathed on the disciples, and said, Receive ye the Holy Spirit" (xx. 22).

That the Lord, by "the Comforter, the Spirit of Truth," and "the Holy Spirit," meant Himself, is evident from these words, "That the world as yet knew Him not," for as yet they knew not the Lord; and when He said that He would send Him, He added, "I will not leave you orphans; I will come to you;

and ye shall see Me" (*John* xiv. 16-19, 26, 28). And again: "Lo, I am with you all the days, until the Consummation of the Age" (*Matt.* xxviii. 20). And when Thomas said, "We know not whither Thou goest," Jesus said, "I am the Way and the Truth" (*John* xiv. 5, 6).

Because the Spirit of Truth or the Holy Spirit is the same with the Lord who is the Truth itself, it is therefore also said: "The Holy Spirit was not yet, because Jesus was not yet glorified" (*John* vii. 39); for after the glorification, or full union with the Father, which was effected by the passion of the cross, the Lord was the Divine Wisdom and the Divine Truth itself, thus the Holy Spirit.

That He "breathed on his disciples, and said, Receive the Holy Spirit," was because all the respiration of heaven is from the Lord; for angels as well as men have respiration, and pulsation of the heart. Their respiration is according to their reception of Divine wisdom from the Lord; and the pulse of the heart is according to their reception of Divine love from the Lord.

That the Holy Spirit is the Divine Truth from the Lord is manifest further from these passages: "When they bring you to the synagogues, be not solicitous what ye shall say; for the Holy Spirit shall teach you in the same hour what ye ought to say" (*Luke* xii. 11, 12; xxi. 14; *Mark* xiii. 11; also *Isa.* lix. 21; xi. 1, 4, 5; xxxiv. 16; *John* iv. 24). "It is the Spirit that quick-

eneth; the flesh profiteth nothing: the words that I speak to you are Spirit and are Life" (*John* vi. 63). John said, "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 the Divine Truth which is of faith, and by the Divine Good which is love. "When Jesus was baptized, the heavens were opened; and He saw the Holy Spirit descending like a dove" (*Matt.* iii. 16; *Mark* i. 10; *Luke* iii. 22; *John* i. 32, 33). The "dove" is a representative of purification and regeneration by Divine truth.

Since by the "Holy Spirit," where the Lord is spoken of, his Divine Life is meant, that is, Himself, and in particular the life of his wisdom, which is called the Divine Truth, therefore by the "Spirit of the Prophets," which is also called the "Holy Spirit," is meant the Divine Truth from the Lord. (See *Apoc.* ii. 7, 11, 29; iii. 1, 6, 13, 22; iv. 5; v. 6; xiv. 13; xxii. 17; *Zech.* vii. 12; *2 Kings* ii. 15; *Luke* i. 17, 41, 67; *Mark* xii. 36; *Apoc.* xix. 10.)

Now, because by the "Holy Spirit" is specially meant the Lord as to the Divine Wisdom, and thence as to the Divine Truth, it is plain why it is said of the Holy Spirit, that it enlightens, teaches and inspires.

Jehovah Himself, that is, the Lord, spake the Word by the Prophets.—It is read of the prophets that they were "in vision," and that "Jehovah spake with

them." When they were "in vision" they were not in their body, but in their spirit, in which state they saw such things as are in heaven; but when "Jehovah spake with them," they were then in their body, and heard Jehovah speaking. These two states of the prophets should be well distinguished. In the state of "vision," the eyes of their spirit were open, and the eyes of their body shut; and they then also appeared to themselves to be carried from place to place, though the body remained in its own place. Ezekiel, Zechariah and Daniel were sometimes in this state; and John also, when he wrote the *Apocalypse*. (See *Ezek.* xi. 1, 24; iii. 12, 14; viii. 3, 6; i. and x.; xl., xlviii.; xl. 2; xliii. 5; *Zech.* i. 8, 18; ii. 1; iv. 2, 3; v. 1, 6; vi. 1; *Dan.* vii. 1, 2, 3, 7, 13; viii. 2; x. 7, 8; ix. 21, 22; *Apoc.* i. 10; xvii. 3; xxi. 10; ix. 17; i. 12; iv. 1; v. 1; vi. 1.)

But as regards the Word itself, it is not said by the prophets that they spake it from the Holy Spirit, but that they spake it from Jehovah, Jehovah Zebaoth [or, of Hosts], and the Lord Jehovih; for we read "The Word of Jehovah came to me," "Jehovah spake to me;" also, very often, "Thus saith Jehovah," and "The saying of Jehovah;" and because the Lord is Jehovah, as was shown above, therefore all the Word was spoken by Him. . .

From these it is now manifest, that Jehovah, who is the Lord from eternity, spake by the prophets; and that, where it is said the Holy Spirit, it is Himself; consequently, that God is One, both in person and essence; and that He is the Lord. (D. L. n. 46-54.)

[For a more extended treatment of the Divine Trinity, see Vol. 8, pp. 187-224.]



XV.

THE DIVINE HUMANITY.

JESUS CHRIST was the name of the Lord in the world, that is, the name of his Humanity; but as to his Divinity, his name was Jehovah and God. It is called the Divine Humanity, because the Lord made his humanity Divine when He was in the world; for He united it to his Divinity which was in Him from conception, and which He had as a soul from the Father, consequently which was his life; for the soul of every one is his life, and the body which is human thence derives its life. Therefore when the Divinity was united to the Humanity in the Lord, as the soul to the body, it is called the Divine Humanity.

They, therefore, who think of the Lord's Humanity and not at the same time of his Divinity, will on no account admit the phrase "Divine Humanity;" for they think separately of his Humanity and his Divinity, which is like thinking of a man separately from his soul or life, and this is not to think of him at all; still less is it an adequate way of thinking of the Lord. In consequence of such a separate idea having place in their thought, they pray to the Father to have compassion for the sake of the Son; when, nevertheless, the Lord himself is to be prayed to that

He may have compassion, in whom, according to the universal doctrine of the church, the Divinity is such as pertains to the Father; for that doctrine teaches that as the Father so also the Son is uncreate, infinite, eternal, almighty, God, and Lord; and neither is before or after the other, nor greater or less than the other. (See the Athanasian Creed.) This also is in accordance with the doctrine taught by the Lord himself, which is, That He and the Father are one; and that he who seeth Him seeth the Father, because He is in the Father and the Father in Him; that He is the way, the truth and the life; and that no one cometh to the Father but by Him. Hence it is evident, how much they turn aside from the way and the truth, who pass by the Lord, and immediately approach the Father. (A. E. n. 26.)

IMPORTANCE OF ACKNOWLEDGING IT.

If it be assumed for doctrine and acknowledged that the Lord is one with the Father, and that his human is Divine from the Divinity in himself, light will be seen in every particular of the Word; for what is assumed for doctrine and acknowledged from doctrine, appears in light when the Word is read. The Lord also, from whom all light proceeds, and who has all power, enlightens those who are in this acknowledgment.

But on the other hand, if it be assumed and acknowledged for doctrine that the Divine of the Father is

another separate from that of the Lord, nothing will be seen in light in the Word; since the man who is in that doctrine turns himself from one Divine to another, and from the Divinity of the Lord, which he may see, which is effected by thought and faith, to a Divinity which he cannot see; for the Lord says: "Ye have neither heard his [the Father's] voice at any time, nor seen his shape" (John v. 37; also i. 18); and to believe in and love a Divine which cannot be thought of under any form, is impossible. (A. E. n. 200.)

The very essential of the church is the acknowledgment of the union of the Divine itself in the Human of the Lord; and this must be in all the particulars of worship. The reason why this is the essential of the church, and hence the essential of worship, is that the salvation of the human race depends entirely on that union. (A. C. n. 10370.)

The chief thing of the church is to acknowledge the Lord, his Divine in the Human, and his omnipotence in saving the human race; for by this acknowledgment man is conjoined to the Divine, since the Divine is nowhere else. Even there is the Father; for the Father is in Him and He is in the Father, as the Lord Himself teaches. They therefore who look to another Divine [person] near Him, or at his side,—as is usual with those who pray to the Father to have mercy on them for the sake of the Son,—turn aside from the way, and adore a Divine elsewhere than in Him. And,

moreover, they then think nothing about the Lord's Divine, but only of his Human which yet cannot be separated [from the Divine]; for the Divine and Human are not two but one only person, conjoined like soul and body,—according to the doctrine received by the churches from the faith of Athanasius. Therefore to acknowledge the Divine in the Human of the Lord, or the Divine Human, is the chief thing of the church, by which conjunction is effected; and as it is the chief it is also the first thing of the church. (A. E. n. 328.)

GLORIFICATION OF THE HUMAN.

The external man is nothing but an instrumental or organic something, having no life in itself, but receiving life from the internal man; from which the external man appears to have life of itself. With the Lord, however, after He had expelled the hereditary evil and thus purified the organic substances or vessels of the human essence, these also received life; so that as the Lord was life with respect to his internal man, He became life also as to his external man. This is what is meant by glorification in John: "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" (xiii. 31, 32; xvii. 1, 5; xii. 28). (A. C. n. 1603.)

The Lord, by the most grievous temptation combats, reduced all things in Himself to Divine order; inso-

much that there remained nothing at all of the human which he had derived from the mother. So that He was not made new as another man, but altogether Divine. For the man who is made new by regeneration still retains within him an inclination to evil, yea, evil itself, but is withheld from evil by an inflowing of the life of the Lord's love,—and this by exceedingly strong power; but the Lord entirely cast out every evil which was hereditary in Him from the mother, and made Himself Divine even as to the vessels, that is, as to truths. This is what in the Word is called glorification. (A. C. n. 3318.)

The union of the Lord's Human Essence with his Divine was not effected at once, but successively through the whole course of his life, from infancy to the end of his life in the world. He thus ascended continually to glorification, that is, to union. This is what is said in John: "Jesus said, Father, glorify thy name. Then came there a voice from heaven, saying, I both have glorified it and will glorify it again" (xii. 28). (A. C. n. 2033.)

COUNTERTIDES OF CONFLICT AND VICTORY.

The Lord's whole life in the world, from his earliest childhood, was a continual temptation and victory. The last was when on the cross He prayed for his enemies, that is, for all on the face of the whole earth. In the Lord's Word of life in the Evangelists, there is

no mention of any but his temptation in the wilderness, except the last. Others were not disclosed to the disciples. Those which were disclosed appear, according to the literal sense, so light as scarcely to be any temptation; for so to speak and so to answer is no temptation. And yet it was more grievous than any human mind can conceive or believe. No one can know what temptation is unless he has been in it. The temptation which is related in Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13, contains the temptations in a summary; namely, that out of love toward the whole human race, the Lord fought against the loves of self and the world, with which the hells were filled. All temptation is against the love in which a man is; and the degree of temptation is according to that of the love. If not against the love it is no temptation. To destroy one's love is to destroy his very life, for love is life. The Lord's life was love toward the whole human race; and it was so great and of such a nature as to be nothing but pure Love. Against this, his life, continual temptations were admitted, as was said, from his earliest childhood to his last hour in the world. . . In brief, from his earliest childhood to the last hour of his life in the world, the Lord was assaulted by all the hells, which were continually overcome, subjugated and conquered by Him; and this purely out of love toward the human race. And because this love was not human but Divine, and temptation is great in proportion as the love is great, it is

evident how grievous were his conflicts, and how great the ferocity on the part of the infernals. That these things were so I know of a certainty. (A. C. n. 1690.)

That the Lord sustained the most grievous temptations, more grievous than all others in the universe ever endured, is not so fully known from the Word, where it is only mentioned that He was in the wilderness forty days, and was tempted of the Devil. The temptations themselves which He then endured, are not described except in a few words; yet these few involve all. As for example it is mentioned in Mark (i. 12, 13), that He was with the beasts, by which are meant the worst of the infernal crew; and elsewhere it is related that He was carried by the Devil upon a pinnacle of the temple, and upon a high mountain, which are nothing else than representatives of most grievous temptations which He suffered in the wilderness. (A. C. n. 1663.)

TEMPTED EVEN BY ANGELS. .

That the Lord at the last fought in temptations with the angels themselves, yea, with the whole angelic heaven, is an arcanum which has not been revealed until now. But the case is this: The angels are indeed in the highest wisdom and intelligence; but all their wisdom and intelligence is from the Lord's Divine. Of themselves, or from what is their own, they have nothing of wisdom and intelligence. So far, therefore, as they are in truths and goods from the Lord's Divine,

they are wise and intelligent. The angels themselves openly confess that they have nothing of wisdom and intelligence from themselves; yea, are even displeased if one attributes to them anything of wisdom and intelligence. For they know and perceive that this would be to derogate from the Divine what is Divine, and to claim for themselves what is not their own, that is, to incur the crime of spiritual theft.

The angels also say that all their *proprium* is evil and false, both from what is hereditary and from actual life in the world when they were men; and that what is evil and false is not separated or wiped away from them, and they thereby are justified, but that it all remains in them; and that they are withheld from what is evil and false, and kept in good and truth by the Lord. These things all angels confess; nor is any one admitted into heaven unless he knows and believes them; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, and therefore not in good and truth. Hence also it may be known how it is to be understood, that heaven is not pure in the sight of God, as in Job xv. 15.

Because this is so, in order that the Lord might restore the entire heaven to heavenly order, He even admitted into Himself temptations from the angels; who in so far as they were in what is their own were not in good and truth. These temptations are the inmost of all; for they act only upon ends, and with such subtlety as to escape all observation. But in so

far as the angels are not in what is their own, they are in good and truth and cannot tempt. Moreover the angels are continually being perfected by the Lord, and yet can never by any means be so far perfected that their wisdom and intelligence can be compared to the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord is infinite, and comparison of the finite with the infinite is not possible. (A. C. n. 4295.)

THE DIVINE HUMAN IS COMPREHENSIBLE.

The all of the doctrine of good and truth is from the Divine Human, because the Lord is doctrine itself; for the all of doctrine proceeds from Him and treats of Him; for it all treats of the good of love and the truth of faith, which things are from the Lord; therefore the Lord is not only in them, but also is each. Hence it is manifest that the doctrine which treats of good and truth, treats of the Lord alone, and that it proceeds from his Divine Human.

It is absolutely impossible for any thing of doctrine to proceed from the Divine itself, except by the Divine Human, that is, by the Word which in the supreme sense is the divine truth from the Lord's Divine Human. What proceeds immediately from the Divine itself, cannot be comprehended even by the angels in the inmost heaven; for the reason that it is infinite, and so transcends all comprehension, even the angelic. But what proceeds from the Lord's Divine Human the

angels can comprehend, for it treats of God as of a Divine Man, of whom some idea may be formed from the human; and the idea which is formed of the human is accepted, of whatsoever kind it is, provided it flows from the good of innocence, and is in the good of charity. This is what is meant by the Lord's words in John: "No one has seen God at any time; the only-begotten Son who is in the bosom of the Father, he hath brought him forth to view," i. 18. (A. C. n. 5321; also n. 7211.)

CONJUNCTION WITH THE DIVINE HUMAN.

All those within the Church who say that they believe in the Supreme Being, and who despise the Lord, are such as believe nothing at all, not even that there is a heaven or a hell, and who worship nature; and also, if they are willing to be instructed by experience, it will appear that the wicked, yea the most wicked, say the same. But man thinks variously of the Lord's Human, and one man differently from another, and one more piously than another. Those within the Church can think that his Human is Divine, and also that He is one with the Father, as He Himself says; that the Father is in Him and He in the Father. But they who are out of the Church cannot do this, as well because they do not know any thing about the Lord, as because they take their idea of the Divine Being from no other source than from images which they see with their eyes, and from idols which they

can touch; still, however, the Lord conjoins Himself with them by the good of charity and of obedience in their gross idea. Hence they have appropriation of good from the Lord's Divine natural. For the conjunction of the Lord with man is according to the state of his thought and thence affection.

They who are in the most holy idea of the Lord, and at the same time in the knowledges and affections of good and truth, as they may be who are within the Church, are conjoined with Him as to his Divine Rational. But they who are not in such holiness, nor in such an interior idea and affection, are conjoined with Him as to his Divine Natural. They whose holiness is of a still grosser kind, are conjoined with Him as to his Divine Sensual. This latter conjunction is what is represented by the brazen serpent, which was a means of revival from the bite of serpents to those who looked upon it (see Numb. xxi. 9). In this conjunction are they among the Gentiles, who worship idols, and yet live according to their religious principles in charity. (A. C. n. 4211.)

*BEFORE AND AFTER THE LORD'S ASSUMPTION
OF THE HUMAN.*

That the Lord was from eternity, plainly appears from the Word, although He was afterwards born in time; for He Himself spake by Moses and the Prophets; He Himself also had appeared to many; and it is on those occasions said that He was Jehovah. But

this greatest of all mysteries cannot be revealed to any but those who are in perception Divine; consequently to scarce any other than to a man of the most ancient Church, who was celestial and in that perception. I have heard from the men of that Church, that Jehovah Himself was the Lord as to the Divine Human when He descended into and flowed through heaven—for heaven represents one man as to all his members; therefore also it is called the Greatest Man.

The Divine itself in heaven, or in the greatest man, was the Divine Human, and was Jehovah Himself thus clothed with the Human. But when mankind became such that the Divine itself clothed as the Divine Human, could no longer affect them, that is, when Jehovah could no longer come to man because he had so far removed himself, then Jehovah who is the Lord as to the Divine essence, descended and took upon Him the human, by conception Divine, and by birth from a virgin like another man: but this He expelled, and by Divine means made Divine the human that was born, from which proceeds all that is holy.

Thus the Divine Human existed an essence by itself, which fills the universal heaven, and effects salvation with those who before could not be saved. This now is the Lord, who as to the Divine Human alone is Man, and from whom man has what constitutes him man. (A. C. n. 3061.)

It has been told me from heaven that in the Lord

from eternity, who is Jehovah, before the assumption of the human in the world, there were the two prior degrees actually and the third degree in potency, as they are also with the angels; but that after his assumption of the human in the world He put on also the third or natural degree, and thereby became Man, similar to a man in the world,—save that in Him this degree like the two prior, is infinite and uncreate, while in angels and men these degrees are finite and created. For the Divine which filled all space without space, penetrated also to the ultimates of nature.

But before the assumption of the human, the Divine influx into the natural degree was mediate through the angelic heavens; but after the assumption it was immediate from Himself. This is the reason why all the churches in the world before his advent were representative of spiritual and celestial things, but after his coming became spiritual and celestial-natural, and representative worship was abolished; also why the Sun of the angelic heaven—which is the proximate proceeding of his Divine love and wisdom—after his assumption of the human shone with greater effulgence and splendor than before the assumption. This is meant by the words of Isaiah: “In that day 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” (xxx. 26); which is spoken of the state of heaven and the church, after the Lord’s coming into the world. (D. L. W. n. 233.)

THE ANGEL OF JEHOVAH.

That the Lord as to the Divine Human is meant by an angel, is because the several angels who appeared before the Lord's coming into the world, were Jehovah Himself in a human form, or in the form of an angel; which is very plain from this, that the angels who appeared were called Jehovah; as they who appeared to Abraham, treated of in Genesis xviii.; that they were named Jehovah (see verses 1, 13, 14, 17, 20, 26, 33); and he who appeared to Gideon was also named Jehovah (see Judges vi. 12, 14, 16, 22, 23, 24, besides other places).

Jehovah Himself in the human form, or what is the same, in the form of an angel, was the Lord. His Divine Human appeared then as an angel, of which the Lord Himself speaks in John: "Jesus said, Abraham rejoiced to see my day; and he saw and was glad; Verily, verily, I say unto you, before Abraham was, I am" (viii. 56, 58). And again, "Glorify thou Me, O Father, with Thyself, with the glory which I had with Thee before the world was" (xvii. 5). That Jehovah otherwise could not appear, is also manifest from the Lord's words in John: "Ye have not heard at any time the voice of the Father, nor seen his shape" (v. 37; also vi. 46). From these passages it may be known what the Lord was from eternity.

The reason why it pleased the Lord to be born a man was, that He might actually put on the human, and might make this Divine to save the human race.

Know, therefore, that the Lord is Jehovah Himself or the Father in a human form; which also He Himself teaches in John: "I and the Father are one" (x. 30); again, "Jesus said; He that hath seen Me hath seen the Father: Believe Me that I am in the Father and the Father in Me" (xiv. 7, 9, 11; again in xvii. 10). This great mystery is described in John i. 1, 2, 3, 14, 18.

The Word is the divine truth which has been revealed to men; and since this could not be revealed except from Jehovah as a Man, that is, except from Jehovah in the human form, thus from the Lord, therefore it is said: "In the beginning was the Word, and the Word was with God, and God was the Word." It is known in the church that by the Word is meant the Lord; wherefore this is openly said, "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father." That the divine truth could not be revealed to men except from Jehovah in the human form, is also clearly said: "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view."

From this it is evident, that the Lord from eternity was Jehovah or the Father in a human form, but not yet in the flesh; for an angel has not flesh. And since Jehovah or the Father willed to put on all the human for the sake of the salvation of the human race, therefore also He assumed flesh; wherefore it is said, "God was the Word and the Word was made flesh;" and

in Luke: "See 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" (xxiv. 39). The Lord by these words taught that He was no longer Jehovah under the form of an angel, but that He was Jehovah Man. (A. C. n. 9315; also n. 8273.)

CHRIST OR THE DIVINE HUMAN MAY BE IDOLATROUSLY WORSHIPPED.

Vowing a vow implies somewhat of stipulation and at the same time somewhat of obligation on the part of man, which he engages to discharge in case he comes to possess the object of his wish; as in the present instance [Gen. xxxviii. 20] respecting Jacob, who vows that Jehovah should be to him for a God, and the stone which he set for a statue should be the house of God, and that he would tithe all that was given him if Jehovah would keep him in the way, and would give him bread to eat and raiment to put on, and he should return in peace to the house of his father. Hence it is manifest that vows at that time were private agreements, particularly to acknowledge God to be their God in case He should provide for them what they desired; and also to repay Him by some gift or present if He so provided.

From these considerations it is evident what was the real character of the fathers of the Jewish nation; as here in respect to Jacob, that as yet he did not acknowledge Jehovah, and was undetermined

in his choice whether he should acknowledge Him or another for his God. This was peculiar respecting that nation, even from the time of their fathers, that every one was desirous to have his own God; and if any one worshipped Jehovah, it was only on account of his being called Jehovah, and thus being distinguished by name from the gods of other nations. Thus their worship even in this respect was idolatrous, for the worship of a name alone, supposing it even to be the name of Jehovah, is nothing else but mere idolatry.

The case is the same with those who call themselves Christians, and say they worship Christ, and yet do not live according to his precepts. All such worship Him with idolatrous worship, because they worship his name alone; for it is a false Christ whom they worship, concerning which false Christ see Matt. xxiv. 23, 24. (A. C. n. 3732.)

WHO ACKNOWLEDGE AND WHO DENY THE DIVINE HUMANITY.

They within the church who are principled in the good of charity, acknowledge the Lord's Divine Human and Holy Proceeding. (A. C. n. 2326.)

They who are in a state of life without or contrary to the good of charity, are also void of faith; and especially are they void of an acknowledgment of the Lord's Divine Human and Holy Proceeding; which

is denied in heart by all those who are in the life of evil, that is, by all who despise others in comparison with themselves, who bear hatred toward those that do not pay them due respect, who take delight in indulging revenge and exercising cruelty toward the same, and who make light of adulteries. The Pharisees of old who openly denied the Lord's Divinity, acted more uprightly than those at this day, who, for the sake of self-respect or of filthy lucre, pay the Lord an external holy worship, but internally cherish this profane principle. The successive states of such, as to their nature and quality, are described in what follows, by the men of Sodom, and at length by the overthrow thereof (Gen. xix. 24, 25).

The case with man, as has been observed before, is, that there are evil spirits and at the same time angels attendant on him; and that by evil spirits he has communication with hell, and by angels with heaven. In proportion, therefore, as a man's life accedes to evil, he is under an influx from hell; but in proportion as it accedes to good, he is under an influx from heaven, consequently from the Lord.

Hence it is evident that they who are in the life of evil cannot acknowledge the Lord, but form to themselves innumerable contradictions against Him, inasmuch as they are receptive of an influx of fantasies from hell. But they who are in the life of good acknowledge the Lord, since they are under the influx of heaven, the principal whereof is love or charity;

because heaven is of the Lord, from whom come all things appertaining to love and charity. (A. C. n. 2354.)

They who are in the life of evil, are admitted no further than to the mere knowledge of good and of the Lord, but not to the very essential acknowledgment and belief thereof. The reason is, that so long as they are evil they cannot at the same time be in good, since no one can serve two masters. Whoever once acknowledges and believes, in case he returns to the life of evil, profanes what is good and holy; but he who does not acknowledge and believe, is not capable of such profanation. Therefore, by the providence of the Lord, care is taken that man may be admitted no further into real acknowledgment and belief of heart, than he is capable of being afterwards kept in; and this by reason of the punishment attending profanation, which in hell is most grievous. It is on this account that so few at this day are permitted to believe from the heart, that the good of love and charity is heaven in man, and that all of the Divinity is in the Lord; for at this day the generality of mankind are in the life of evil. (A. C. n. 2357.)

The Lord as to the Divine Human is called Mediator. This also was from eternity, for the Divine *esse*, without influx through heaven, and being thence made the Divine *existere*, could not be communicated to any

angel, still less to any spirit, and least of all to any man. The Lord as to the Divine itself is the Divine *esse*, and as to the Divine Human is the Divine *existerere*. Neither could the Lord's Human itself have received any influx from the Divine *esse*, unless it had been made in Him the Divine Human; for what receives the Divine *esse* must be Divine.

From these few considerations it may be seen that divine truth does not proceed immediately from the Divine itself, but from the Lord's Divine Human. This also they extinguish within themselves, who contend in favor of faith alone, and do not live the life of faith; for they believe that the Lord's Human is purely human, not unlike that of another man, whence also several of them deny the Lord's Divine, however they may profess it with the mouth. But they who live the life of faith, adore the Lord with bended knees and humble hearts as God the Saviour, thinking nothing at the time from doctrine about the Divine and human nature. They do the same at the Holy Supper. Hence it is evident that with these the Lord's Divine Human is in their hearts. (A. C. n. 4724.)

How the Lord made the human Divine by his own proper power, till He was one with the Father, He Himself teaches in John xiv. 6, 8, 9, 10, 11, and in other places. These things about the Lord are exhibited to the angels in a clear light by myriads of ideas and representations, all of them ineffable; because

angelic minds are adequate to the comprehension of such things, and when they are in the perception of them they are in the blessedness of their intelligence and in the happiness of their wisdom.

*GOOD MEN MAY HAVE AN ERRONEOUS CONCEPTION
ABOUT THE LORD'S HUMAN.*

And moreover, since there are angels who, while they were men, conceived an idea of the Lord's human as of that which appertains to another man, in order that these may dwell together in another life with the heavenly angels (for ideas inspired by the affection of good are the ground of all conjunction in the other life), such erroneous conceptions are dissipated by the internal sense of the Word, and thus they are perfected. Hence it may be seen how precious to the angels are the things contained in the internal sense of the Word, although possibly they may appear of small consequence to man, who is in so obscure an idea on such subjects that it can scarcely be called an idea. (A. C. n. 2574.)





XVI.

A FEW SUPPLEMENTAL REVEALINGS.

THE LORD GIVES HIMSELF TO MAN.



MAN, by the elevation of his life to the Lord, is, in that state, above the beasts; so that he can understand what pertains to the Divine Wisdom, and can desire what pertains to the Divine Love, that is, can receive the Divine. And he who can receive the Divine, so as to see and perceive it in himself, cannot but be united to the Lord, and by that union live forever.

With the creation of the whole universe what would the Lord be if He had not also created images and likenesses of Himself, to whom He can communicate his Divinity? Otherwise, what would [creation] be but causing something to be and not to be, or to exist and not to exist? and this for no other purpose than that He might be able from afar to contemplate mere vicissitudes and continual variations, as upon some theatre. What would there be Divine in these [things created], unless they existed in order to be serviceable to subjects which should receive the Divine still more nearly, and should see and feel it? And as the Divine is of glory inexhaustible, should it keep it to itself alone, or could it do so? For love desires to communicate its own to another; nay, to give from its own as

much as it can. Why not the Divine Love which is infinite? Can it give and take away again? Would not that be to give what is perishable which in itself is nothing, because when it perishes it becomes nothing? (D. P. n. 324.)

WHY HE WAS BORN ON OUR EARTH.

There are several reasons why it pleased the Lord to be born or to assume the human on our earth and not on another, concerning which I have been informed from heaven. The principal reason was on account of the Word, that this might be written here, and when written be published through the whole earth; and once published, be preserved to all posterity; and that thus it might be made manifest even to all in the other life, that God was made Man.

That this was the principal reason, is because the Word is divine truth itself, which teaches man that there is a God, that there is a heaven and a hell, that there is a life after death; and moreover teaches how he ought to live and believe that he may come into heaven, and so be happy to eternity. All these things without revelation, thus in this earth without the Word, would have been altogether unknown; and yet man is so created that as to his internal man he cannot die.

That the Word might be written in our earth, is because the art of writing has prevailed here from the most ancient time, first on bark or tablets of wood, next

on parchment, afterwards on paper, and lastly by types, as in printing. This was provided of the Lord for the sake of the Word.

That the Word might afterwards be published through all this earth, is because a communication of all nations is here given, both by land and water, with all parts of the globe. Hence the Word, once written, could be transferred from one nation to another, and be everywhere taught. Such communication was also provided of the Lord for the sake of the Word.

That the Word once written might be preserved to all posterity, consequently to thousands and thousands of years, and that it has been so preserved, is known. That thus it might be made manifest that God has been made Man. For this is the first and most essential thing on account of which the Word was given; for no one can believe in a God and love Him whom he cannot comprehend under some appearance. Therefore they who acknowledge what is incomprehensible, sink in thought into nature, and thus believe in no God. Therefore it pleased the Lord to be born here, and to make this manifest by the Word, that it might not only be made known on this globe, but that also it might be thereby made manifest to all in the universe who come into heaven from any other earth; for in heaven there is a communication of all.

The Word on our earth, given through heaven from the Lord, is the union of heaven and the world, for which end there is a correspondence of all things in

the letter of the Word, with divine things in heaven ; and that the Word in its supreme and inmost sense, treats of the Lord, of his kingdom in the heavens and in the earths, and of love and faith from Him and in Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven, from whatsoever earth they are, when the Word of our earth is read and preached. . .

The Lord acknowledges and receives all from whatever earth they are, who acknowledge and worship God under a human form ; since God under a human form is the Lord. . .

To the reasons above adduced, may be added that the inhabitants, spirits and angels of our earth in the grand man, have reference to the external and corporeal sense ; and the external and corporeal sense is the ultimate in which the interiors of life close, and on which they rest as on their common [basis]. The case is similar in regard to divine truth in the letter, which is called the Word, and which on this account also was given on this earth and not on another. And since the Lord is the Word, and its first and last, that all things might exist according to order, He was willing also on this account to be born on this earth, and be made the Word, according to what is written in John, 1, 2, 3, 4, 14, 18. The Word is divine truth. But this is an arcanum which will be intelligible only to few.

The inhabitants of other earths rejoice when they

hear that God has assumed the human and made this Divine, and that thus He is actually a Man. (A. C. n. 9350-9361.)

THE REDEEMER AND REDEMPTION.

It is known in the church that the Lord is the Saviour and Redeemer of the human race; but it is known to few in what manner this is to be understood. They who are in the externals of the church, believe that the Lord redeemed the world, that is, the human race, by his blood, by which they mean the passion of the cross.

But they who are in the internals of the church, know that no one is saved by the blood of the Lord, but by a life according to the precepts of faith and charity from the Word of the Lord. They who are in the inmosts of the church, understand by the blood of the Lord the divine truth proceeding from Him, and by the passion of the cross they understand the last of the Lord's temptations; by which He altogether subjugated the hells, and at the same time glorified his Human, that is, made it Divine; and that thereby He redeemed and saved all who suffer themselves to be regenerated by a life according to the precepts of faith and charity from the Word. By the Lord's blood in the internal sense, according to which the angels in the heavens perceive the Word, is meant the divine truth proceeding from the Lord.

But how man was saved and redeemed by the Divine

through the subjugation of the hells and the glorification of his Human, no one can know unless he knows that there are with every man angels from heaven and spirits from hell, and that unless these are continually present with him, he cannot think or will anything; and that thus, as to his interiors, he is either under the dominion of spirits from hell, or of angels from heaven. When this is first known, then it may be known that unless the Lord had altogether subdued the hells, and reduced all things there and in the heaven to order, no one could have been saved. So, unless the Lord had made his Human Divine, and had thereby acquired to Himself divine power over the hells and over the heavens to eternity: For without divine power neither the hells nor the heavens can be kept in order; since the power by which anything exists, must be perpetual that it may subsist; for subsistence is perpetual existence.

The Divine Itself, which is called the Father, without the Divine Human which is called the Son, could not effect this, inasmuch as the Divine Itself without the Divine Human cannot reach man, nor even an angel, when the human race have wholly removed themselves from the Divine,—as was the case in the fulness of time, when there was no longer any faith or charity. Therefore the Lord then came into the world and restored all things, and this by virtue of his Human. And thus He saved and redeemed man by faith and love to the Lord from the Lord; for these

100 THE NEW DOCTRINE OF THE LORD.
He can withhold from the hells and eternal damnation, but not those who reject faith and love from Him to Him, for they reject salvation and redemption. (A. C. n. 10,152.)

HOW THE LORD COULD BE TEMPTED.

That the Divine was in Him, may be evident to every one within the church from this consideration, that He was conceived of Jehovah; on which account He so frequently calls Him his Father. The very *esse* of man, and hence the inmost principle of his life is from the Father; the clothing or exterior things are from the mother. Therefore the Lord's *esse*, and hence the inmost of his life, was Divine because it was Jehovah himself; and the exterior things made the human which He took from the mother by nativity. This human was such as was capable of being tempted, for it was polluted with evil hereditary from the mother. But as the inmost was Divine, it was able by its own proper power to expel that evil which was hereditary from the mother; and this was done successively by temptations, and finally by the last, which was that of the cross; on which occasion He fully glorified his human, that is, made it Divine. . .

The Divine *esse* itself is Love, in the supreme sense altogether incomprehensible to the understanding of man. From that by means of truth all things exist and subsist, both those which have life and those which have not. That Divine Love from the very *esse* through

the inmost of life in the Lord, flowed-in into every single thing which He did from the human derived from the mother, and directed it to ends; and these ends to the final end, which was that mankind might be saved. And because the Lord from the very Divine in Himself saw what was the nature of his human, viz., that it was in evil from what was hereditary, therefore it is said that Jehovah inclined mercy to Him, whereby, in the supreme sense, is meant the Divine Love in every single thing; for the Divine mercy is nothing else but the Divine Love exercised toward those who are in a wretched condition. (A. C. n. 5041, '2.)

TEMPTED EVEN BY THE ANGELS.

Angels say that all their *proprium* is evil and false, both what they have received hereditarily and what they have contracted by actual life in the world when they were men; and that what is evil and false is not separated or wiped off from them, whereby they are justified, but that it all remains in them; yet that they are withheld by the Lord from what is evil and false, and are kept in good and truth. All the angels confess these things, nor is any one admitted into heaven unless he knows and believes them; for otherwise they could not be in the light of wisdom and intelligence which is from the Lord, consequently not in good and truth. Hence also it may be known in what manner it is to be understood, that heaven is not pure in the sight of God, as in Job xv. 15.

This being so, to the intent that the Lord might restore the whole heaven to heavenly order, He even admitted into Himself temptations from the angels, who, so far as they are in their *proprium*, are not in good and truth. These temptations are the inmost of all, for they act only upon ends, and with such subtlety as to escape all observation. But so far as they are not in their *proprium* they are in good and truth, and so far incapable of tempting. Moreover the angels are continually perfecting by the Lord, and yet they can never be perfected to such a degree that their wisdom and intelligence may admit of comparison with the Divine wisdom and intelligence of the Lord; for they are finite and the Lord is Infinite, and the finite admits of no comparison with the Infinite. (A. C. n. 4295.)

EVILS INHERITED FROM THE MOTHER.

One may be surprised to hear it said there was in the Lord hereditary evil from the mother. But as it is here (Gen. xiii. 7) so plainly declared, and the internal sense is concerning the Lord, it cannot be doubted that it was so. It is quite impossible for any man to be born of a human parent without deriving thence an inheritance of evil. But there is a difference between hereditary evil derived from the father, and that derived from the mother. Hereditary evil from the father is more interior, and remains to eternity; for it can never be eradicated. The Lord had no such evil, since He was born of Jehovah as his Father,

and so as to internals was Divine or Jehovah. But hereditary evil from the mother pertains to the external man: this was in the Lord. . .

Thus the Lord was born as another man, and had infirmities as another man. That He derived hereditary evil from the mother evidently appears from the fact that He suffered temptations; 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 suffered temptations a thousand times more grievous than any man can ever sustain, and that He endured them alone, and by his own power overcame evil or the devil and all hell, is also evident. . . An angel can never be tempted of the devil, because, being in the Lord, evil spirits cannot possibly approach him even distantly; should they do so, they would instantly be seized with terror and fright. Much less could hell approach the Lord if He had been born Divine, that is without an inheritance of evil from the mother.

That the Lord bore the iniquities and evils of mankind, is a form of speaking common with preachers; but for Him to take upon Himself iniquities and evils otherwise than in the hereditary way, was impossible. The Divine Nature is not susceptible of evil. Therefore, that He might overcome evil by his own strength, which no man ever could do or 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 sometimes done before, 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 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 viii. 46. (A. C. n. 1573.)

GLORIFICATION TYPICAL OF REGENERATION.

The Lord's glorification may in some degree be conceived from man's regeneration; for his regeneration is an image of the Lord's glorification. When man is regenerated he becomes altogether another man, and is made new; therefore he is said to be born again, and created anew. In this case, although his face is like what it was before, and also his speech, yet his mind is not like his former mind; for when he is regenerated his mind is open toward heaven, and there dwells in it love to the Lord and charity toward his neighbor, together with faith. It is the mind which makes another and a new man. Change of state cannot be perceived in man's body but in his spirit, the body being only the covering of his spirit; and when that is put off, then his spirit appears, and in altogether another form when he is regenerated; for it has then

the form of love and charity in beauty inexpressible, instead of its pristine form which was that of hatred and cruelty with a deformity also inexpressible. Hence it may be seen what a regenerate person is, or one who is born again or created anew, viz., that he is altogether another and a new man.

From this image the glorification of the Lord may in some measure be conceived. He was not regenerated as a man, but was made Divine, and this from the most essential Divine Love; for He was made Divine Love itself. What his form was on this occasion, was made apparent to Peter, James and John when it was given them to see Him, not with the eyes of the body but with the eyes of the spirit. His countenance shone like the sun (Matt. xvii. 2); and that this was his Divine Human, appears from the voice which came out of the cloud, saying, This is my beloved Son. (A. C. n. 3212.)

DIVINITY ABOVE FINITE COMPREHENSION.

The all of the church pertaining to man is derived from the Divine Human of the Lord; for the all of love and faith which constitutes the church, proceeds from the Divine Human of the Lord, and not immediately from the Divine itself; for what proceeds immediately from the Divine itself, does not enter into any thought or affection of man, and consequently not into faith and love, because it is far above them; as may appear from this circumstance, that man cannot think of the Divine without connecting with such thought

the human form, unless he thinks as of nature in its most minute parts. The thought, which is not determined to some particular form, is diffused in all directions; and what is thus diffused is dissipated. This it has been given me to know most especially from those in the other life who come from the Christian world, and who have thought only of the Father and not of the Lord, that they make nature in its lowest principles their God, and at length recede from all idea of God, consequently from the idea and faith of all things which are of heaven and the church.

It is otherwise with those who have thought of God in the human form. All these have their ideas determined to the Divine [Being]; nor do their thoughts, like those of the former, wander in every direction. And inasmuch as the Divine under a human form, is the Divine Human of the Lord, therefore the Lord bends and determines their thoughts and affections to Himself. As this is the primary truth of the church, therefore it continually flows-in from heaven into man; whence it is, as it were, impressed upon every one to think of the Divine under a human form, and thus inwardly in themselves to see their Divine, except in the case of those who have extinguished this impression in themselves.

Hence also may be seen the reason why all men after death, when they become spirits, are turned to their own loves; and hence they who have worshiped the Divine under a human form, turn to the Lord who

appears to them as a Sun above the heavens ; but they who have not worshiped Him under a human form, are turned to the loves of their own natural man, all of which have reference to the loves of self and of the world ; thus they turn backward from the Lord, which is to turn toward hell.

All who lived in ancient times and worshiped a Divine, viewed the Divine in their thought under a human form, and scarcely any one as an invisible Divinity ; and the Divinity under a human form, even at that time, was the Divine Humanity. But inasmuch as this Divine Humanity was the Divine of the Lord in the heavens and passing through the heavens, when heaven became feeble from this circumstance, that men who constitute heaven, successively from internal became external and thus natural, it therefore pleased the Divine Himself to put on the humanity and glorify it or make it Divine ; that thus for Himself He might affect all, as well those in the spiritual as those in the natural world, and save those who acknowledge and worship his Divinity in the Humanity. (A. E. n. 151.)

*IF CHRIST WAS REALLY DIVINE HOW COULD HE
PRAY TO THE FATHER?*

That the Lord adored and prayed to Jehovah his Father, is known from the Word in the Evangelists ; and that He did this as to a Being different from himself, although Jehovah was in Him. But the state in which the Lord was at such times, was his state of

humiliation, or when He was in the infirm humanity derived from the mother. But so far as He put off that humanity and put on the Divine, He was in a different state which is called his state of glorification. In the former state He adored Jehovah as a Person different from Himself, although He was in Himself; for his internal was Jehovah: but in the latter, viz., the state of glorification, He discoursed with Jehovah as with Himself, for He was Jehovah Himself.

But how these things are, cannot be conceived unless it be known what the internal is, and how the internal acts upon the external; and how the internal and external are distinct from each other, and yet joined together. This, however, may be illustrated by the internal appertaining to man, and its influx into and operation upon his external.

The internal of man is that by virtue of which he is man, and by which he is distinguished from brute animals. By means of this internal he lives after death, and to eternity; and by this he is capable of being elevated by the Lord among the angels. It is the very *first form* by virtue of which he becomes and is a man. By means of this internal the Lord is united to man. The heaven nearest to the Lord consists of these human internals; but they are even above the inmost angelic heaven. Therefore these internals belong to the Lord himself. The whole human race is thus most intimately present under the eyes of the Lord. In the sublunary world there ap-

pears distance ; but there is none in heaven, much less above heaven. Those internals of men have not life in themselves, but are forms recipient of the Lord's life.

In the degree, then, that man is in evil, whether actual or hereditary, he is, as it were, separate from this internal which belongs to the Lord and is with the Lord ; consequently he is in the same degree separate from the Lord. For although this internal is adjoined to man, and is inseparable from him, still as man recedes from the Lord, in the same degree he, as it were, separates himself from it. This separation, however, is not a plucking asunder from it, for man would then be no longer capable of living after death ; but it is a dissent and disagreement of those faculties of man which are beneath it, that is of the rational and external man. In proportion to this dissent and disagreement, there is disjunction ; but in the degree that there is no dissent and disagreement, man is conjoined by the internal to the Lord ; and this is effected in proportion as he is principled in love and charity, for love and charity are what conjoin.

Thus it is in respect to man. But in respect to the Lord, his internal was Jehovah Himself, inasmuch as He was conceived of Jehovah who cannot be divided and become another's, as the internal of man is in the case of a son who is conceived of a human father ; for what is Divine is not capable of division like what is human, but is one and the same, and is permanent. With this internal the Lord united the human essence ;

and as the internal of the Lord was Jehovah, it was not a form recipient of life, as the internal of man is, but was life itself. His human essence also, by union, was in like manner made life. Therefore the Lord so often says that He is life; as in John: "As the Father hath life in himself, so hath He given to the Son to have life in himself" (v. 26); not to mention other passages in the same Evangelist, as i. 4; v. 21; vi. 33, 35, 48; xi. 25.

In proportion, therefore, as the Lord was in the humanity which He received hereditarily from the mother, He appeared distinct from Jehovah, and adored Him as a Being different from Himself; but in proportion as He put off this humanity, He was not distinct from Jehovah, but was one with Him. The former state, as remarked above, was the Lord's state of humiliation, but the latter was his state of glorification. (A. C. n. 1999; also 1594.)

*A MAN'S THOUGHT ABOUT GOD FULLY DISCLOSED
IN THE OTHER WORLD.*

They who are truly men of the Church, that is, who are principled in love to the Lord and charity toward their neighbor, know and acknowledge a trine; but still they humble themselves before the Lord, and adore Him alone, since they know that there is no access to the essential Divine which is called the Father, but through the Son, and that all the holiness which is of the Holy Spirit, proceeds from Him.

And when they are in this idea, they adore no other than Him by whom and from whom are all things. Consequently they adore One; nor do they divide their ideas by directing them to three, as is the case with many within the Church, and as may appear from the examples of several in the other life, especially from the learned who have imagined themselves particularly skilled in the mysteries of faith. On examination of such in respect to the idea they have had of one God, whether there be three uncreated, three infinite, three eternal, three omnipotent [Beings], and three Lords, it was plainly perceived that they had an idea of three (for in the other life there is given a communication of ideas); when yet it is expressly said in the creed that there are not three uncreate, nor three infinite, nor three eternal, nor three omnipotent [Beings], nor three Lords, but One, as is really the case. Thus they confessed that with the mouth they indeed asserted God to be one, but still they thought of and some of them believed in three whom they could in idea separate, but could not join together; the reason whereof is, that all mysteries, even those of the deepest nature, are attended with some idea; for without an idea nothing can have place in the thoughts or be retained in the memory.

Hence in the other life it is manifest as in open day, what kind of thought and what kind of faith derived from thought, every one has formed to himself about God. Yea, even the Jews in the other life, when they

hear that the Lord is Jehovah and that there is but one God, have nothing to say; but when they perceive that the ideas of Christians are divided and directed to three, they say that they worship one God, but that Christians worship three; and especially as none can join together three separate in idea, but those who are principled in faith grounded in charity; for the Lord directs the minds of such to Himself. (A. C. n. 2329.)

CHIEF CONSTITUENTS OF THE CHURCH.

There are two principal things which constitute the church, namely: the acknowledgment of the Divinity of the Lord in his humanity, and the application of truths from the Word to life. Nor can any person be in one unless he is at the same time in the other; for all truths which become constituent of the life are from the Lord, and this with those who acknowledge his Divinity in his humanity. For the Lord flows into all both in the heavens and on earth from his Divine Human, and not from the Divine separate from the human, nor from the human separate from the Divine. Therefore they who in their thought separate the Divine of the Lord from his human, and look to the Divine of the Father, not as in the human but as near it or above it, that is, separate from it, do not receive any influx from the Lord, nor consequently from heaven; for all who are in the heavens acknowledge the Divine Human of the Lord.

From these considerations it is evident that all truths which become constituent of a man's life, are from the Lord with those who acknowledge the Divine in his human, that is, who acknowledge the Divine Humanity. Truths become constituent of a man's life, when he loves them, that is, when he wills and does them; for he who loves also wills and does. In a word, truths become constituent of the life when a man from affection lives according to them. The reason why those truths are from the Lord, is, that the Lord flows into the love pertaining to man, and thereby into the truths, and thus makes them constituent of his life.

Something shall now be said of the power which man derives from the Lord against evils and falsities.

All the power which angels and men have, is derived from the Lord; and in proportion as they receive the Lord, they have power. He who believes that power against those things is from his *proprium*, is much deceived; for they are evil spirits conjoined with hell, that induce evils and thence falsities in man. Those spirits are likewise many in number; and every one of them is conjoined with many hells, in each of which also there are many other spirits, so that no one can avert them from man but the Lord alone; for the Lord alone has power over the hells, and man has no power at all from himself or from his *proprium*. In proportion, therefore, as man is conjoined to the Lord by love, he has power. (A. E. n. 209.)

THE LORD REIGNING IN THE SOUL.

That is a universally reigning principle in man, which is in all and singular the things of his thought, and in all and singular the things of his will; consequently, which constitutes his very mind or life. Such a reigning principle the Lord ought to be in man, for such a reigning principle He is in the angels, of whom therefore it is said that they are in the Lord.

The Lord becomes a reigning principle [in the soul], when it is not only believed that all good and all truth is from Him, but also when we love to have it so. The angels are not only in the faith that it is so, but also in the perception; hence their life is the life of the Lord in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord. From these considerations it is evident what is meant by the Lord being the all in all of heaven, and by his being heaven.

When the Lord universally reigns in the man of the church as in the angels of heaven, then He is in all the truths and goods of faith appertaining to the man, as the heart is in all the blood-vessels, for these derive from it their origin and the blood which is their life. It is further to be observed that such spirits and angels are attendant on man as are agreeable to the quality of his universally reigning principle; the reason is, that the universally reigning principle is of the life of every one. All the cheerfulness and all the contentment of man, is from that source even when he is

thinking about other things; for in that principle the angels and spirits attendant on him dwell, and as it were have their abode, influencing the man by their gladness, and thereby causing him to be cheerful and contented. That his cheerfulness and contentment are from this source, does not come to the perception of the man, because he does not know that his life flows-in, nor that the universally reigning principle constitutes his life; nor when that principle of life is touched, that it is as if the pupil of the eye were touched—with delight when by beautiful objects, and with pain when by ugly ones. (A. C. n. 8865.)

MEDIATION, INTERCESSION, EXPIATION AND PROPITIATION.

These are the four predicates of the grace of the one God in his Humanity. God the Father never can be approached, nor can He himself approach any man, because He is Infinite, and resides in his own Being which is Jehovah; from which if He were to approach man He would consume him, as fire consumes wood and reduces it to ashes. This is evident from what He said to Moses when the latter wished to see Him, that no man could see Him and live (Ex. xxxiii. 20); and the Lord says, that no man hath ever seen God, except the Son who is in the bosom of the Father (John i. 18; Matt. xi. 27); also that no man hath either heard the Father's voice or seen his shape (John v. 37). We read, indeed, that Moses saw Jehovah

face to face, and talked with Him mouth to mouth; but this was done through an angel, as was the case also with Abraham and Gideon.

Now because God the Father is of such a nature in Himself, it pleased Him to assume Humanity, and into it to admit men, and so to hear them and talk with them; and this Humanity is what is called the Son of God, and it is that which mediates, intercedes, propitiates, and expiates. I will therefore explain the signification of these four things which are predicated of the Humanity of God the Father.

Mediation signifies that it is the medium through which man can approach God the Father, and God the Father can approach man, and thus can teach and lead him so that he may be saved. Therefore the Son of God, by which is meant the Humanity of God the Father, is called the Saviour, and in the world Jesus — that is, Salvation.

Intercession signifies perpetual mediation; for Love itself, from which come mercy, clemency and grace, perpetually intercedes — that is, mediates — for those who keep his commandments, whom He loves.

Expiation signifies the removal of the sins into which man would rush if he were to approach the unclothed Jehovah.

Propitiation signifies the operation of clemency and grace, to prevent man's hurling himself to damnation by sin; also protection, to prevent him from profaning the Word; this was the signification of the mercy-

seat upon the ark in the tabernacle. It is known that in the Word God speaks according to appearances, as that He becomes angry, takes revenge, tempts, punishes, casts into hell, damns, nay, does evil; when yet He never becomes angry with any one, or takes revenge, tempts, punishes, or casts into hell. All these things are very far from God, as far as hell is from heaven, and infinitely further; wherefore they are expressions of the appearance.

Expiation, Propitiation, Intercession and Mediation, are also expressions of the appearance in another sense, being intended as terms descriptive of approach to God and grace from God through his Humanity. And as the terms have not been understood, men have divided God into three Persons, and upon these three have founded all the doctrine of the church, and so have falsified the Word. Hence the *abomination of desolation* foretold by the Lord in Daniel, and again in Matthew xxiv. (T. C. R. n. 135.)

THE TWO WITNESSES AND TWO ADVENTS.

By the two witnesses [Rev. xi. 3], is meant the doctrine of the good of love to the Lord, and of charity toward our neighbor, which is the doctrine of life, to which the doctrine of faith is subservient; which doctrines will be preached about the end of the church. . . When the end of the church is at hand, the interior things of the Word, the church and worship, are revealed and taught, in order that the good may be

separated from the evil; for the interior things of the Word, the church and worship, which are celestial and spiritual are received by the good and rejected by the evil; whence separation is effected.

Moreover the interior things of the Word, which are revealed in the end of the church, are serviceable to the new church which then begins to be established, for doctrine and for life. This may be seen from the consideration, that while the end of the Jewish church was at hand, the Lord Himself opened and taught the interior things of the Word, and especially revealed those things that were therein predicted concerning Himself which being opened and revealed, the externals of the church were abrogated, which consisted principally of sacrifices, rituals and statutes which shadowed forth the Lord, and represented and thence signified the interior things of the church revealed by Him: that this would come to pass was also predicted in various passages in the prophets.

The case is similar at this day; for it has now pleased the Lord to reveal various arcana of heaven, especially the internal or spiritual sense of the Word, which was hitherto entirely unknown, and therewith He has taught the genuine truths of doctrine, which revelation is meant by the advent of the Lord in Matthew, xxiv. 3, 30, 37...

If we take a view of the successive states of the church on our earth, it is evident that they have been similar to the successive states of a man who is re-

formed and regenerated; in that, with a view to his becoming spiritual, he is first conceived, afterwards born, then grows up, and is afterwards led on further and further into intelligence and wisdom. The church from the most ancient times even to the end of the Jewish church, increased as a man who is conceived, born, grows up and is then instructed and taught.

But the successive states of the church after the end of the Jewish church, or from the time of the Lord even to the present day, have been as those of a man who grows in intelligence and wisdom, or is regenerated; for which end the interior things of the Word, the church and worship, were revealed by the Lord when He was in the world; and now, lastly, things still more interior are made known. And in proportion as things interior are revealed, in the same proportion man may become wiser; for to become interior is to become wiser, and to become wiser is to become interior. (A. E. n. 641.)





XVII.

THE LORD'S SECOND COMING.



THE LORD'S COMING IS NOT HIS COMING TO DESTROY THE VISIBLE HEAVEN AND HABITABLE EARTH, AND TO CREATE A NEW HEAVEN AND A NEW EARTH, AS MANY FROM NOT UNDERSTANDING THE SPIRITUAL SENSE OF THE WORD, HAVE HITHERTO SUPPOSED.

The prevailing opinion in the churches at the present day is, that when the Lord comes to the last judgment He will appear in the clouds of heaven with angels and the sound of trumpets; will gather together all who still dwell on the earth, together with all who have died; will separate the wicked from the good as a shepherd separates the goats from the sheep; will then cast the wicked or the goats into hell, and raise the good or the sheep into heaven; that He will at the same time create a new visible heaven and a new habitable earth, and upon the latter will send down the city called the New Jerusalem, the structure of which will be according to the description of it in Rev. xxi.; that is to say, it will be of jasper and gold, and the foundations of its wall will be of every precious stone; while its height, breadth and length will be equal, each twelve thousand furlongs; that into this city he will gather all the elect, both those

who are living and those who have died since the beginning of the world; that these will then return into their bodies, and in that magnificent city as in their heaven, will enjoy eternal blessedness.

This is the prevailing opinion in the Christian churches of to-day respecting the Lord's advent and the last judgment. . .

The Word in the letter is written by appearances and correspondences; and in all its particulars there is therefore a spiritual sense, in which the truth is in its light and the sense of the letter in shade. Lest the man of the New Church, therefore, like him of the Old, should wander about in the shade in which the literal sense of the Word is, especially respecting heaven and hell and his life after death and the Lord's advent, it has pleased the Lord to open the sight of my spirit, and thus to intromit me into the spiritual world; and not only to grant me to converse with spirits and angels, relations and friends, and even with kings and princes, who have departed from the natural world, but also to see the great wonders of heaven and the wretchedness of hell, and thus to learn that man does not abide in some indefinite place in the earth, nor fly about blind and dumb in the air or in vacancy, but lives as a man in a substantial body in a much more perfect state, if he is among the happy, than that in which he formerly lived when in the material body. . .

PURPOSE OF HIS SECOND COMING.

THIS SECOND COMING OF THE LORD TAKES PLACE FOR THE PURPOSE OF SEPARATING THE WICKED FROM THE GOOD, OF SAVING THOSE WHO HAVE BELIEVED AND DO BELIEVE IN HIM, AND OF FORMING FROM THEM A NEW ANGELIC HEAVEN, AND A NEW CHURCH ON EARTH; AND WITHOUT THIS, NO FLESH COULD BE SAVED. *MATT. XXIV. 22.*

That this second coming of the Lord . . . is not for the purpose of destroying any thing, but to build up; consequently that it is not to condemn but to save those who, since his first coming, have believed in Him and those who will hereafter believe in Him, appears from the Lord's words in *John iii. 17, 18; xii. 47, 48.* The last judgment took place in the spiritual world in the year 1757: To which fact I can testify, because I saw it with my own eyes in a state of full wakefulness.

The Lord's coming is for the purpose of forming a New Heaven of those who have believed in Him, and of establishing a New Church of those who shall hereafter believe in Him, because these two are the ends of his coming. The very end for which the universe was created, was no other than the formation from men of an angelic heaven, where all who believe in God shall live for ever in eternal blessedness. For the Divine Love which is in God and essentially is God, cannot intend any thing else, and the Divine Wisdom which

is also in God and is God, cannot produce any thing else.

Since the end for which the universe was created, was an angelic heaven from the human race, and at the same time a church on earth (for man enters heaven through the church); and since the salvation of men, which was to be effected in men who were to be born in the world, is thus the continuation of creation; therefore throughout the Word use is made of the term to create, and the meaning of it is to form for heaven, as in the following passages: "*Create* in me a clean heart, O God, and renew a right spirit within me" (Ps. li. 10). "Thou openest thine hand, they are filled with good; . . . thou sendest forth thy Spirit, they are *created*" (civ. 28, 30.) "The people which shall be *created*, shall praise the Lord" (cii. 18; xliii. 1, 7; Ezek. xxviii. 13, 15; Isa. xli. 20; xlii. 5. See also xlv. 12, 18; lxv. 17, 18).

WHO, ONLY, ARE WITNESSES OF IT.

The Lord's presence is perpetual with every man, both wicked and good; for without his presence no man lives. But his *advent* takes place only with those who receive Him, who are such as believe on Him *and obey his commandments*. . . His perpetual presence is effected by the light which proceeds from Him as a Sun in the spiritual world, and which man receives in his understanding; that light is truth, by means of which man has rationality. But the Lord's

advent takes place with him *who unites heat to that light*, that is, love to truth; for the heat proceeding from that same Sun, is love to God and love toward the neighbor. The mere presence of the Lord, and the consequent enlightenment of the understanding, may be compared to the presence of solar light in the world; unless this light is united with heat, all things on earth are made desolate. But the Lord's *advent* may be compared to the advent of heat, which takes place in spring; because the heat then unites with the light, the earth is softened, seeds sprout and bring forth.

It is the same with the man of the church in the composite form, as with the individual man. Man in the composite form is the church existent among many, while the individual man is the church existent in each one of those many.

MANNER OF THE SECOND COMING.

THIS SECOND COMING OF THE LORD DOES NOT TAKE PLACE IN PERSON, BUT IN THE WORD WHICH IS FROM HIM AND IS HIMSELF.

It is written in many places that the Lord will come in the clouds of heaven. But as no one has hitherto known what is meant by the clouds of heaven, men have supposed that He would appear in them in Person. . .

Now since the Lord has opened to me the spiritual sense of the Word, and has granted me to be together

with angels and spirits in their world as one of them, it is disclosed that the clouds of heaven mean the Word in the natural sense, and glory means the Word in the spiritual sense; and power means the Lord's power through the Word. That such is the signification of the clouds of heaven may be seen from the following passages in the Word: Deut. xxxiii. 26; Ps. lxxviii. 4; Isa. xix. 1; Ps. xviii. 10, 11; Job xxvi. 8, 9; Ps. lxxviii. 34; Isa. iv. 5. The Word in the literal sense is also represented by the cloud in which Jehovah descended upon Mount Sinai, when He promulgated the law. The principles of the law that were then promulgated were the first principles of the Word.

There are clouds in the spiritual just as in the natural world, but from a different origin. In the spiritual world there are sometimes bright clouds over the angelic heavens, but murky clouds over the hells. The bright clouds over the angelic heavens signify obscurity there arising from the literal sense of the Word; but when these clouds are dispersed, it signifies that they are in its clear light from the spiritual sense. But the murky clouds over the hells signify the falsification and profanation of the Word. That clouds in the spiritual world have such signification, arises from the fact that the light which there proceeds from the Lord as a Sun, signifies Divine truth. Hence He is called the Light (John i. 9; xii. 35). Therefore it is that the Word itself, which is kept in the sacred recesses of the temples there, appears sur-

rounded by a bright light, and its obscurity is induced by clouds.

That the Lord is the Word is very manifest from John i. 1, 14. The Word here means Divine truth, because Divine truth among Christians is from no other source than the Word, which is the fountain from which all churches bearing the name of Christ draw living waters in their fullness, although in a cloud, as it were, in which the natural sense of the Word is, while its spiritual and celestial senses are in glory and power. . .

John also bears testimony to the fact that the Word means Divine truth, in his first epistle, v. 20. And therefore the Lord so frequently said, *Verily* I say unto you. *Verily* [or Amen] in the Hebrew language means Truth; and that He is the Amen and the Truth, may be seen in Rev. iii. 14, and John xiv. 6. When also the learned men of the present day are questioned as to what they understand by the Word in John i. 1, they say that it means the Word in its pre-eminence. Yet what is the Word in its pre-eminence but Divine truth?

From these considerations it is plain that the Lord will also appear now in the Word. He will not appear in Person, because since He ascended to heaven He is in his glorified Humanity; and in this He cannot appear to any man unless He first opens the eyes of his spirit, which cannot be done with any man who is in evil and consequent falsities, thus not with any of the goats

whom He sets on his left. Wherefore when He showed Himself to his disciples, He first opened their eyes; for it is written: "And their eyes were opened, and they knew Him; and He vanished out of their sight" (Luke xxix. 31). The same thing occurred to the women who were near the sepulchre after the resurrection, so that they also saw angels sitting in the sepulchre and talking with them; and no one can see angels with the material eye. Nor did the apostles see the Lord before the resurrection, in his glorified Humanity, with their bodily eyes, but in spirit,—which appears, after one is awakened from the state, as if in sleep,—as is manifest from his transfiguration before Peter, James and John, for they are said to have been "heavy with sleep" (Luke ix. 32).

It is unreasonable, therefore, to suppose that the Lord will appear in the clouds of heaven in person. But He will appear in the Word which is from Him and therefore is Himself.

Every man is his own love and his own intelligence, and whatever proceeds from him, derives its essence from those two essentials or properties of his life. . . . Wherefore all that proceeds from man, whether action or speech, constitutes the man and is the man himself.

In a similar manner but in a pre-eminent degree, the Lord is Divine Love and Wisdom, or what is the same, Divine Good and Truth; for his will belongs to Divine Love and Divine Love to his will, while his under-

standing belongs to Divine Wisdom and Divine Wisdom to his understanding. The Human Form is their containant. From this may be formed some idea of how the Lord is the Word.

A HUMAN INSTRUMENT NECESSARY.

THIS SECOND COMING OF THE LORD TAKES PLACE BY MEANS OF A MAN, TO WHOM THE LORD HAS MANIFESTED HIMSELF IN PERSON, AND WHOM HE HAS FILLED WITH HIS SPIRIT, TO TEACH THE DOCTRINES OF THE NEW CHURCH FROM HIMSELF THROUGH THE WORD.

Since the Lord cannot manifest Himself in Person, as shown just above, and nevertheless has foretold that He would come and establish a New Church which is the New Jerusalem, it follows that He will do so by means of a man who can not only receive these doctrines in his understanding, but can also publish them by the press. That the Lord manifested Himself before me his servant, and sent me to this office, that He afterwards opened the eyes of my spirit and so intromitted me into the spiritual world, granted me to see the heavens and the hells, also to converse with angels and spirits, and this continuously now for several years, I affirm in truth; as also that from the first day of that calling I have not received any thing whatever pertaining to the doctrines of this church, from any angel, but from the Lord alone while I read the Word.

In order that the Lord might be constantly present, He has disclosed to me the spiritual sense of the Word

in which resides Divine truth in its own light ; and in this light He is continually present. For his presence in the Word comes exclusively by means of the spiritual sense. Through the light of this sense He passes into the shade in which the literal sense exists, comparatively as the light of the sun in day-time is obscured by an interposing cloud. That the literal sense of the Word is like a cloud, the spiritual sense being the glory, and the Lord Himself the Sun from which the light comes, and that thus the Lord is the Word, has been demonstrated above. That the glory in which He is to come (Matt. xxiv. 30) signifies divine truth in its light, wherein is the spiritual sense of the Word, is very obvious from the following passages : Isa. xl. 3, 5 ; lx. 1 to the end ; xlii. 6, 8. See also xlvi. 11 ; lviii. 8 ; Num. xiv. 21 (Isa. vi. 1, 2, 3 ; lxvi. 18) ; John i. 1, 4, 9, 14 ; Ps. xix. 1 ; Rev. xxi. 23, 24.

So also in many other places. Glory signifies divine truth in its fullness, because all that is magnificent in heaven is from the light which proceeds from the Lord ; and the light proceeding from Him as the Sun there, is in its essence divine truth.

A NEW HEAVEN AND A NEW EARTH.

We read in Revelation, " I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away. . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband " (xxi. 1,

2). Something similar is also written in Isaiah: "For, behold, I create a new heaven and a new earth; . . . but be ye glad and rejoice forever; . . . for, behold, I create Jerusalem a rejoicing and her people a joy" (lxv. 17, 18). A new heaven is being formed by the Lord at this time from Christians who acknowledged in the world, and after their departure from the world were able to acknowledge, the Lord as the God of heaven and earth, according to his words in Matt. xxviii. 18.

That a New Church is meant by the New Jerusalem coming down from God out of heaven (Rev. xxi.), is because Jerusalem was the metropolis in the land of Canaan, and the temple and altar were there, the sacrifices were offered there, thus the divine worship itself to which every male of the whole land was commanded to go three times a year, was celebrated there. And again, because the Lord was in Jerusalem and taught in its temple, and afterwards glorified his Humanity there. This is why Jerusalem signifies the church.

That Jerusalem means the church, is very evident from the prophecies in the Old Testament respecting the new church to be established by the Lord, in that it is there called Jerusalem. See Isa. lxv. 17, 18, 19, 25; lxii. 1-4, 11, 12; lii. 1, 2, 6, 9; Zeph. iii. 14-20; Isa. xlv. 24, 26; Zech. viii. 3; Joel iii. 17, 20; Isa. iv. 2, 3; Micah iv. 1, 2, 8; Jer. iii. 17; Isa. xxxiii. 20; Isa. xxiv. 23; xxxvii. 32; lxvi. 10-14; Zech. xii. 3, 6-10; xiv. 8, 11, 12-21; Mal. iii. 2, 4; Ps. cxxii. 1-7; cxxxvii. 4-6.

That Jerusalem in these passages means a church about to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from the particulars of its description there; as that Jehovah God would create a new heaven and a new earth, and would then create Jerusalem also; that she should be a crown of glory and a royal diadem; that she should be called holiness, a city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down; that the wolf and the lamb should there feed together; that the mountains there should drop down new wine, and the hills flow with milk, and Jerusalem should abide from generation to generation. And furthermore, it is also said of the people there that they are holy, all written among the living, and shall be called "the redeemed of Jehovah."

Moreover, all these passages treat of the Lord's advent, especially of his second advent, when Jerusalem is to be such as is there described. For until then she is not married, that is, made the bride and wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. The former church (that is, the present), is meant by Jerusalem in Daniel, and its beginning is there described, ix. 25, 27; Matt. xxiv. 15.

That Jerusalem in the foregoing passages does not mean the Jerusalem inhabited by the Jews, may be seen from those passages in the Word where the latter is said to be utterly lost, and destined to be destroyed; as in Jer. v. 1; vi. 6, 7; vii. 17-34; viii. 6-22; ix. 10-

22 ; xiii. 9, 10, 14 ; xiv. 16 ; Lam. i. 8, 9, 17 ; Ezek. iv. ; v. ; xii. 18, 19 ; xv. 6, 7, 8 ; xvi. ; xxiii. ; Matt. xxiii. 37, 38 ; Luke xix. 41-44 ; xxi. 20-22 ; xxiii. 28-30 ; besides many other passages ; as also from the passages where it is called Sodom, as in Isa. iii. 9 ; Jer. xxiii. 14 ; Ezek. xvi. 46, 48 ; and elsewhere.

That the church is the Lord's, and that from the spiritual marriage which is that of good and truth, the Lord is called the Bridegroom and Husband and the church the bride and wife, is known to Christians from the Word, especially from these sayings of John respecting the Lord: "He that hath the bride is the bridegroom ; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice," John iii. 29. Jesus said: "Can the children of the bride-chamber mourn, as long as the bridegroom is with them?" Matt. ix. 15 ; Mark ii. 19, 20 ; Luke v. 34, 35 ; Rev. xxi. 2, 9, 10 ; xix. 7, 9 ; xxii. 16, 17.

That a new heaven should be formed before a new church is established on earth, is in accordance with Divine order ; for the church is both internal and external, and the internal church makes one with the church in heaven, thus with heaven itself ; and the internal must be formed before the external, the latter being afterwards formed by means of the former. That this is so is known in the world among the clergy. Just so far as this new heaven which constitutes the internal of the church with man, grows, the

New Jerusalem, that is, the New church, descends from it. This therefore cannot take place in a moment, but takes place as the falsities of the former church are removed. For what is new cannot enter where falsities have been previously ingenerated, until these are eradicated, which will take place with the clergy, and so with the laity. . .

That these things take place only at the consummation of the Age, by which is meant the end of the church, appears from these words of the Lord: "The kingdom of heaven is likened unto a man who sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, . . . then appeared the tares also. Then the servants of the householder came and said unto him, . . . Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. . . The harvest is the consummation of the Age. As therefore the tares are gathered and burned in the fire, so shall it be at the consummation of the Age," Matt. iii. 24-40. Wheat here means the truth and good of the new church, and tares the falsities and evils of the former church. The consummation of the Age means the end of the church.

This New Church is the crown of all the churches that have hitherto existed on the earth, because it will worship one visible God in whom is the invisible like the soul in the body. Thus, and not otherwise, a union of God with man is possible, because man is natural, and therefore thinks naturally; and this union must exist in his thought, and thus in his love's affection, which is the case when he thinks of God as a Man. Union with an invisible God is like a union of the eye's vision with the expanse of the universe, the limits of which it does not see; it is also like a vision in mid-ocean, which reaches out into the air and upon the sea, and is lost. . .

That this church is to succeed those which have existed from the beginning of the world, that it is to endure for ever and ever, and is thus to be the crown of all the previous churches, Daniel foretold: see ii. 35, 44; vii. 13, 14; xii. 4; also Matt. xxiv. 15, 30. . . The other prophets also have uttered predictions respecting it, foretelling its character in many passages: see Zech. xiv. 7, 8, 9; Joel iii. 18, 20; Jer. iii. 17; Is. xxxiii. 20.

What the character of this church will be, is fully described in Revelation, where the end of the former church and the beginning of the new are treated of. It is described by the New Jerusalem, by its magnificence, and by its being the future bride and wife of the Lamb, xix. 7; xxi. 2, 9. T. C. R. n. (See Vol. vii., pp. 237-256.)

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