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Goldsack, S. J. Cunnington

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"REVELATION AND EXEGESIS IN THE THEOLOGICAL WORKS OF

EMANUEL SWEDENBORG."

This essay contains nine chapters of which the first is mainly biographical and includes a short account of all the theological writings laid under contribution in the later chapters.

The second chapter deals with the important question of Swedenborg's experiences of the spiritual world.

These chapters are designed to lay a minimum of factual groundwork upon which appreciation of Swedenborg's distinctive contribution to all matters of theology must be based. Some critical review of the spiritual experiences accompanies their description.

Thereafter the work proceeds directly to exposition of the fundamental teachings which impinge upon Swedenborg's doctrine of the Word. Of necessity his doctrine of God, that is, the doctrine of the sole Deity of the Lord Jesus Christ, the Tri-une God, is examined. It is further shown that the order of creation determines the order of revelation and that "degrees" and "correspondences" afford the means by which the Divine descends into the created universe.

The doctrine of the Word is then examined in the light of these teachings and his statements about the internal sense of the Sacred Scriptures are found to be harmonious with them. The question of the canon of the Word is raised and considered.

The last two chapters are concerned with Swedenborg's exegesis. First it is shown that exegesis of the letter is supremely important, distinguishing however between historical and literary criticism and exegesis of the sense of the letter.

In the concluding chapter four passages, two from each of Swedenborg's major published exegetical works, are presented, showing how the internal sense of the chosen texts has been reached. Next a study is made of his treatment of the symbol of the serpent in passages from various parts of the Scriptures and finally certain experiments are made under the guidance of his principles of interpretation.

Abstract in compliance with the
Regulations for Theses.

"Revelation and exegesis in the theological
writings of Emanuel Swedenborg".

"It is more reasonable to suppose that the Creator of man speaks to man, than to suppose He remains for ever silent, the only uncommunicative being in the universe. Indeed it is common to hear it argued that He has done so through the world of nature..and that as we master, interpret and use rightly the external world we shall understand and respond to the Creator God.

Are we not justified in expecting that the Creator will provide means of supplying all our needs in regard to these high themes, seeing that the realm of nature provides for and responds to our physical and temporal requirements?"

S.J. Cunningham Goldsack

in

"The Bible, The Book of the Soul".

"From the unity of Truth flows the necessity of Revelation. For all knowledge must rest ultimately on the same small group of axioms which cannot be proved, as the Greek understood proof. There is then no third term between a self-communication of the Divine and absolute scepticism."

Charles Bigg

in

"The Christian Platonists of Alexandria."

Preface.

Psychology would lead us to recognise the emotional content of our reactions to the experiences with which the path of life is fringed. As we march forward our emotions respond with joy and wonder, with distaste and boredom, with fear and dislike, and with other emotions in a highly complicated pattern. Were it not that we learn to control our reactions from thought and reason, our minds would be storm-tossed indeed. Self-control, balance, equanimity become coveted virtues to which our early youth aspires, and as their shepherd a measure of scepticism is enlisted. Moreover the contacts we make with other minds, the influences others exercise upon us, play their part. The conditioned-reflex is an accepted concept of psychological analysis. Thus each of us ought from time to time to examine himself and consider whether reason has sufficient direction in his living and his thinking, and ask himself whether he is under the sway only of emotion in many of the judgments he makes. Human conduct is full of inconsistencies. An age which disavows belief in the miraculous still "invests" money in football pools in the hope of a successful forecast against unimaginable odds! Again, our treatment of the voice of a minority is beset with inconsistency. When a responsible committee of the medical profession finds that the practice of cigarette smoking is probably accountable for the recent increases in cancer of the lung, a smoker prefers to believe the denials of the servants of vested interests. Where on the contrary we are not personally interested a minority opinion receives scant attention. Adult suffrage has shown how easily mankind can be tempted to sell its birthright of freedom for a mess of pottage.

These introductory observations receive ample illustration from the study which we are about to undertake. The name of Swedenborg and the mention of revelation each tend to arouse a reaction in which the emotional content is outside the control of reason, largely owing to ignorance or imperfect understanding. Moreover Swedenborg's contribution to the study of revelation, the concept of the spiritual sense, arouses further emotional reaction because his work is confused with that of others whose ideas are now discredited. It is argued that Swedenborgian exegesis must be illegitimate for this reason alone; and in consequence little or no attempt is made to understand it. No well-known scholar has yet set himself the task of sifting the writings of Swedenborg seeking their content of gold. And even more crippling for the average reader, no great translator has yet set himself to render Swedenborg's competent Latin in worthy modern English. Many latinised English versions which are available are accurate enough for the theologian, but uninviting and lacking in literary genius.

The aim of this essay is to examine and set out in a new framework the doctrines of Swedenborg as they relate to the revelation of the Sacred Scriptures of our Bible, doctrines which he himself claims are in the nature of revelation. Then having grasped his doctrine we may be in a position to appreciate his exegesis and adopt its method for our own. The attempt which has been made is one of exposition rather than of critical comparison; though attempts at critical appreciation will from time to time be made. It is hoped that throughout the reason has not been unduly under the sway of the emotions; but on this point the decision must necessarily lie with the reader.

These matters are important to the Church and therefore to the world. The old order is changing and giving place to new. As Swedenborg writes "The two sacraments, Baptism and the Holy Supper, are in the Christian Church like two jewels in the sceptre of a king" but "their uses may be compared to a Temple which from age has sunk into the ground and lies buried in the surrounding ruins even to its roofs.. These things cannot be dug up and brought to light except by means of the spiritual sense, which at this day has been disclosed for the sake of its use to the new church in the worship of the Lord". (1) Thus the old has lost its inspiration and the reality of its sacraments is challenged. The Bible is no longer the Book to be found in every British home, and is often little read. Again says Swedenborg, "Lest therefore the genuine understanding of the Word should perish, it has pleased the Lord now to reveal the spiritual sense of the Word, and to show that the Word in that sense, and from that in the natural sense, treats of the Lord and of the Church, and indeed of these alone; and to make many other revelations by means of which the almost extinct light of truth from the Word may be restored." (2)

Chapter 1.

The Man and His Work.

Swedenborg's Rules of Life.

1. Often to read and meditate on the Word of God.
2. To submit everything to the will of Divine
Providence.
3. To observe in everything a propriety of behaviour,
and to keep the conscience clear.
4. To discharge with fidelity the functions of my
employment and the duties of my office, and to
render myself in all things useful to society.

(1)

No man can escape the twin influences of heredity and environment which condition his possibilities to a greater or lesser degree. Though he rise above the environment into which he was born he must still make terms with the general environment of his generation. Francis Bacon or Galileo might reach the highest peaks of achievement but nevertheless even they were the subjects of limitations grounded in the general level of scientific knowledge of their times. For instance, the facts of atomic physics, today the veriest commonplace, were beyond their ken. And in their days the internal combustion engine which has so changed the conditions of our world was yet unheralded. Again, the philosopher and politician find their systems and policies bounded by their circumstances and the thought climate of their age. Moreover even in the same environment of world and nation a distinguishing mark is set upon individuals by the intimate background of the families and groups into which they have been born. Account must also be taken of the fact that characteristics are in part transmitted, capacities determined, and physical capabilities influenced by heredity.

The poet Gray makes these points in "Elegy in a Country Churchyard".

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of Empire might have swayed
Or waked in ecstasy the living lyre;

"But knowledge to their eyes her ample page
Rich with the spoils of time did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of the soul." (1)

Some might maintain that a third factor enters into the conditioning of every man. Equality of opportunity is one of the catch-phrases of

our time. In a sense, opportunity is one of the particular aspects of environment. Often it is regarded as momentary: "Opportunity knocks but once" is proverbial. And Shakespeare has said:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries." (2)

The man of destiny, with his inheritance of special aptitudes, out of his environment answers to the call of opportunity. Sometimes, perhaps always in part, the call is from within. We think of Drinkwater's presentation of Abraham Lincoln in the slave market at New Orleans when he determined that if ever he were able to "hit that thing" slavery he would "hit it hard." It was there that the decision was taken which found ultimate fulfilment in the acceptance of the proffered Presidency. Without doubt the same might be said of that great man of our times, Winston Churchill, or President Roosevelt, or even of Hitler and Stalin. In addition to what each had made of his heredity and environment, the opportunity of the times was necessary to the attainment of his full stature.

Christians however would be prepared to carry this thought of heredity, environment, and opportunity, a step further and say that God in His Providence has from time to time raised up out of their complex backgrounds, men peculiarly suited to accomplish some part in the Divine Plan for mankind. So Abraham was called from Ur of the Chaldees, Moses from the Royal Palace of Egypt, David from the sheepfolds of Bethlehem, Jeremiah from the high place at Anathoth, Mary from Nazareth, Peter from Galilee, Paul from Tarsus, each to play a specific and momentous part in the grand drama of history.

It is for this reason that the examination of any system of thought needs to be prefaced by some account of the personal history of its author. If his work is of significance to men it becomes important to know his place in time. At any other period this particular service could not have been rendered in the same way. Was he a man of destiny whose use was to satisfy some urgent need for mankind? From our realisation of Providence, we can understand that Jesus Christ came into the world at the precise moment which His purpose as Saviour of mankind demanded. It was at the vital moment, neither hastened nor delayed, in the councils of God. And since God used for His irruption into the world a chosen and foreseen, particular, heredity and environment as the accompaniment of His Incarnation, so, He continues to employ these factors in man's development, in all His dealings with mankind. And this will be as true of matters of revelation as of political or scientific achievement.

Thus, the very terms of reference of our present study require us to pay some attention to the life and background of our author.

There have been centuries during the Christian era when little fundamental change can be observed. The early exciting promise of the dawn of Christianity had given way to the darkness of the Middle Ages. Then came the Enlightenment and the assertion of the right and basis of scientific enquiry, to the accompaniment of the Reformation of Christianity as expressed in the organised Church. The clash between Protestant and Catholic spread throughout the Western world as the new spirit of enquiry animated scholars in many lands. Moreover this new freedom of worship and enquiry made itself felt in political and social spheres. Swedenborg's historical background belongs to the later years of the Enlightenment and

at the very threshold of Modern Times. To his day belonged, too, a recognition of the failures of Protestantism to realise its own great possibilities. Looking back, we can see now that Swedenborg was born at a point in human history of particular interest, the inheritor of the riches of scholarship, Greek, Roman, and Christian, and of the new-born science and philosophy of the later centuries.

"A colossal soul, he lies vast abroad on his times uncomprehended by them, and requires a long focal distance to be seen.

Swedenborg was born into an atmosphere of great ideas. 'Tis hard to say what was his own, yet his life was dignified by noblest pictures of the universe." (3)

So wrote Emerson of our author. Recalling then the names of various scientists and philosophers Emerson now asks,

"What was left for a genius of the largest calibre, but to go over their ground, and verify and unite? It is easy to see, in these minds, the origins of Swedenborg's studies, and the suggestion of his problems. He had a capacity to entertain and vivify these volumes of thought. Yet the proximity of these geniuses, one or other of whom has introduced all his leading ideas, makes Swedenborg another example of the difficulty, even in a highly fertile genius, of proving originality, the first birth and annunciation of one of the laws of nature." (4)

And in addition to this atmosphere of great ideas there was a particular environment in which his own experience was matured.

Emerson does not overlook this.

"Locke said 'God, when He makes the prophet, does not unmake the man'. Swedenborg's history points the remark. The parish disputes in the Swedish Church, between the friends and foes of Luther and Melancthon, concerning 'faith alone' and 'works alone' intrude themselves into his speculations upon the economy of the celestial societies. The Lutheran bishop's son, for whom the heavens are opened, so that he sees with eyes, and in the richest symbolic forms, the awful truth of things, and utters again in his

books as under a heavenly mandate, the indisputable secrets of moral nature - with all these grandeurs resting upon him, remains the Lutheran bishop's son; his judgments are those of a Swedish polemic, and his vast enlargements purchased by adamant limitations." (5)

Clearly then, without some knowledge of the life of Swedenborg we shall be ill-equipped to form a considered judgment of his work. The quotations from Emerson, which have just been made, raise certain problems which will need to be resolved in the course of this study.

Yet before we pass on to recount his life some mention should be made of the biographies which are available as sources for the facts. A biography by Signe Toksvig has been recently published by the Yale University Press. The man Swedenborg is brought to life in this book and Miss Toksvig entirely disposes of the canard that Swedenborg was insane. But she has no appreciation of the side of Swedenborg's work which this essay sets out to present. She uses his life fundamentally as a means to illustrate certain psychological theories. Dr. E.J. Dingwall devotes a large section of his recent book "Very Peculiar People" to Swedenborg. His essay shows at least that it is very difficult to fit Swedenborg into any known category. The most celebrated Life is that of William White, published first in two volumes, and later in a one volume edition, in 1867. This Life, though marred by partiality and innuendo, has often been regarded as authoritative; but the fact that its author had published a laudatory biography a decade earlier has often been overlooked. White is a master in the art of "damning by faint praise". He had been for a period the agent of the Swedenborg Society; but a difference between him and the Council of that body had arisen over his persistent habit of

selling spiritualist publications from the Society's premises. Ultimately he was ejected forcibly and the second Life was his reply. Two Lives, one by Benjamin Worcester and one by George Trobridge have had a wide circulation and are written with sympathy to Swedenborg's point of view. A number of shorter studies have been produced both in America and in this country.

An associate of the late Alfred Stroh, a leading authority on Swedenborg's manuscripts, Cyriel O. Sigstedt has recently published a biography entitled "The Swedenborg Epic", while mention must also be made of two recent studies in German by Doctor Ernst Benz, "Swedenborg in Germany" and "Emanuel Swedenborg, Scientist & Mystic."

No account of the Biographies of Swedenborg should omit reference to the monumental "Documents Concerning Swedenborg" edited by Dr. R.L. Tafel and published in three quarto volumes 1875-7, containing a vast amount of source-material of great variety.

The literary work of Swedenborg himself was considerable. We need not concern ourselves with his scientific and philosophical writings which, despite their importance in their own fields, could only be relevant as a preparation for his theology. It is however essential to form some impression of his theological works. The Swedenborg Society publish these works in modern editions and they fall into two main groups: (a) Works which Swedenborg himself published in his lifetime; and (b) Writings, normally described as Posthumous Works, which survive only in manuscript and which were never published by the author himself.

Swedenborg was a careful writer, in the sense that he made two copies of most, if not all, of his published manuscripts. He made a

fair copy of his first draft for the printer and in certain cases we have the manuscript of the first draft, as well as the published work itself. The works were composed in the Latin tongue and the vocabulary is copious and the grammar such as was used in the scientific Latin of his day.

The following is the list of the principal works published by Swedenborg himself:

"The Worship and Love of God"	1745
"The Arcana Coelestia"	1749-1758
"The Earths in the Universe,"	1758
"Heaven and Hell"	1758
"The White Horse"	1758
"The Last Judgment"	1758
"New Jerusalem and its Heavenly Doctrine"	1758
"The Doctrine of the Lord"	1763
"The Doctrine of the Sacred Scriptures"	1763
"The Doctrine of Life"	1763
"The Doctrine of Faith"	1763
"Continuation concerning the Last Judgment"	1763
"Angelic Wisdom concerning the Divine Love and Wisdom"	1763
"Angelic Wisdom concerning the Divine Providence"	1764
"The Apocalypse Revealed"	1766
"Delights of Wisdom concerning Conjugal Love"	1768
"Brief Exposition of the Doctrine of the New Church"	1769
"Intercourse between the Soul and the Body"	1769
"The True Christian Religion"	1771

The following list contains the principal posthumous works published by the Swedenborg Society in London or by its sister organisations in the United States of America. The dates indicate the years of composition.

"The Adversaria" or "The Word Explained"	1745-47
"Biblical Index"	1747-48
"The Spiritual Diary" containing too various short treatises.	1747-65
"The Apocalypse Explained"	1757-59
"The Athanasian Creed"	1759
"The Divine Love"	1762-63

"The Divine Wisdom"	1762-63
"The Doctrine of Charity"	1764
"The Coronis or Appendix to the True Christian Religion"	1771
"Canons of the New Church"	1769

The natural and first presumption would be that greater weight should attach to the doctrinal teaching of the works contained in the first list. Certainly some works in the second list, such as the seven volumes of the Spiritual Diary, are devoted to the record of his experiences of the spiritual world rather than to the exposition of his teaching. But we must give the various works in both lists a little closer attention before we proceed, so that we have some idea of their contents and their particular purposes.

(1) Published Works.

"The Worship and Love of God". This book has been called by its author "somewhat poetical". Swedenborg himself said of it that it contains some truth but that his own personality was intruded into it too far. He also suggests that it was written in part to answer a taunt that he could not write graceful Latin. It is "a philosophic prose-poem on the creation of the earth and the birth and education of Adam and Eve, of fine fancy and great beauty". But for the fact that it was published in the first months after the new orientation of his life we should not refer to it here.

"The Arcana Coelestia". This work is now issued in twelve octavo volumes with, in addition, two volumes of Index, the latter being a later compilation by E. Rich on the basis of a posthumous manuscript of the author. This is in many ways the most important of Swedenborg's theological works and remains the court of appeal to which many later publications of the author refer. The contents consist of a verse by verse commentary on Genesis and Exodus in which the internal sense of these books is set forth with very extensive reference to other books of the Bible. Each chapter is introduced and concluded by doctrinal dissertations or descriptions of the author's experiences of the Spiritual World. "Arcana Coelestia" was the first publication of our author after his "intramission", which we shall discuss at length in the second section of this essay, and was published volume by volume, as completed, over a period of nine years.

"Heaven and Hell", or to give it its full title, "Heaven and its Wonders and Hell: from things heard and seen." This book published in 1758, the year of the completion of the "Arcana Coelestia," is adequately described by its title. Nevertheless it is essentially a scientist's account

which is concerned with the nature of the spiritual world and the underlying reasons for its phenomena; rather than with phenomena as such. It has perhaps the widest circulation of all Swedenborg's books but it is likely that its concern with principle, rather than mere external phenomena, comes as a surprise to many who expect quite a different approach. Many foot-notes refer to passages in the "Arcana Coelestia".

"The White Horse". This is a short tract interpreting the internal sense of the passage from Revelation 19 in which the White Horse and its Rider are described; with a section on the Word. The booklet is basically a collection of references from the "Arcana Coelestia".

"The Last Judgment and the Destruction of Babylon", with which it is usual now to include a later work (1763) "A Continuation concerning the Last Judgment". Both these little books are concerned with events in the Spiritual World but the former discusses the problem of Judgment, with references to "Heaven and Hell" and "Arcana Coelestia".

"New Jerusalem and its Heavenly Doctrine". This is a handbook of Doctrine for the New Church, which, after an explanation of the significance of the New Jerusalem in the Apocalypse as a new Church or Dispensation, sets forth the doctrine subject by subject, together with copious references to the "Arcana Coelestia" for confirmation.

"The Earths in the Universe", (to use the title normally current today) is virtually a rescript of passages from "Arcana Coelestia". Some of its statements are not upheld by modern scientific research. The work is referred to in "Heaven and Hell".

"The Four Leading Doctrines", to follow the Swedenborg Society's nomenclature. The four Doctrines, of The Lord, of the Sacred Scripture, of Life and of Faith, published separately in 1763, are often issued today for convenience in one volume. Each doctrine is set forth with copious reference to the Sacred Scriptures, in which each Doctrine is based, and references to "Last Judgment" and "Heaven and Hell".

"The Divine Love and Wisdom" is the title by which the work "Angelic Wisdom concerning the Divine Love and Wisdom" is generally known. This is a major work in which a Spiritual Philosophy is outlined. It consists of five parts (i) Of God (ii) Of the spiritual Sun (iii) Of Degrees (iv) Of the Creation of the Universe (v) Of the Creation of Man. We shall have occasion to make many references to the teachings of this work in what follows in this essay. In the work itself reference is made also to "Arcana Coelestia" and "Heaven and Hell".

"The Divine Providence", is the title by which the work "Angelic Wisdom concerning the Divine Providence" is commonly known. This important treatise, from the first statement "The Divine Providence is the Government of the Divine Love and Wisdom of the Lord", proceeds to discuss the purpose of man's creation, his freedom and rationality, the laws of Providence, profanation, the laws of the permission of evil, that Providence is with the evil equally with the good, man's predestination to heaven not hell, and finally shows that the Lord cannot act contrary

to the laws of His Divine Providence. Occasional reference is made to "Arcana Coelestia", "Heaven and Hell", "Divine Love and Wisdom", "Doctrine of the Lord" and "Doctrine of the Sacred Scripture".

"The Apocalypse Revealed". This is a verse by verse commentary on the Book of Revelation setting forth the Internal Sense of that Book. This entails much discussion of the doctrine of the Christian Churches, both Catholic and Reformed, and declares the Book to be a prophecy, relating to the Church, now in process of fulfilment. Incidents from his experience of the spiritual world are introduced by the author to illustrate his teaching. These Memorabilia are chiefly to be found at the end of each chapter.

"Conjugial Love", as the work entitled "The Delights of Wisdom concerning Conjugial Love" is generally called, is described by the author as a book of morals. The title is, of course, a close verbal rendering of the original Latin, "Amor Conjugialis". It contains a detailed consideration of the essentially spiritual nature of sex and marriage and of the effects of disorder and adultery upon the soul. Appeal is made to his experiences of the spiritual world to illustrate his teaching. Theology, though necessarily implicit in the subject, is not directly treated in this work.

"Brief Exposition of the Doctrine of the New Church" is a tract in which the Protestant and Catholic doctrines are first stated and then their falsities are exposed, with a statement of the true doctrine for the New Church.

"Intercourse of the Soul and the Body". This treatise discusses the problem of whether the mind acts upon the body or the body upon the mind, and the relationship between soul and body.

"The True Christian Religion". This is a massive work of Christian doctrine firmly based in the letter of the Sacred Scriptures. It treats in systematic fashion of the leading tenets of the Christian Faith. Memorabilia, i.e. accounts of incidents from his spiritual world experience, have been inserted towards the end of each section in illustration of his argument. This crowning work does contain references to other published works, "Apocalypse Revealed", "Heaven and Hell", "The White Horse" for instance, but is self-contained and closely reasoned.

(2) Posthumous Works.

"Adversaria". A collection of miscellaneous papers including many studies in the Word written between 1745 and 1747, under the title "The Word Explained", This has been translated into English and published in America.

"Biblical Index". This covers 2,000 pages of MS. and contains,

besides a concordance of passages for ready reference, a dictionary of correspondences and other notes.

"The Spiritual Diary" contains a detailed account of Swedenborg's experiences in the spiritual world together with many statements of doctrine. The record extends from Feb. 1747 to April 1765. The entries are not regular and many are without date. Swedenborg himself compiled an index to the Diary and numbered the entries. Where he has incorporated some experience into his writings he has marked out (a) the appropriate entry in the Diary. In view of the fact that certain entries contain remarkable statements which have not anywhere been used in his published or posthumous works, the presumption must be that he there rejected the accuracy of what he had been told by the spirits. It is important that this should be remembered. The Diary itself is only a record of experience.

"Apocalypse Explained" A verse by verse interpretation of most of the Book of Revelation built up much on the pattern of "Arcana Coelestia", to which work there are very many references. Like the "Arcana Coelestia" it includes many texts brought together in order to support the interpretation. But often these proof texts themselves are also interpreted; so that the work extends to five and a half quarto volumes. "The Divine Love" and the "Divine Wisdom" are usually also included in the sixth volume.

"The Athanasian Creed". In this short treatise the Creed is examined and reinterpreted in the light of the doctrine that the Trinity is one of Person and not of Persons.

"The Divine Love" and "The Divine Wisdom" are also issued in one small volume under the title "The Doctrine of Uses". This little book, together with the other small work "The Doctrine of Charity", is concerned with what is good in act, what love is, and what love to the neighbour requires of man. The pattern of the human body as a complex of "uses" is important to the argument.

"Canons of the New Church". This is a statement of the Doctrine for the New Church. This little work was apparently preparatory for "The True Christian Religion."

"The Coronis" or Appendix to the "True Christian Religion." The Summary contains a list of fifty-five propositions, but the manuscript ends at Proposition Six. The fragment deals with the Four Dispensations or Churches which have preceded the New Church.

Swedenborg published his theological works at his own expense.

Needless to say the circulation at first was small and only four copies of the first volume of "Arcana Coelestia" were sold in two months. The second

volume was published in London simultaneously in English and Latin. The publisher stated that his instructions were to hand all money that should arise from the "sale of this large work..towards the charge of the Propagation of the Gospel". A set of the next five works was distributed to the Bishops and some of the nobility in England where these books were published. All the works prior to "Conjugal Love" were anonymous, and from 1765 onwards all his books were published in Amsterdam. Freedom of the Press existed only in England and Holland. For a short period during these later years a ban was placed on the importation of his books into Sweden, at the instigation of certain of the Swedish clergy.

(11)

Emanuel was the second son of Jasper Swedberg, the prominent Swedish divine who was for some years Chaplain to the Royal Court and later became the Bishop of Skara. The Lutheran Church was the state church and maintained its supremacy without rival; for the Roman Catholic Church had been banished from the land. A strict censorship was in fact maintained lest any subversive doctrine should be promulgated by the press in Sweden. Emanuel was born in the year 1688 and his mother died while he was barely nine years old. His elder brother died while still a child. In his progress to the bishopric of Skara Jasper Swedberg had been Dean of Upsala Cathedral and had held a number of Professorships at the University, including that of First Professor of Theology. Emanuel was fifteen years old when his father removed to Skara. Thus his childhood had been spent in the atmosphere of the university town, for though he was born in Stockholm during the days of his father's Royal Chaplaincy, his father's appointment to Upsala quickly followed. Signe Toksvig in her recent book on Swedenborg presents a somewhat unfavourable picture of Jasper Swedberg. This is not, however, borne out by the earlier biographies and appears somewhat unconvincing. Apart from certain psychological theories which have been based upon it, the matter is not of the first importance. Of greater moment is the fact that Emanuel's environment afforded him the opportunity of acquaintance with Sweden's leading scholars and theologians. After his father's removal to Skara, Emanuel remained in Upsala, staying with

his sister Anna who had become the wife of Ericus Benzelius, then Librarian of the University. This friendship with Benzelius continued after Emanuel had left the University and a correspondence covering a number of years has come down to us. Eric Benzelius ultimately became the Primate of Sweden and was a man of great learning. In 1719 the family of Bishop Swedberg was ennobled, with the name Swedenborg, and Emanuel thenceforth was entitled to a seat in the Diet.

The principal events in the life of Emanuel up to the time of his "introumission" at the age of 57 can be lightly sketched. He graduated in his 20th year and his graduation thesis was entitled "Select sentences from L. An. Sececa and Pub. Syrus Mimis, and others, with the annotations of Erasmus and with the Greek version of Jes. Scaliger etc." In a review of this J.H. Smithson comments :

"The first attempt of the celebrated Swedenborg in his character as an author, was to explain the proverbs and sententious sayings of Roman antiquity." (6)

In the article it is stated that Swedenborg was conversant with the following Latin authors: Ovid, Horace, Virgil, Cicero, Valerius Maximus, Sallust, Terrence, Plautus, Seneca, Tacitus and others. The study of the Greek authors he appears to have abandoned when he left the University. After graduation he travelled throughout Europe and visited England bearing introductions to leading scientists. It is known that he visited Oxford and while he lived in London the practical bent of his mind was shown in his custom of moving his lodgings from time to time and staying in the houses of different craftsmen. He writes to Benzelius from London;

"I have been with Flamstead, who is considered

the best astronomer in England... You encourage me to go on with my studies; but I think I ought rather to be discouraged as I have such an 'immoderate desire' for them, especially for astronomy and mechanics. I also turn my lodgings to some use and change them often. At first I was at a watchmaker's, afterwards at a cabinetmaker's, and now I am at a mathematical-instrument maker's. From them I steal their trades, which some day will be of use to me". (7)

Two years later he writes,

"During my stay in Holland I was most of the time in Utrecht, where the Diet met and where I was in great favour with Ambassador Palmquist.. He is a good mathematician and a great algebraist.. In Leyden I learned glass-grinding (for telescopes) and I have now all the instruments and utensils belonging to it..." (8)

Then to Paris, with visits to Hamburg, and so he is brought into touch with Europe's leading scientists and finally he returns to Sweden to work with Christopher Polhem, Sweden's chief engineer. He twice declined professorships at Upsala University: he was invited to become candidate for the Chair of Astronomy in 1718, and was offered the Chair of Mathematics in 1727.

His maternal grandfather had been an Assessor in the Royal College of Mines. The mining industry being nationally owned, appointments to its Board were made by the King and it was not unnatural that Emanuel too should be drawn into the work. For this theoretically-equipped and practical scientist could serve such an industry very effectually. After his first appointment as Assessor Extraordinary and further work abroad, he became Assessor and was for a number of years closely engaged in the day to day management of the industry-which included the mining and the smelting of ore, principally iron and copper. Consequently, with his duties as a mining engineer

and his appearances in the House of Nobles, the Diet, to which he submitted a number of memorials on economic and practical affairs, varied by occasional visits abroad in order to publish his scientific works, Swedenborg was busily engaged. Thus he rose to considerable eminence in the estimation not only of his own countrymen but of the learned men of Europe. Then at 57 years of age all that is laid aside.

But another aspect of Swedenborg's life and character must be noted, more directly related to the influence of his father. Dr. Beyer, a friend of later days, had asked Swedenborg for some particulars of his early life: the following extract is from his reply.

"From my fourth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual experiences of men; and several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbour; also that God gives faith to everyone, but that those only receive it who practise love. I knew of no other faith at that time than that God is the Creator and Preserver of nature, that He imparts understanding and a good disposition to men, and various other things that follow. I knew nothing then of that learned faith which teaches that God the Father imputes the righteousness of His Son to whomsoever and at what times He chooses, even to those who have not repented and have not reformed their lives. And had I heard of such a faith, it would have been then, as it is now, above my comprehension." (9)

To that extract one biographer of Swedenborg adds this comment:

"No doubt this description of his early faith mirrors, with perhaps an added light of its own, his father's teaching, and shows that the simple apostolic faith manifested in a good life was the faith the good Bishop preached." (10)

There may be truth in charges made against the Bishop that he was egotistical and even dictatorial and over-bearing. Some support for such a view may be derived from his letters. But equally there was tenderness and self-abnegation and adherence to duty; and a fearless practical Christianity. An experience which befell the future bishop as a student at the University of Lund and which may have a possible bearing on his son's later experiences will be discussed more fully in the next chapter. Of him it has been said "His confidence in the presence of spirits and angels, as well as in the Providence of God, was remarkable, and sometimes bordering on credulity."

Thus at the age of 57 Swedenborg's mind was exceedingly well equipped with the scientific knowledge of his time. His own contribution to the sum of scientific knowledge was considerable. He was versed in philosophic speculations of the great thinkers, and was practised in the formulation of theories and the presentation of his own philosophic conclusions. Further it is evident that his religious inheritance was strong and his education in this field had not been neglected. Here was no impractical visionary but an experienced man of affairs. Although we are not concerned to assess his position as a man of science it is an assured historical fact that he put forward "an elaborate theory of the origin of things, and propounded the nebular hypothesis many years before its suggestion by Kant, Herschel and Laplace". Many ideas maintained by him, as for example the undulatory theory of light and the doctrine that heat is a form of motion, have taken their place in scientific thought today. He wrote on many subjects and applied himself to a wide variety of research. He studied anatomy, setting himself by the careful study of

the human body to seek for the seat of the soul. This anatomical work was based in the leading authorities of the day, whom he quoted freely, and made a significant contribution to knowledge, especially on the subject of the brain.

Swedenborg's method in these scientific philosophical treatises is worthy of attention. It is a fusion of the inductive and deductive methods of reasoning. Of his method J.D. Morell writes as follows :-

"Evidently it is the inductive and synthetic method combined. Commencing by observation, his mind seized upon certain high philosophical axioms; and from them reasoned downwards to the nature and uses of particular objects. Perhaps it is the only attempt the world has seen (with the exception of the unsuccessful efforts of Comte) at rising upwards to purely philosophical ideas from positive and concrete facts." (11)

A paper read before the Royal Swedish Academy of Sciences when he was 52, explains his philosophic method.

"There are two ways by which to trace out these things in nature which lie either open before, or are hidden from our eyes; namely the a priori which is also called the synthetical method, and the a posteriori or the analytical method. Both are necessary in reflecting upon and tracing out one and the same thing: for in order to do so there is required both light a priori and experience a posteriori." (12)

Something of this two-fold approach to whatever is under consideration is carried over into his later theological work. Here we shall not find it easy to separate one doctrine from another. It is not always easy to isolate and plot out as with a straight edge one logical path of argument. We might liken Swedenborg's exegetical work to something spherical. Everything keys in together to make a perfect balanced sphere. Wordiness and an apparent tautology are inseparable

from his method as he starts from adjoining points on the surface and makes his way towards the centre, the doctrine of Jesus Christ, God Incarnate. Perhaps we might say he swings towards the centre, for his inductive-deductive method has been likened to "a legitimate and widening spiral, revolving from the senses to the mind and from the mind to the senses."

Benjamin Worcester, the biographer of Swedenborg offers the following summary of his work as a philosopher:

"To review Swedenborg's labours as a philosopher:.... We find him seizing upon all the vantage ground that had been gained, from Plato and Aristotle to Leibnitz and Locke; by the deduction of idealism and the induction of realism placing in order the already vast accumulations of science; with the aid of the microscope and the telescope reading the Book of Nature, for the purpose of learning the steps by which the power of the Highest descends, in order that the soul might remount by them to His contemplation; not of its own strength, but submissively to His Word, trusting to His leading hand, and hearkening to His guiding Spirit.

"Of the steps that thus opened before him, let us bear in mind these :-

That all of life is in and from the Divine, and that except from the Divine nought can for a moment exist. That the inflowing of life from the Divine is primarily into forms the most simple, the most single and inmost. That the descent of life is through successive degrees, one without and correspondent to another, as the body to the soul.

That the outer degree has its life from the inner, and yet enjoys a certain freedom and reaction and consent of its own.

That the Divine by means of its life-giving residence in the inmost of every minutest thing, rules all things from greatest to least.

That, from intimate conjunction with the finite soul, the Divine has given as it were a derivation of itself, or an indwelling of itself, still Divine, as a nexus in the finite.

That the infinite variety in the created universe is for the sake of a most perfect whole, in which there may be a special place and use for every individual.

"That this variety is determined by an order of series and degrees, in which there is perfect co-ordination and subordination.

That there is thus a subordination of ends, and everything subserves the final end.

That the final end is a universal society of human souls, composed of smaller societies in co-ordination and sub-ordination, with infinite variety leading to a most perfect whole.

That this universal society, or heaven, is of necessity ruled and ordered by Him who is at once God and perfect Man, Our Lord and Saviour Jesus Christ.

"It is by these steps that Swedenborg - accepting with the idealists the certainty of intuitive, interior perceptions; with the materialists the reality of outward impressions - learned to connect them and to mount securely into assurance of Divine things, even of Revelation and of the Incarnation....Swedenborg studying the Revelation in Nature, saw as yet but through a glass darkly; his eyes needed to be touched by the Divine Hand in order that, in the Revelation of the Holy Word, they might see clearly." (13)

The decisive turning point in Swedenborg's life took place in his fifty-eighth year. The Diaries furnish evidence of several years of spiritual turmoil, which served as a kind of purifying ferment. When he was in London in the year 1745, Swedenborg states, the Lord appeared to him and called him to undertake a Divine mission. He believed himself to be called to become the agent for the re-establishment of Christianity on a new and enduring foundation. He says he was called to this work because those were the "times of the end", the times foretold in the Gospels when, "the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven", when there should be seen "the sign of the Son of Man", the coming of the Lord Jesus Christ, "in the clouds of heaven with power and great glory."

Before turning to Swedenborg's own conception of his mission, there is one great misconception which must be cleared away. Some popular

articles about Swedenborg make undue use of material such as the incidents known as the "signs of seership", in a manner which can only be described as superficial. The statement has even been made that "he talked with God". But this betrays a complete misunderstanding of the facts. Swedenborg was called, he believed, to a mission; but when he tells us that he received the doctrines of the true Christian Religion from the Lord alone, he means, not by word of mouth, but by inward enlightenment while he was reading the Word. There is a well-known passage from his work the "True Christian Religion" which will give us his view-point:

"As stated above, the Lord cannot manifest Himself in person, and yet He has foretold that He will come and found a new church which is the New Jerusalem.

"It follows that He will do this by means of a man, who can not only understand the doctrines of this church, but can also have them printed and published.

"I solemnly declare that the Lord has manifested Himself to me His servant, and sent me on this duty. He has opened the sight of my spirit, and thus introduced me into the spiritual world; He has permitted me to see the heavens and hells, to converse with angels and spirits and this now continually for many years.

"Moreover from the first day of my call, I have not received instruction in the doctrines of the new church from any angel, but from the Lord alone while I have been reading the Word." (14)

These words were written towards the close of his life after the publication of many theological works of which the "Arcana Coelestia" was the first. And just because he has claimed to be the agent of a Second Coming in this way, it is clear that we cannot separate his radical theology from his views of Revelation and the Exegesis of Sacred Scripture. According to his exegesis the "clouds of heaven" are the very Scriptures in their literal sense which, as their spiritual content is opened to our understanding, reveal to us the Lord in all His glory.

The call of Swedenborg was followed by the opening of his spiritual vision so that he came into conscious experience of the spiritual world. These experiences, which continued for thirty seven years, will be considered in the next chapter. From the time of the call to the writing and publishing of the "Arcana Coelestia", Swedenborg devoted himself to the study of the Scriptures. He learned Hebrew and built up a Biblical Index for his own use. He kept a Diary of his experiences of the spiritual world which served as a source-book from which he could draw in order to illustrate his expositions of doctrine. Perhaps this rather over-simplifies the matter since it leaves out of account all intermediate work. Signe Toksvig in her biography of Swedenborg shows no sympathy with his theology or his biblical exegesis. But as a glance at the quotations which she gives will prove, she spends much unnecessary time on the intermediate work, the "Adversaria" or "The Word Explained". To this period also belongs the distinctly poetical treatise, "The Worship and Love of God". Four years later, the first volume of the "Arcana Coelestia" heralded a succession of theological works which are his real claim to be the prophet of the New Age. From the day of his call he abandoned other scientific or philosophic work including the unfinished "The Animal Kingdom" (Regnum Animale), of which it has been said the major part has stood the test of time.

Returning to Sweden later in the summer of his call he resumed his work at the College of Mines. Two years later the College recommended him for promotion to Councillor, but Swedenborg requested the king to allow him to resign from the College and to grant him a pension of half his salary. Thus with the consent of the king and the good-will of his

former colleagues, Swedenborg retired from official service. Yet during the latter part of his life which though broken by journeys and prolonged visits to Amsterdam and London, and even Paris and the south of France, was largely spent in Sweden, Swedenborg continued to take a keen personal interest in the affairs of the Diet. He presented occasional memorials on economics and constitutional subjects, and even served on a finance committee of the Diet in 1760, on which he is said to have had great influence. His closing days were spent in London where he died on March 29th 1772. Some account of his last weeks may be of interest. The following is taken from a letter written by the Swedish pastor, Ferelius, to a friend :

"Assessor Emanuel Swedenborg died in the month of March, 1772, and was buried by me on April 5th in the burial vault of the Swedish Ulrica-Eleonora Church; which was the last clerical duty I performed in that country. Towards the close of the year (1771) he was touched by paralysis on one side which rendered his speech indistinct, especially when the atmosphere was oppressive. "I visited him several times and asked him each time whether he had an idea that he was to die at this time, upon which he answered, 'Yes'. "Upon this I observed to him that as quite a number of people thought that his whole purpose in promulgating his new theological system had been to make himself a name, or to acquire celebrity, which object indeed he had thereby attained, if such had been the case, he ought now to do the world the justice to retract it either in whole or in part, especially as he could not expect to derive any additional advantage from this world, which he would soon leave. He thereupon half-rose in his bed, and laying his sound hand on his breast with some manifestation of zeal 'As true as you see me before your eyes, so true is everything that I have written; and I could have said more, had it been permitted. When you enter eternity, you will see everything, and then you and I shall have much to talk about'. Thereafter Swedenborg received the Communion at his hands." (15)

Swedenborg never married. Polhelm's daughter was promised to him by her father at the King's behest but later, when Swedenborg learned of

her affection for another, he released her from the engagement.

An autobiographical letter from our author, received by the Rev. Thomas Hartley vicar of East Malling, Kent and published by Mr. Hartley in 1769 in the original Latin, will make a fitting conclusion to this section of our essay. His date of birth was however 1688 and not 1689 as stated. The date 1743 as the date of the appearance of the Lord to him will receive attention in our next chapter.

"The friendship which you manifest in your letter greatly pleases me; and I thank you sincerely for both, but especially for your friendship. The praises with which you overwhelm me, I receive simply as expressions of your love for the truths contained in my writings; and I refer them, as their source, to the Lord, our Saviour, from whom is everything true, because He is the Truth Itself, John xiv, 6. I have considered chiefly the remarks you make at the close of your letter, where you express yourself as follows: 'If, perchance, after your departure from England, your writings should be the subject of discussion, and occasion should arise for defending you, their author, against some malignant slanderer, who may wish to injure your reputation by a web of falsehoods - as those are in the habit of doing who hate the truth - would it not be well for you, in order to repel such slanderers, to leave with me some particulars respecting yourself, your degrees in the University, the public offices you filled, your friends and relations, the honours which I am told have been conferred upon you, and anything else which might be useful in establishing your good character, so that ill-conceived prejudices may be removed; for it is our duty to use all lawful means, lest the cause of truth should suffer injury'. After reflecting on this, I have been led to yield to your friendly advice, and will now communicate to you some particulars of my life, which are briefly as follows.

I was born in Stockholm, on the 29th of January in the year 1689. My father's name was Jasper Swedberg; who was Bishop of West-Gothland, and a man of celebrity in his time. He was also elected and enrolled as a member of the English Society for the Propagation of the Gospel in Foreign Parts; for he had been appointed by King Charles XII Bishop over the Swedish churches in Pennsylvania, and also over the church in London. In the year 1710 I went abroad. I proceeded first

to England, and afterwards to Holland, France and Germany, and returned home in the year 1714. In the year 1716, and also afterwards, I had many conversations with Charles XII, King of Sweden, who greatly favoured me, and in the same year offered me an assessorship in the College of Mines, which office I filled until the year 1747, when I resigned it, retaining however, the official salary during my life. My sole object in tendering my resignation was, that I might have more leisure to devote to the new office to which the Lord had called me. A higher post of honour was then offered me, which I positively declined, lest my heart should be inspired with pride. In the year 1719, I was ennobled by Queen Ulrica Eleanora, and named Swedenborg; and from that time I have taken my seat among the nobles of the rank of knighthood, in the triennial Diet of the Realm. I am a Fellow and Member, by invitation, of the Royal Academy of Science in Stockholm; but I have never sought admission into any literary society in any other place, because I am in an angelic society, where such things as relate to heaven and the soul are the only subjects of discourse; while in literary societies the world and the body form the only subjects of discussion. In the year 1734, I published, at Leipsic, the *Regnum Minerale*, in three volumes, folio; and in 1738 I took a journey to Italy, and stayed a year at Venice and Rome.

With respect to my family connections, I had four sisters. One of them was married to Ericus Benzelius, who subsequently became the Archbishop of Upsal, and through him I became related to the two succeeding archbishops, who both belonged to the family of Benzelius, and were younger brothers of his. My second sister was married to Lars Benzelstierna who became a provincial governor; but these two are dead. Two bishops, however, who are related to me, are still living; one of them, whose name is Filenius, and who is Bishop at East-Gothland, officiates now as President of the House of the Clergy in the Diet of Stockholm, in place of the Archbishop, who is an invalid; he married my sister's daughter; the other named Benzelstierna, is Bishop of Westmanland and Dalecarlia; he is the son of my second sister. Not to mention others of my relations who occupy stations of honour. Moreover all the bishops of my native country, who are ten in number, and also the sixteen senators, and the rest of the highest in office, entertain feelings of affection for me; from their affection they honour me, and I live with them on terms of familiarity, as a friend among friends; the reason of which is that they know I am in company with angels.

Even the King and Queen, and the three princes, their sons, show me great favour: I was also invited once by the King and Queen to dine with them at their own table, which honour is generally accorded only to those who are highest in office; subsequently the Crown Prince granted me the same favour. They all desire me to return home; wherefore I am far from apprehending, in my own country, that persecution, which you fear, and against which in your letter you desire in so friendly a manner to provide; and if they choose to persecute me elsewhere, it can do me no harm.

But all that I have thus far related, I consider of comparatively little importance; for it is far exceeded by the circumstance, that I have been called to a holy office by the Lord Himself, who most mercifully appeared before me, His servant, in the year 1743; when He opened my sight into the spiritual world, and enabled me to converse with spirits and angels, in which state I have continued up to the present day. From that time I began to print and publish the various arcana that were seen by me or revealed to me, concerning Heaven and Hell, the state of man after death, the true worship of God, the spiritual sense of the Word, besides many other important matters conducive to salvation and wisdom. The only reason of my journeys abroad has been the desire of making myself useful, and of making known the arcana that were entrusted to me. Moreover, I have as much of this world's wealth as I need, and I neither seek nor wish for more.

Your letter has induced me to write all these particulars, in order that as you say 'ill-conceived prejudices may be removed.' Farewell; and from my heart I wish you all blessedness both in this world and the next; which I have not the least doubt you will attain, if you look and pray to our Lord.

Eman. Swedenborg. " (16)

(III)

No man could make the claims which Swedenborg made without finding himself the subject of much public comment and arousing much antagonism in his own lifetime. Baron Swedenborg, as he was often called, was no exception. He had numerous friends in many walks of life, many of them highly placed, both in Sweden and England. Some have left records of their impressions of him as a gentle, lovable and fully competent personality, but others, incensed by his doctrines and his claims, cast venomous aspersions upon his character. Hence arose the picture of Swedenborg as a foolish enthusiast whose work is fit only for oblivion.

Some criticisms merely represent actual events in an unfavourable light. Thus Kant devotes a special treatise to the ridicule of certain examples of Swedenborg's seership which had come to his notice. These incidents, which seem to depend entirely upon experience of the spiritual world for their explanation and were widely discussed at the time, will be examined in a later chapter. But other stories which were circulated about him have spite and malice rather than truth as their sole substratum.

One of the sad features of public life is that men are very willing to believe and to publish the unlovely and bizarre but slow to retract their words when challenged.

The malice of the Swedish pastor, Mathesius, with his false tale of Swedenborg's frenzy, assisted by the perhaps not unbiased credulity of John Wesley, who, having once said :

"We may now burn all our books on theology; God has sent us a teacher from heaven; and in the doctrine of Swedenborg we may learn all that is necessary for us to know," (17)

later repudiated the teachings, sent forth a canard which received new life from the biography of the resentful White. Other tales are current which are quite out of keeping with the character of Swedenborg.

An extract from the diary of William Allingham, the poet, illustrates the persistence of these slanders as well as the acquaintance with the writings of Swedenborg of the great literary figures of last century. Allingham here refers to Thomas Carlyle :

"We spoke of White's Life of Swedenborg, Carlyle rather with praise, in which I could not agree. Carlyle thought there was a prurient element in Swedenborg which accounted for much; but he never cared at all for the great Swede, and had, I believe, no grasp of his character.

Another day, he (Carlyle) and I drove through Clerkenwell...I reminded him of Swedenborg.. He said 'Ah yes, Swedenborg was fond of London. I never got much good of him. Emerson says he came nearer the secret of the world than almost anybody, but I never could see that he came near any secret at all. Still I have a respect for him: I read his books with considerable interest.'" (18)

The same diary records a remark of Tennyson that he thought Swedenborg's hall was more impressive than his heaven. Whether, like the Brownings or Honore de Balzac, they became ardent followers of his teachings, or whether like William Blake, or even Coventry Patmore, they drifted away from their first allegiance, whether like Victor Hugo they believed him "to have fallen in his insanity" while yet recognising him as a "very great man", it is through such channels as these that teaching from Swedenborg has flowed out into the current of the thought

of our times. Coleridge (Author of "The Ancient Mariner") was another student. Mrs. Browning wrote of Swedenborg:

"To my mind the only light that has been cast on the other life is found in Swedenborg's philosophy." (19)

We have referred to Emerson already; Whittier was another admirer, so too were Henry James (Senior), Edward Markham, and in our own day, Helen Keller. And of other well-known Americans who drank of his stream we must not overlook Mrs. Mary Baker Eddy.

"It is concluded by some that the leader of the Christian Scientists drew on the Swedish savant considerably, especially as many of her beliefs and expressions and even the formation of her principal book follow Swedenborg's method and writings in numerous particulars..

"Of course, the original acquaintanceship of Mrs. Eddy, Dr. Warren Felt Evans, the New Churchman, Phineas Quimby and the Julian Dressers is well-known.

"But not so familiar to students of the subject is the fact of Mrs. Eddy's studies with the New Churchman, Dr. Luther Clark, a leading member of the Boston Society (of the New Church) in her day...'Among the strong men of the early New Church in Boston was Dr. Luther Clark, a homeopathic physician. Mrs. Eddy went to him and studied Swedenborg under his guidance. But after a while Dr. Clark came to the conclusion that she was attending his instruction for no good purpose, and he therefore ceased teaching her. Although Mrs. Eddy, as one of her editors declares, could never fathom Swedenborg, yet she undoubtedly got at least some idea of an internal sense of the Bible from these readings with Dr. Clark. This concept she formulated into 'Key to the Scriptures', which is as far removed from the key as given in Swedenborg's writings as the north is from the south! " (20)

Through Christian Science certain aspects of Swedenborgian doctrine gain a wide attention.

For evidence of German reactions to Swedenborg's writings, Sigstedt refers to Dr. Ernst Benz's recent study of the influence of Swedenborg on the romantic movement in Germany. She says:

"He (Benz) describes Kant's book (Dreams of a Spirit-Seer) as constituting 'a deathblow' to Swedenborg as far as any

possible influence on the German academies and high schools was concerned. 'There was nothing so deadly, in this century, as the curse of ridicule'. This curse Kant had uttered over Swedenborg and it worked. Among poets and writers, however, Dr. Benz traces, through Oetinger, Lavater, and Jung-Stilling, 'a stream of Swedenborgian ideas' that coloured the writings of such literary lights as Schelling and Hegel. In Goethe, moreover, he attributes the inspiration of Faust to 'the compelling influence of the Stockholm philosopher'." (21)

It has been said that much of the work of theological destruction which has occurred during the last two hundred years has been due to Swedenborg. If this judgment ignores the solvent effects of historical and literary criticism of the Bible, at least the remarkable difference between the contemporary forms of Christian belief and, formal creeds notwithstanding, the positions even of half a century ago cannot be denied.

As Emerson remarked in the Essay from which we have already quoted,

"This man, who appeared to his contemporaries as a visionary, and elixer of moonbeams, no doubt led the most real life of any man then in the world: and now, when the royal and ducal Frederics, Cristierns, and Brunswicks, of that day, have slid into oblivion, he begins to spread himself into the minds of thousands."
(22)

Edward Everett Hale put that even more strongly,

"Swedenborgianism has done the liberating work of the last century. The wave Swedenborg started lasts to this day. The statements of his religious works have revolutionized theology." (23)

It may well be of course that the falsities in orthodox Christian doctrine have died from their own inherent irrationality and that in so dying they have left a vacuum which has not yet been filled. This reading of the situation may be sound, for it would be curious if only the negative aspects of Swedenborgian doctrine should have been received,

while his positive principles have gained ground so much more slowly. But again, it would be quite fair to say that there has been positive movement in the direction of the True Christian Religion, as we shall hope to show in the further course of this essay.

Under the name of The New Church, by which title its General Conference has been incorporated (though frequently called The Church of the New Jerusalem), an organised Church exists in this country, with sister churches in America, and in Australia, with groups in most European countries, active missions in South and West Africa, and with centres for the promulgation of the doctrines of the Church in India, Burma and Japan. The story of the institution of the Church in England, where the first Conference was held in 1807, is of interest. Swedenborg himself established no church but soon after his death interested readers of his works began to meet together for study. Among them in the Manchester area was the Rector of St. John's, Manchester, the Rev. John Clowes who published many books of sermons and commentaries in which the New Christianity was promulgated. He was a gifted lecturer and travelled widely in the south Lancashire area expounding the doctrines taught by Swedenborg. But he believed that the Established Church would accept the new exposition and later declined to separate himself from their communion. The preaching of the new doctrine was not received without protest by other of the clergy in the diocese and Clowes was brought before the Bishop of Chester charged with heresy. The Bishop dismissed the case; saying that he wished there were more like Clowes in his diocese. But other followers of

the new doctrines became impatient and finally a number of Anglicans and Wesleyans, among them Robert Hindmarsh, seceded from their churches and formed the New Church on the basis of the doctrines from the Word as taught by Swedenborg. This church made considerable headway, especially in Lancashire, partly owing to the work done by Clowes, and its progress was encouraging to its founders. Shortly afterwards the Convention of the New Church was established in the United States. It too gave promise of success. But the churches have not escaped the general decline in organised religion which has been the feature of the last forty years and its numbers remain disappointingly small. Nevertheless in its hundred and forty six years of corporate life, the Church in this country has printed and circulated much literature and the Conference has been generously endowed. Among members of the Church who have been universally known in the country was Sir Isaac Pitman, who published many tracts setting forth the Swedenborgian position. In addition to the New Church, a publishing house was instituted in 1810, The Swedenborg Society. A sister organisation exists in the United States, The Swedenborg Foundation. Both these bodies are undenominational and Swedenborg's works have been published by them in the original Latin and in English; some have been translated into many other languages. The English version has been revised from time to time and its diction modernized. Very large editions of the Writings have been distributed throughout the world by gift to public and university libraries and by sale. "True Christian Religion," "Heaven and Hell," "Divine Love and Wisdom" and "Divine Providence" have been incorporated in the Everyman

Library list for many years. Several smaller denominational publishing bodies exist for the publication of New Church literature; while a considerable amount of lecturing is undertaken in centres where no New Church group exists. But in the midst of all this activity the members of these organisations are not unaware of Swedenborg's own forecast:

"But as to the state of the church, this will certainly be very different; similar indeed as to its external appearance, but different as to its internal.

"Outwardly there will be divided churches as before, their doctrines will be taught as before, as also will the religious beliefs of the gentile races.

"But henceforth the man of the church will be in a freer state of thinking about matters of faith, and therefore about spiritual matters relating to heaven, because spiritual freedom has been restored." (24)

This quotation recalls us to the fact that we must now leave this biographical and historical review and proceed to our real task of exposition of the doctrine and exegesis of Swedenborg.

Chapter 2.

Spiritual Experiences.

" And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. "

II Kings 6; 17.

"Truth springeth out of the earth; and righteousness hath looked down from heaven." (Psalm 85;11)

These words of the Psalmist enshrine an eternal and fundamental principle. That which flows down into creation and that which springs up to receive the inflow are counterparts. The writer has observed this in the world around him. When seed has been sown in prepared ground, life begins to manifest itself so that a new plant springs up, and the bountiful harvest duly follows. The Lord refers to the same experience:

"So is the kingdom of God as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. " (Mark 4; 26,27).

The Psalmist adds his application of the fact,

"The Lord shall give that which is good and our land shall yield her increase." (Psalm 85;12).

What is true of the world without, is true of the world within, where the seed is truth, the Word, as in the Lord's explanations of his own parables. This principle is relevant to the working of the human mind. Inward activity always accompanies the presentation to consciousness of something able to receive it.

It is on this basis that education rests. For without the prior reception of fact into the mind and its memory, there is no state in which active thought can emerge. Without increase in knowledge of fact and experience, there can be no further enlightenment and progress. But as knowledge increases, something which is within or above works into that which is then without or below. This principle is valid for both the normal ways of discerning truth. Truth may either be attained through intuition or perception, or else by the conscious

application of the faculty of reason. Yet in either case something objective presented to the knowing mind provides the necessary beginning. Philosophy long ago directed its attention to the proposition that some of the ideas necessary to thought are innate. Descartes for example maintained that the idea of God which was too great for man to have conceived himself was innate in man, and set himself to reconstruct his mental world on this foundation. Locke, on the other hand, demonstrated that no idea, not even the idea of Gods, is innate. Whence came then this idea, this knowledge, which is so great and beyond a man's own conceiving?

In accordance with the teaching of the Sacred Scriptures, Swedenborg gives the answer in terms of revelation, made initially to man's external perception. Once that primal revelation had been made, and the idea of God had become part of man's inheritance, interior enlightenment could find a plane into which to flow. The idea could be passed from mind to mind, could be perverted and rejected by some, but nevertheless remains among men for all time. So Swedenborg maintains that all religion has divine revelation as its origin since without revelation there could have been no idea upon which religion could be founded.

A statement in "True Christian Religion" is worthy of notice here. He says,

"There is a universal inflow from God into the souls of man that there is a God and that He is One." (1)

This is not a statement of the theory of innate ideas; but, rather, accounts for its emergence. Once man receives the idea of God into his mind from teachers, parents and the Word, this is found to be in

harmony with inflowing life; it goes against the grain to reject it. Or in other words, man has an inevitable bias to receive the idea imparted to him. And the same may be said of belief in life after death.

Both these ideas have been universally cherished and no race of mankind has ever been discovered among whom they have not been present in some form or other. Even the decadent Patagonian Indians, who are claimed by Mr. Bridges, the most recent authority, to lack the idea of God completely, have some notion of "ghosts of the wood". And today in the so-called civilised societies of Europe, when unbelief is professed more widely than in any previous age, the very urgency of denial bears witness to the vitality of the idea.

All truly rational thought entails the bringing together of an inward light and its faculty in order to select from and build upon the facts and ideas received or made known through sense-perceptions. And the fullest measure of understanding is reached when, not only a rational, but also a spiritual light is admitted. In our last chapter we saw that Swedenborg's reasonings made use of deduction and induction. After collecting as much as he could learn of the facts of a particular subject and of their interrelations he sought to apply higher or interior principles of coherence and purpose both to those facts and to his own observations. Even on the plane of natural science his starting point was the first principle of belief in God, and he attained a fuller understanding of many subjects in consequence. But for further advance in the field of Christian doctrine only a fresh revelation could be of service and it is this which Swedenborg claims to have received. This

revelation was the product of experiences of the spiritual world prepared by an incident in 1743, but not really begun until his call in 1745, and extending over many years.

In the autobiographical letter reproduced in the last chapter Swedenborg dates the appearance of the Lord to himself as in 1743. It would seem that Swedenborg recognised that the opening of his spiritual sight was the fulfilment of a long discipline which extended over the years 1743 to 1745. In later life he might on occasions date his opening from the beginning of the discipline in 1743, or from the middle in 1744, as well as from the fulfilment in 1745. The following account of an experience at the Hague dated in his private diary April 6X7 1744 (using his own method of dating) is beautiful and interesting; though, be it noted, entirely without the element of call or command which distinguishes the later experience of April 1745.

"At 10 o'clock I went to bed and in little more than half an hour afterwards I heard a noise under my head. I then thought the Tempter was gone. Immediately afterwards a tremor came over me, powerfully affecting me from the head over the whole body, accompanied by some sound; this was repeated several times. I felt that something holy had come over me. I then fell asleep, and about twelve, one or two o'clock at night a most powerful tremor seized me from head to foot, with a sound like the concourse of many winds. By this sound, which was indescribable, I was shaken and thrown on my face. While at the moment I was thus thrown down I became wide awake, and I then saw that I had been prostrated. I wondered what all this meant, and then spoke, as if I was awake. I noticed however that these words were put into my mouth: 'O Thou Almighty Jesus Christ, who of Thy great mercy deignest to come to so great a sinner, make me worthy of this grace.' I lifted up my hands and prayed, when a hand came and strongly pressed my hands. I then continued my prayer and said, 'O Thou who hast promised to receive in mercy all sinners, Thou canst not otherwise than keep Thy word'. I lay on His bosom (skote: meaning both bosom and lap) and looked

at Him face to face. It was a countenance with a holy expression, and so that it cannot be described; it was also smiling, and I really believe that His countenance was such as during His life on earth. He addressed me and asked if I had a certificate of my health. I answered, 'O Lord, Thou knowest this better than I': When He said 'Do it then'. This, as I perceived in my mind, signified 'Love me really, or do what thou hast promised'. O God impart to me grace for this! I perceived that I could not do this by my own strength. I now awoke in a tremor. I again came into such a state that, whether asleep or awake I was in a train of thought. I thought, What can this mean? Has it been Christ, the Son of God, whom I have seen? But it is sinful to doubt this...." (2)

The expression "a certificate of my health" may perhaps require some comment. Years before, when Swedenborg was making his first journey to England, plague had broken out in the ship and the ship and crew were put in quarantine when the Thames was reached. Some Swedish nationals came out to the ship, as it lay at anchor, and persuaded Swedenborg to enter their boat and come ashore with them. But the matter came to the ears of the port authorities and Swedenborg was arrested. The penalty to which he was liable was death; and he only escaped the gallows through the intervention of powerful friends. The importance of a certificate or bill of health would not readily be forgotten after such an experience!

His "call" occurred in London some time in April, 1745. The record of Carl Rebsalm drawn from Swedenborg's own description has particular importance. The Lord appeared to him at the inn after dinner and he was alarmed by the event:

"I went home, he said, and during the night the same man revealed himself to me again, but I was not frightened now. He then said He was the Lord God, the Creator of the world, and the Redeemer, and that He had chosen me to explain to men the spiritual sense of the Scripture

and that He Himself would explain to me what I should write on this subject; that same night also were opened to me, so that I became thoroughly convinced of their reality, the world of spirits, heaven and hell, and I recognised there many acquaintances of every condition of life. From that day I gave up the study of all wordly science, and laboured in spiritual things, according as the Lord had commanded me to write. Afterward He opened, daily very often, the eyes of my spirit, so that in the middle of the day, I could see into the other world, and in a state of perfect wakefulness converse with angels and spirits. " (3)

Another account is given by Dr. Beyer:

"The information respecting the Lord's personal appearance before the Assessor, who saw Him in imperial purple and in majestic light seated near his bed, while He gave Assessor Swedenborg his commission, I had from his own lips at a dinner party in the house of Dr. Rosen, where I saw the old gentleman for the first time. I remember that I asked him how long this lasted; whereupon he answered, About a quarter of an hour; also whether the strong light did not affect his eyes; when he said, No." (4)

Before we proceed to further examination of the experiences of the spiritual world to which Swedenborg lays claim, there is a preliminary consideration to be borne in mind. Even if we regard his own belief in the divine origin of his experiences as mistaken, and seek some alternative explanation such as projection from within his own mind, the right of his system of doctrine and principles of exegesis to be considered on their own merits remains unimpaired.

To the writer of this study, however, no lesser explanation than divine revelation appears satisfactory. Spiritual experiences however will not lend themselves to proof as the physical scientist understands the term. No man can prove that he has seen and talked with spirits and angels, for the same reason that he cannot prove that

God Himself exists. Belief in God can be confirmed from many rational considerations, and these are not lacking in support of spiritual experiences. The fact that experiences of the spiritual world cannot be subjected to the demonstrations of which the material universe admits, does not imply that they can be dismissed without careful examination. It is possible that upon analysis rational considerations may emerge which will so relate to and support one another as to convert possibilities into probabilities and probabilities again into virtual certainties. For no other explanations will satisfy the known facts. The denial of God leaves the observed chain of cause and effect without an origin, without a hook from which to hang. It leaves important sectors of human experience unexplained. Belief in God restores rhythm and meaning to life but His existence cannot be proved by any physical demonstration. And so it must remain too for Swedenborg's experiences; only their intrinsic rationality can offer that confirmation which amounts to certainty.

Nevertheless, as part of that confirmation, certain incidents already referred to in our last chapter are worthy of more extended description. They are not infrequently referred to as "the signs of his seership".

On July 19th. 1759, having newly arrived from England, Swedenborg attended a dinner party at the house of one William Castel, merchant of Gothenburg, 300 miles from Stockholm. Sigsted tells the tale as follows :

"About six o'clock Swedenborg left the company for a while and returned pale and in great agitation.

Questioned, he said that a dangerous fire had just broken out in Stockholm and that it was rapidly spreading. He was restless and often went out into the garden. He said that the dwelling of a friend, whom he named, was already in ashes and that his own house was in danger of catching fire. At eight o'clock after he had been out again, he exclaimed with relief "Thank God! The fire is extinguished the third door from my house." Some of the guests at Mr. Castel's were residents of Stockholm and had been greatly alarmed." (5)

This incident was widely known and much discussed at that time and is well authenticated by contemporary documents.

Another interesting incident is that of Mme. de Marteville and the lost receipt. Her husband had been the Dutch minister accredited to the Court at Stockholm, and twelve months after his decease a goldsmith presented the widow with an account for a silver tea-service which her husband had purchased some time before he died. A large sum of money was involved and Mme. de Marteville was much surprised since her husband had had a reputation for prompt settlement of all accounts. At length the widow decided to approach Swedenborg and ask for his assistance. In short, she asked him to seek out her husband in the spiritual world and question him about the matter. There are several accounts of what happened after this.

All sources are agreed that Swedenborg undertook to make the enquiry and that he reported that he had duly encountered the ambassador and informed him of his widow's plight. There is some difference in the accounts of how her anxiety was relieved. According to Robsalm, friend and neighbour of Swedenborg, the only part which Swedenborg played in the drama was to inform the ambassador: the answer was received by the widow in a dream, in which her husband appeared to her and told her to look behind a drawer in his writing-desk. Immediately upon

waking she carried out his instructions, and the receipt was duly discovered. Another account (known to Kant) describes how Swedenborg came back to Mme. de Marteville with the instruction to look in the writing-desk for a certain secret drawer of which she had no knowledge, where the receipt had been placed. With certain others who had been present when Swedenborg called, the widow and the seer went upstairs, opened the desk, found the drawer as described, opened it and the missing receipt was found within.

A third and perhaps more important incident is that of the message carried to the Queen by Swedenborg from her deceased brother. This again is well-attested in contemporary documents.

The Queen, Louisa Ulrika, made known her desire to see Swedenborg, and Count Ulrici Scheffer, who was in attendance at Court at the time arranged a meeting between the Queen and Swedenborg at the Palace. The Queen, who was a member of the Prussian royal family, asked Swedenborg, "Whether he would undertake a commission to her lately deceased brother (August William of Prussia who died on June 12th 1758)?" He answered "With all my heart". Some days later, Swedenborg returned to the Palace and requested an audience in private with the Queen. One of her officers accompanied them into an apartment, where the official was posted at the door while she walked with Swedenborg to the other end of the room. Swedenborg then delivered his message. "That is something which no-one else could have told but my brother", she exclaimed. Apparently a second commission was then laid upon Swedenborg. But the nature of the message which he delivered and which occasioned the Queen so much surprise, if not dismay, was never divulged by

Swedenborg though it became the subject of wide speculation. Since Prussia and Sweden were at war at the time, it is possible that the Queen might have been in danger of a charge of treason if the fact and still more the substance of her communication with her brother had been made public. She had already in the recent past been in political difficulties with the Swedish government for another cause.

Yet another incident is concerned with events at a party where Swedenborg was a guest.

"In the middle of the conversation, his expression changed, and it was evident that his soul was no longer present with him, and that something strange was taking place. As soon as he recovered he was asked what had happened. At first he would not speak out, but after being repeatedly urged, he said, "Now at this very hour Emperor Peter III has died in prison". He explained the nature of his death and added, 'Gentlemen, will you please make a note of this day in order that you may compare it with the announcement of his death which will appear in the newspapers'." (6)

There had been an insurrection in Russia and one of the conspirators strangled the Emperor in prison as Swedenborg had described.

Immediately after his "call" Swedenborg was given open experience of the spiritual world. In the introduction to "Heaven and Hell", after referring to the then orthodox belief in the literal character of the Lord's declarations regarding the "consummation of the age" and other predictions of a new heaven and a new earth, he says:

"But they who so believe do not know the arcana which lie concealed in all the particulars of the Word; for in every particular of the Word there is an internal sense, in which are discerned, not natural and wordly things, such as are in the sense of the letter, but spiritual and heavenly things.

"This is true not only of the sense of several expressions taken together, but also of every particular expression; for the Word is written by pure correspondences, in order that every particular expression may contain an internal sense....

"According to that sense are to be understood the things which the Lord spake in the passage above quoted, concerning His coming in the clouds of heaven.

"By the sun which shall be darkened, is signified the Lord as to love; by the moon, the Lord as to faith; by the stars, the knowledges of good and truth, or of love and faith; by the sign of the Son of Man in heaven, the manifestation of Divine Truth; by the tribes of the earth which shall mourn, all things of truth and good, or of faith and love; by the coming of the Lord in the clouds of heaven with power and great glory, His presence in the Word, and revelation; by clouds, the sense of the letter of the Word; by angels with a trumpet and a great voice is signified heaven, whence comes Divine Truth.

"Hence it may be evident that these words of the Lord mean that in the end of the Church, when there is no longer any love and, consequently any faith, the Lord will open the Word as to its internal sense, and reveal the arcana of heaven.

"The arcana which are revealed in the following pages are concerning heaven and hell, and also concerning the life after death.

"The man of the Church at this day knows scarcely anything of heaven and hell, or of his life after death, although these are all described in the Word: Indeed many who are born within the Church deny them, saying in their hearts, 'Who has come from that world and told us?'

"Lest therefore such a denial, which prevails especially among those who have much worldly wisdom, should also infect and corrupt the simple in heart, and the simple in faith, it has been permitted me to associate with angels, and to talk with them as man with man; and also to see what is in the heavens, and what is in the hells, and this for thirteen years; and to describe them from things seen and heard, in the hope that ignorance may be enlightened, and unbelief dispelled.

"Such direct revelation is now made, because this is what is meant by the coming of the Lord". (7)

This important passage makes explicit the two purposes, related though distinct, to which the extensive experiences of the spiritual world which Swedenborg was to undergo for a period of twenty-seven years in all, were destined to make so significant a contribution. Their

object was, first, to unfold the revelation contained in the Word and, secondly, to provide a further revelation about the nature and conditions of the life after death. These two ends are not as far removed from each other as might at first sight appear. Life in the other world is characterized by the correspondence of all environment to the spiritual states of its inhabitants. Thus a study of environment leads to an understanding of its correspondences, which in turn provides the key which can unlock the secrets of the Word. These again are related to spiritual states. Swedenborg never loses sight of either purpose.

Intrmission into the spiritual world (to use Swedenborg's own term) is first of all a matter of change of awareness, mediated, as awareness of any kind must be, through the appropriate faculties of the spirit. For as Swedenborg assures us, human beings are spiritual beings, spirits, who for a period are aware of the environment of the material world through the instrumentality of the physical body. They are spiritual, complex, organic and embodied in the spiritual body while clothed, for the uses of life in the natural world, by the physical body. When awareness of the spiritual world has been given through the spiritual body, the phenomena of that world are experienced with the same intensity and reality as the phenomena of the physical universe through our normal faculties.

The acceptance of the fact that we are, rather than become, spiritual beings, robs many stories of the Sacred Scriptures of their strangeness; and casts a bright light upon many experiences claimed by men and women of every age. The theory that these so-called spiritual world experiences are projections from within the personality, vividly

affecting the consciousness, is unnecessary and indeed artificial and unnatural. Comparison with Swedenborg's own experiences suggests that the prophet who heard a voice or saw a vision had been granted spiritual awareness through the medium of hearing and sight or both. His mind was then looking out through the senses of the spirit rather than those of the body. Sometimes it would appear that both spiritual and bodily senses were in operation at the same time. What the prophet heard or saw, was received into his memory, and subsequently written down or described. Nevertheless the recipients of such experiences must be regarded as to a large extent passive; through them knowledge of the existence of another realm and something of its appearance, was implanted to provide seed "which might spring up out of the earth" under the influence of heaven.

Moses at the Burning Bush remonstrated at the task laid upon him. In his vision of the Lord upon the throne, Isaiah gave the answer, "Here am I, send me" to the question, "Whom shall I send?". Apart from the question, "Lord, how long?" this completes his active participation in the experience. Similarly, when the angel appeared to the Virgin Mary at the Annunciation, she asked, "How shall these things be...?" and duly answered, "Behold the handmaid of the Lord; be it unto me according to thy word". In these and similar experiences there may have been a simple reaction on the part of the recipient; but the rational levels with their recognition of reasons and causes were not at that time called into service. A measure of comprehension only came subsequently. The experiences provided necessary revelation, both for that time and for future ages. Otherwise however, the individual concerned played little more than the part of a passive observer.

Swedenborg claims, on the other hand, that his experiences of the spiritual world were not merely passive but that his rational faculty throughout was awake and active. His previous scientific training now became of special value. For he was able to bring the analytic powers of a scientific mind to bear upon the facts of the spiritual world. Consequently his writings do not contain mere records of phenomena; but they delineate principle, declare the rationale of spiritual things. He did not write, or speak, under control, nor engage in automatic writing. That he was in trance-like states for long periods, that he appeared to hold conversations with unseen visitors, and so forth, is attested by those who served him. But throughout all his long years of psychic experiences his freedom of thought and will were maintained in their integrity.

It is, then, not so much his visions in themselves, but the value of his explanations of their contents for our understanding of the Word and of the purposes of life that give his writings their real interest. Here is the test to which their veracity must in the end submit: "By their fruits ye shall know them."

It has often been objected that in the many records of conversations with spirits and angels contained in Swedenborg's theological works and in the "Spiritual Diary," his interlocutors speak in the stilted Latin idiom used by our author in his own writings. Moreover their discussions tend to fall within the strictly limited field of dogmatic theology and to be conducted in conditions closely similar to those of the Classical period. The first of these objections is worth considering at this point. Swedenborg speaks of the Universal Language of the spiritual world. All who enter that world come into the use of this language and its words and

phrases are heard there "as sonorously" as words in this life.

The purpose of this language is identical with that of language as we know it in our world, the communication of ideas from mind to mind. With us, words and syntax are essential instruments for this transference; and without a suitable medium of expression it becomes difficult to achieve. In a limited way thought transference may occur without the instrumentality of language: a look will express sympathy between two or more who cannot share one another's language. Moreover, despite the doubts which have often been expressed on the subject, there is an interior method by which ideas can be shared even in this world. In recent years the existence of this method has received scientific proof as a result of carefully controlled experiments. Telepathic communication knows no barriers of space, and the transmission of ideas from one mind to another depends solely upon the extent to which they are in mutual accord. And where an idea has been received, inevitably it is clothed in the thought-forms which are found available. Here is the basis of the universal language - the transfer of ideas which clothe themselves in thought-forms drawn from the memory. Thus it was natural that all angelic and spirit speech with Swedenborg should find expression in the idiom he was accustomed to use when discussing the subjects of their conversations. This interior communication of ideas which, affecting the senses from within, proceed to clothe themselves with suitable forms drawn from the memory, might offer an explanation of the "gift of tongues" at Pentecost, more satisfying than that of "glossolaly". While Peter was speaking all who heard him, heard him speak "each in his own language". By reason of the urgent stirrings of the Spirit on that wondrous day, the ideas

communicated by Peter were received by each of his hearers according to this order of the spiritual world.

The acceptance of this principle of external presentation of what basically belongs to an inward reception or state sets much of the record which Swedenborg gives of his experiences in its proper context.

For us in this physical universe, the physical body, as the instrument of the mind, translates different wave-lengths into light, colour, sound and heat. We perceive as solid matter the things around us which the scientist can demonstrate to be indefinitely diaphanous and insubstantial in themselves. The very atom is a construct of entities in motion and in relation to each other as planets in a galaxy. Energy is the ultimate basis of matter. So physical observation and mathematical theory present us with this stark reality which our physical senses are capable of presenting to us as the enduring, beautiful universe in which we dwell. Swedenborg, the scientist, recognised some of these things which are now the commonplaces of our scientific thought. He was also enabled to perceive the corresponding principles in the spiritual sphere, where again enduring, beautiful things are presented to the senses of those there. But their wave-lengths and tremulations are inwardly received.

This principle explains the phenomena of heat and light in the spiritual sphere. Swedenborg's doctrine of the Sun of the Spiritual World, that manifestation to angelic senses of the "first proceeding" from the Divine, will be considered at a later stage of this discussion. In its essence this is Love and Wisdom. So far as man is concerned, these activities which constitute the life of his will and understanding are received inwardly, not externally. Nevertheless from the inward

reception of Love, the spirit grows warm and perceives that warmth in the senses of the spiritual body, just as we receive warmth from the sun in the natural world. Similarly the spiritual body may be said to see as the result of the inward enlightenment of Wisdom, much as in the physical world the bodily senses are actuated by light-waves. Further aspects of this principle will come before us when we come to consider Swedenborg's Doctrine of Correspondence.

Certain spiritual experiences are also recorded of Bishop Jasper Swedberg. It might be concluded, not unreasonably, that Emanuel Swedenborg had received by heredity a psychic aptitude or predisposition which came to full flowering only in himself. We ourselves would regard this fact as displaying the hand of Providence in the choice of His instrument. The following account is culled from an article in the Swedish "Biographiskt Lexicon" translated in Tafel's "Documents".

"In his first year as a student at the university, he had such a wonderful dream that he did not know whether he ought not to call it a revelation. 'No human tongue', he says, concerning it, 'can pronounce, and no angel can describe, what I then saw and heard'. He relates how in 1673, on the day he preached in Hoby Church, near Lund, the Third Sunday after Trinity, there were heard towards evening in the Church, which yet had no organ, loud voices singing hymns. Everybody in the village heard them. From that time Swedberg says, he felt for the worship of God and the priestly office that profound veneration which never left him, being sure 'that God's angels are especially present in this sacred office'. Every year after he had entered that office, he celebrated this day as a jubilee, and called it 'the great sinner's great festive day'; even so late as 1727 he celebrated it by the publication of a book under that title. He was profoundly convinced that he had an angelus tutelarius - a guardian angel. The following occurrence related by him may interest even those who feel no interest in the subject of guardian angels. 'God preserved me during the whole of my student life from bad company and my greatest delight were God's holy men who wrote the Bible and the many other men who have made themselves well esteemed in God's Church, and whose names are spread far in the learned

world. God's angel stood by me and said, What do you read? I answered, I read the Bible, Sriver (whose 'Treasure of the Soul' he esteemed above all the gold and silver in the whole world) Lutkeman, John Arndt, Kortholt, Grossgebaur, J. Schmidt, and others. The angel said further: Do you understand what you read in the Bible? I answered, How can I understand when there is no-one to explain it to me? The angel then said; Procure for yourself Geier, J. & S. Schmidt, Dieterich, Tarnew, Gerhardi, and Grill's Biblical Concordance. I said, A part of these books I have; the rest I will provide myself with. The angel further said; Blessed is he that readeth and they that hear the words of this prophecy, and keep these things that are written therein (Rev. i, 3). If ye know these things, happy are ye if ye do them (John xiii, 17).

I sobbed: O, grant us God by thine not known,
 To live and act thus every hour;
 Thy spirit help us, prone to sin,
 To do as God Himself desires!

And thus he departed from me after he had blessed me, and I had thanked him most humbly." (8)

Immediately following the above account the writer in the Lexicon adds the following conversation which the Bishop had with a Dr. Edzardi at Hamburg and which the biographer describes as being "characteristic of him".

"Swedberg asked him in what language we should speak upon meeting in God's Kingdom. Edzardi did not answer. Swedberg continued; 'I think it will be in the angels' language. As angels talk Swedish in conversing with Swedes, as they speak German with the Germans, English with the English, and so forth, I shall some day talk with Abraham, Isaac, and Jacob in Swedish and they will answer me in the same tongue; or else they will talk with me in Hebrew, and I shall answer them in that Language.'" (9)

To all of which the biographer adds these words:

"By these examples, which might be easily increased, it is easy to see how the presentiments of Swedberg's faith contributed to Swedenborg's experience." (10)

His further comment,

"But it is very easy to see how far the apple fell from the original tree," (11)

reveals a critical approach to the teachings of the Bishop's son.

He ought at least to have recognised that the son gave, in the course of his writings, a rational explanation of just such experiences and of the universal language of the spiritual world.

(11)

"For though from out our bourne of Time and Place
 The flood may bear me far,
 I hope to see my Pilot face to face
 When I have crossed the bar." (12)

So Tennyson wrote; but the ascription of Time and Space to our present world and its experience is a literary commonplace.

On the other hand many visions recorded in the Sacred Scriptures are described in spatial terms and in the Book of Revelation it is even said, "There was silence in heaven for half-an-hour."

In the last section we were introduced to the fact that what is presented to the senses in the spiritual world may derive from within where an inflow from a source outside the mind has been received. There is then an appearance and a reality which ought to be clearly distinguished although between them there exists a certain correspondence which we shall consider at some length later in this essay. Attention must now be directed to some of the appearances mentioned by Swedenborg in his record of the phenomena of the spiritual world, together with their underlying realities. Despite the implications of Tennyson's lines external appearances of Time and Place very like the familiar time and space which make the framework in which we live our daily lives seem to persist in the immortal world. But the reality upon which they are based is that derived reality which has been imparted to immortal human souls by the Divine. We will deal with space or place first.

Each man is distinct in his relationship to the Divine. One accepts more from Life, directs his love more fervently to the Lord, than another. These states of individual love to God are indefinite in number and no state in one is exactly reproduced in another. If there are broad similarities in the qualities of love to - or aversion from - the Divine;

there are innumerable differences within these limits. Love is the uniting power in human lives; and like inevitably draws to like. This represents a partial truth in the present world order, but applies in all its strictness to the spiritual world. Consequently the external appearances of space in the eternal world are based upon the relation of each individual human soul to the Divine. In the material world spaces are fixed and have no relation to the minds of those who dwell there. In the spiritual world the appearances of space, though real to the senses, are not fixed; a change of state of the love within the heart involves an external change comparable to a new spacial relationship with others. Moreover since the love of those in the eternal world has gained an abiding quality because the ruling love itself is determined, and because like draws to like, the appearances of space around them are not illusion but are "real" and abiding.

Thus movement and travel in the spiritual world is dependent upon changes in states of love. The journey may seem short, or long, according to the ease or difficulty accompanying the change. And this fact of experience, together with the explanation offered by Swedenborg, is confirmed by the accepted principles of natural theology that God is in all space yet without space, that He is nearer to us than breathing, that in Him we live and move and have our being. Space, then, lies before the eyes of all in heaven, hell, and the intermediate world.

Both in the material and the spiritual world the appearance of time results from the succession of events and experiences. Time in this world is measured and divided by constant factors such as the periods of the revolution of the earth on its own axis and the periods of the revolution of a planet round its central sun. Yet within these fixed periods, it is our experience that time drags or hastens in our personal

consciousness of it. A moment of anxiety can seem an age. An hour of happiness is gone in a flash.

This relativity of Time, like the category of Space, continues in the spiritual world. In each case it is related to changes in the state of those who dwell there. Though in Heaven Love has the continuing reality of a ruling principle, and though wisdom and intelligence are constantly subject to a growth in perfection, nevertheless the soul undergoes innumerable changes and fluctuations in these its functions, so that state follows state in a flow of varying experience. This, according to Swedenborg, is the starting point from which our thought of Eternity must always spring. The terror of unending time then gives way to the thought of useful and rewarding, so blissful, variety in state.

Swedenborg attaches great importance to the principle that in the spiritual world the memory of one can be shared with another to such an extent that for the time the distinction between them is not realised. The contents of the one mind is, as it were, open to the other. And when a spirit speaks with man it is the memory of the man which is employed. Swedenborg insists that a spirit is not permitted, except on very rare occasions, that he may speak with man through the medium of his own memory. Spiritistic practices are beset with many great dangers. Normally, as Swedenborg points out, a spirit can only use what the man knows already; whereas man is prone to give undue authority to what is said by a spirit. Moreover the ingenuity and malignity of evilly-disposed spirits is said to be very great. Further a man is brought into contact chiefly with spirits like himself in character, a fact which accounts for the disappointing barrenness of many of the data drawn from spiritistic practices. There is always the tendency to confirm a man in his present state of life implicit

in them. This, Swedenborg believes, accounts for the prohibitions against these practices contained in the Scriptures. That the veil can be broken through is certain: that in these circumstances no attempt should be made to break through, is obviously a reasonable proposition. Communication which comes unsought is in quite a different situation.

Probably the unusual experience of a sharing of the memory of someone in the spiritual world, provides the explanation of that series of visions of Versailles, as it was in olden days, which came so unexpectedly upon Annie Moberley and Eleanor Jourdain and which is recorded in "An Adventure".

Every man carries with him out of this world the memory of his life here with all its contents. But this gradually fades away, as indeed is the case even in this life with such of its contents as are not required in daily use. Nevertheless it remains and can be brought into recollection should the Lord require. Through participation in the memory of another, knowledge of life in distant ages can be made available. Swedenborg was shown something of the life of most ancient times in this way, for the purposes of revelation through the Word. Such indirect or telepathic sharing of memory through the medium of other minds is the basis of some of the things which Swedenborg wrote in "Earths in the Universe," and the passages of "Arcana Coelestia" of which it is a rescript. But while this work illustrates the principle, it also gives warning of the difficulties and uncertainties inherent in its realisation.

Communication between spirits and angels is not confined to the realms of memory and idea; it also extends, as Swedenborg repeatedly affirms, to a general sharing of affection and thought which extends within and beyond the communities of heaven and the other regions of the spiritual world.

In the course of his exposition of a passage from Exodus in

"Arcana Coelestia" he says:

"As what is here said involves the things which exist in the societies in heaven, it may be expedient to say further how the case is with these societies.

"Everyone in a society in heaven communicates his good to all who are in that society, and all of the society communicates to everyone.

"Hence arises the good of all in general, that is the general good.

"This good is communicated with the general good of other societies, whence exists a good still more general, and at length the most general. Such is the communication in heaven; and hence it is that they constitute a one, just as the organs, members and viscera in a man, which, although they are various and dissimilar, nevertheless by such communications present a one.

"Such a communication of goods is only effected by love, which is spiritual conjunction.

"The universal principle forming and arranging all and singular things in order, is the Divine Good of the Divine Love from the Lord". (13)

And again, in "Heaven and Hell" he says:

"All the societies of heaven communicate with each other, though not by open intercourse, for few go out of their own society into another; because to go out from their own society is like going out of themselves, or out of their own life, and passing into another which is not so well suited to them.

"Nevertheless all communicate by an extension of the sphere which goes from the life of everyone.

"The sphere of the life is the sphere of the affections of love and faith.

"This sphere extends itself far and wide into the societies round, and the farther and wider as the affections are more interior and perfect, and therefore the angels have intelligence and wisdom in proportion to this extension.

"They who are in the inmost heaven and in the midst of it, diffuse their sphere through the whole of heaven, and hence there is a communication of all in heaven with everyone and of everyone with all." (14)

Certain of his own experiences had evidently impressed themselves upon him very strongly. One in particular which he describes twice has a special bearing on our general subject of Revelation and Exegesis

in his works. He says:

"As often as I have been reading the Lord's Prayer, so often I have perceived an elevation to the Lord, which was like an attraction.

"On these occasions the ideas were open, and hence a communication was effected with some societies in heaven; and I perceived that there was an influx from the Lord into every single particular of the Prayer, thus into each single idea of my thought arising from the meaning of the things contained in the Prayer.

"The influx took place with inexpressible variety, that is to say, it was not the same at one time as at another; hence also it was made manifest how infinite were the things in each single expression of the Prayer, and that the Lord was present in each of them". (15)

A further discussion of Influx will form the subject of a later chapter. Here it is sufficient to note that such an influx, at once corporate and individual, affords an explanation of the appearance of a whole community under the form of a single man. Swedenborg enjoyed that experience many times. Again a community may be seen in the form of a star, the efflux being presented by the spirit sense in that particular manner. A possible example might be found in the Star of Bethlehem as it presented itself to the eyes of the Wise Men.

The objects to be observed in the spiritual world bear this intimate relation to the states of its inhabitants. This teaching of Swedenborg's might seem to introduce a spiritual Berkleyan Idealism if care were not taken to recognise that the appearances of that world have an abiding relation to Reality and may therefore be described as "real appearances". And since our understanding of the exegesis of Scripture will largely depend upon our knowledge of the spiritual phenomena of correspondence in the Spiritual World, further attention must now be devoted to this aspect of Swedenborg's spiritual experiences in preparation for a fuller treatment

of the doctrine of Correspondence later in this work.

The following quotation will make most of the points which are necessary at this stage of the argument.

"All things in the heavens exist from the Lord, according to their correspondence with the interiors of the angels. The angels have interiors and exteriors; the things in their interiors have relation to love and faith, and thus to the will and understanding, for the will and understanding are their receptacles. And the exteriors correspond to their interiors.

"The angels have heat according to the quality of their wisdom. And the case is similar with all other things which appear to the senses of the angels.

"Whenever it has been granted me to be in the company with angels I have seen what was around them just as I have seen things in the world, and so plainly that I did not know but that I was in the world, and in a king's palace. I also spoke with them as man with man.

"Since all things which correspond to the interiors also represent them, therefore they are called representatives.

"And since they are varied according to the states of the interiors of angels, therefore they are called appearances; although things which appear before the eyes of the angels in heaven, and which are perceived by their senses, are seen and perceived in as lively a manner as things on earth are seen by man, and even more clearly, distinctly and perceptibly.

"The appearances of this kind in heaven are called real appearances, because they really exist. There are also appearances which are not real, which are such as are indeed presented to view, but do not correspond to the interiors.

"To show what those things are that are presented to the sight of the angels according to correspondences, I will mention one single instance for the sake of illustration. To those who are in intelligence, there are presented gardens and paradises, full of trees and flowers of every kind. The trees are planted in most beautiful order and so interwoven as to form arbours, with arched entrances and walks round, all with such beauty as words cannot describe. They who are in intelligence walk in these paradises, and gather flowers and weave garlands with which they adorn little children.

"There are also species of trees and flowers there, such as have never been seen, and which cannot exist in the world. The trees bear fruits, according to the good of love in which the intelligent are. They see such things because a garden and a paradise, and fruit-bearing

trees and flowers, correspond to intelligence and wisdom." (16)

Whatever the principle of accretion may be which causes matter to maintain its state and quality in the physical universe, a problem to which Swedenborg is not left without an answer, the principle of accretion in the Spiritual World is derived through the minds of those who dwell there. Here, as elsewhere, the creativity springs from God but the channels for its expression are to be found within minds in the spiritual sphere. And this is no less true of hell than of heaven, though in this case the channels are minds, derived realities, possessed by the love that is disorderly, the love that is always seeking self-satisfaction from the things of the world around. The life which maintains such a soul in being is from the Divine; but its recipients manifest it in disorder and impurity, in aversion from the things that are good and true.

In the passage quoted above Swedenborg states, "I also spoke with them as man with man". By angels, Swedenborg means simply inhabitants of heaven. His doctrine of angels is definite and clear. There is no separate creation of angels, no race of semi-divine beings. An angel is simply an inhabitant of heaven and there are no angels who were not at one time men of this or some other earth. Moreover there is no fallen angel or personal devil. Devils or satans are from the human race, men who have confirmed themselves in the loves of self and the world.

The idea of a separate creation on the spiritual plane not only fails to find confirmation in Swedenborg's own experience but is shown to be illogical and inconsistent with the doctrine of Ultimates which will engage our attention at a later stage.

Whether heaven is thought of in its universal complex, or in its least presentation in the soul of an individual angel, it is the Divine of the Lord which makes heaven. Heaven is essentially a state; and one who is not in the state of heaven cannot abide in heaven, the place.

Life in hell, where the environment corresponds to the burning lusts and the falsities of those who dwell there is still a human life but on the lowest level. In the light of heaven the hells are seen as ugly and bestial; though in the lumen of hell they appear agreeable and human. Expanses of water seen in heaven represent and correspond to truths within the minds of the angels. Whereas the foul pools which appear in the hells represent the falsities of evil cherished by the devils. So when we turn to consider correspondences and the exegesis of the Word we can understand that every correspondence, like water in these two examples, can bear an evil as well as a good connotation. In each case the interpretation depends upon the context in which it is found.

But few who pass into the Spiritual World are ready to enter immediately into that community in which they will finally abide. While man lives in this world a ruling love either turned outwards or inwards, is established within him. But with nearly everyone there remain innumerable affections which are discordant with this ruling love. There can be no entrance into an abiding state until this discord has been resolved. Swedenborg teaches that, as well as heaven and hell, there is also what he calls the world of spirits or the intermediate state. The distinction which has been made in a number of the passages already quoted, between spirits and angels refers to those in the intermediate

state and those who are in heaven. In the intermediate state the process of judgment is undergone. Judgment is simply the separation of the discordant elements so that the interior ruling love is manifested in the outward life. Once the removal of contraries has been effected, the Lord admits the angel to heaven or the devil takes his way, chooses to take himself, to hell. The Sacred Scriptures speak much of Judgment and foretell a Judgment which will immediately precede the Second Coming, after which will follow the descent of the New Jerusalem. Swedenborg declares that this Judgment has already taken place and that he had been permitted to observe these events in the Spiritual World. The fulfilment of this Judgment he dates to the year 1757. But this will concern us more directly when we come to consider his doctrine of the Lord.

Some who pass into the Spiritual World enter heaven directly. These are the children who die before the age of responsibility is reached and in whom a ruling love has not been confirmed.

"All children, of whom a third part of heaven is formed, are initiated into the acknowledgment and faith that the Lord is their Father, and afterwards that He is the Lord of all, and therefore the God of heaven and earth." (17)

A fuller statement of the facts is the following :

"Every child wheresoever he is born, whether within the church or out of it, whether of pious parents or of wicked parents, is received by the Lord when he dies, and is educated in heaven. He is there taught according to Divine order and is imbued with affections for good and by them with knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven and becomes an angel.

"Children who die are still little children in the other life. They have the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in the rudimentary capacity of becoming angels; for children are not angels but become angels.

"Everyone, on leaving this world, enters the other in the same state of life, a little child in the state of a little child, a boy in the state of boyhood, and a youth, a man and an old man, in the state of youth, manhood or old age; but the state of everyone is afterwards changed." (18)

That is to say that after education in some society - the word used by Swedenborg is "societas", and might as reasonably be translated "brotherhood" or "community" - the young angel-to-be is returned into the intermediate state where his state of life is then confirmed, after which he enters the society to which he belongs by character. The importance of this teaching is easy to see. Even the wrath of man is made to praise the Lord, for children are the first victims of man's inhumanity to man.

Much light is shed upon the condition of the aged and infirm, whose state changes on their passage into the other life, by the following quotation.

"They who are in heaven are continually advancing to the springtime of life, and the more thousands of years that they live, the more delightful and happy is the spring to which they attain, and this to eternity, with an increase according to the progressions and degrees of their love, charity, and faith.

"Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity towards the neighbour, and in happy marriage love with a husband, come with the succession of years more and more into the flower of youth and early womanhood, and into beauty which exceeds all idea of beauty ever perceivable by our sight.

"Goodness and charity are what form and present in them their own likenesses....

"In a word, to grow old in heaven is to grow young." (19)

In these passages based upon experience of the spiritual world, a number of facts are stated which are also described at greater length elsewhere, such as the fact that sex is of the spirit and that, in correspondence with the sex of the spirit, the body is male or female.

Thus true marriage belongs essentially to the spirit and is a union of two minds. Such an inward union is that of angels and endures: this in contrast with the external bonds of a mere earthly convenience. An increase in love and wisdom is the fructification of the heavenly marriage. The human race is procreated only on the ultimate plane of the material universe. For this reason heaven in the Word is often compared to a marriage, and the Lord declared, "In heaven there is no marrying and giving in marriage, but they are as the angels."

The titles of two of Swedenborg's works contain the word "Coelestia". This is translated "Heavenly" in the English edition of "The New Jerusalem and its Heavenly Doctrine". His first great theological work might have been called in the English versions "Heavenly Secrets" instead of being left in its Latin form. The term in each case seems to mean "related to heaven" or "such as are in heaven". This is certainly the case with Heavenly Doctrine.

The experiences of the Spiritual World enabled Swedenborg to discuss doctrine with innumerable people in heaven and in the intermediate state. And the unity of God and the sole deity of the Lord Jesus Christ, for example, were clear to him from experience. This type of evidence will not be laid under contribution here. But, the following passage is only one example of the significant fact that while basing the Doctrine of the Lord in the letter of Sacred Scripture, he can also on occasion substantiate it from experience.

"There were some spirits who while they lived in the world acknowledged the Father and had no other idea of the Lord than as of another man, and so did not believe Him to be the God of heaven. They were therefore permitted to wander about, and enquire

whereever they pleased, whether there is any other heaven than that of the Lord.

"They sought for several days but nowhere found any. They were among such as placed the happiness of heaven in glory and dominion. And because they could not obtain what they desired, and were told that heaven does not consist in such things, they became indignant and wished to have a heaven where they could rule over others, and be eminent in glory as in the world." (20)

(111)

This chapter began with a quotation from the Psalms, "Truth springeth out of the earth and righteousness hath looked down from heaven." We have considered some of the "seed" which sprang up as "truth" in the mind of Swedenborg. This "seed" was revelation to him. This "truth" now becomes "seed" to be revelation to the world. It is the nature of this revelation which we are now to consider. In a passage already quoted, he wrote;

"These words....mean that in the end of the Church, when there is no longer any love, and consequently any faith, the Lord will open the Word as to its internal sense, and reveal the arcana of heaven....Such direct revelation is now made, because this is what is meant by the coming of the Lord." (21)

In other words, through Swedenborg, the world has received a revelation of an entirely new character - a revelation about revelation. We must now direct our attention to a consideration of his claim.

There is first a phenomenon which has been called his "double thought". In his Spiritual Diary dated March 22nd 1748, he made the following note:

"Whenever there has been any representation, vision or speech (with spirits) I have been held interiorly and inmosty in reflection on it, as to what was useful and good from it, thus as to what I might learn; which reflection was not so much attended to by those who presented the representations etc. Nay sometimes they were indignant when they perceived that I was reflecting. "Thus have I been instructed consequently by no spirit, nor angel, but by the Lord alone, from whom is everything true and good. Nay, when they wanted to instruct me about various things, there was scarcely anything but what was false. And therefore I was forbidden to believe anything they said; nor was I allowed to introduce anything that belonged to them. "And further, when they wanted to persuade me, I perceived an interior or more interior persuasion that it is not as they wanted, at which they wondered. "The perception was a manifest one, but cannot be easily described to the apprehension of men." (22)

This note was not intended for publication and therefore lacks any authority from its writer. But in "Arcana Coelestia" the subject of interior and exterior thought is given rational presentation which might well be regarded as a considered explanation of the meaning of the experiences described above. As he learned, so he taught in the volumes which began to come from the press the following year. Here is a typical statement from "Arcana Coelestia."

"Man also has interior thought, which flows in from the Lord, with those who have conscience, through the internal man into the interior rational man; as they may observe from this circumstance, that they are capable of observing the evil and falsity which are in their external man, and which are opposite to the good and truth in the interior man....Such however as have no conscience cannot have interior thought.

"Consequently neither can they be engaged in any combat or warfare. The reason is, because their rational acts as one and the same with their corporeal sensual; and although good and truth from the Lord continually flows in with them also, still they do not perceive the influx, because they instantly extinguish and suffocate it." (23)

And in a later passage in the same work he says:

"A man has an exterior and an interior understanding. The exterior is where the thought is which comes to his perception; but the interior where the thought is which does not come to his perception, but still it does to that of the angels.

"The latter understanding is what is enlightened by the Lord when a man receives faith, for this is in the light of heaven, and in it is his spiritual life, which is not so manifest to him in the world.

"But it is manifest in the other life when he becomes an angel among the angels in heaven. In the meantime that life lies concealed interiorly in the thought of the exterior understanding and there produces a holy veneration for the Lord, for love and faith in him, for the Word, and for all other things of the church." (24)

In "Divine Providence" he says concerning himself:

"I also think even more interiorly and perceive whether what flows into my exterior thought is from heaven or from hell; and I reject what is from hell and accept what is from heaven...Still I seem to myself..to think and will from myself." (25)

Swedenborg was an exceptional man and the circumstances of his spiritual life were themselves exceptional. But this gift of double thought - his own expression in a passage in the Diary is "donatus sum duplici cognitione" - is probably a normal human capacity, highly refined; or a spiritual faculty brought into use unusually early. But we must not overlook his definite declaration:

"I have received no doctrine (of the new Christian theology) from any spirit or any angel, but from the Lord alone while I have been reading the Word." (26)

It is certain that he made a careful choice among the things he learned in the spiritual world and rejected much as fallacious. But whatever he uses from this source by way of illustration, in his exposition of the Word and its Doctrines for the Church, is without any doubt relevant and harmonious.

In addition to the completed or partially completed writings which comprise the Posthumous Works, there were a number of papers which have since been published as an appendix to the Spiritual Diary. One of them contains the following interesting note which at least gives Swedenborg's own reaction to the experiences he underwent during almost half a lifetime:

"In place of miracles there has at this day taken place a manifestation of the Lord, an intramission into the Spiritual World and enlightenment there, by immediate light from the Lord, in such things as are interior things of the Church, but chiefly the opening of the spiritual sense of the Word, in which the Lord is in His own Divine Light.

"These revelations are not miracles, since every man is in the Spiritual World as to his spirit, without separation from his body in the natural world; I, however, with a certain separation though only as to the intellectual part of my mind, but not as to the voluntary. And as to the spiritual sense, the Lord through it is with all who in faith approach Him in that light, and through it in its

natural light." (27)

In another posthumous work the point is made again:

"The manifestation of the Lord and immission into the Spiritual World excels all miracles. This has not been granted to anyone in the same manner as to me since the creation of the world...to me it has been granted to be both in natural and in spiritual light at the same time. Thereby it has been granted me to see the wonders of heaven; to be among the angels, as one of them; and at the same time to receive Divine Truths in the light, and so to perceive and teach them, - and therefore to be led of the Lord." (28)

In the same little work he wrote:

"The Lord Himself is in this (spiritual) sense with His Divine..Not even one jot of this could be opened but by the Lord Himself. This excels all the revelations that have been made hitherto since the creation of the world." (29)

We shall see in a later chapter that Swedenborg is most definite in his teaching that the Lord alone opens the Spiritual Sense of His Word to any man. The knowledge of correspondence is an aid, the knowledge of true doctrine is of service, they are, as it were, necessary preliminaries to the event, but they do not in themselves "open" the Scriptures.

This new revelation is, then, dependent upon the revelation in the Sacred Scriptures. The preparation of Swedenborg's mind by infilling it through the outward way of instruction was essential before the opening of the Word could be made; and after this preparation was completed, the opening of the Scriptures itself was not made in any exceptional manner. The instrument of the new revelation was a chosen instrument, peculiarly qualified to undertake the tasks laid upon him by Providence. These were "to publish by the press" the doctrines of the Word and the knowledge of his own experiences, so that other men might

receive revelation by the outward way provided by the Lord Himself. His revelation is not another Word but provides explanation of the Word, to be acutely examined and either accepted or rejected upon grounds of reason. The authority of this revelation does not consist in the "Thus saith the Lord" of the Bible writers, but in the clear and obvious truth which may be received from the Scriptures by its help. Its authority is shown in the confirmation which it gives to the Divine Authority of Sacred Scripture. This revelation is subject to no sectarian restrictions; it is in the strictest possible sense universal.

There was once shown to Swedenborg in the Spiritual World a sacred building or temple over the gate-way of which were carved the words "Nunc Licet". Here is Swedenborg's own interpretation of their meaning:

"Afterwards, when I drew nearer, I saw written over the gate, 'Now it is allowable!' (Nunc Licet); which signified that now it is allowable to enter intellectually into the mysteries of faith. On seeing this writing it came into my thought that it is extremely dangerous to enter with the understanding into the dogmas of faith, formed from a man's own intelligence, and consequently consisting of falsities; and still more to confirm them from the Word, the understanding being thereby closed above and gradually below also...

"Now as the dogmas of the Christian Churches at the present day are not based on the Word, but are from man's own intelligence, and thus are falsities, and also have been confirmed by some things from the Word; therefore, among the Roman Catholics, of the Divine Providence of the Lord, the Word has been taken out of the hands of the laity; and it has been opened among the Protestants. But still it is closed by their common declaration, that the understanding is to be kept in obedience to the things of faith.

"But in the New Church the case is the reverse. In this it is allowable to enter with the understanding, and penetrate into all its secrets, and also to confirm them by the Word. The reason is, that its doctrinals are continuous truths from the Lord laid open by means of the Word. And

confirmation of these by rational considerations causes the understanding to be opened more and more upwards, and thus to be raised up into the light which the angels of heaven enjoy.

"That light in its essence is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth shines in all its glory.

"This is meant by the inscription over the gate of the temple, Nunc Licet, i.e. Now it is allowable..." (30)

If taken apart from the Sacred Scriptures, what has been received through Swedenborg would fail of its purpose; taken in conjunction with the Sacred Scriptures, it makes their meaning intelligible; and the solemn duty to proclaim their message lies incumbent upon the Church. Among the leading doctrines taught by Swedenborg, special attention will be directed both to the Doctrine of the Lord and the Doctrine of the Sacred Scripture. Where these are held in simplicity or with deeper intellectual appreciation, there is the New Church, transcending all the boundaries of sect or creed; these are uniting doctrines made clear so that division may become diversity, and its manifold perfection dawn upon the Church.

Lastly we must enquire whether Swedenborg is not in some measure dependent upon other sources than the Scriptures and the experiences of the spiritual world which we have so far considered. Others have believed that the Scriptures contained a deeper meaning than that of the literal sense. Philo was the great exponent of the system devised by, or evolved among, the Jews but closely related to Egyptian and Greek mystical interpretations of the poets. This method was early adopted by the Christian Church. Origen was the greatest, though not the first exegete to apply the principles of Philo to Old and New Testaments alike. He even uses the term "spiritual sense" to describe the results of his allegorical interpretations. The detection of allegories remained a

favourite pursuit of Christian expositors until comparatively modern times. Yet in his own day Swedenborg could write,

"Hitherto, no one has had the remotest idea that there is in the Word a spiritual sense, but the Lord has revealed it to me, and has allowed me to be with spirits and angels as one of themselves." (31)

Could he have expressed himself in that way if he had known Origen's terminology? Or is the meaning which he gives to his own term so entirely different that he feels free to disregard whatever has gone before?

As a bishop's son, and a young man who was interested in religious matters, Swedenborg was bound to know the methods and content of the preaching of his time. That is surely implied by the following statement from "Arcana Coelestia":

"The Jews and some of the Christians indeed believe that in these and also in the rest of the passages of the Word, there is some sense or meaning stored up which they call mystical, and this because from infancy they have been impressed with holy ideas of the Word; but when it is enquired what that mystical meaning is they do not know. "If they are told that this mystical sense in the Word, because it is Divine, must necessarily be such as to be with the angels in heaven, and that there can be no other mystical sense in the Word, for if there were any other it would be either fabulous, or magical, or idolatrous and, further, that this mystical sense which is with the angels in heaven, is nothing else than the spiritual and celestial and treats solely of the Lord, His kingdom and the Church, consequently of good and truth; and that if they knew what good and truth is, or what love and faith is, they might also know that mystical sense; - when this is told them scarcely anyone believes it. "Be it so..I cannot do otherwise than open those things which are called the mystical things of the Word, that is its interiors, which are the spiritual things and celestial things of the Lord's kingdom." (32)

If a general knowledge of the allegorising tendencies of early exegesis can be safely assumed, it would be rash to infer the intimate knowledge which direct dependence would require. It is true that a

book entitled "Philo Illustratus" by Eric Benzeliuſ is in the Library at Upsala. There is no copy of that work available in the British Museum and the writer has therefore had no opportunity of consulting it. But although Benzeliuſ is connected with Swedenborg by family ties, it is more likely that the author might be inspired by the seer than the other way round.

An important paragraph from a letter sent by Swedenborg to Dr. Beyer in response to a request for his opinion of the writings of Böhme and another bears upon this question.^(a) Swedenborg writes as follows :

"I have never read either; I was forbidden to read writers on dogmatic and systematic theology, before heaven was opened to me. Because unfounded opinions and inventions might thereby have insinuated themselves, which afterwards could only have been removed with difficulty.

"Wherefore when heaven was opened to me I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed. Which led me to read the Word of God over many times.

"And as God's Word is the source whence all theology must be derived, I was enabled thereby to receive instruction from the Lord, Who is the Word." (33)

His statement about "no idea of the spiritual sense" is repeated elsewhere. That Philo and Origen did have moments of insight cannot be denied. Origen in particular had some recognition that the angels were in open knowledge of the sense which he believed was allegorically enshrined within the Scripture. As a Christian he certainly believed that knowledge about Jesus Christ was to be regarded as the real revelation within the Scriptures. And not only Philo but Clement, Origen, and other Fathers had an idea of a "moral" sense, or possibly a psychological sense. But the break between their interpretations and Swedenborg's is definite and clear. He has system where they grope blindly. But did he not claim to be the bearer of revelation about revelation?

"Gallery of sacred pictures manifold,
A minster rich in holy effigies,
And bearing on entablature and frieze
The heiroglyphic oracles of old.
Along its transept aureoled martyrs sit;
And the low chancel side-lights half acquaint
The eye with shrines of prophet, bard, and saint,
Their age-dimmed tablets traced in doubtful writ!
But only when on form and word obscure
Falls from within the white supernal light
We read the mystic characters aright,
And life informs the silent portraiture,
Until we pause at last, awe-held before
The One ineffable Face, love, wonder, and adore."

(34)

Chapter 3.

"The Key to Open the Causes of Things"

"Oh, when degree is shak'd
Which is the ladder to all high designs,
The enterprise is sick. How could communities,
Degrees in schools and brotherhoods in cities,
Peaceful commerce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns, sceptres, laurels,
But by degree stand in authentic place?
Take but degree away, untune that string,
And hark, what discord follows. Each thing meets
In mere oppugnancy. The bounded waters
Should lift their bosoms higher than the shores
And make a sop of all this sordid globe.
Strength should be lord to imbecility,
And the rude son should strike his father dead.
This chaos, when degree is suffocate,
Follows the choking."

William Shakespeare.

(Troilus and Cressida,
Act 1 ; Sc.3.)

Any system of theology or philosophy is attended by a preliminary difficulty. The general pattern and the key doctrines may indeed be clear, as well as the parts of the system which its originator regarded as the justification of his work. But it may nevertheless be necessary to give priority in the exposition to other elements within it. Priority in end or purpose must give place to priority in exposition. This is certainly the case with the teaching of Swedenborg.

Without question, the heart of the teaching of Swedenborg, indeed the purpose for which his whole work exists, is the doctrine of the Lord, his presentation of the teaching concerning the Sole Deity of Jesus Christ Glorified. But for the clear understanding of this doctrine, the doctrine of Degrees must be first presented. Indeed no apology is needed for the attention which will be devoted to it, since Swedenborg himself regarded it as of the highest importance.

"A knowledge of degrees is like a key for uncovering and penetrating into the causes of things.

"Without this knowledge hardly anything of cause can be known; for without it, objects and subjects of both worlds seem so simple, as if there were nothing in them beyond that which meets the eye.

"When yet, compared to the things which lie hidden within, what is thus seen is as one to thousands, nay rather to tens of thousands.

"The interiors which do not lie open can in no wise be laid bare except by a knowledge of degrees; for exteriors move towards interiors and through these towards inmosts, by degrees; not by continuous, but by discrete degrees.

" 'Continuous degrees' is a term applied to the gradual lessening or diminishing from grosser to finer, or from denser to rarer; or preferably, to growths and increases from finer to grosser or from rarer to denser; precisely as light merges into shade, or heat into cold.

"But 'discrete degrees' are altogether different; they are like things prior, subsequent and final; or like end, cause and effect.

"These degrees are called discrete because the prior is by itself, the subsequent by itself, and the final by itself; yet taken together they make one." (1)

The term, "degree" is the English rendering of the Latin "gradus," a step. From this basic meaning of step the other shades of meaning take their rise. The English term, "degrees" is derived from "gradus" prefixed by the Latin preposition "de", from. A degree is a step from; and the word immediately conveys the suggestion of order and arrangement in steps towards or away from some given point. So we speak of degrees of temperature. Each degree is a step from or towards freezing-point. In many contexts the Latin word gradus bears a similar meaning and the English translation may therefore be regarded as exact.

Swedenborg accepted the terms in use in the learned world of his own day and gave them perhaps an added content of his own. Except in certain specialised applications the term has slipped out of common use in our time. In Swedenborg's time it was more commonly on men's tongues. It is used in the Authorised Version of the Bible:

"Surely men of low degree are vanity and men of high degree are a lie" (Psalm 62; 9)

An old English writer on the science of government wrote:

"In everything is order, and without order may be nothing stable or permanent. And it may not be called order except it do contain in it degrees, high and base, according to the merit or estimation of the thing ordered."
(2)

The word is also used by Shakespeare:

"Take but degree away, untune that string,
And hark, what discord follows....." (3)

The two ideas of degree and order are closely linked; indeed the notion of degrees is in fact involved in the very concept of ordering.

Swedenborg goes even further than this. Degrees are of two kinds and both must be present.

"Each and all things in the natural and in the spiritual worlds coexist in accordance with discrete degrees and continuous degrees together.." (4)

He uses the generic terms "continuous" and "discrete" to describe degrees. Our quotations from other writers are all concerned with the first type. The distinction will require closer examination.

Swedenborg has already pointed to the simplest example of continuous degrees, the gradual fading from light to shade. Imagine a darkened room and in one corner a candle burning. At the candle end the light is more intense than in the opposite corner. Indeed if the room is large enough it will fade into almost total darkness. The degree of light will be relative to the position taken up on the line between the light and the opposite corner. These continuous degrees are all on one plane and admit of the qualifications 'more' and 'less'. Similarly we have degrees of length and breadth, of intensity of colour, of weight, of hardness, of pliability, of translucence, to which the description "continuous" can be applied. The men of low degree and high degree of the Psalm quoted above are at opposite ends of a scale of worldly honour. The same might be said of the "degrees, high and base", which are "according to the merit or estimation" referred to by Elyot. So too when Shakespeare discusses the chaos which would follow if one "take but degree away" he says:

"Strength should be lord to imbecility
And the rude son should strike his father dead." (5)

setting up a scale of which the rude son's imbecility and the father's

wisdom represent the opposite ends. And at the same time he recognises another scale, from strength to weakness.

Discrete degrees on the other hand, involve more than a single plane.

We might illustrate discrete degrees by the rungs of a ladder. A definite step up or down is required to reach each rung. Once on the rung it is possible to move more to the right, or less far from the centre. In that sense each rung is a continuous degree. But to go up or to descend involves a passing through a series of discrete planes represented by the rungs of the ladder.

This use of the ladder for illustration must not be carried too far or too much built upon it. We might ascend by a lift at a greater or less speed in a continuous rising to which the concepts "more" or "less" might be applied. From the point of view of the material as distinct from the spiritual, lift and ladder belong to the same continuous degree of matter. But a ladder is a useful means by which to illustrate the concept of discrete planes. Swedenborg himself employs it, as in this passage:

"Good from the Lord flows in through man's inmost, and then by steps as of a ladder to exteriors. For the inmost is in the most perfect state, wherefore it can immediately receive good from the Lord, but not so lower principles". (6)

Discrete degrees are also termed degrees of altitude by our author; who says,

"Their situation relative to sight does not change their denomination". (7)

They may equally well be thought of as one within the other when the "relationship to sight" has been set aside. In this new mental framework the discrete relationship of degree to degree still resembles the rungs

of a ladder.

At this point it is of little purpose to ask why there should be degrees of altitude as well as degrees which are continuous. It is a fact of creation to be accepted, just as the nature of God must be accepted. Indeed we might recognise that the Creator being what He is, Creation necessarily bears the stamp of His Divinity in the order which has been imparted to it. Such a God could create only such a universe. As the revelation contained in the Sacred Scriptures teaches, He is a Trinity, and therefore it is only natural that what He has created displays a trinitarian constitution. These degrees of altitude, or discrete degrees, are arranged in trines. Within each degree of the trine, a trinal arrangement of degrees may be observed; within these again, the trinal order is continued; so that we may conceive of creation in every degree as trinal, a veritable congeries of trines.

Swedenborg illustrates his teaching about discrete degrees as follows :

"But to illustrate this by example. It is well-known by ocular experience, that each muscle in the human body consists of very minute fibres, and that these folded together constitute those larger ones called moving fibres, and that bundles of these produce the compound which is called a muscle.

"It is the same with the nerves; very small nervous fibres are put together into larger ones, which appear like filaments, and by a collection of such filaments the nerve is produced. It is also the same in the other foldings, bindings, and collections of which the organs and viscera consist; for these are compounds of fibres and vessels, variously fashioned by similar degrees.

"The case is the same also with all and everything of the vegetable kingdom, and will all and everything of the mineral kingdom. In wood there is a gathering

of filaments in three-fold order. In metals and stones there is a spherical arrangement of parts also in three-fold order.

"These considerations show the nature of discrete degrees, namely, that one is formed from another, and by means of the second a third, or composite; and that each degree is discrete from another." (8)

A modern anatomist or biologist might use different terms, or even modified concepts, in making the analyses which Swedenborg used in those descriptions; but in essentials his analysis remains unaffected and unimpaired. But he continues:

"Hence we may form conclusions respecting those things that are invisible, for the case is the same with them: as with the organic substances which are the receptacles and habitations of the thoughts and affections in the brain; with the atmospheres, with heat and light, and with love and wisdom." (9)

And too let us note immediately that:

"These degrees are homogeneous, that is to say, of the same genius and nature." (10)

Since it is not given to everyone to enter as deeply into the details of human anatomy as can Swedenborg himself, a less technical example of the relationship of degrees is favoured by some expositors. A rope displays three degrees, in fibre, strand and finished rope. A coil of rope can be examined for length, weight, diameter, strength, elasticity, and so forth. On the plane of rope, the conception of less or more of these qualities can be applied. This continuous degree of rope has a surface which is rough or smooth, depending upon the number of its strands and the twist imparted to them. In order that the rope may continue to be rope, the end is usually bound with cord, thus preventing the strands from losing the twist and the rope from resolving into its individual components.

More information about this rope is obtained when the strands which

compose it are disengaged and examined individually. On this level the phenomena are quite distinct from those observed on the plane of rope. The lengths, weights, diameters, strengths, elasticities, and so forth now refer to strand only. In manufacture a twist has been given so that a continuous degree of strand provides also its own qualities of roughness, smoothness, hardness or softness. The conception of "less" or "more" can be applied to these qualities.

Still more information about the rope can be gained from examination of the fibres which constitute the strand. Here it is found that the fibres are more or less uniformly long or short and display their own peculiar qualities, and the lengths, weights, diameters, strengths and elasticities now apply only to the continuous degree of fibre. The finished rope is entirely constituted from these fibres and only exists as a rope because these fibres have been so organised that the steps of manufacture have followed the order of discrete degrees.

This third, highest, or inmost degree of fibre is the "all in all" (omne in omnibus), to use Swedenborg's own phrase, of the succeeding degrees. Yet a mental confusion of rope and fibre would be merely foolish. The quality of the finished rope depends, of course, on the quality of the fibre used, and on its careful manufacture so that the degrees have been duly constituted in order. There is homogeneity throughout. When the rope is in use and is under strain, it is the compacting, and thus the mutual support rendered by fibre to fibre, and strand to strand, each on its own plane, which enables the rope to perform its work and fulfil its use. And without the degree of strand the degree of fibre would be unable to perform its use at all. But the fact that a rope looks so hard, smooth, and glossy when it holds a vessel

to the pier on a stormy day, does not exclude the analysis of its components into delicate, soft, and quite short, hair-like fibres. Finally we might note that while the rope cannot exist without the degree of fibre, fibre can exist without the degree of rope.

These simple examples will be of some assistance in the examination of the more abstract and philosophical conceptions of this doctrine of degrees. To the passage in which he illustrated degrees from his anatomical knowledge, Swedenborg adds the following statements :

"It is well known that end, cause, and effect, follow in order like prior, posterior and postreme. Also that the end produces the cause, and by the cause, the effect, in order that the end may exist. Several other things are known on the subject.

"Nevertheless to know these things and not to see them in application to things that exist, is only to know abstractions; which remain only so long as there are analytical and metaphysical matters in the thought.

"Hence it is, that although end, cause, and effect proceed by discrete degrees, still little or nothing of those degrees is known in the world; for the bare knowledge of things in the abstract..is soon dispersed. But if abstract things are applied to things in the world, they are then like visible objects and remain in the memory." (11)

Under the pressure of his scientific environment in these days, man has become accustomed, perhaps as never before, to seek out the causes of things. In every field of enquiry and activity we have become aware of the fact that we are seeing effects of which the causes require explanation. Thus in a most remarkable way the world has, as it were, organised itself for research into causes and effects. We observe the varied happenings which interest us and question why they should occur; whether it be the ebb and flow of the tides, the flight of a golf-ball, a slump in trade, or the happy relationships which distinguish some particular human social group. And we may discover an efficient cause

for each particular phenomenon. But this does not constitute the limit of our enquiries. For behind the efficient cause we detect a deeper cause, the real purpose or end which is served by the phenomenon. To satisfy this purpose each efficient cause has produced its effect.

Examination would show for instance that the harmonious relationships within the social group arise from definite activities and opportunities provided in a just ordering of society. But it is also certain that the religious purpose of serving his fellow and of caring for his neighbour would be found to inspire the individuals in the group.

The purpose of driving as far as possible lies deep within the effect when the golf-ball is struck. This end determines the choice of club, the stance of the striker, and the amount of energy put into the stroke. These may all prove to have been less than the best possible, but it is with this purpose in view that the stroke (the efficient cause) sends the golf-ball in its flight to its ultimate destination on the green (the effect).

A slump in trade is most probably the effect of unexpected causes which derive from purposes which have not been clearly realised: something has gone wrong on one or both of the two planes of cause, and purpose.

But merely to know that the ebb and flow of the tides largely depends upon the attraction exerted by the moon, or whatever the cause may be, seems to remain incomplete knowledge. The phenomenon also requires an explanation on the level of purpose, if only we could understand it.

On each of the three planes there may be many factors to be considered. The constituents of each degree are in continuous relation with each other; but the planes themselves are discrete. The attainment of a clear idea of this relationship of the degrees of end, cause, and effect will render

other applications of the doctrine easy to follow.

"The internal man is formed of celestial and spiritual things; the interior or intermediate man of rational things; and the external man of sensual things, not of the body but derived from bodily things.

"To speak in the language of the learned; those three are like end, cause and effect. It is well known that no effect can ever exist unless there be a cause, and that there can be no cause without an end.

"The effect, the cause, and the end are thus distinct from each other, as exterior, interior and inmost." (12)

In this quotation the doctrine of degrees is applied to the broad outlines of the psychology of man. On this point the opinions of Swedenborg are not irreconcilable with the findings of experimental psychology, for this branch of study is confined to the external or natural level of the mind, in which Swedenborg discovers a trinal structure. His psychology introduces levels or degrees of which most psychologists have no cognizance. And this deficiency of knowledge leads inevitably to some unsound conclusions, such as determinism. Swedenborg uses numerous frames of reference. In the last quotation he uses internal, interior and external; elsewhere it reappears in slightly different form as inmost, internal, and external. Or he may refer to the degrees of the internal man as celestial, spiritual, and natural. On other occasions the external degree may be under discussion and terms like scientific and sensual or corporeal introduced. There are trines within trines and each plane is discrete: the frame will depend upon the subject under consideration.

(11)

Unlike the practising psychologist, Swedenborg does not approach his subject from the point of view of behaviour. Of course he is interested in conduct and insistent that good behaviour is essential to a good life. He recognises that behaviour which originates in mistaken ideas of what is good may still be acceptable in the Lord's sight. "Judge not that ye be not judged" refers, as he teaches, not to the behaviour as such, but the judgment of the spiritual state of the individual concerned, which the Lord alone can know. Behaviour which is anti-social, or unethical, or irreligious, or improper, may and must be judged. Nevertheless the standards of right held by the one responsible remain unknown factors. A judgment on conduct may require correction, education, or even punishment, but beyond that the judge cannot go. Man is always free to choose a path better than that to which temptation lures him, and in that choice his spiritual progress lies. Illingworth once described character as the momentum resulting from a number of past acts and it is certainly by acts of choice that character is established.

The Christian explanation of this fact would be that the choice had brought to the agent the regenerative power of the Holy Spirit. The very act of choice involves co-operation and therefore opens the channels for the Spirit's flow. Added force is given to this answer when the doctrine of degrees is applied as an instrument of thought, within the simple framework of will, understanding and body. The will and understanding are not only functions but also forms, faculties and organs of the mind and spirit; they are discrete degrees of the mind.

Will, being the organ of love and the affections, is the purposive degree, and its purposes are attained by means of the understanding and its thoughts. Intelligent preparation is required in order to give effect to purposes.

The formulation of the methods to be used within the limits of present knowledge, is the cause of action on the level or degree of body, (with its mental accompaniments) in order to give effect to will's purposes. Thus the inflow of the Holy Spirit into the will, by discrete degrees inspires even the outward plane of action.

The choice we have been discussing has been made for other than selfish reasons, perhaps on the dictate of conscience, and as a result a check has been placed upon the affection of the will from which the temptation to choose the more attractive action first arose. This check is imparted by the Spirit. At the same time an affection for what is good and right, or true, has been strengthened from the same Source and as the momentum of such a series of acts increases, a ruling love of what is good begins to assert its authority in the will, the understanding becomes more lively, and the effect follows with greater readiness and exactitude. Then too if the regenerate life is continued and the commandments of truth sought for and obeyed, the degrees of the will and understanding undergo certain "openings". And so character is built and a man prepared for heaven. Swedenborg's explanation is given as follows :

"The human mind, from which and in conformity to which a man is a man, is formed into three regions according to three degrees.

"In the first degree it is celestial, in which are the angels of the highest heaven; in the second degree it

is spiritual, in which are the angels of the middle heaven; and in the third degree it is natural, in which are the angels of the lowest heaven.

"The human mind, organised according to these three degrees is a receptacle of Divine influx; but still the Divine flows in only as far as man prepares the way, or opens the door, for its reception.

"If he does this to the highest or celestial degree, he then becomes truly an image of God, and after death, an angel of the highest heaven. But if he prepares the way or opens the door only to the middle or spiritual degree, he then indeed becomes an image of God, though not so perfectly, and after death an angel of the middle heaven. But if he prepares the way or opens the door only to the lowest or natural degree, then if he acknowledges God, and worships Him with real piety, he becomes an image of God, in the ultimate degree, and after death an angel of the lowest heaven.

"But if a man neither acknowledges God, nor worships Him with real piety, he then puts off the image of God, and becomes like some animal, except that he enjoys the faculty of understanding and thence of speech.." (13)

The three degrees spoken of above are the degrees of the internal man or mind in the frame of soul, mind and body, where body includes the whole external constitution of man (in part spiritual) and its covering of physical body. Fuller treatment of the concept of the three heavens will concern us later, but a preliminary explanation may be offered here. It ought to be apparent that the love of the will and the intelligence of the understanding together form the mind; and the degrees of the mind involve the degrees of its love. Since the ruling love determines the final state and place, the three degrees mentioned in the passage naturally lead to the allusion to the three heavens.

The external constitution of man also admits of analysis into degrees, those of the external will and understanding, being termed

rational, scientific and sensual in Swedenborg's nomenclature. It is within these that the areas of the mind which practising psychologists reach in their investigations chiefly fall. It is unnecessary for our present purpose to try to equate the sub-conscious or any other part of modern psychological analysis with Swedenborg's series. But it should be recognised that when, for example, the celestial degree of the internal man is open, the celestial degree of the rational, and of the scientific and of the sensual are open too.

The following beautiful (if somewhat lengthy) passage from Swedenborg's exposition of the dream of Pharaoh's baker (Genesis 40; 16-19) not only shows the importance to exegesis of knowledge of degrees, but also fills in the picture in greater detail. For the better understanding of the meaning of "terminations" we might recall what was said about the twist given to strand and rope, and the coverings of the muscle fibre-arrangements in the illustrations with which this exposition started.

He says:

"A man's interiors are distinguished into degrees, and in every degree are terminated, and by termination separated from the lower degree, thus from the inmost to the outermost. "The interior rational constitutes the first degree, in which are the celestial angels, or in which is the inmost or third heaven. The exterior rational constitutes the second degree, in which are the spiritual angels, or in which is the middle or second heaven. The interior natural constitutes the third degree, in which are good spirits, or the ultimate of first heaven. The exterior natural or the sensual, constitutes the fourth degree, in which man is. These degrees with man are most distinct.

"Hence a man, as to his interiors, if he lives in good, is a heaven in its least form, or his interiors correspond to the three heavens; and hence a man if he has lived a life of charity and love, can after death be translated even to the third heaven. But in order that he may be such, it is necessary that all his degrees be terminated and thus by determinations be distinct one among another. When they are terminated, or by terminations made distinct one among another, every degree is a plane, in which the good flowing

in from the Lord rests and is received." (14)

For the appreciation of the remainder of the passage, it is necessary to remember that man is no longer in the order of his first creation, or to use the description common to the Christian Churches, that he is "fallen". Swedenborg continues:

"Without these degrees as planes, good cannot be received, but flows through as through a sieve or a perforated basket, even to the sensual. And in that, since it is without any direction in the way, it is changed into what is filthy, which appears to those who are in it as good, namely into the delight of the love of self and of the world, consequently into the delight of hatred, revenge, cruelty, adultery, avarice, or into mere voluptuousness and luxuriousness. This is the case if the voluntary things in man are without termination anywhere in the middle, or if they are perforated.

"It may also be known whether there are terminations and consequent planes, they being indicated by perceptions of good and truth, and of conscience.

"With those who, like the celestial angels, have perceptions of good and truth, the terminations are from the first degree to the last, as without terminations of each degree they cannot have such perceptions.

"With those who, like the spiritual angels, have conscience, there are also terminations but from the second degree, or from the third to the last, the first degree being closed to them. We say from the second degree or the third, because conscience is two-fold, interior and exterior.

"Interior conscience is the conscience of spiritual good and truth; exterior conscience is the conscience of what is just and fair. Conscience itself is an interior plane, in which the influx of Divine Good terminates.

"The voluntary things are said to be perforated or not terminated, when the man has no affection of good and truth, or of what is just and fair, but when these things are held respectively as vile or as nought, or are esteemed only for the sake of securing gain or honour. It is the affections which terminate and close, wherefore they are called bonds - the affections of good and truth internal bonds, and those of evil and falsity external bonds.

"Unless the affections of evil and falsity were bonds, the man would be insane. For insanities are nothing else than the loosening of such bonds, thus they are non-terminations therein. But as in these bonds there are no internal bonds, therefore there is insanity within as to the thoughts and affections. This is prevented from

bursting forth by the government of external bonds, such as the affections of gain, honour or reputation for the sake thereof, and the consequent fear of the law and of the loss of life." (15)

The references to the inflow of Divine Good and to "good flowing in from the Lord" in this passage may perhaps appear somewhat obscure. If however (pending further examination in greater detail) the idea of inflowing Life which endows man with a state of good is substituted, the confusion disappears.

In our psychological picture of man no mention has as yet been made of the inmost degree, into which Life first enters. This represents the soul in the threefold framework of soul, mind, and body.

"In conclusion a certain arcanum may be related about the angels of the three heavens which has never before entered the mind of anyone, because no one has hitherto understood degrees: namely that with every angel and also with every man, there is an inmost or supreme degree, or an inmost and supreme part, into which the Divine of the Lord first and proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order with them.

"This inmost or highest degree may be called the Lord's entrance to the angel and to the man, and His especial dwelling-place in them. By means of this inmost or highest degree man is man, and is distinguished from brute animals which have it not.

"Hence it is that man, as to all the interiors of his mind and disposition can be elevated by the Lord to Himself, can believe in Him, love Him, and thus see Him; and can receive intelligence and wisdom and speak from reason. This is not the case with animals.

"Hence also man lives to eternity.

"But the arrangements and provisions which are made by the Lord in this inmost degree do not flow openly into the perception of any angel, because they are above his thought and transcend his wisdom."

It is Life from the Lord the Creator which keeps all things in being. But this Life is mediated throughout creation according to degrees, as it were from form to form; so that creation is a coherent whole deriving its existence from the Divine. Man however receives

from the Divine "immediately" as well as "mediately".

Thus at the top of the ladder-scale of degrees in man is the inmost, or soul, in strict definition. At the bottom of this scale is the body, spiritual and, while in this world, physical. As a sort of medium between these two worlds in man, is the limbus or covering "drawn from the finest parts of nature". This limbus is further described in the following passage:

"The natural substances of (the natural) mind, which as was said are separated by death, constitute the covering of skin for the spiritual body of spirits and angels. "It is by means of such covering, taken out of the natural world, that their spiritual bodies continue to exist, for the natural is the outmost containant. Consequently there is no spirit or angel who was not born a man." (17)

The use of the frame inmost, spiritual or internal, and natural or external helps us to understand certain experiences of which we are all aware. Our thought can obviously be raised above the level natural to the present condition of our wills, otherwise no progress, natural or spiritual, would be possible. But if it is only the objects of natural understanding which properly belong to, or are "continuous" in, the natural degree, how can the thought of those who are still in this condition be raised to heavenly, spiritual or even celestial light? The explanation of this interesting problem is given by Swedenborg in the following passage:

"Although it is impossible for the natural man to think about angelic wisdom in the same way as angels, the understanding can yet perceive it when raised as far as the degree of light of the angels; for the understanding can be raised even to that extent and be enlightened accordingly.

"But the illumination of the natural mind does not rise by discrete degrees, but by a continuous degree; then as it increases, so it is illuminated interiorly from the light of the two higher degrees. How this is done can be understood from a perception of the degrees of

height, as being one above the other, and of the natural degree the ultimate, as being like a general covering of the two higher degrees. Then just as the natural degree is elevated towards the higher degree, so the higher, from within, acts upon the outer natural and illumines it.

"The illumination is indeed effected from within by means of the light of the higher degrees; but it is received by the natural degree, which covers and surrounds through continuity, thus more clearly and purely in proportion to its ascent.

"That is, the natural degree is enlightened from within by the light of the higher degrees discretely, but in itself is enlightened continuously."

"From this it is plain that so long as a man lives in the world, and is thereby in the natural degree, he cannot be raised into wisdom itself, such as it is with the angels, but only into higher light, even to the angels, and can receive illumination from their light, which flows in from within and enlightens." (18)

At this point our attention must be directed to certain abstract applications of the doctrine. Goods and truths are altogether distinct from one another according to degrees. But however true this may be under analysis, they never exist in abstraction, apart from human minds. What we love, as Swedenborg insists, we call good. What we think, and acknowledge to be rational or reasonable, we call true. It is therefore necessary that there should be available to mankind a revelation of the Divine Love of God and the Good of His Love, and too of the Divine Wisdom with the Divine Truth of His Wisdom, as the Infinite Divine Standard before which all human love, good, wisdom, and truth can be set in judgment.

"..Interior goods and truths are in a higher degree, and exterior ones in a lower degree.

"In a higher degree are the goods and truths which belong to the Rational, and in a lower degree are the goods and truths of the Natural, and in the lowest degree are the sensual goods and truths which belong to the body.

"Interior goods and truths, or those which are of a higher degree, flow in into exterior goods and truths,

or those which are in a lower degree, and exhibit therein an image of themselves, almost as man's interior affections exhibit themselves in the countenance and the changes thereof.

"From this it is manifest, that interior goods and truths are altogether separate from exterior goods and truths, or, what is the same thing, that those which are in a higher degree are altogether separate from those which are in a lower, and so separate that the interior, or those which are in a higher degree, can exist without the exterior." (19)

The standard of truth attained by a person, simple in the eyes of the world, may be of great worth because of an enduring enlightenment, characteristic of that interior degree which has been opened within him, of which it is the expression. This is the internal explanation of the Parable of the Labourers in the Vineyard: every man receives the same reward, the highest degree of good and truth he can receive from the Divine.

Swedenborg frequently speaks of the celestial, spiritual and natural man. To be able to distinguish between them is of major importance to the understanding of other doctrines.

A man is said to be celestial when the celestial degree within him has been opened because this is the quality of his ruling love. Celestial love, standing for the fullness of man's return of love to God, describes the love of the Lord as Goodness and includes the love of good.

This state of life gives a precedence to love in every activity of mind and brings a man into the experience of what Swedenborg terms perception. By an inward dictate or intuition he knows what is true and good. To use Swedenborg's technical terms he is in the truth of good. Such is the man of Jeremiah's prophecy, in whose heart the law has been written. There is no need for him to learn and memorise the

truths of faith, to debate and argue about them. Of such it has been written in the Word;

"I will put my law in their inward parts; and write it in their hearts..They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest.." (Jeremiah 31;33,34)

A man is said to be spiritual when the spiritual degree with him has been opened, because his ruling love is the love of truth from the Divine. He loves truth for its own sake. In a sense this is a mediate love of God as distinct from the immediacy of the love of good: it is love of the neighbour for the sake of God as compared with the love of God and so of the neighbour. For him the truth has to be learned, examined, reasoned upon, then to be stored up in the memory for subsequent application as circumstances require. Thus the precedence seems to belong to understanding and intellect. He is, technically speaking, in the good of truth. Without an intelligent grasp of knowledge such a man could make no progress. With him, conscience claims his loyalty. Of such it has been written in the Word;

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1 ; 16-18)

A man is said to be natural (or more strictly spiritual-natural to distinguish from the natural man whose whole life is immersed in the things of the world and of self, of pleasure and sense) when obedience, without the understanding of what he obeys being of particular moment to him, is patiently and prayerfully offered. For him, too, precept,

command and statement are a fundamental need. Naaman's servants, and later Naaman himself, might be regarded as the type of such men:

"And his servants came near and spake unto him (Naaman), and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith unto thee, Wash and be clean? Then he went down and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean." (2 Kings 5; 13,14)

By contrast to these a devil or a satan is one in whom the spiritual mind with its higher degrees is not opened, and for whom there are no terminations in a degree above the natural or external. Nevertheless there are degrees both of devils and satans, and the very names themselves describe characters a degree apart, corresponding to the difference between the celestial and spiritual man.

"The natural mind when it looks downwards and turns towards hell, also consists of three degrees, each opposite to a degree of the mind which is heaven...There are three hells, and these also are distinct according to three degrees of profundity..The hells in all and everything are opposite to the heavens..It is the same with the natural mind which is in the form of hell; for spiritual forms are like themselves in the greatest and least things." (20)

Degrees in God and in the Sacred Scriptures will form the subject matter of later chapters. This general survey of the doctrine may be concluded by a consideration of the relationship of the sun of the spiritual world with the sun of the natural world. The spiritual sun is described by Swedenborg as "the beginning of finitude", while the natural sun is "a substitute vehicle of power". There is a discrete degree between these suns. As the concept concerning the sun of the spiritual world is involved in nearly every aspect of Swedenborg's teachings, it will be convenient if we summarize his doctrine at this point.

The sun of the spiritual world is not the Lord, though He may at times be seen encompassed in it. It is the first proceeding from the Divine, though not itself Divine. It consists of substances emitted from the Divine but which are "dispossessed of Life in Itself". In its essence it is Love and Wisdom and is the sphere which goes forth from the Lord as presented to the sight of angels. Life in itself has been withdrawn as the life of the rose is withdrawn from the substances which carry the perfume of its flowers to delight and invigorate sentient beings. It goes forth as radio activity surrounds radium, as the magnetic field surrounds the electromagnet, as the power of personality is exercised by human beings. The "Divine proceeding", to use Swedenborg's phrase, is reflected in creation by the spheres which surround all things.

The statement that substances go forth which in their essence are Love and Wisdom, raises difficulty in the minds of some readers. But an exact analogy exists in the picture of the material universe offered by the physicist. Here energy is found to be the underlying actuality, the being of all matter. So on the spiritual or mental plane there is no energy except love, for Love is Energy Itself. As in the material universe energy is always informed, so on the spiritual plane, love never lacks a form. The primal form of Divine Love or Energy is Divine Wisdom - the Light of Its Heat.

All the substances of the spiritual world are derived from the Lord by means of this Spiritual Sun. From that Sun stream heat and light which, as we saw in a previous chapter, are in essence love and wisdom. The suns of the material universe with all their innumerable galaxies exist in

correspondence with the one Spiritual Sun. Material substance in their worlds has in all probability been derived from these suns and their worlds are under such constant influence from them as gravity, magnetism, and radiation. Life on these worlds depends upon the energy of their suns. There are degrees of this life, vegetable, animal, human. Within these degrees there are discrete degrees such as trees, herbs, grasses, and according to the teaching of the first quotation made in this chapter, degrees exist even within these.

But human beings are a bond of union between the two universes of spirit and matter, between the sphere of the Spiritual Sun and the sphere of the sun of the natural world. As the natural sun exerts its influence upon the physical body, so the spiritual Sun has its relationship to all mental activity. The supreme frame in which degrees can be studied is then, God, The Spiritual Universe, the Natural Universe; or God, The Spiritual Sun, The Suns of the material universe.

The following passage will sum up for us many of the things we have considered at greater length in this chapter:

"A man has no other conception concerning what is interior and thus more perfect, than as concerning what is purer in continual diminution. But what is purer and what is grosser may exist in one and the same degree, both according to extension and compression, and according to determinations, and also according to the insertion of things homogeneous or heterogeneous.

"As such is the idea of the interior things of man, it cannot be otherwise comprehended than that exterior things cohere with interior things continuously, and thus act together as one. But if a genuine idea be formed concerning degrees, it may then be comprehended how interior things and exterior things are distinct one among another, and that they are so distinct, that interior things can exist and subsist with exterior things, but exterior things in no wise without interior things. It may also be comprehended how the case is with the correspondence of interior

things in exterior things, and likewise how exterior things can represent interior things.

"The above is the reason why the learned can form nothing but mere hypotheses in their dissertations concerning the intercourse of the soul and the body, and why also many of them believe that the life is in the body, and thus, that when the body dies they shall die also as to interior things, by reason of their co-herece. When yet, it is only the exterior degree which dies, the interior degree in this case surviving and living." (21)

(111)

One final question presents itself before we proceed further in our argument. Did Swedenborg have any idea of discrete degrees prior to his "illumination"? In other words; Is the doctrine of Degrees part of the revelation which has come through him? In a sense any perception of truth may be described as revelation, a veritable "looking down from heaven", although the sense which the word bears in our phrase a "revelation about revelation" implies more than that. This revelation was at once by perception and by external presentation to the senses of its subject. We should not however be surprised if the germ of the idea of discrete degrees could be traced in earlier systems of thought. Thus without formulating a definite doctrine Plato appears to have seen something of this truth:

"Like the sun, which not only gives light to things but causes them to be born and to grow, the Good not only produces the intelligibility of intelligible things, but gives them their 'essence' and 'existence'. What is more 'it is not itself essence, but beyond essence, surpassing it in dignity and power' (509b). In short, between the Good and other ideas there seems to be a gulf similar to that between sensible things and Ideas, or between the Beautiful-in-itself and the highest step in the erotic ascent. There is an exact parallelism between the different grades of rank in being and knowing. Every degree in either scale is an 'imitation' or 'image' of the degree above. Between the absolute not-being of total ignorance and the absolute being of supreme knowledge there is a whole ladder of intermediate stages - fictitious copies of natural objects by the arts, copies of ideal realities by sensible nature, the symbolical objects of science, between these copies and their patterns, and lastly the Good which rules the intelligible world and gives it life, the Good whose image in respect of the sensible world is the Sun. So too the illusive 'fiction' imitates the perception which believes in the reality of its object, and, through the intermediacy of 'reasoning thought' perception imitates pure intellectual apprehension.

"All these relations are put in concrete form by the famous myth of the cave". (22)

Origen too seems to have been groping after a similar idea.

Jerome gives the following outline of a passage from Origen omitted both by Rufinus and by the compilers of the Philocalia.

"After this he attempts to prove that the firmament that is the heaven is a lower world when compared with the heaven above it, and that the world we inhabit is called a lower world in comparison with the firmament, and further that our world is a heaven, when compared with the world which is below us; so that what to some is a lower world is to others a heaven." (23)

But as compared with the intellectual conceptions of Plato the teaching of Origen on the matter resembles a somewhat crude attempt to rationalise certain crudely-held doctrines of the Fall.

Swedenborg seems to have formulated his doctrine of degrees some years prior to his "intromission". The following passage from the "Economy of the Animal Kingdom" (a), published in 1741, substantiates this statement. The eighth chapter of this work is styled by the author "An Introduction to Rational Psychology".

"Psychology is the science which treats of the essence and nature of the soul, and of the mode in which she flows into the actions of her body; consequently it is the first and last of those sciences which lead to the knowledge of the animal economy.

"But whereas the soul has her residence in a place so sublime and eminent that we cannot ascend to her, except by a particular and general investigation of the lower and accessible things of her kingdom; or whereas she lives withdrawn so far within, that she cannot be exposed to view until the coverings under which she is hidden are unfolded and removed in order; it hence becomes necessary that we ascend to her by the same steps or degree, and the same ladder, by which her nature, in the formation of the things of her kingdom, descends into her body.

"By way therefore of an Introduction to Rational Psychology, I will premise The Doctrine of Series and Degrees, (a doctrine, of which, in the preceding chapters, I have made such frequent mention) the design of which is, to teach the nature of Order and its rules as observed and prescribed in the succession of things; for the rational mind, in its analytical enquiry into causes from effects, nowhere discovers them, except in the Subordination of things, and the Co-ordination of subordinates, wherefore, if we would advance from the sphere of effects to that of causes, we must proceed by Orders and Degrees." (24)

His later terminology of "Discrete" and "Continuous" has not yet been adopted; but the principles have been distinguished.

"Series are what successively and simultaneously comprise things subordinate and co-ordinate.

"But degrees are distinct progressions, such as when we find one thing is subordinated under another, and when one thing is co-ordinated in juxtaposition with another: in this sense there are degrees of determination and degrees of composition." (25)

Here we may perhaps find the hand of Providence in the choice of His special instrument. Until at least one man had attained to a complete understanding of these matters, revelation could proceed no further, the "many things I have to say unto you" (John 16; 12) could not yet be borne and needs must remain unsaid. Similarly, until the eighth and seventh century B.C. prophets had emerged from their background, Old Testament revelation could not advance beyond the stage already reached in its earlier writings. But despite the fact that Swedenborg had already reached the conception of discrete degrees prior to his call, the opening of his spiritual sight and subsequent experience of the spiritual world confirmed his argument and the doctrine was henceforth a matter of revelation.

Chapter 4.

The Divine Humanity.

"For if we remove, from the firmament of the intellectual world, the DIVINE HUMANITY of JESUS CHRIST, we remove at the same time all spiritual light and life, all spiritual benediction and consolation, all spiritual protection and security, as effectually as we should remove all natural light and life, all natural benediction and consolation, all natural protection and security, by annihilating the sun of this world."

John Clowes

in

"Of the Divine Humanity of Jesus Christ
as a Spiritual Medium."

The content of Revelation in any theological system must be rooted in its doctrine of God. This chapter therefore will be devoted to the consideration of Swedenborg's teaching about God and, in particular, to his doctrine of the Divine Humanity (a) which represents his distinctive contribution to theology.

All true doctrine for the church must be drawn from and confirmed by the sense of the letter of the Sacred Scriptures.

"For the Lord is present with man in the sense of the letter, and nowhere else, and illustrates and teaches him the truths of the church.

"And the Lord never operates anything except in fullness; and the Word in the sense of the letter is in its fullness.

"Hence it is that doctrine is to be drawn from the sense of the letter.

"It is better therefore for man to study the Word in the sense of the letter: from it alone is doctrine given." (1)

Nevertheless in drawing this doctrine enlightened discretion is required:

"To the spiritual man it is an ultimate truth that all Divine truths may be confirmed from the literal sense of the Word, and also by things rational or intellectual with those who are illustrated.

"This ultimate or general truth is also acknowledged by the natural man; but he believes simply that all that is true which may be confirmed from the Word, and especially that which he himself has thence confirmed.

"The merely natural man believes that whatever he has confirmed with himself, or has heard confirmed by others, is Divine truth, not knowing that falsity may be as easily confirmed as truth, and that falsity confirmed appears altogether true, and even more so than the truth itself, because the fallacies of the senses present it in the light of the world separate from the light of heaven." (2)

These facts might reasonably lead us to expect some further revelation which might even help to distinguish true doctrine in the letter of Scripture, without however removing from the individual the two-fold responsibility of confirming it and applying it for himself. A parallel on both counts might be found in the rival confessions and even in the ecumenical creeds of Historic Christendom.

There are moreover certain qualifications which must be mentioned here. The doctrines drawn from the sense of the letter which form the general lines of Swedenborg's system are themselves capable of almost indefinite sub-division.

"In the internal sense of the Word are singulars, of which myriads together make one particular in the literal sense." (3)

If then, details, or doctrinals as Swedenborg often calls them, can to some extent be filled in from these internal sources, these fresh components lose power, and perhaps even become meaningless, unless they are firmly related to the general framework derived from the letter. A general doctrine with its doctrinals is like the rope discussed in our last chapter, of which the individual strands and fibres play their part, each in its own degree, in holding the ship beside the quayside. Swedenborg bases the doctrine of the Lord and the Divine Humanity firmly in the sense of the letter of Scripture.

But what are we to understand by the sense of the letter of the Scripture? Matthew bases much of his teaching about the Christ on the prophecies of the Old Testament taken in this sense and Swedenborg would claim that the sense of the letter had been provided by the Lord for this very purpose. Thus he can write:

"The literal sense of the Word is three-fold, namely historical, prophetic, and doctrinal; each is such that it may be comprehended by those who are in externals." (4)

In effect, however, his interpretation of the letter differs greatly from that with which a modern scholar is familiar. Starting from the vantage point of historical criticism, an attempt is made to penetrate the original meaning of the writer. On the basis of this enquiry a literal sense is then sought out and treated as though it were the real and only sense of the passage. Such questions can legitimately be asked and become of considerable help in the quest for the real meaning of the literal sense of Scripture. And they do not demand revelation for their elucidation. This however is not the starting point of Swedenborg, though it will be argued later in this essay that he is no sworn foe to such methods of study. Accepting the fact of a Divine Revelation inset in the form which the Sacred Scriptures now bear, he is concerned with the content, or even implications, of the form rather than with the reason why that particular mode of expression came naturally to a writer, and he devotes himself to the unfolding of the Divine teaching attached to and latent in the text. It would in any case hardly be fair to criticize Swedenborg for failure to apply and appreciate methods of study which had as yet not arisen in his day.

A brief consideration of the language of the Bible may help to some extent to bridge the gap between historical variety and unity in the Revelation of the Word of God. The language of the New Testament is not the Greek of the classical period. It is rather the Koine or common tongue which had become the lingua franca of the Mediterranean world and its influence seems to have operated at two levels, that of common every-day speech and that of the great literary monument of Koine Greek,

the Septuagint. We are not concerned here to strike even the most provisional balance between these two formative influences on the New Testament itself, a matter of some delicacy even for the expert, but merely to suggest a possible corollary which is of some importance to our present study.

The Septuagint represents a translation into the Koine well-known to the Jewish world and begun some three centuries before the Gospels were compiled. It is established that some at least of the quotations from the Old Testament embodied in the New were taken from the Septuagint and do not represent independent translations from the Hebrew. It is probable that the vocabulary of the Septuagint, rather than that of classical Greek gives the key to the lexicography of New Testament Greek. The point is put, not without some suspicion of exaggeration, in a quotation from Pedersen's *Israel*:

"Another related idea should be considered, because it emphasises other elements, viz. that which is expressed by t'shū'ā, y'shū'ā or yēshā. When the Jews of the Hellenistic period were to translate this word into Greek, they used a word which played a very great part at that time, i.e. *soteria*, one of the words which came later on to designate a fundamental idea of the New Testament. The word *salvation* has throughout become charged with the contents of the *soteria* of the New Testament, and when it is used to render the above-mentioned Hebrew words it is apt to cause ideas from the domain of the New Testament to be transferred into these Old-Israelitish terms." (5)

The provision of the Koine as the chosen instrument for the New Testament revelation with a vocabulary which, perhaps within limits, represents a single linguistic "age-group" is but one example of the Lord's Providence over His Word. This simplifies considerably the philological problem of the shades of meaning which particular words bore during the course of a linguistic history of half a millenium.

If then in one sense the principle of progressive revelation must be acknowledged, here is a method by which a certain degree of uniformity has been provided for the revelation itself. In any case we have to recognise that Swedenborg believed in such a measure of uniformity in the Revelation given in the completed canons of Old and New Testaments as to enable him to base his doctrine in passages from many periods and to confirm it by a multitude of proof texts.

The most logical order for the setting forth of the doctrine of the Divine Humanity is to be found in "True Christian Religion." Swedenborg writes under three heads, God the Creator, the Lord the Redeemer, the Holy Spirit and the Divine Operation. He begins from the premises that God is at once Substance and Form. The Substance is Esse or Being Itself and the Form is Existere or Existence Itself. The concept of discrete degrees extends to the distinction between Esse and Existere and is therefore implicit in the doctrine of God.

In addition to God, Philo postulated substance as an infinite entity upon which God impressed form at the creation. In virtual defiance of the old adage, Out of nothing, nothing comes, Christian theology maintained a creation of substance out of nothing; in the words of the old carol, God is the one

"That hath made heaven and earth of naught." (6)

A theological tenet must have been widely accepted before it could be enshrined in a popular folk song. Neither of these concepts finds place in Swedenborg's doctrine. If, of course, "ex nihilo" is interpreted as "out of nothing but Himself", which was the meaning received by some of the greater theologians, Swedenborg might be regarded as in agreement.

He teaches that the Divine is Substance and the substance of creation is an emanation from Himself.

It has been objected (though without real force) that the concept of God as a worker in substance emitted from Himself makes Him an Architect and not a Creator. But the contention of Swedenborg can draw a measure of support from the Scriptures, where it is said that He has stretched out the heavens, laid His beams in the waters, and He Himself is described as the Former and Maker. In his system it is not intended as a mere picturesque metaphor, but the description of a logical process following the strict order of discrete degrees. Moreover the modern concept of evolution which interprets creation as a series of advances from the hydrogen atom and the spiral nebula to the inhabited earth, and from the carbon atom and the single cell to the highly complex human being, makes the explanation of the term Maker in the sense of Builder or Former not inappropriate to the Divine. In the following passage, while still maintaining the Unity of God, Swedenborg makes these points and as usual bases them in Scripture,

"The unity of God may be inferred from the creation of the universe, because it is a coherent and uniform work, from first to last; and also because it depends upon One God, as the body upon its soul.

"The universe has been so created, that God may be everywhere present therein, keep the whole and every part of it under His direction, and thus maintain it in perpetual unity, which is to preserve it.

"It is for this reason that Jehovah God declares that He is the First and the Last, the Beginning and the End, the Alpha and the Omega (Isaiah xliv 6; Rev. i. 8, 17); and in another place that He maketh all things, stretcheth forth the heavens, and spreadeth abroad the earth by Himself." (Isaiah xliv 24.) (7)

This personal name Jehovah, or as it is today more commonly vocalised, Yahweh, belongs of right to the Esse of God. "The Divine Esse which is Jehovah" is the theme of one section in "True Christian Religion".

God is Yahweh from Esse, Elohim from Existere. The origin and meaning of the two-fold name, Yahweh Elohim, has given rise to much learned discussion in the past. But Swedenborg's doctrine of God draws a clear distinction between them as they are used in the Word. In the strict sense it is to the Esse of God, the prime degree, that Infinity belongs, and thence extends to His Existere.

By distinguishing God's Infinity in relation to Esse as His Immensity, but in relation to His Existere as His Eternity, Swedenborg further defines his doctrine and maintains:

"God is not infinite from this fact alone, namely that He is very Being and Existence in Himself, but because there are infinite things in Him.

"An Infinite without infinite things in Himself is infinite only in name.

"The infinite things in Him cannot be said to be infinitely many, or infinitely all, on account of the natural idea respecting many and all; for the natural idea of infinitely many is limited, and the idea of infinitely all, though not limited, is drawn from limited things in the universe.

"Wherefore, on account of his natural ideas, man is unable, by any refinement and approximation, to come into a perception of the infinite things in God; but an angel, in the spiritual idea, by these means is able to rise above the degree of man, yet never so far as to that perception."

(8)

In another passage the matter is discussed in these terms:

"Men cannot do otherwise than confound the Divine Infinite with the infinite of space.

"And as they do not apprehend the infinite of space otherwise than as nothing, as it really is, neither do they believe in the Divine Infinite.

"The real idea of the Divine Infinite is insinuated into the angels by this; that they are present under the Lord's view in a moment, without any intervention of space or time, even from the end of the universe.

"The ideas of the Divine Infinite and the Divine Eternal are insinuated into them by this; that in their present they have past and future things together...thus in all their present there are the Eternal and the Infinite from the Lord." (9)

Thus we can describe God as in all space without space, and in all time without time, a statement that will call for further examination when we come to consider the Divine Omnipresence.

Another fundamental concept in the theology of Swedenborg is the idea that God is Order Itself and that He has imparted order to His creation.

"Now as God is the very, the one only, and the first Substance and Form, and at the same time the very and only Love, and the very and only Wisdom, and since wisdom from love constitutes form, and its state and quality is according to the order inherent in it, it follows that God is order itself.

"And it follows consequently that from Himself He imparted order to the universe and all its parts, and that He imparted the most perfect order, because whatever He created was very good, as it is written in the book of Genesis.

"We shall show in its proper place that evils came into existence together with hell, consequently after creation." (10)

In a passage from "Divine Love and Wisdom" after an exposition of the concept that God is Man in First Things, Very Man, Swedenborg writes as follows :

"Where Being (Esse) is, there Existence (Existere) is; the one is not presented without the other; for Being is through Existence, and not apart from it.

"This the rational mind comprehends when it thinks, whether there can be granted any Being which does not exist, or any Existence except from Being, and since the one is presented with the other and not without it, it follows that they are one, but distinctly one.

"They are one distinctly like love and wisdom; besides, Love is Being and Wisdom is Existence, for love is not given unless in wisdom, nor wisdom except from love; wherefore when love is in wisdom, then it Exists.

"These two are one of such a nature that they may indeed be separated in thought, but not in operation, and it is on this account that they are said to be distinctly one.

"Being and Existence in God Man also are distinctly one like soul and body. The soul is not presented without its body, nor the body without its soul.

"The Divine Soul of God Man is what is understood by the Divine Being (Esse), and the Divine Body what is understood by the Divine Existence (Existere)..

"..That which exists from Being makes one with it, because it is from Being. Hence there is union and each is the other's mutually and reciprocally, besides being in everything of the other as in itself.

"From these things it is evident that God is man, and thereby God Existing; not Existing from Himself, but in Himself. He who exists in Himself, He is God from whom all things are." (11)

The whole conception of God as Man will call for later examination.

Swedenborg makes a distinction between the Esse and the Essence of God. Esse is prior to Essence. This might be described as a distinction between degrees, in which the posterior degree is nearer to human understanding. Although all the degrees in God are Infinite and thus entirely above human comprehension, ("No man hath seen God at any time" John 1;18 nor "heard His voice" John 5;37), some attributes of His Divine Essence can be apprehended by the human understanding.

Swedenborg describes the "Essence of God which is Divine Love and Divine Wisdom" in these terms.

"We have distinguished between God's being and His essence, because there is a distinction between the infinity of God and the love of God.

"Infinity is predicated of His being, and love of His essence; for God's being is more universal than (i.e. logically prior to) His essence, and so His infinity is more universal than His love; wherefore the essentials and attributes of God are called infinite.

"For example, the divine love is infinite, the divine wisdom is infinite, and the divine power is infinite.

"Not that God's being existed before His essence, but that it enters into it as an adjunct, cohering with, determining, forming and, at the same time, exalting it." (12)

The concept of God as essentially the God of Love is enshrined in Sacred Scripture both in the Old and New Testament where, for example, we read;

"The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth" (Ex.34;6).

"Because He loved thy fathers, therefore He chose their seed after him" (Deut.4;37).

"God so loved the world that He gave His only begotten.." (John 3;16).

And in his epistle the Evangelist gives the substance of this teaching in the direct statement,

"God is love" (1 John 4;8).

In common parlance the word "love" has been debased to describe mere sentiment; and the New Commandment to "Love one another; as I have loved you" (John 13;34) has largely lost its sense of personal discipline. So for a clear concept of God as Love it is necessary to return to first principles. A further quotation from "True Christian Religion" will assist in this.

"Now because God is the very, the only, and thus the first substance and form, whose essence is love and wisdom; and since by Him all things were made, which are made, it follows that He created the universe and everything in it from love by means of wisdom; and consequently that the divine love, together with divine wisdom, is in every created subject.

"Love, moreover, is not only the essence that forms all things, but it unites and conjoins them, and so maintains them in connection.

"These truths can be illustrated by innumerable things in the world; as, for instance, by the heat and light of the sun, which are the two essentials and universals by means of which all things on earth exist and subsist.

"Heat and light are in the world, because they correspond to the divine love and the divine wisdom; for the heat which proceeds from the Sun of the spiritual world, in its essence, is love, and the light therefrom, in its essence, is wisdom.

"They may be illustrated also by the two essentials and universals by which human minds exist and subsist, namely the will and the understanding; for of these two every man's mind consists; and they are, and operate in the whole and in all its parts.

"The reason is, that the will is the receptacle and habitation of love and the understanding of wisdom; therefore these two correspond to the divine love

and the divine wisdom, from which they originate.

"Moreover, the same truths may be illustrated by the two essentials and universals by which human bodies exist and subsist, namely the heart and the lungs, or the systole and diastole of the heart, and the respiration of the lungs.

"These, as is well known, operate throughout all parts of the body, the reason being that the heart corresponds to love, and the lungs to wisdom." (13)

A further step towards the understanding of love and wisdom can be taken by the consideration of what is meant by good and truth. Swedenborg puts the fundamental distinction between them quite simply when he shows that what we call good has relation to will and love, whereas what we call true is related to understanding and wisdom. Even in ordinary speech a thing is called good in so far as it satisfies some affection of the will, some desire, some aspect of our love.

"Everything that proceeds from love is felt as good. Thus the delight from his love is each man's good; but everything that proceeds from wisdom is called truth, for wisdom consists of nothing but truths, upon which it sheds the joy of light, which is perceived as truth from good.

"Love therefore embraces all varieties of goodness, and wisdom, all varieties of truth; but both the former and the latter are from God who is love itself and therefore good itself, and wisdom and therefore truth itself." (14)

But with man we find that :

"The joys of love are of two kinds, as are also the delights of wisdom; for there are the joys of the love of good, and the joys of the love of evil". (15)

This last statement confronts us with one of the problems which disturbs our modern world. In this somewhat pagan age, one man's good, and one nation's good, often seems to be opposed to the good of another; and the attempt to reconcile these various goods is proving a task almost beyond man's wit to achieve. But this is where true Christianity points to a solution. Only if the good desired is seen to

run parallel, as it were, to the Good of the Divine Love of God, as revealed and described in the Sacred Scriptures, can it be harmonised with the good of others. The unity of mankind and its manifold attendant goods which would bring peace and joy into the world, depends ultimately upon the degree of harmony which has been achieved with the Goodness of the Love of God. A further problem is raised by the modern doctrine of the relativity of truth. Mere factual knowledge is truth only in a partial sense, though a fuller measure of truth is attained through the examination, testing, and interpretation of the facts. And when this process has satisfied enlightened reason, it is because there is an inward state of understanding from which enlightenment has gone forth. Thus where light is disregarded, the source of wisdom is cut off and truth fades. James I is described as "the wisest fool in Christendom" because he placed his valuation of truth so low as to confuse truth with knowledge instead of equating it with understanding. This common error is exposed wherever there are to be found the simple in heart. But the knowledgeable man who lacks the knowledge of God, lacks also the fundamental principles of his own "knowledge" and disregarding the Divine objective standard of truth, inevitably discovers that his so-called truth cannot for long be reconciled with other similar "truths". Thus it is the experience of the world today that certain nations, through their rulers, declare truth and justice to be only that which appears to advance their self-interest.

Goodness and truth cannot exist apart from personality. Ultimately we must recognise that just as good is a state of the love, that is, a condition of love which feels what is orderly to be delightful, so truth is a state of the understanding which starting from knowledge, thinks in

orderly fashion, and reasons from spiritual light. The close relationship between good and truth is also illustrated by experience. Thus love of which the "good is evil" either rejects truth or falsifies and misrepresents it. The origin of this evil love in man, which was not from creation, will be discussed later.

It is a "truth of angelic wisdom", says Swedenborg, that God is Infinite Man. This is an important revelation. It is in the same category of revealed truth as is the statement that God exists. It cannot be proved, but can be confirmed, and provides a premiss upon which rational explanation of the universe can rest. That God is Infinite Love and Infinite Wisdom, and that He is Infinite Good and Infinite Truth brings confirmation to the concept, for these are human attributes and men are truly men in so far as they partake of them in the finite degree. Sacred Scripture supports the concept, indeed without it their most beautiful teachings become mere poetry. Jesus Christ while in the world spoke of God as Father. Other religions beside Christianity held to a paternal human picture of the Creator, but their content of truth in this regard is increased immeasurably in Old and New Testament, especially in the Lord's own words:

"Our father which art in heaven" (Matt. 6;9), (Luke 11;2).
 "There is none good but one, that is, God." (Matt. 19;17).
 "Call no man father upon earth; for one is your Father which is in heaven." (Matt. 23;9).
 "He that hath seen Me hath seen the Father" (John 14;9).
 "Father forgive them.." (Luke 23;34).
 "Abba, Father, all things are possible unto thee; take away this cup from: nevertheless not what I will, but what thou wilt" (Mark 14;36).

There is no anthropomorphism in the statement of Scripture that man was created into the image and likeness of God. Because God is Man, He is

in perfection all that makes man human, the adequate cause of the wonder of human life.

Swedenborg makes an analysis which is not only illuminating in itself but also has an important bearing on the concept of God as Infinite Love. Love has three essentials; (a) Love desires to pour itself out upon others; (b) Love desires to be one with them; (c) Love desires to make them happy from itself. In the first of these essentials we are presented with the cause of creation. The Divine Love, the Dynamic of all Divine Operation, must extend Itself to others upon whom it can rest. So mankind is created, together with all that he needs for his survival, to be the recipient of this Love. That this creation should be the crown of an evolutionary process by which the Divine Wisdom, according to order, brings about the purpose of the Divine Love, adds to its wonder. In all creation there is this effort towards the human, because God is Man and His Divine Love must of moral necessity rest upon others, and can only rest upon others like Itself.

The second of these essentials provides the cause of the Church and of all cultural activities. Swedenborg can be usefully quoted here.

"The second essential of God's love—to desire to be one with his creatures—is evident also from His communion with the angelic heaven, with the church upon earth, with every one there, and with every good and truth that enters into and constitutes a man and the church.

"Love, also, in its very nature, is nothing but an effort towards union; therefore, this being the object of the essence of love, God created man in His image and likeness, that communion with Him might ensue." (16)

In the third of these essentials we are concerned with the cause of the eternal world where the Lord wills for men

"the eternal life of blessedness, happiness, and felicity without end, which He gives to those who receive His love.

"For God, as He is love Itself, is also blessedness itself, since all love breathes forth joy, and the divine love breathes forth blessedness, felicity, and happiness to all eternity." (17)

Like all the distinctions in God previously considered, these three essentials of love are separable in thought alone. Although they constitute a unity, their further analysis clarifies thought and determines procedure. For instance, a teacher who loves his vocation and his pupils, in order to succeed must first set out to gain the interest and win the affections (in the deepest sense) of his pupils. Inevitably he must strive to focus their wandering attentions upon himself, for their own sake rather than his own. When this has been achieved, only then can the necessary instruction be imparted, the requisite lessons taught. His purpose, which is altogether directed away from himself to the future happiness of his students, involves the attempt to turn them to himself. As the student progresses, this endeavour becomes more deeply hidden and the responsibility transferred to the student himself. Here perhaps is to be found the underlying cause of the initial difficulties sometimes experienced at the beginning of university study after the years of learning at school. Such a teacher (and there must be very few who cannot recall examples in their own experience) clearly seeks for nothing from his charges for himself. In this how god-like he has been!

God needs nothing from man for His own sake. Yet until man yields his loyalty and worship to God, God's purposes for his life remain unfulfilled. As Swedenborg's doctrine states, all men are predestined to heaven; yet since man is free to choose many refuse that destiny. Thus the doctrine of God as divine Love involves freewill or freedom of choice in man. This often debated question of the schools, this doctrine

denied by materialist determinists, is decided at once on the logical grounds of God's love. For were man created without freedom, were he a robot, a mirror inevitably reflecting the Love which poured down upon him, God would love Himself by means of man. The Divine Love would then be infinite Self-Love, a repellant and unscriptural idea. The doctrine of freedom of choice is rooted in Scripture and made plain in the Garden of Eden story where mankind is warned against the eating of the tree of the knowledge of good and evil. He can do so, but he ought not to do so. And without the possibility of a human response to God, the message of the Testaments would become meaningless. There are, of course, spiritual mechanics by which freewill is assured, depending upon the inner levels of mind unknown to determinism, of which something will be said later. And freedom of choice is not identical with freedom of action or bodily liberty. But the freedom to turn to God, to depend upon Him and in some degree to serve Him according to reason, or else to turn away from Him, is integral to human beings because the Creator God is infinite Love. Yet here is the factor which permits evil to arise, evil which has been foreseen and forestalled, though not created.

Before turning to the doctrine of the origin of evil, which is of great importance to the understanding of the doctrine of the Divine Humanity, we must discuss particular applications of the concept of the Divine Wisdom. God, because He is Love Itself and Wisdom Itself, is also Life Itself. Life is manifested in created things, especially in man, as in its recipients but it issues forth from the one source of Life, God Himself. Life appears to be within us as our own, as the

heat and light, the energy, of the physical sun appears to inhere in terrestrial objects. In thought-provoking imagery Francis Thompson wrote of the sun:

"Thou twi-form deity, nurse at once and sire!
 Thou genitor that all things nourishest!
 The earth was suckled at thy shining breast,
 And in her veins is quick thy milky fire...
 Thou has enwoofed her
 An empress of the air,
 And all her births are propertied by thee;
 Her teeming centuries
 Drew being from thine eyes:
 Thou fatt'st the marrow of all quality." (18)

The sun is however no more than a "substitute vehicle of power" and the following passage makes Swedenborg's teaching about Life clear.

"It is written in John: The Word was with God, and God was the Word. In him was life and the life was the light of men.
 "God there signifies the divine love, and the Word signifies the divine wisdom; and the divine wisdom is life, and life is the light which proceeds from the Sun of the spiritual world, in the midst of which is Jehovah God.
 "Divine love forms life, as fire forms light.
 "There are two properties in fire, burning and brilliance; its burning gives out heat, and its brilliance gives out light. Similarly there are two properties in love; one corresponds to the burning property of fire, and intimately affects the will of man, and the other corresponds to the brilliance of fire, and intimately affects his understanding...
 "It is therefore clear that a man's life resides in his understanding, that its character depends on his wisdom, and is modified by the love of his will." (19)

So then, the Divine Life resides, as it were, in the Divine Wisdom; and it is of the highest importance to realise that it is the Divine Wisdom to which the attributes of Omnipotence, Omnipresence, and Omniscience belong. His Wisdom forms and gives executive effect to the urgings of His Love.

Even at this late stage in our argument, we must return for a short review of the concept of wisdom as the form of love, and truth likewise as the form of good. The point can be illustrated from modern physics. Every discovery of physical science reveals some aspect of truth about matter, substance. First the molecule, then the atom, then the sub-atomic universe with its distinct entities, these forms of substances have been brought under man's observation so that he can describe substance by many truths related to its form. In fact the scientist is only informed about substance to the extent to which he understands these truths. The more intimate becomes his perception of form the more he realises the extent of possible knowledge about substances. Transferring the illustration from material things to the realm of mind, he encounters a corresponding relationship of form to substance. Our consciousness is consciousness in thought clothed in forms drawn from, or wrought out of, the memory. For even when the objects of our thought are realities within the mind itself, we are dependent upon forms based on the world of time and space around us, and employ spatio-temporal terms to describe them. By analysis of the thoughts which cross the consciousness it becomes possible to gain some idea of the affections of the love which provide the impetus for their activity. Without these thoughts no urge of the will, no movement of the love, could find expression or, being "formed", could pass into action. From what we perceive of our own thoughts we may gather knowledge of our real selves and give rein to our affection, or even turn from it altogether. The possibility of regeneration depends upon the fact that the thought which a man deems wise has given form to affection that is good and thence can be carried into action in life.

This relationship of substance and form in ourselves, and in our experience of the world around us, is according to the order of creation which proceeds from Him who is Substance and Form, Order Itself.

It is perhaps almost unnecessary to provide against a confusion between the two related ideas of form and shape. Shape may well give particular expression to form but is nevertheless distinct from form. A form of government only takes shape in individual members of its executive, yet though these may come and go, its form remains. The human form essentially is present where love is formed by wisdom, where will is expressed through understanding; but the human body is especially designed and shaped, alone of created things, to be the agent of that form. We can learn much about human form through the study of the human body by analogy, a point which will concern us when we turn to the study of correspondence.

Thus the doctrine taught by Swedenborg defines certain qualities as the attributes of the Divine Wisdom from the Divine Love.

"That omnipotence, omniscience, and omnipresence are attributes of the divine wisdom from the divine love, but not of the divine love by means of the divine wisdom, is a heavenly mystery which has never yet entered the mind of anyone, because no one has understood hitherto what love is in its essence, or what wisdom is in its essence, and still less what the influx of the one is into the other.

"It is by influx that love, with everything belonging to it, enters into wisdom and resides therein like a king in his kingdom.

"Love leaves all administration to wisdom..let it stand as a general principle." (20)

We have already noted the principle of order as a necessity to our thinking about God. Not only is He Order Itself, but He has imparted order to His creation. All that is His partakes of order. It therefore follows that His Wisdom exercises its attributes according

to order. God cannot act against His own Law and His Omnipotence proceeds and operates according to order.

"God is omnipotent, because He is able to do all things from Himself and the power of all others is derived from Him.

"His power and will are one; and since He wills nothing but good, therefore He can do nothing but good.

"In the spiritual world no one can do anything contrary to his own will: this they derive from God whose power and will are one." (21)

The principle, "Divine Love forms Life as fire forms light", which we have already encountered, represents an unchanging element in the Divine Nature. Here it recurs in a slightly different form, "He wills nothing but good therefore He can do nothing but good." All Scriptural references to God being angry, God repenting, or God destroying, must be interpreted in accordance with this principle. Swedenborg emphasizes the fact that the divine Omnipotence as the correlative of the character of God is restricted to omnipotence to do good according to order. He continues:

"God also is good itself, and therefore when He does good He is in Himself, and to go out of Himself is impossible.

"It is therefore clear that His omnipotence proceeds and operates within the sphere of the extension of good, which is infinite.

"For this sphere from its central origin fills the universe and every part thereof and thus rules the things outside, so far as they unite with it according to their order.

"And if they do not so unite, this sphere sustains them, and strives to reconcile them with the universal order, in which God Himself is in His omnipotence, and according to which He acts.

"But if this is not done they are cast outside Him, where He still sustains them from that central origin.

"It is now evident that the divine omnipotence can by no means come into contact with anything evil outside itself, nor promote evil from itself; for evil turns away, and consequently is entirely separated from God and cast into hell, between which and heaven, where He is, there is a great gulf." (22)

Many ancient but illogical ideas, such as, predestination to hell, that the evil can be saved by an act of omnipotence, that the laws of life and the laws of nature can be suspended by the Divine will, that miracles are arbitrary acts contrary to order, and so forth, which had crept into Christian theology, are swept away by this doctrine. The Divine attributes of Omnipotence, Omniscience, and Omnipresence imply that God strives always to over-rule a situation for an individual or a group so that the utmost good shall result from it. He cannot by an arbitrary act undo what man in his freedom has done.

On the subject of the Divine Omniscience Swedenborg lays down the following principle,

"God perceives, sees, and knows all things, even to the most minute, that are done according to order, and also from these whatever is done contrary to order." (23)

This,

"A universal comprising all its minutest individual parts is a work cohering as a unity, so that one part cannot be touched and affected without producing some effect upon the rest.

"From this quality of order which exists in the universe, there is something similar in all created things in the world..

"From those things which are in accordance with order God perceives, knows, and sees all things, even to the most minute, which are done contrary to order, for He does not hold man in evil but withholds him from it; thus He does not lead him into evil, but strives to restrain him.

"From this perpetual striving, struggling, resisting, opposing, and re-acting of evil and falsity against His good and truth, that is, against Himself, God perceives their extent and their nature.

"This follows from the omnipresence of God in every individual part of His order, and at the same time from His omniscience of everything therein." (24)

This doctrine of the Divine perception of evil is carried further in the discussion of the distinction between opposites and relatives. The particular point is that as God is omniscient throughout the relatives of good so He is omniscient throughout their opposites, the relatives of evil. It is interesting to notice Swedenborg's engineering experience providing him with illustrations of his doctrine even as late in life as the period when he was writing "True Christian Religion". Thus he wrote:

"An opposite arises when one thing ceases to manifest its existence and another becomes active whose motive energy is directed against it, like a wheel revolving against a wheel, and a stream flowing against a stream.
 "Relatives, however, in their number and variety are so disposed as to fit together and harmonise." (25)

He had used a similar illustration to show the impossibility of an omnipotence to will both good and evil:

"It would be as if two wheels were to act against each other, turning in opposite directions, so that each wheel would consequently stop, and remain completely at rest." (26)

Heaven and hell are opposites and both are complexes in which a variety and multiplicity of relatives are found. For instance there are innumerable distinct communities within each heaven, so that the general character of the complex is derived from the varied and even individual states that compose the whole. This leads to what Swedenborg calls perfection from variety. From these facts he draws the following inferences, which he bases also in the letter of the Word:

"Now, since God perceives, sees, and consequently knows all the relatives in heaven from the order in which He is, and since He therefore perceives, sees, and knows all the relatives that are their opposites in hell.. it is evident that God is omniscient in hell as well

as in heaven, and likewise with men in the world.
 "It is evident also that He perceives, sees, and knows their evils and falsities from the good and truth in which He Himself is, and which, in their essence are Himself, for He says:

'If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there' (Ps. 139;8)

and in another place:

'Though they dig into hell, thence shall My hand take them' (Amos 9;2)." (27)

With the consideration of the third attribute of the Divine Wisdom we come to the last of the teachings about God prior to the Incarnation. Other matters are mere corollaries of these principles. We have already seen that God is omnipresent in good and that it is the Divine life which gives being and existence to the evil as well as the good. But the fact that God is in all space yet without space, and in all time without time, may well admit of some expansion at this point.

"God is present in space apart from space, and in time apart from time, because He is always the same from eternity to eternity, and therefore the same before the creation of the world as after it.

"And in God and in His sight, there was neither space nor time before creation, but after it; therefore He being the same, is in space apart from space, and in time apart from time.

"Hence it follows that nature is separate from God, and yet He is omnipresent therein; almost as life is in every substantial and material part of man, although it does not mingle therewith." (28)

The doctrine of the sun of the spiritual world makes this omnipresence comprehensible. It is also illustrated by the further experience of the presence of angels and spirits before the spiritual sight and senses in that world where state is the reality which appears in space and time. These matters are stated and this conclusion is reached:

"It has been shown elsewhere that God is in all space, yet without space, and in all time without time, and

consequently that the universe as to its essence and order is the fullness of God; and because this is so, by His omnipresence He perceives all things, by His omniscience He provides for all things, and by His omnipotence He administers all things.

"Hence it is evident that omnipresence, omniscience, and omnipotence make one, or that each implies the other, and thus that they cannot be separated." (29)

This last statement is important and applies to all the attributes of Him in whom "infinite things make one".

Before we pass from this subject of the Divine omnipresence, it would be wise to refer to what is said about the sun of the spiritual world. In his treatment of this doctrine, Swedenborg insists that Life in Itself has been withdrawn from the substances emitted, which are the beginning of finitude and the first proceeding of the Divine Love and Wisdom. Thus his doctrine of God the Creator leaves no room for a pantheistic faith.

(11)

"And God saw everything that He had made, and behold it was very good". (Gen. 1;31).

The work of the days, before man, was good; but the creation of man introduced a new category of beings to which the superlative applies.

"What is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than God, and hast crowned him with glory and honour." (Ps. 8;4,5).

Between the standpoints taken up by the writers of those passages stretch untold centuries of time and change. Nevertheless, the living soul, the recipient of life which is man, is still unique. The image and likeness remains a little lower than God. Our task in this section will be to present an exposition of what Swedenborg teaches about man, about his Fall, and about certain Divine interventions in history before the Coming of the Lord. So far as possible we will confine our attention to the changes that occurred in the structure of man, the spiritual being, and reserve the complex history of mankind described in the Sacred Scriptures to a later chapter.

An analysis of the love which animates the human will, drawn from "True Christian Religion", will help us towards a more scientific and factual view of the changes which man has undergone. Life is received in the will and is manifested in that organ as love, with manifold affections or prolongations. This love with its attendant affections is complex and reveals a definite order or pattern within it. Indeed, in its natural degree it can be thought of as a complex of three distinct energy-streams. In this degree the love of the will contains a love that is heavenly, a love of the world and a love of self. This heavenly love can be further sub-divided into a love of the Lord and a

love of the neighbour. These four loves are native to man by creation and within them we can trace the root of every affection and delight, every need of which thought makes us conscious.

"There are three universal loves, the love of heaven, the love of the world, and the love of self..

"They are the universal foundation of all love..

"These three loves are created in every man from birth; and they tend to perfect him when rightly subordinated, but to destroy him when they are not..

"They are rightly subordinated when the love of heaven is the head, the love of the world the breast and abdomen, the love of self the feet and soles of the feet..

"Moreover those three loves are then also co-ordinated; so that the highest love, or love of heaven, is inwardly in the love of the world, and thereby in the love of self; and the inmost love has under its control the two others.

"And then, by the help of God, the man makes a good use of all three.

"Those three loves function like will, understanding, and action; for the will enters by influx into the understanding, and there obtain the means necessary for action." (30)

This is a practical doctrine, not the unrealistic formulation of something visionary. Love of heaven does not entail the reduction of life to a continual discipline of hardship and self-immolation. We are not called upon to deprive ourselves, like St. Francis of Assisi, of every creature comfort and advantage, so that the love of heaven may prevail within us. It may indeed be quite otherwise, as will now appear.

"A man's very life is his love, and such as is the love, such is the life; in fact such is the whole man.

"But it is the dominant or ruling love which makes the man.

"This love has many others subordinate to it, which are its derivatives.

"These appear diverse in form; but they are all included in the ruling love, and with it form one kingdom.

"What a man loves supremely is the main end and object of his life, and is never out of his thought; it is latent in his will like the silent current of a river, sweeping and bearing him on, whatever may be his immediate object; for it is the motive power of his life.

"A man's entire character is that of his ruling love.

"It distinguishes him from others; it creates his heaven, if he is good, and his hell, if he is evil; it is in short his will, his selfhood, and his nature; for it is the very being of his life.

"It cannot be changed after death, because it is the man himself.

"There are two kinds of love from which, as from their fountain-head, flow all the varieties of good and truth; and there are two kinds of love from which flow likewise all the varieties of evil and falsity.

"The former are love of the Lord, and love of the neighbour; and the latter are the love of self and the love of the world; the latter when they predominate, are utterly opposed to the former." (31)

The love of self, predominating, motivates actions differently from those in which the moving power is a love of heaven. The outward appearance only is the same.

"The true nature of the love of self may be plainly seen by a comparison with heavenly love (i.e. predominating).

"It is the nature of heavenly love to love use for the sake of use, or good for the sake of good done to the church, the country, human society or one's fellow citizens; but he who loves these things for his own sake only does so because they are of service to him.

"It follows that he would wish the church, his country, human society, and his fellow-citizens to serve him, rather than that he should serve them; he puts himself in the first place, and them in the second." (32)

There is then a place for love of self in every life. One aspect of love of self Swedenborg describes as the love of dominion or rule. The question of what makes a good man willing to rule others was a famous problem of Greek philosophy. Plato's explanation in "The Republic" was that the good man was driven by fear of being ruled by others less able and worse than himself into a course of action which his very goodness made abhorrent to him. In this interesting analysis the motive revealed is still only an aspect of love of self. Swedenborg however differentiates between "two opposite kinds of dominion".

"There are two opposite kinds of dominion, that of the love of the neighbour, and that of the love of self.

"He who rules from the love of the neighbour, desires the good of all, and loves nothing more than serving others and being of use to them; for to serve them with goodwill is his love and the joy of his heart.

"He rejoices when he is raised to eminence, not on account of the dignity, but because of the uses which he can more fully and efficiently perform.

"Such is the dominion exercised in heaven.

"But he who exercises dominion from the love of self, wishes good to none but himself and his own people.

"The only uses he cares to perform are those which increase his own honour and reputation; for he serves others, in order that he may himself be served, honoured, and permitted to rule.

"He desires to occupy an important position, not for the sake of the good which he may do, but that he may secure the eminence and distinction which are the joy of his heart." (33)

But the love of self in more private matters should also be subservient. Rightly understood, the old proverb, "Charity begins at home", has wisdom within it. It is a matter of prudence that a man should seek first to provide for himself and his family in all matters of the necessities of life, both physical and mental, if he is not to become a charge upon his fellows instead of being useful to society.

The matter is clearly explained in the following passage:

"Man is born to live not for himself but for others; otherwise society would be devoid of good and could not be held together.

"It is a common saying that every man is neighbour to himself; but the doctrine of charity teaches how this is to be understood.

"Every one must provide himself with the necessities of life, such as food, clothing, a dwelling, and other things which civil life demands; and this not only for himself, but also for his family; and not only for the present, but also for the future; for otherwise, being in want of all things, he would not be in a condition to exercise charity.

"But let us now consider why a man ought thus to be neighbour to himself.

"Every man ought to have a sound mind in a sound body; he must therefore provide the proper food and clothing for his body; and also the intellectual and critical matters which are the proper food of the mind.

"He will then be in a condition to serve his fellow-citizens, his country, the church, and the Lord.

"He who does this provides for himself to eternity.

"We can now see what is first in time, and what is first in object; the first in object being the end in view." (34)

Elsewhere Swedenborg remarks that a rich man can perform more useful actions and render greater use in many ways to society than one that is poor. The things of the world are a means for the exercise of the love of self which is consecrated to higher service. Such a regenerate love of self can only be attained as the result of much self-discipline, in which higher loves find their expression. For it is true that,

"the man obsessed by the love of self is led by himself, or by his selfhood, which is nothing but evil; for it is his hereditary evil which consists in loving self more than God and the world than heaven." (35)

In this passage selfhood is used to render the Latin term *proprium*, a technical term in the Writings of Swedenborg. We shall require to give this attention in due course.

The three loves are discrete and are related to the discrete degrees of the mind. The love (or loves) that is heavenly stems from the internal degrees and the love of the world and the love of self from the external degrees. So that where the ruling love subverts the true order of precedence, the state of disorder also affects the whole complex of the mind. Inevitably the understanding and its thought is affected. Indeed Swedenborg describes the thought as "the refining vessel" in which a man may become aware of the affections of his loves, the sources of his emotions, as they give rise to thought which he can accept or reject. His freewill is exercised in making that choice. No man is

responsible for the thoughts which cross his mind, but only for those which he harbours or entertains. In deciding against the influences of the love of self predominant, a man compels himself to act from higher affections. It is therefore clear that self-compulsion is indeed an exhibition of the highest freedom and a rejection of slavery to the base and low. So great is the distinction between freedom, liberty, and licence! By self-compulsion or, in other words, in freedom, a man co-operates with the Divine and by Divine Power release is given to the higher loves and subservience, even to the extent of limiting its power to influence the thought, imposed upon the mere love of self.

A principle of heredity is universally recognised. Such a principle is implicit in the teaching of the Sacred Scriptures, as for example in the First Commandment of the Decalogue:

"..visiting the iniquity of the fathers upon the children, even to the third and fourth generation." (Ex.20 ; 5)

The belief that the sins of the fathers are visited upon the children is not confined to mean only external circumstances which result from unwise action. Both Jeremiah and Ezekiel quote a well-known proverb as they look forward to a time when

"They shall say no more, The fathers have eaten a sour grape and the children's teeth have been set on edge.
But every one shall die for his own iniquity". (Jer. 31;29:
Ezek. 18;2)

In the New Testament, the Lord is represented as denying on several occasions that a man suffering from disease was necessarily suffering for his own or his father's sin. Nevertheless He told the Jews who were in controversy with Him,

"Ye are of your father, the devil, and the lusts of your father ye will do". (John 8 ; 44).

St. Paul put it directly,

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." (Rom. 5;12).

and speaking of "baptism unto death" said,

"Our old man is crucified with Him, that the body of sin might be destroyed." (Rom. 6 ; 6).

Swedenborg teaches a doctrine of hereditary evil and defines its nature in a passage already quoted:

"which consists in loving self more than God and the world more than heaven." (36)

No ideas are innate in man, but the loves, whose affections give life and being to ideas and thoughts, and the states of disorder of the natural will, in which inflowing life is received, are hereditary. Here is the effect of the "Fall" of man. The primitive state in which the loves were manifested in true precedence has been perverted and the reverse order, in which the highest is subservient to that which should be lowest, now obtains.

As Swedenborg teaches, it is a mistaken exegesis of Scripture which sees the Fall as the result of one act of disobedience. The decline from the primitive state was gradual, but cumulative, over untold generations. The story is a parable which reveals the state as to wisdom and intelligence (signified by the garden with its trees and fruits) of the most ancient people. In its pristine state that wisdom depended entirely upon an inward enlightenment from God which was agreeable with their state of simple and unswerving love of their Creator. In that state there was nothing of selfhood, nothing claimed by the man himself. It may be compared to the simple dependence upon parents which is still

of the very essence of infancy today. It was the celestial state of which we have already written. Existing in simple purity, ^{it was} ~~and~~ blessed with the golden thought and imagination, with the insight and trust, which belong to innocence. The inner or higher levels of the spirit were open to the Divine inflowing through the heavenly sphere, unimpeded, into the celestial levels of the natural mind. Theirs was a truly heavenly state, even upon earth, and they passed from earth into a similar abiding state in the eternal world. Their every thought and idea depended immediately upon the movement of the love of the will. Here an analogy exists with the animal creation. Once the instinct in an animal is aroused, the animal thought and idea or, in general terms, its intelligence, are subordinated to it. But since an animal has not reason and responsibility it cannot pervert its nature as the result of misuse of its instincts. This however man, endowed with both, could do, and has actually done.

Through the dominance of the love of self a gradual inversion took place. Introduced in one generation, it was carried by heredity into another, until it became complete. The parable traces the steps by which this transformation resulted. Stages in this process are revealed for instance in the statement recognising,

"It is not good that the man should be alone", (Gen. 2;18). and in the argument of the serpent which led the woman into final disobedience,

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil". (Gen. 3;5).

Throughout the Prophets, and no less in the New Testament, to be alone with God is a soul-searching experience. It is something to be feared, despite the fact of an essential loneliness in human nature of

which man becomes conscious and which God alone can fill. Man, in his inward recesses, is perhaps a "monad" almost as the philosopher Leibnitz described him. Eastern religions seek to explain and remove this sense of loneliness by their doctrines of Nirvanah and Absorption. Christianity, on the other hand, believes in the Fellowship of the Holy Spirit. But the Christian also is a "fallen" man. His selfhood or proprium is a cherished possession. Into that proprium, as he lives according to the guidance of the highest truth he knows, a new will is inserted and the old progressively sealed off, "a heart of flesh" is given in place of the "heart of stone". The man is "born again" of the Spirit. This represents a complete reversal of man's previous experience, in which an increasing desire to know for himself and to guide himself solely from his own intelligence replaced simple innocence and dependence. But God's providence attends every event in the human story. At the beginning it is seen in the statement, "It is not good that the man should be alone", while His intervention at the end of the decline is foretold in the Protoevangelium, the promise of the seed of the Woman, given at that moment when man had irrevocably turned to proprium.

Early man was celestial by nature. So long as he was in the order of creation the immediate unity of will and understanding brought him untold blessing. But when he became disorderly, this very unity drove him deeper into iniquity. Self-love, dominant, progressively perverted and falsified his thinking. No longer perceiving truth, excluded from the garden in Eden, he now saw falsity from evil. His spiritual life was fast perishing beneath this "flood" of falsity. It is to this period that Swedenborg's teaching concerning the Most Ancient Word belongs.

A second major parable enshrined in the history of Noah and the Ark succeeds the story of the Garden of Eden. Swedenborg's exegesis of the whole passage will require discussion in connexion with his doctrine of the Ancient Word. But one aspect must concern us here. In the description of the Ark in Genesis 6:14-16, the rooms and windows are important features:

"The Most Ancient Church..knew by love whatever related to faith, or what is the same, by the will of good they had the understanding of truth; but their descendants inclining through hereditary corruption to the domination of their lusts, which are of the will, immersed therein even the doctrinals of faith, and thence became Nephilim. "When therefore the Lord foresaw that were man to continue to be of such a nature he would perish eternally, it was ordered and provided by him that the Voluntary should be separated from the Intellectual; and that man should be formed, not as before by the will of good, but that by the understanding of truth he should be gifted with charity, which appears like the will of good. "This new Church, which is called Noah, was made such, and therefore was of an altogether different genius and quality from the Most Ancient Church. "Besides this Church there were also others at that time..the Church called Noah alone is here described, as being of a genius and character entirely differing from the Most Ancient Church." (37)

The above passage is from the exegesis of the "rooms"; the following from the exegesis of the "windows".

"That the window signifies the intellectual, and the door, hearing, and that thus this verse treats of man's intellectual part, may be evident.. "There are in man two lives, one is of the will, the other of the understanding. "They become two lives when there is no will, but lust instead of will. "The other part, or the intellectual, is that which may then be reformed, and afterwards by means of it a new will may be given, so that they may nevertheless constitute one life, namely charity and faith. "Because man was now such that he had no will, but mere lust instead thereof, that part which relates to the will was closed and the other part, or the intellectual, was opened." (38)

This closing, or separation, of will from understanding is of course signified by the pitching or asphalting of the Ark, within and without, against the "flood".

This exegesis of Swedenborg describes a Divine intervention and consequent adaptation of man to the plight which he had brought upon himself. It involved a change in the relationship between will and understanding. The ultimate priority of love remained, but provision was made for the possibility of raising the understanding even into the light of heaven. At this point Swedenborg applies to the history of mankind some aspects of his psychology which have already been noted. The essence of the spiritual man is that he shall be able to lift up his understanding and thus compel himself to use the truth which he sees. This involves learning, storing knowledge in the memory, and the exercise of reason in intelligent consideration of the problems of life.

After the celestial man perished, the spiritual man was raised up in his stead. We may perhaps think of this as implying the gradual extinction of the races of "celestial" type, or their absorption into the races of "spiritual" type. (a) Thenceforward the celestial becomes a state to be realised after regeneration, rather than a state inherited by nature. Today, spiritual is a designation applicable to all men. To recapitulate, the former man from love saw truth; the latter becomes endowed with love as a result of truth obeyed. The former race was primarily characterised by will, the latter by understanding. The change was the result of Divine intervention.

Whatever may be the final discoveries about the links in the chain of human evolution, one thing is certain. The earliest human types appear to have had skulls, low in forehead, but massive in the lower

regions of the back of the head, the area of the smaller brain or cerebellum. This is known to be the seat of the emotions, the area associated with the passions, and therefore with the loves of the will. Homo Sapiens or Modern Man, on the other hand, has a more developed forehead and cranium, housing a developed fore-brain, while the lower regions of the back of the head are less massive. The fore-brain with its highly developed convolutions, is the seat of an intellect such as the spiritual genius requires. It is significant that these discoveries, made long after Swedenborg's time, tend to confirm his doctrine of a Divine intervention in the adaptation of man, based entirely on the Word and revelation. Naturally there was not an immediate hard and fast break. But the old strains died out and the Noachic strain succeeded and covered the earth. The ape-like skulls need not be regarded as representing celestial man at his highest development. They may well belong to the days of his degradation. Nor need we think that the state of man represented by the Garden of Eden was necessarily that of man at his first appearance. Swedenborg speaks of the days when men ran about like good animals. Though their genius was celestial the realisation of its full development might take untold generations. But at creation the form of man was specifically adapted to receive the fullest measure of life possible to a finite creature. By his "fall" his order was subverted and the inflow of life through the heavens impeded.

With the spiritual man, the Noachic man, humanity received a fresh start. He scattered far and wide through the world and something of his spiritual history can be read in the Scriptures. But in time he turned to idolatry, confusing his symbols with the things symbolised and among the more external of his race, the Hebrew people, a new church was

established, a religion of form and ceremony, of sacrifice and outward observance. The letter of Sacred Scripture reveals this decline until man is represented as so deep in sin, and religion so external in its character, that he must be redeemed by nothing less than by a Divine act.

It is now possible to consider certain statements of Swedenborg concerning the relation of this universe to the spiritual world although his teaching on the subject will call for much closer examination when we turn to the doctrine of Influx. Since early man was celestial, the celestial degree of his spirit was open to the inflow of life and his terminations were in that degree. His heaven was inhabited by angels (once on earth) of a celestial quality and genius. But Noachic man was spiritual and his terminations were in the spiritual degree of the mind. He was not in accord with the celestial heavens, yet the mediate flow of life from the Creator through heaven and the intermediate world of spirits was essential to his conscious existence.

Swedenborg sometimes uses the spiral as an acceptable mental picture for the orderly form, whereas the disorderly form is a spiral retorted:

"These loves (the love of domination and of possessing the goods of others) shut up the spiritual degree because they are the origin of evils.

"The contraction or closing of this degree is like the twisting of a spiral in the opposite direction.

"The state of the natural mind before reformation may be compared to a spiral twisting or bending downward, but after reformation to a spiral twisting or bending itself upward." (39)

And again:

"There are also..changes and variations in the organic forms of the mind, which are the subjects of man's affections and thoughts; with this difference, that their expansions and compressions, or reciprocal actions, are respectively in such greater perfection that they cannot be expressed in words in natural language,

but only in words of spiritual language which indicate by their sound that these changes and variations are vortex-like inward and outward gyrations, after the manner of perpetually circling spirals, wonderfully combined into forms receptive of life.

"The nature of these purely organic forms in the wicked and in the good will now be stated.

"In the good those spiral forms are moved forward but in the evil backward, and those that are moved forward are turned towards the Lord and receive influx from Him; while those that are moved backwards are turned towards hell and receive influx from hell.

"It should be known that in the degree that they are turned backwards, they are opened behind and closed in front, in the degree they are turned forward, they are open in front and closed behind.

"The turning once established cannot be reversed." (40)

In the light of this teaching it can be seen that disordered man, though now of spiritual genius, and even quality, and despite some "remains" which were celestial, must have been unable to receive Divine power in the measure necessary to maintain him in integrity. Moreover, not only was the state of evil increased by heredity, but the power of hell was enhanced by the growing number of its inhabitants.

The first end of Divine Providence is the maintenance of mankind in freedom and rationality, that is, in freedom of will and understanding. By contrast, the final purpose of the love of self, when predominant and not subservient, is to enslave. This love of hell draws like to like in infernal association. The wider the association, the stronger the effort which flows from it. Hell inevitably seeks to dominate heaven and to draw the human race into its own sphere and power.

We have already suggested that freewill has its mechanics, its balancing of forces, so that an individual is held in freedom to choose what he believes to be good, the best in his circumstances, or evil, if this is his preference. The spirit of man is held mid-way between heaven and hell, associated with the spirits of the intermediate state, and

through them with the angels of heaven and the devils of hell.

But in the situation of the man of spiritual genius at the time of the Lord's advent, this balance was in danger; man's freewill was jeopardised. In the Gospels we read that the Lord cast out many devils from those possessed. That is to say, their freewill had been usurped by attendant evil spirits. It is fashionable, though perhaps unnecessary, to interpret cases of demon possession in the Gospels in terms of epilepsy and neurosis. Possession by spirits in seances is voluntarily sought for by some mediums today, with the result that their freewill often becomes weakened by the practice and what is virtually involuntary possession may result. But such is not the common man's experience; for the conditions in which freewill was in jeopardy have been changed. Two passages will make the matter clearer. The first is an exposition of the passage from Israel's Blessings upon his sons: "The sceptre shall not depart from Judah..until Shiloh come" (Gen. 49;10).

"That authority should depart from the celestial kingdom when the Lord should come is a mystery which none can know except from revelation.

"The case is this.

"Before the coming of the Lord into the world, there was influx of life with men and spirits from Jehovah or the Lord through the celestial kingdom, that is, through the angels who were in that kingdom; hence at that time they had authority.

"But when the Lord came into the world, by making the Human in Himself Divine, He put on that same which was with the angels of the celestial kingdom, and thus He assumed that authority.

"For the Divine transflux through that heaven had been before that time the Human Divine; it was also the Divine Man which was presented when Jehovah so appeared.

"But this Human Divine ceased when the Lord Himself made the Human in Himself Divine.

"Hence it is evident how the case is with this Arcanum.

"Now indeed the angels of that kingdom have great authority, but in proportion as they are in the Lord's Divine Human by means of love to Him." (41)

The second passage is the following:

"Those who are called spiritual, who are those that cannot be regenerated as to the voluntary part, but only as to the intellectual part and in whose intellectual part, therefore, a new will is implanted by the Lord, which will is according to the doctrinals of faith which are of their Church; - these, namely, such spiritual ones, were saved solely by the Lord's coming into the world.

"The reason is that the Divine passing through heaven, which was the Divine Human before the Lord's coming, could not reach them, because the doctrinals of their Church were, as to the greater part, not true, and thus the good which is of the will, was not good.

"Since these could be saved solely by the coming of the Lord, they consequently could not be elevated into heaven before then.

"In the meantime therefore, they were detained in the lower earth, in places there which in the Word are called pits.

"This earth was beset round about by the hells in which were falsities, by which at that time they were greatly infested.

"But nevertheless they were guarded by the Lord.

"But after the Lord had come into the world and made the Human in Himself Divine, He delivered those who were in the pits, and raised them to heaven; and out of them He also formed the spiritual heaven, which is the second heaven." (42)

The Gospels contain much teaching about Judgment. Judgment involves the separation of good from evil, the sheep from the goats. The intermediate state into which men pass immediately at death is the arena of this separation, which is effected by the inflowing of the Divine. This subject too will receive extended treatment as we proceed. But if the Divine Itself were to flow into disordered forms, it would utterly destroy them. It is impossible however to conceive of a conditional immortality granted to one and refused to another. The Divine Providence is extended to the good and the evil in equal measure though the operation from His Wisdom is distinct for each. His "sun" of Love "rises" upon both. Thus the need for the Incarnation, the adaptation of the Divine to fallen man, now becomes clear. It is demanded for the maintenance of mankind in

freedom. Forseen and often foretold, at the hour Divinely chosen as the supreme moment for His purpose, God Himself irrupted into His world. The Divine Humanity was "begotten, not created."

"The Lord as to the Human before it was made Divine, could be tempted, but not as to the Divine Human, and still less as to the Divine Itself, for the Divine is beyond all temptations.

"The infernals who tempt cannot even approach to the celestial angels, for when they approach they are seized with horror and torment and become as if deprived of life.

"And since they cannot approach to the celestial angels, and this because of the Divine that is with them, still less can they approach to the Divine which is infinitely above the angelic.

"From these considerations, it may appear that the Lord assumed the infirm Human from the mother, in order that He might be tempted, and by means of temptations reduce into order all things in heaven and in hell, and at the same time glorify His Human, that is, make it Divine." (43)

(111)

"Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1;20-23).

"Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall these things be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee and the Power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God". (Luke 1;30-35).

The "assumed human" was born of a virgin. To many this doctrine is like that "hard saying" of which we read in the Gospel, at which some of the Lord's hearers left Him and no longer followed in discipleship. To others, the discipleship has proved abundantly worth while, yet this foundation stone of Christian doctrine remains a stumbling block. In many modern discussions the attempt is made to explain it away, to treat it as a myth, to "spiritualize" it, or even to reject it altogether. Much philological ingenuity has been expended on the passages in Scripture on which the doctrine is based. The words, "almah" in the Hebrew and "parthenos" in the Greek have been translated with varying degrees of success not as "virgin" but as "young woman". Even the first two chapters of St. Luke, though most naturally interpreted as the mother's own record of the Virgin Birth, are somewhat illogically placed under

suspicion because their Old Testament style and background appears so different from the rest of the Lucan writings. The new understanding by science of the mystery of conception, in terms of genes and chromosomes, has also been regarded as a barrier to belief, though why that barrier should be regarded as more difficult to surmount when the physical requirements are removed into the inmost and most tenuous recesses of physical matter seems in itself illogical. Nevertheless the attacks made upon the doctrine appear to have gained remarkable success and it is possible to conjecture that unless the purpose behind such a stupendous miracle can be understood, it will become only a matter of time before the battle for the doctrine is lost. But once the purpose is recognised, a different attitude becomes possible and factual "difficulties" begin to re-arrange themselves and are seen as stepping stones, not stumbling-blocks.

Similar criticism has been directed against the Resurrection Narratives of the Gospels. Indeed, Bishop Gore made the point in the New Commentary that those who reject the one tend to disbelieve the other, and rejection of the Resurrection is a loss that orthodox Christianity cannot tolerate for a moment. In an article which appeared in the Hibbert Journal of July 1949 under the title "A Surgeon looks at the Crucifixion", Dr. W.B. Primrose of the Western Infirmary, Glasgow, concluded after a sympathetic study of the four Gospel stories, that a surgeon could not honestly certify from the evidence that death had intervened, thus leaving the way open for the theories of George Moore and others. It is only the understanding of the purpose behind the Incarnation and Glorification which brings certainty.

In an exposition of the internal sense of the command to Abram,

"Get thee out of thy land and from thy kindred and from thy father's house to the land which I will cause thee to see" (Gen. 12:1), Swedenborg writes as follows ;

"The Lord being the subject here treated of, more mysteries are contained herein than can ever be declared or conceived. "For in the internal sense is here meant the first state of the Lord when He was born; which state being most mysterious, cannot well be explained so as to be understood.

"Suffice it to say, that the Lord was as another man except that He was conceived of Jehovah.

"He was born of a woman, a virgin, and by such nativity He derived from the virgin-mother infirmities such as are common to man.

"These infirmities were of a corporeal nature, concerning which it is said in this verse, that He should recede from them, in order that things celestial and spiritual might be presented to His view.

"There are two hereditary natures which are connate in man, one derived from his father, the other from his mother.

"The hereditary nature derived from the father was Divine, but that derived from the mother was human and infirm.

"This infirm part which man derives hereditarily from his mother is somewhat corporeal; which is dispersed during regeneration; but what man derives from his father remains to eternity.

"The hereditary nature of the Lord derived from Jehovah, was, as just observed, Divine.

"Another mystery is that the Lord's humanity also was made Divine.

"In Him alone was there a correspondence of all things which belong to the body with the Divinity, and such a correspondence as was perfect, or infinitely perfect; hence there was a union of things corporeal with divine-celestial things, and of things sensual with divine-spiritual things.

"Thus He is the perfect man, and the only man". (43)

This passage gives us a general view of the doctrine of the Divine Humanity which we must now consider in greater detail. His teaching on the subject is in fact bound up with his whole teaching about heredity. Here the first principle is stated quite succinctly, "The soul is from the father."

As we have seen, Swedenborg uses the term soul in a strict as well as a general sense. Soul may be an all-inclusive term describing what is spiritual or mental, as distinct from what is physical, or of the body.

On the other hand, the soul may represent the inmost degree of the spirit or mind, the human internal (to use his technical term) considered as that first form which receives life from God. This passage, however, contains a statement of principle rather than a strict definition of the soul, and the word here certainly refers to the interior man and is also extended, in principle at least, to the external as well. An unnecessary difficulty arises from the general tendency to restrict the inmost seat of being to a mere contact with the Divine and to subordinate other organised receptacles of life to the soul, to the exclusion of the idea that the human form is equally essential to them all. In order to clarify the relationships of the degrees in man, diagrammatic illustrations employing concentric circles or other geometrical patterns are often attempted. A better type of illustration can be found in those diagrams, often used in ambulance rooms, of the skeleton and the other principal systems of the human body. Provided that it is remembered that the spirit, considered as a human form which receives love and wisdom, bears no relation to space, we can picture the soul as the inmost degree of this human form surrounded by the interior degrees, and finally by the external or natural man containing elements from both paternal and maternal heredities, according to its degrees. In the external man, further subdivided into corporeal, scientific, and rational degrees, the maternal elements overlay, enclose, or embody those which are paternal. Swedenborg does not mean that only the body of flesh derives from the mother. The hard core of the heredity in those degrees is paternal, the enclosing, less resistant elements are maternal. This provision is the secret of the wonderful stability of the human race, as shown for instance in the dominant qualities of mind and of appearance which human families and

nationalities display. Swedenborg illustrates from the predominating qualities of the Jewish nation which continue to assert themselves and mark out similar facial and bodily characteristics wherever Jews are found.

Regeneration does not involve a complete dissipation of what is disorderly in man. At his conversion or re-orientation towards the Lord and the neighbour, a man's hereditary sin is not expunged as a slate is wiped clean. But it involves a displacement of the disorderly to the circumference, as the orderly takes the centre of the mind. As this experience deepens, what was originally evil loses its influence, yet may well become the basis of a continuing foible, harmless to the man himself and endearing to others. Or it may become a factor in the mind which, after it has been overruled, can make a man of special use to his neighbours. For instance, the strong-minded, wilful man who has turned to serve his fellows from altruistic motive, or rather, heavenly love, can use this quality to their benefit. If, however, his strong-mindedness had remained at the centre as a dictatorial love of self, he would have become a feared and hated tyrant. The term "sublimation" is applied by some psychologists to the results of displacements of this kind. Swedenborg contends that the maternal heredity can not only be displaced but even entirely removed or dissipated, whereas the paternal heredity always remains, though removed to the far circumference of the mind.

As the First Commandment itself implies ("Visiting iniquity upon the third and fourth generations and showing mercy unto thousands of them that love Me") these considerations apply equally to any hereditary quality that can be described as good. So while we reject utterly the doctrine of the Immaculate Conception as both unscriptural and unnecessary

we recognise that Mary was, even by heredity, a choice, perhaps the choicest, soul of her race, whose memory should be cherished with gratitude. Yet she was the means of introducing hereditary evil into the Lord's Humanity.

"The belief that a Son born from eternity descended and assumed human nature, falls to the ground and is dissipated by those passages in the Word where Jehovah Himself says that He is the Savior and Redeemer, as in the following:

'Am not I Jehovah? and there is no God else beside me; a just God, and a Saviour; there is none beside Me' (Is. 45;21/22).

'I am Jehovah and beside me there is no Saviour' (Is. 43;11).

'I am Jehovah God; thou shalt know no God but me; for there is no Saviour beside me' (Hos. 13;4).

'And all flesh shall know that I Jehovah am thy Saviour, and thy Redeemer' (Is. 49;26: 50;16).

'As for our Redeemer, Jehovah Zebaoth is His name' (Is. 47;4).

'Jehovah my rock and my Redeemer' (Ps.19;14).

'Thus saith Jehovah thy Redeemer, the Holy One of Israel; I am Jehovah thy God' (Is. 48;17: 43;14: 49; 7).

'Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things by myself alone' (Is.44;24).

'Thus saith Jehovah, King of Israel, and his Redeemer, Jehovah Zebaoth, I am the first and the last, and beside me there is no God' (Is.44;6).

'Thou Jehovah art our Father, our Redeemer: Thy name is from everlasting' (Is. 63;16).

'With the mercy of eternity will I have mercy on thee, saith Jehovah thy Redeemer' (Jer. 54;8).

'Thou hast redeemed me, Jehovah of truth' (Ps. 31;8).

'Let Israel hope in Jehovah; for with Jehovah there is mercy, and with him there is plenteous redemption: He will redeem Israel from all his iniquities' (Ps.130;7/8).

'Jehovah God, and thy Redeemer, the Holy One of Israel; the God of the whole earth shall He be called' (Is. 54;5).

"From these and many other passages every man who has eyes, and a mind that can see through them, may see that God, who is one, descended and became Man, in order to accomplish the work of redemption.

"Who cannot see this, as in the light of morning, when he considers those divine utterances which have been quoted.." (44)

Having established his doctrine in the letter of Scripture, Swedenborg continues his exposition with a series of arguments designed to satisfy the questioning mind:

"There are many reasons why God could not redeem mankind, that is, deliver them from damnation and hell, except by assuming human nature.

"Redemption was the subjugation of the hells, the bringing of the heavens into order, and afterwards the restoration of the Church.

"God by His omnipotence could not accomplish this, except through His human nature; just as no man can exert his power without arms; also in the Word the human nature is called the 'Arm of Jehovah' (Is.40;10: 63;1): or as no one can approach a fortified city and destroy the temples of idols, except by suitable means.

"That God, in the divine work of redemption, was omnipotent by means of His human nature, is also plain from the Word; for being in inmost and thus in purest things, He could not otherwise descend to ultimates, in which the hells are and in which mankind were at that time; just as the soul can do nothing without the body, or as no one can conquer an enemy unless he sees and approaches him with weapons.

"For God to have effected redemption without the human nature would have been as impossible (here follow a number of examples taken from the world, of which this is the last) as for a man to catch fish by casting nets into the air instead of the water.

"For Jehovah as He is in Himself, could not by His omnipotence touch any devil in hell or on earth, or restrain his fury and subdue his violence, unless He were the First and the Last; and He is the Last in His human nature; therefore in the Word He is called the First and the Last, the Alpha and the Omega, the Beginning and the End." (45)

This somewhat lengthy quotation illustrates the nature of Swedenborg's appeal to Scripture as well as the conclusions which he wishes to set before us on this subject. The effect of the assumption of this Humanity of two-fold heredity, both Divine and human, appears at once from the following excerpt.

"The Lord was born as another man and derived evils from His mother which He fought against and overcame.

"It is well known that the Lord underwent and sustained most grievous temptations.. so grievous indeed that He fought singly, and from His own power, against all hell.

"No one can be subject to temptations unless evil adheres to him; where there is no evil there cannot be the least temptation, evil being that which the infernal spirits excite.

"There was no actual evil, or evil of His own, attached to the Lord, as there is with all men, but only hereditary evil from the mother..

"But the Lord's hereditary nature from His Father was divine, that from His mother was evil..by means of which He underwent temptations; concerning which temptations see Mark 1; 12/13, Luke 4; 1/2, Matt. 4;1.

"But as just observed the Lord had no actual evil, or evil of His own; nor had He any hereditary evil from His mother after, by temptations, He had conquered hell." (46)

These evils of the infirm humanity which He received from Mary were tendencies to the love of self and love of the world, accompanied by the falsities injected from them into the thought of the understanding. The inflow of infernal influences aroused these tendencies into activity, progressively moving from the outermost to the deeper levels of the natural mind, within which alone such disorder is to be found, as He met and overcame the challenge of the various hells. Since His Divine Nature was hidden within His Humanity, the approaches of hell could be sustained and overcome from Divine Power: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour" (Is. 45;15). There is no question of patripassianism; nor of docetism, in Him of whom the author of the Epistle to the Hebrews wrote, "He was tempted in all points like as we are, yet without sin" (Heb. 4;15). Swedenborg makes many further statements about the Lord's temptations. He shows that the temptations of the Lord's childhood are described in the internal sense of parts of the Old Testament, and even shows that His was "a

continual temptation and a continual victory".

"That His temptations did not cease with the temptation in the wilderness, is also evident from these words in Luke: 'After that the devil had finished all the temptation, he departed from Him for a season' (4;13): and the same is evident from this circumstance, that He was tempted even to the death of the cross, consequently to the last hour of His life in the world.

"Hence it appears that the Lord's whole life in the world, from His earliest childhood, was a continual temptation and a continual victory; the close of which was, when He prayed on the cross for His enemies; consequently for all that dwelt on the face of the whole earth.

"No one can know what temptation is unless he has been in it.

"The temptation which is related in Matt. 4;1-11, Mark 1;12/13, Luke 4;1-13 contains a summary description of the Lord's temptations in general, showing that, out of love towards the whole human race, He fought against the loves of self and of the world, with which the hells were replete." (47)

In fact it can be urged that the healing miracles of the Lord, and the casting out of devils in particular, are the natural corollary of His triumphs in temptation. The disorderly states of the bodies which he healed and restored were in their origin due to evil from the hells. Before the disorder could be corrected the hell from which it arose must have been subjected to His power. In that sense each healing was a victory in temptation and on this account the Lord could groan in spirit, could weep at the grave of Lazarus, could feel virtue going out of Him. In another passage Swedenborg says,

"In short, from His earliest childhood even to the last hour of His life in the world, the Lord was assaulted by all the hells, which were continually overcome, subdued, and conquered by Him; which He suffered and effected solely out of love towards the whole human race.

"Now as this love was not human but divine, and all temptation is severe in proportion to the greatness of the love which is assaulted, it may be seen how grievous were His combats, and how great the ferocity with which the hells assailed Him.

"That these things were so, I know of a certainty."
(48)

By these conquests in temptation the Lord extirpated from His Humanity what He had inherited from the mother. Step by step the merely human was cast out of Himself. Whatever was good in the maternal heredity was from the Divine in origin. Whatever was merely human was disorderly and evil. Swedenborg often stresses the fact that the human proprium of the Incarnate Lord was evil from its birth. Yet it follows from the doctrine of Remains, which will be the subject of later study, that His Humanity included much that was of heavenly origin. Nevertheless, since not even the angels themselves are pure in the Lord's sight, even that which was heavenly, whatever its origin, needed to be extirpated from His Humanity. This process of dissipation was carried to a degree infinitely beyond human realization; Jesus not merely extirpated, He "glorified".

"I have been told from heaven that before the assumption of a Human in the world, the two prior degrees were actually in the Lord from eternity, who is Jehovah, and the third degree potentially, as also they are in the angels; but that after the assumption of a Human in the world, He clothed Himself in the third degree called Natural, and thereby became Man, like a man in the world, but with the difference, however, that this degree, like the prior degrees, is infinite and uncreate, while those in angels and men are finite and created.

"For the Divine which had filled all spaces yet without space, penetrated even to the ultimates of nature; yet before the assumption of the Human there was a Divine influx into the natural degree through the medium of the angelic heavens, but after the assumption direct from Himself.

"The mediate enlightenment of men through the angelic heaven, before the Lord's Coming, may be likened to the moon's light, the mediate light of the sun.

"This became immediate as the result of His Coming, as foretold in these words in Isaiah, 'The light of the moon shall be as the light of the sun', and in David, 'In His days shall the righteous flourish, and abundance of peace until there is no longer any moon'

(Ps. 72;7).

"This also is said of the Lord.

"The Lord from eternity, or Jehovah, put on this third degree by the assumption of a Human in the world because He could enter into this degree only by means of a nature similar to human nature, thus only by conception from His Divine, and by birth from a virgin.

"For in this way He could lay aside the nature, which in itself is dead, and yet a receptacle of the Divine, and clothe Himself with the Divine.

"This is meant by the two states of the Lord in the world, called exinanition (emptying) and glorification." (49)

Some light is cast upon the subject of these paragraphs by teaching about the other life based upon Swedenborg's spiritual experiences. Angels have been men on this earth, or of some other earth in the universe. The heaven to which they belong depends upon their state of life. If his ruling love belongs to the celestial degree, man passes at death into the celestial heaven. If it belongs to the spiritual or to the spiritual-natural degree, he passes similarly into the appropriate heaven. But to whichever of the three heavens he belongs, his consciousness will be enjoyed in that heaven alone. In his normal states he will be aware only of the angels of that particular heaven, and their environment. Moreover before he entered his heaven he will have passed some time in the intermediate world, the world of spirits. There certain changes took place. His mind was unified under its ruling love. No divided mind is as yet ready for heaven. Further, when he entered the conscious life of the spiritual world, in the intermediate state, he still retained the full possession of his memory. Gradually such contents as were irrelevant to his state of life passed beyond recall. Thus by the time he has entered into his final abode, quite a considerable portion of what had

been an active level of his life has receded into mere potentiality. Unless the Lord desired that for some reason some part should be recalled, his memory would remain in abeyance. Again, a child who has died in childhood and has been received in heaven, and there has grown up to maturity, possesses a level designed to serve him in this world, but in some respects not brought into play; it remains a mere potentiality. These facts serve to explain what is meant by the Divine Natural in potentiality, as against the actuality of the Divine Celestial and Divine Spiritual. The buds of the Divine Natural were there but their flowering awaited the Incarnation.

The distinction between *Esse* and *Existere*, or Being and Existence, in God throws further light upon this doctrine. God is Man existing in First Things, that is He is Infinitely and Divinely Human. His *Esse* and *Existere* are reciprocally united; they are distinctly one. But nevertheless the distinction is reflected in creation, especially by soul and body in man. A parallel runs between the relationships of the human internal, or soul in the strictest sense, with the embodying degrees of the mind or spirit and of the Divine *Esse* with the *Existere*. The *Existere* is the embodying, presenting Divine, His Form presenting His Substance; it is the essential Divine Humanity Itself. The statement that the two prior degrees were actual but the third in potency applies also to this Divine Humanity from eternity, but the Divine Natural was made actual in time through descent into the world by the Virgin Birth and by Glorification of the assumed Humanity. And it can be added that this assumed Humanity began at the inmost of the Rational degree, above that its degrees were Divine and at the Resurrection the Divine Humanity had been brought down, produced,

manifested on the outermost degree, and thus nothing merely human remained. But further detailed consideration must be given to these matters. The three degrees of the internal man, celestial, spiritual and natural, have already been considered and it was shown that, by their means, man is maintained in association with the heavens while his spiritual state depends upon which of these degrees is opened. With the Lord however the internal degrees were infinite;

"The Lord's internal man was Jehovah Himself, that is, the Divinity Itself, which, when united to the Humanity, is united to the rational mind, for what is human begins in the inmost of the rational mind, and thence extends itself to man's external" (50)

and again,

"The human with every man commences in the inmost of his rational.. so also it was with the Lord's Human; what was above that Human was Jehovah Himself, and herein the Lord differed from every other man. "Since the human commences in the inmost of the rational, and the Lord made all the human in Himself Divine, He consequently first made the rational itself Divine from its inmost." (51)

Some expositors of this doctrine of Incarnation believe that by transflux of the Divine through the heavens the Lord clothed Himself as to the degrees of His Internal with the imperfections of will and the appearances of truth in the understanding (that is, with the imperfections of good and truth) characteristic of the angels there and comparable to the maternal imperfections in the external Humanity. The justification for this might be found in a passage such as the following;

"The Lord when He made the Human in Himself Divine, had also about Him societies of spirits and angels, for He willed that all things should be done according to order; but He adopted to Himself such as were serviceable, and changed them at His good pleasure.

"He did not, however, take from them anything of good and truth and apply it to Himself, but from the Divine.

"Thus also He reduced into order both heaven and hell, and this successively, until He had fully glorified Himself". (52)

Swedenborg teaches that the angels are not pure before God and that "Redemption itself was the subjugation of the hells and the reordination (or bringing into order) of the Heavens." It might then be a natural presumption that some part of the forty days between the Resurrection and the Ascension were occupied with this particular aspect of Redemption. Perhaps there is symbolism in the forty days, as is undoubtedly the case with the temptations in the wilderness and with many Old Testament examples. But if so, there was much more involved as well,

"When the Lord was in the world, He made His Human Divine Truth, which also is the Word, and when He went out of the world, He fully united Divine Truth to Divine Good which was in Him from conception." (53)

By this, the potentiality of the third degree in the Esse Itself was made actual and "the Alpha and Omega, the Beginning and Ending, the First and the Last" henceforth describes the One God in His Human, Jesus Christ.

By triumphs in temptation, the Lord put off from Himself what was from the mother and manifested His own Divine on the lower plane. This manifestation of the Divine Humanity in place of the merely human is what Swedenborg understands by glorification and appears to be implied by the statements of the Fourth Gospel, "The Holy Spirit was not yet because Jesus was not yet glorified" (John 7:39). If this process had a beginning during the earthly life of our Lord, it only reached its conclusion after the Resurrection when the Lord rose, not

in the physical body which died on the Cross, but in the body from which everything from the mother had been rejected and was now Divine Substantial in nature. Henceforth the Divine Itself could flow immediately into the corporeal plane in man. The tomb was empty because this process both of rejection and manifestation had been carried right down into the plane of body. The Risen Lord said to His disciples, "Handle me and see, a spirit has not flesh and bones as ye see me have" (Luke 24;39). Nevertheless He passed through closed doors and disappeared from the sight of the two at Emmaus when they knew Him in the breaking of bread. His body was therefore no longer physical. Moreover He was seen differently by Mary Magdelene, by the two at Emmaus and by Thomas. Mary did not recognise Him till He addressed her. There is no mention of His wounds in the appearance to Mary or the Two. But to Thomas He showed His side and His hands. Each was seeing, by spiritual and not by bodily senses, according to the order of the spiritual world where the appearance of the Lord is always in accommodation to the state and quality of those to whom He appears. Swedenborg appeals to the experience of the spiritual world to substantiate this fact, which is scarcely surprising in itself, for even in this life our reactions to our acquaintances are markedly individual and dependent upon our own characters. Though born the son of Mary, Jesus Christ is this no longer; in His Divine Humanity He is called the Son of God. Henceforth God is incarnate as the Lord Jesus Christ Glorified.

An extract from Swedenborg's exposition of the Hagar and Ishmael story in Genesis explains what is meant by exterminating or extirpating

the merely human nature from the rational degree or level of the Lord's Humanity. It is also practical psychology though it rests upon the basis of theology.

"Cast out this handmaid and her son: that this signifies that the things of the merely human rational should be exterminated, appears from the significance of casting out as denoting exterminating; from the significance of handmaid, as denoting the affection of rational and scientific things, consequently the good of those things, and from the significance of the son, as denoting the truth of that rational.

"But it is apparent good and truth which are predicated of this first or merely human rational, and hence it is, that by 'cast out this handmaid and her son' is signified that the things of the merely human rational should be exterminated.

"How this is, namely, that the first rational was exterminated when the Divine succeeded, has been said and shewn in many places, but inas much as the subject is more particularly treated of, it must be further explained in a few words.

"There are with every man who is regenerated, two rationals, one before regeneration, the other after regeneration.

"The first, which is before regeneration, is procured by means of the experience of the senses, by means of reflections on the things which are in civil and moral life, by means of the sciences, and by means of reasonings derived from them, and carried on by means of them, and also by means of the knowledge of spiritual things derived from the doctrine of faith, or from the Word.

"But these things at that time enter no further into man than a little above the ideas of the corporeal memory, which ideas are up to this time respectively material.

"Whatsoever, therefore, he then thinks, is derived from such things, or, in order that they may be comprehended at the same time by the interior or intellectual sight, things like them are presented comparatively or analogically.

"Such is the nature of the first rational, or of that which exists before regeneration.

"But the rational after regeneration is formed by the Lord by means of affections of spiritual truth and good, which affections are wonderfully implanted by the Lord in the truths of the former rational, and thus the things therein which agree with and favour those affections, are made alive, whilst the rest are separated thence as of no use, till at length spiritual goods and

truths are bound together as it were into little bundles, the things not agreeing therewith, and not capable of being vivified, being rejected as it were to the circumference; and this is done successively in proportion to the growth of spiritual goods and truths with the life of their affections.

"Hence it is evident what is the quality of the second rational". (54)

Swedenborg then illustrates and gives examples, of which we append one, together with the conclusion of the passage:

"From the first rational..man believes that he thinks what is true and does what is good from himself, consequently from the proprium, and this first rational cannot apprehend otherwise, even though it be instructed that all the good of love and all the truth of faith is from the Lord.

"But when man is regenerated, which takes place in his adult age, then, from the second rational, with which he is gifted of the Lord, he begins to think that good and truth are not from himself, or from the proprium, but from the Lord, yet still he does good and thinks from himself; in this case the more he is confirmed herein, so much the more is he brought into the light of truth on the subject, till at length he believes that all good and all truth are from the Lord; and then the proprium of the former rational is successively separated, and man is gifted by the Lord with a heavenly proprium, which becomes the proprium of the new rational." (55)

This passage is interesting in the light of what Dr. D.M. Baillie calls the central paradox of Christianity: A Christian must do what he believes to be good and yet in the last resort must recognize that it is not he, but God, who does the good. Dr. Baillie finds in the paradox a pointer to the explanation of the Incarnation. Swedenborg however adds the following;

"But it should be known that with man, although he is regenerated, still all the things in general and particular which are of the first rational remain, and are only separated from the second rational, and this miraculously by the Lord; whereas the Lord utterly exterminated His first rational, so that nothing thereof remained, inasmuch as the merely human and the Divine cannot be together; hence He was no longer the son of Mary, but Jehovah as to both essences." (56).

It would be surprising if there was not much mystery remaining even when the broad lines of the order of Glorification have been understood. The subject is concerned with the operation of the Divine, which the finite mind can only understand in its own limited measure. In the expression of this Divine Operation human language is strained to the uttermost. Hence contradictions sometimes appear which can only be solved by a return to first principles. For instance, he uses the expression "making His human divine" though he makes it clear throughout that the human was rejected and the Divine Human progressively manifested. The phrase which occurs several times in his writings evidently stands in need of interpretation. If the idea that what was finite has itself become infinite is essentially foreign to his thought, some traces of this notion seem implicit in certain statements about the resurrection body of the Lord. The following passage from "Arcana Coelestia" while containing a psychological description also raises the other issue as well:

"The foregoing chapter treated of the manner in which the Lord glorified or made Divine the interiors of His natural; in the present chapter therefore we treat of the manner in which the Lord glorified or made Divine the exteriors of His natural.

"The exteriors of the natural are what are properly called corporeals, or the sensuels of each kind, and their recipients, which together constitute that which is called the body. The Lord made the very corporeal in Himself Divine, both its sensuels and their recipients, therefore also He rose again from the sepulchre with His body; and likewise after His resurrection said to the disciples, 'See My hands and My feet, that it is I myself; feel me and see; for a spirit hath not flesh and bones as ye see Me have!..' (57)

Then he proceeds to demonstrate from his own experiences that a man rising again immediately after death "appears to himself in a body altogether such as he had in the world". He sees and touches himself

and can be touched just as in the world. But this is in the spiritual body. This was of course not the general belief about spirits in the Lord's time on earth; and the literal meaning of His words might be that He was no spirit as his hearers understood spirits, intangible, discarnate beings, essences without bodies. Nor is it Swedenborg's exegesis of the passage here. It would in any case fail to explain the further incident of His eating fish and honeycomb, both terrestrial and not spiritual. After some description of man's immediate resurrection in the spirit and the final discarding of the body at death, he closes the paragraph,

"These remarks are made in order that it may be known that no man rises again in the body with which he was clothed in the world; but that the Lord so arose, because He glorified His body, or made it Divine, while He was in the world." (58)

However in Doctrine of the Lord He makes the following statements

"Inasmuch as the Lord's Human was glorified, that is, was made Divine, therefore after death He rose again on the third day with His whole body; which does not happen to any man, for man rises again only as to his spirit, and not as to his body.

"As however His body was now no longer material, but Divine substantial, therefore, He came in to the disciples while the doors were shut." (59)

Evidently the general principle of rejection of what was from the mother was still operative in the tomb. It has been suggested that the views of matter held by modern physicists make it easier for us to understand how the body became divine-substantial instead of material. This would be a frail reed to lean upon because matter, even when reduced to its elementary form remains a discrete degree apart from the energy of the spiritual sun, and this itself, though the first proceeding from the Divine, a similar degree removed from the Very Divine. There is mystery here to be subjected to the general principle of Glorification

and approached positively by a mind which knows the limitations imposed upon it by its own finitude. While surely there can be no question which a rational mind may ask to which the Lord will not reply when man can bear the answer, this may well lie not so much in words as in the general interior perception of the truth itself. After consideration of all the relevant passages in the writings of Swedenborg, it is a probable conclusion that he is chiefly concerned with the levels of mind and would maintain that when the last of these, the outermost level of the natural, had been glorified, the physical body ceased to exist and the grave was empty. On the other hand, we cannot forget the incident of the eating of the fish and honeycomb, which Swedenborg accepts as a literal occurrence. Indeed in "Arcana Coelestia" he even writes,

"It seems to be mere chance that they had a piece of a broiled fish and a honeycomb; nevertheless it was of Providence, not only in this instance, but in the case of all the other circumstances recorded in the Word, as to the most minute particulars." (60)

Unfortunately in the passages specially devoted to this particular incident as recorded by Luke, he confines himself to the internal sense or symbolical value of the incident. Thus he writes in "Apocalypse Explained", stating that the Lord confirmed that He had glorified His whole Humanity even to its natural and sensuous,

"by eating before the disciples of broiled fish and also of honeycomb; the 'broiled fish' represents the truth of good of the natural and sensuous man; and the 'honeycomb' the good of truth of the same." (61)

As a parable representative of these matters the incident presents little difficulty; but if we accept it as an historical incident we are

faced with a similar problem to that presented by the divine-substantiality of the Lord's body. What the disciples observed was in part open only to their spiritual senses. Divine-substantiality is not discernible by the flesh, hence the limited numbers who saw the Lord. But if we ask to which senses, bodily or spiritual, the fish and honeycomb were presented, we enter upon vain speculations. Mystery need not however involve suspension of rationality, even if the answers to the problems it raises are not immediately perceptible.

The incident of the Transfiguration, as an historical occurrence, is explicable by this doctrine of Glorification. The awareness of the Lord in His Transfigured Presence was to the spiritual, rather than to the bodily senses of the three disciples. When that transfer of awareness had been made He appeared to them as He was in Himself. The Glorification had proceeded almost to its final stages. Consequently there is a close approximation between the appearance of the Transfigured Lord described in the Gospels and that of the Glorified Lord described in the first chapter of the Apocalypse.

Another problem of the Lord's life is presented by His two distinct states, the one in which He prayed to the Father, and the other in which He said He was One with the Father. In the former state of Humiliation He prayed to the Father, ascribed all He did and said to the Father,

"indeed, He even cried out on the cross; My God, why hast thou forsaken me? and unless He had been in this state He could not have been crucified." (62)

In the latter state of Glorification, "the state of glorification is also a state of union", He also wrought the miracles.

"The Lord passed through these two states of exinanition and glorification, because there was no other way of attaining union, since this was according to Divine order

which is unchangeable.

"Divine order requires that a man should prepare himself to receive God, and make himself a receptacle and habitation into which God may enter and dwell as in his temple.

"A man must do this of himself, but yet acknowledge that it is from God.

"This he must acknowledge because he does not feel God's presence and operation, although God by closest presence produces in him all the good of love and all the truth of faith.

"According to this order must progress every man who from being natural wishes to become spiritual. The Lord progressed in a similar manner in order to make His human nature divine; therefore He prayed to the Father, did His will, ascribed to Him whatever He said or did, and cried out on the cross; My God, My God, why hast thou forsaken me? for in this state God appears to be absent.

"But this state is succeeded by that of union with God, in which the man acts indeed as before, but now from God; nor is it necessary for him, as before, to ascribe to God all the good which he wills and does, and all the truth that he thinks and speaks, because this acknowledgment is inscribed on his heart, and is inwardly contained in all his words and actions.

"In a similar way the Lord united Himself to His Father and the Father Himself to Him.

"In short, the Lord glorified His human nature, that is made it Divine, just as He regenerates a man, that is, makes him spiritual." (63)

That Jesus accepted the prophecy of the Suffering Servant, contained in Isaiah 53, as His charter and guide to life is commonly received doctrine among modern theologians. Swedenborg would extend this principle to cover the whole of the Old Testament;

"The Lord came into the world to fulfil all things in the Word; for which reason we so often read that this or that was done that the Scripture might be fulfilled." (64)

He came as the Word; "In the beginning was the Word, and the Word was with God and God was the Word..and the Word was made flesh.." (John 1;1,14).

With these lines from the Logos hymn, John is inspired to open his Gospel.

Divine Wisdom, Reason, Utterance - such is Logos. Or in other words

Divine Truth.

"Jehovah God descended as the Divine Truth which is the Word; and yet He did not separate the Divine Good." (65)

This restates the truth embodied in the Wisdom literature of Judaism, but, as a statement, it requires further elucidation. Recalling that the light of truth is a common symbol of the Scriptures, Swedenborg bases his doctrine on the subject in the direct sayings of the Lord,

"I am the way, the truth, and the life", (John 14;6);

and

"I am the light of the world" (John 8;12: 9;5):

with many others; and also in the declaration of the Epistle of John

"We know that the Son of God is come, and hath given us an understanding to know the truth; and we are in the truth in His Son Jesus Christ.

"This is the true God and eternal life" (1 John 5;20).

So he writes;

"Jehovah God descended into the world as divine truth, in order that He might accomplish the work of redemption; this consisted in subduing the hells, bringing the heavens into order, and after this restoring the church.

"The divine good alone cannot effect this, but divine truth from divine good can." (66)

Then he adds;

"The evils and falsities which then prevailed and still prevail, throughout all hell, could not have been attacked, conquered, and subdued by any other weapon than divine truth from the Word; nor could the new heaven, which was then established, have been founded, formed, and ordered by any other means, nor could a new church have been otherwise established on earth.

"Moreover all the strength, might, and power of God belong to the divine truth from the divine good." (67)

And further support for this teaching is derived from Psalm 45; 3-5.

The Word in its origin is Divine Truth from Jehovah God, accommodated in the letter to fallen mankind. God entered the plane of "letter" by the Incarnation, bringing new truth down to this level and fighting the battles

of redemption by the truth already available on this plane. It was from the letter of the Word that He fought the battles of the temptation in the wilderness. And of Himself He said,

"I judge no man, the word that I have spoken, the same shall judge him in the last day". (John 12:48).

Moreover since the Humanity which He inherited through Mary was of the spiritual order and therefore needed, like that of other men, to raise the understanding to the light of heaven, it follows that truth inevitably was prior in time to goodness in His experience. Thus the Lord made Himself first Divine Truth, and only subsequently Divine Good, and Swedenborg's statement becomes clearer. In man, however, there is a certain separation or sealing-off of the understanding from the old will, and a new will is implanted by means of and within the sphere of the understanding. But in the Lord there was no such separation but everything which He received from the mother was cast out and a total union effected by the Glorification.

"Now since God did descend, and since He is order Itself, ..it was necessary in order to become man, that He should be conceived, carried in the womb, born, educated, gradually acquire knowledge, and thereby attain to intelligence and wisdom.

"For this reason He was, as to His human nature, an infant like other infants, a boy like other boys, and so forth; with this sole difference, that He more rapidly, more fully, and more perfectly than others, passed through the stages of that progress.

"That He thus progressed according to order is evident from these words in Luke: The child Jesus grew, and waxed strong in spirit, and increased in wisdom and age, and in favour with God and man, (Luke 2:40,52).

"That He advanced more rapidly, more fully and more perfectly than others, is evident from the account of Him given in the same Evangelist, as when He was twelve years old, He sat in the temple in the midst of the doctors and taught, and asked them questions; and that all who heard Him were astonished at His understanding and answers.

"This took place because it is according to divine order that a man should prepare himself for the reception of God; and so far as he thus prepares himself, God enters into him, as into His dwelling place and habitation. "Such preparation is effected by the knowledge of God and of the spiritual things pertaining to the church, and thus by intelligence and wisdom.." (68)

The problem of the consciousness of Jesus may well be raised.

Like that of other men it was inevitably placed in the external of the natural mind. But was He aware that He was the Divinity Incarnate when He was in temptation, or was His conscious perception confined to the states of glorification? Some expositors of Swedenborg speak of a dual consciousness. Others held most strongly that Swedenborg teaches Jesus was always and throughout every experience conscious of His Divinity. The objection that this would reduce His life to the level of play-acting, which could not therefore serve as a pattern for the struggles of ordinary human beings, turns out on inspection to lack depth. For it is possible that just because of His Divinity, Jesus would be subjected to ineffably greater, even if somewhat different temptations. Further discussion of a wide and difficult subject cannot be undertaken here. (a).

A further mystery involved in the consequences of the seeming self-limitation of God may be expressed in the question, How was the universe governed while He was being Incarnated? This somewhat resembles the old puzzle, What did God do before the creation of the universe? And we are reminded of a question which Dr. D.M. Baillie introduces into his exposition of the Incarnation, using as his key to its understanding the Christian paradox to which we have already referred. He raises the question whether if any man lived a perfect life always doing good, would he also become God Incarnate? and replies that the question is fundamentally Pelagian

since it overlooks the prevenient Divinity in Jesus. Here again the answer to the question involves the missing premise of the infinity of God and is framed from the finite point of view. The cardinal difficulty in all such questions arises from too anxious an emphasis upon the limitations of time and space and finitude which press upon the human mind.

Finally we must examine the problem of the relationship between the Divine Humanity and the Holy Spirit which the Gospels imply. The Old Testament describes the operative power of God as the spirit of God, the Spirit, or the spirit of holiness. Here there is no question either of bipersonalism or tripersonalism. At the heart of the Old Testament there lies a pure monotheism which conceives of the one God as achieving His purposes by His power, influence, or spirit. In the New Testament the Holy Spirit represents this power which is personal only in Jesus Christ Glorified. So Swedenborg understands it. The Divine Spirit is now diffused from the Personality of the Glorified Lord. The Holy Spirit describes the Influence and Operation of Jesus Christ in the hearts and minds of men. It maintains the Divine Sovereignty over evil, so that hell is kept in restraint and all that is good and true upheld and increased. It has brought Redemption to all mankind; but each must accept that Redemption for himself by living in the power of the Holy Spirit. It is the Spirit of the Old Testament made Human, because it now flows forth from the Incarnate God. As the Divine Humanity is a discrete degree removed from the Divine Itself, so the Spirit is a discrete degree removed from the Humanity. The Power is sent forth from the Humanity but of the Divine, from the Son of the Father. From the Holy Spirit man receives all the light of truth, all intelligence and wisdom, all understanding, all power against evil, all ability to lift up the thought, to turn to obey the behest of the Word, all happiness when duty has been done. God

is no longer frustrated in His approach to man, but of Him it can be said, "In Him we live and move and have our being" (Acts 17;28). The various operations of the Spirit in human lives will concern us more directly in our study of revelation and exegesis in the works of Swedenborg, for the Holy Spirit is the sole agent in man's salvation.

We are taught in the Fourth Gospel that God is Spirit and in that sense Holy Spirit describes Divine Truth as the Holy in God. Some theologians are particularly attracted to this aspect of the Divine at the present day. Swedenborg writes:

"Truths in the Word are called holy, because the truths which with a man become truths of faith are from good; and what proceeds from the Lord's Divine Human is Divine Truth from Divine Good.

"Hence it is that the Holy Spirit is the Holy that proceeds from the Lord; for Spirit Itself does not proceed, but the Holy which the Spirit speaks; this everyone who reflects can understand.

"That the Holy Spirit, which is also called the Paraclete, is the Divine Truth proceeding from the Lord's Divine Human, and that the holy is predicated of Divine Truth, is manifest from the Lord's words in John." (69)

and elsewhere,

"By the Holy Spirit is properly signified the Divine Truth, thus also the Word; and in this sense the Lord Himself is also the Holy Spirit..

"The Divine Activity takes place by means of the Divine Truth which proceeds from the Lord." (70)

More generally then the Holy Spirit is used to describe the outflowing affecting Divine Life which did not exist in its form adapted to fallen mankind until after the Glorification: as John states it, "The Holy Spirit was not yet, because Jesus was not yet glorified" (John 7;39).

It is however noticeable that Luke speaks of the Holy Spirit as coming upon Mary. And Matthew speaks of Mary as being with child of the Holy Spirit. Here is an apparent divergence in the doctrine of the

Evangelists, and this is even accentuated by the account of the symbolical descent of the Holy Spirit as a dove at the Lord's baptism. Swedenborg explains this use of the description Holy Spirit in the earlier chapters of the Synoptic Gospels as an accommodation to the fact that the Lord was already in the world. The end was in the beginning and the Spirit of God was in process of adaptation from the moment that the Humanity was conceived in the womb of Mary.

This doctrine of the Divine Humanity is most effectively summarized in St. Matthew's account of the last appearance of the Risen Lord;

"All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in 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 alway, even unto the end of the world". (Matt. 26; 18-20).

(IV)

But now let us turn to the impact of the doctrine on the belief in a Second Coming of the Lord. This obviously cannot be in the flesh; for what has been done cannot be undone and God is incarnate in His Divine Humanity forever. Not only can it not be done again, but the purpose for which the glorification was effected remains valid today. By the power of His Holy Spirit the Lord can hold the hells in subjection and man in freedom. That a Second Coming has been foretold in the Gospels is true; but that Coming must be of another order from that of His First Advent. But in the light of our discussion of the Lord's Divine-Substantial Body it can be seen that even the words of the angels, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11), do not necessarily imply a physical Second Coming. The Ascension should then be regarded as a phenomenon in that spiritual world where the appearance and the reality correspond to each other. The "going" of One who is "nearer to us than breathing, closer than hands and feet" was an appearance corresponding to the change brought about by the full and final glorification of the Lord's Humanity. It is not space that separates from God, but state of life; and the state of the finite soul is infinitely "beneath" that of the Divine: yet the Divine condescends to accept the love and worship of the finite and is "with them alway." The Ascension should be regarded almost as an acted parable or a symbolic presentation to the spiritual sight.

Before we leave this doctrine of the Divine Humanity, let us take the opportunity of drawing our three previous sections together and notice the practical issues from the doctrine. The summing up is effectively

done in the following important paragraph from "True Christian Religion".

"The Faith of the New Heaven and the New Church, in its particular form is as follows; Jehovah God is love itself and wisdom itself, or good itself and truth itself.

"He, as to the divine truth, which is the Word, and which was God with God, descended and took to Himself a human nature, to the end that He might reduce to order all things in heaven, in hell and in the church.

"For at that time the power of hell prevailed over the power of heaven, and upon earth the power of evil over the power of good; total destruction therefore threatened and was near at hand.

"This impending destruction Jehovah God prevented by means of His human nature; which was the divine truth; and thus He redeemed both angels and man.

"Afterwards He united in his human nature divine truth with divine good, or divine wisdom with divine love, and thus with ardin the glorified human nature He returned into His divine nature, in which He was from eternity.

"This is meant by these words in John: The Word was with God and God was the Word; and the Word was made flesh (1;1-14).

"And in another place: I came forth from the Father, and am come into the world; again I leave the world and go to the Father (xvi;28); and again: We know that the son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life (1i John v;20).

"From these passages it is clear that unless the Lord had come into the world, no one could have been saved.

"The same is true today; and therefore unless the Lord comes again into the world in the divine truth, which is the Word, no one can be saved.

"The particulars of faith on man's part are as follows:

- (i) "God is one, in whom is a divine trinity, and He is the Lord God and Saviour, Jesus Christ.
- (ii) A saving faith is to believe in Him.
- (iii) Evil actions ought not to be done, because they are of the devil and from the devil.
- (iv) Good actions ought to be done, because they are of God and from God.
- (v) And these good actions should be done by a man as if of himself; but he should believe that they are from the Lord, operating through and by him.

The first two particulars have reference to faith; the next two to charity and the fifth particular to the union of charity and faith, and thus to the communion of man with the Lord." (71)

Chapter 5.Ultimates.

"Without the spiritual, observe
 The Natural's impossible - no form,
 No motion; without sensuous, spiritual
 Is inappreciable, - no beauty or powers:
 And in this two-fold sphere the two-fold man
 (For still the artist is intensely a man)
 Holds firmly by the natural, to reach
 The spiritual beyond it..".

Elizabeth Barrett Browning

in

"Aurora Leigh"
 (Book 7, lines 773-780)

In the last chapter we discussed the doctrine of the Divine Humanity and examined the teaching that, by His Incarnation, Jehovah God had descended into the plane of last things, or ultimates. That is to say, He had descended into the plane of effects by a way hitherto unknown. For this purpose He had used an instrument upon which He could act from His Divine Principle and which could in turn re-act as of itself. And as a consequence of this reaction, changes were wrought, first interiorly and then outwardly, until the Divine Humanity had extended the Divine into the natural degree in infinite perfection. In this realisation of His potentiality, God operated according to His own order, fulfilling its requirements and so providing for its maintenance to eternity.

This order may be described in these words:

"Divine order never stops midway and forms anything there without an ultimate, for then it would not be in its fullness and perfection, but proceeds to the ultimate; and when it is in its ultimate, it brings into form, and also by means there collected, renews and produces itself further.

"This it does by procreation.

"Therefore the ultimate is the seminary of heaven." (1)

This important principle seems entirely acceptable to the reason. If this is the order behind creation then the phenomena of what is commonly called evolution at once admit of explanation. The building up towards a form recipient of Divine life in the fullest measure - possible to the finite demanded first the provision of the inanimate world to be the starting point, or as Swedenborg phrases it, an ultimate. Then by way of this ultimate, forms progressively able to receive a fuller measure of life, and at last man himself, were brought into existence, or created - to use the terms of Scripture. And upon each form there has been impressed the seal of the Divine, the indefinite

capacity to be fruitful and multiply with which each form has been endowed. But while this may confirm certain answers to the problem of how man came into being, equally it raises other problems in the minds of Christians, such as the existence of the angels and archangels of the Scriptures. It is therefore necessary to give more detailed attention to this doctrine of ultimates; especially because it has a direct and important bearing upon the nature and purpose of the Sacred Scriptures themselves.

By ultimate, or last term, is meant the third, lowest or outermost degree of a trine of the discrete degrees which are to be found in all things. If a detailed examination of the concept of discrete degrees has been given, nevertheless the following passages will serve to refresh the memory, as well as to prepare the way for a closer study of ultimates. The degrees are described here in the "frame" of end, ^{case} and effect:

"There are three ends which follow in order and are called first end, middle end, and last end. They are also called end, cause and effect.

"These three must be together in everything, so that it may be anything; for a first end without a middle end and at the same time a last end is impossible; or what is the same, an end by itself without a cause and an effect is impossible.

"Equally impossible is a cause alone without an end from which, and an effect in which, it exists; or an effect alone, that is without its cause and end." (2)

The addition made to this statement contains the basis of the philosophy of ultimates.

"For an end to be really an end, it must be terminated, and is terminated in its effect, wherein for the first time it is called an end because it is the end. It seems as if the agent, or the effecting cause, exists by itself; but this appearance is from what is in the effect; if it is separated from the effect, it vanishes instantly.

"Thus it is plain that these three, end, cause, and effect, must be in everything for it to be anything." (3)

A further point is made in the succeeding paragraph.

"Again it must be known that the end is everything both in the cause and in the effect; it is from this that end, cause, and effect are said to be ends - first, middle, and last.

"But in order that the end may be everything in the cause, something out of the end must be there in which it may be; and that it may be everything in the effect, something out of the end, through the cause, must be there for it to be in.

"For the end cannot be in itself alone, but must be in something existing from itself, in which it may be as to everything of its own, and by its activity become efficient even till it subsists. That in which it subsists is the last end and is called the effect." (4)

This presentation of the concept of ultimates should lead us to some important conclusions. A good intention needs to be implemented in action to which wise understanding will have made its contribution. Conversely will and thought are present in their power in the act which expresses them. These statements of fact are so obvious as to be almost axiomatic. Their order however follows the pattern of end, cause, and effect. The same principle holds good throughout the whole created order. As the quotation at the beginning of this chapter shows, the ultimate is the fullness and perfection of Divine order. Using Swedenborg's phraseology, the physical universe is the last term or ultimate of the series in which the Lord Himself is the Prime. The "frame" suggested by the passage is God, the spiritual universe, the natural universe; or in slightly modified terms the series might run God, the Sun of the spiritual world and its spheres, the suns of the natural universe and their spheres. This accords with the opening verse of Scripture. "In the beginning God created the heavens and the earth" (Gen. 1;1)

"A dead sun was created for this purpose, that in outermost things everything may be fixed, settled and constant, and thence, that there may exist forms which are perennial and enduring.

"In this and no other way was the basis of creation laid. The terraqueous globe, in which, upon which, and around which, such things exist is, as it were, the base and support wherein all things terminate and upon which they rest, for it is the last work." (5)

This thought of the natural world as the basis of creation is carried a little further in the following :

"When these were finished, then man was created, and into him were collated all things of Divine order from first things to ultimates; into his inmost were collated all those things which are in the primes of that order; and into his ultimates those which are in the ultimates; so that man was made Divine order in form.

"Hence it is that all things that are in man and with man, are both from heaven and from the world; from heaven those things of his mind, and from the world those things which are of his body.

"For the things of heaven flow into his thoughts and affections, and dispose these according to their reception by his spirit, and those things which are of the world flow into his sensations and appetites and dispose these according to their reception in his body, but conformably to their agreement with the thoughts and affections of his spirit." (6)

The distinction between discrete degrees in successive order and in simultaneous order should be observed;

"There exist in heaven and in the world, successive order and simultaneous order.

"In successive order one thing succeeds and follows another, from the highest things even to the lowest; but in simultaneous order one thing is next to another, from the inmosts even to the outermosts..

"The highest things of successive order become the inmosts of simultaneous order.

"It is comparatively as if a column of steps were to sink down and become a body cohering in a plane.

"Thus the simultaneous is formed from the successive and this is the case in all things of the natural world, and in all things of the spiritual world, in general and particular.

"For there is everywhere a first, a middle, and a last (or ultimate) and the first tends and proceeds through the middle to its last." (7)

The Divine life goes forth to manifest Itself successively in the created universes of spirit and matter which lie, each beneath its sun, one prior to the other. But we can also observe these degrees of creation in simultaneous order in man dwelling in the physical world which is the ultimate of creation.

"Moreover it is to be observed that all things severally from the First or Inmost proceed successively to their ultimates and there rest; prior or interior things also have a connection with ultimate things in successive order.

Wherefore if the ultimates are removed, the interior things also are dispersed.

"Hence also there are three heavens; the inmost or third heaven flows into the middle or second heaven, the middle or second heaven flows into the first or ultimate heaven, this again flows in with man; wherefore the human race is the last or ultimate in order, in which heaven terminates and on which it rests." (8)

In other words, the principle behind creation is that successive degrees, which proceed and follow in their order, finally present themselves in the ultimate simultaneously or together.

"That power resides in ultimate or last things, and also the preservation of interior things in their state, those are able to understand who know how successive things, and the simultaneous things from them, are circumstanced in nature; namely, that the successive things in the ultimate or last things form at last that which is simultaneous, in which these successive things are in a like order collaterally.

"The simultaneous things, therefore, which are ultimate or last, serve the successive things, which are prior, as corresponding fulcra or props, on which they can bear down, and through which there is caused their preservation." (9)

This somewhat expanded statement of the same principle introduces a further important conception, that power lies in ultimates, and is illustrated by the following passage:

"Man's spiritual things which are of his thought and will, inflow into his natural things, which are of his sensations and actions, and there cease and subsist.

"If man did not enjoy these latter also, or were devoid of these termini or ultimates, his spiritual things.. would dissolve, like things interminate or devoid of a bottom.

"In like manner is it when a man passes out of the natural world.. Then being a spirit, he does not subsist upon his own basis, but upon the common basis, which is the human race." (10)

The statement that power resides in ultimates deserves some further consideration. The effect derives its being and existence from end and cause and whatever has been effected derives power from these. But until the end reaches fulfilment, the power from end and cause remains a mere potency. When however that which is caused has given effect to purpose, power becomes actual, and resides in, or is concentrated in the effect .

This principle may be illustrated by an example which has already been utilized. When a ship is held at the quayside on a stormy day, the power to hold it resides in the rope. This is an ultimate degree, whether we think of it as a manufactured article basically in trinal form or as the last term in the following series: (a) the captain's purpose that the boat shall be held, (b) the captain's thought and foreknowledge of the way in which a boat can be held and of where to obtain the means, (c) the use after purchase, or manufacture, of a suitable rope. The power also resides in the rope as an existing "ultimate", even when it is separated from its originating purpose and cause. It can be used for example to hold a boom across the harbour to prevent the return of the vessel from her next voyage, should such a curious action be necessary.

Since good terminates in truth, power resides in truth. So wherever truth is present its power is present also; even when truth is being misapplied or abused. This is the principle which is dramatised in the story of Moses and the magicians before Pharaoh when the rods of all

of them became serpents; but Moses' rod swallowed up their rods.

"Magna est veritas et praevallebit." The proverb is founded in experience.

The question not infrequently posed by the unbeliever in the life after death, Why two world? can be answered on the basis of this doctrine of ultimates. The Divine effluence first posits itself in the spiritual sun but reaches its ultimate expression in the physical universe. God, the first term of the series, or the prime, is also in this ultimate, maintaining it in "subsistence, which is perpetual creation".

A possible analogy exists in the gravitational influences which the sun of our galaxy exercises upon every planet, earth, meteor, substance, and atom within its universe. Though light and heat from the sun must be transmitted and tempered by atmospheres, and although the rotating planets, in their revolutions, periodically hide their substances from the sun's rays, the gravitational influences are direct, constant and inescapable. As the prime of the galaxy, the sun is ever present in the ultimates. But it is also mediately present with its heat and light which are (to speak in general terms) conveyed by atmospheres. There is immediate and mediate presence in the ultimate. The changing seasons, with their period of growth and decay result from mediate inflow. So it is with the Divine and all creation. His Divine Procession mediates itself through all the degrees of the Spiritual, to terminate in the natural world, enfolding the natural within the spheres of the spiritual. Then from the natural a re-action develops and is given quality, form, and direction by means of the spiritual.

A further analogy to this cosmic reaction may perhaps be given. On a calm summer evening we may observe on the still glassy surface of a

lake a ripple is set up, which travels outwards to the bank and then returns, when a fly settles or a fish rises. Until the point of reaction at the bank is reached the rippling rings grow wider and wider. On the bank itself permanent effects may occur, such as some flotsam cast ashore as a result of the ripple; and the reaction may be qualified by the kind of bank against which the ripple has broken. But in any case some reaction, scarcely perceptible to the eye, returns the movement of the water to the starting point. The two-world creation provides that there shall be a return of Life - which is Love - to the Lord, the originating Source of all things. Indeed Swedenborg lays down this principle too.

"The end of creation comes forth in ultimates; which is that all things may return to the Creator, and that there may be conjunction." (11)

If this is the aspect of the doctrine of Ultimates which is of special importance for the concept of revelation, some other incidental implications must first be drawn. Without impinging too deeply upon the problems of evolution and cosmology, it may be noted that, according to Swedenborg's doctrine, only after man was created on this or some other earth, in this or some other galaxy, were the heavens first peopled and their environments provided. The first mediate inflowing of the Divine through the atmospheres of the spiritual sun, reached its furthest bound in the mineral kingdom, then, as conditions here became suitable, the apparently "fortuitous concatenation of carbon atoms" (to quote the scientist) provided the first vessels into which the mediate inflow could be received in higher degree. The return of Life to the Divine had already begun. The process of evolution, then, cannot be regarded as mechanist or accidental, but providential. The inevitability of its order arises from

the nature of the Divine whose Love and Wisdom terminate in Use according to order. Because God is Himself, Love is His essence.

"The uses of all created things ascend through degrees from outermost things to man, and through man to God, the Creator, from whom they are". (12)

Man, at death, passed, and passes, from the ultimate world into the higher or spiritual world. There, when he was in the order of his first creation, he became an angel. And today, if he has been regenerated into the order of heaven, he becomes an angel. The angelic love towards the Lord is constant and the Lord conjoins or unites the angel to Himself. Thus the angel has become a fuller recipient, and a transmitter, of the mediate flow of life; and around him the heavenly environment takes form.

"But the last things and the bounds of heaven differ from the last things and the bounds in the world in this respect, that in the world they refer to spaces, but in the heaven to the goods which are conjoined to truths." (13)

The fuller heaven becomes, the greater its perfection, as it reaches out its indefinite extension to infinity. Thus the state of the connection between the Creator and His creation becomes an effect, and the connection itself an accompaniment, of the use man makes of his free-will. Man's misuse of his free-will brought disorder into the natural sphere, where hell was formed. The power in ultimate truth was misapplied and a new inflow, that from hell, progressively brought changed conditions into the natural world. Forms and states of life unknown to primary creation appeared. Paul's words can almost be accepted as literally true.

"For we know that the whole creation groaneth and travaileth in pain together until now." (Romans 8;22).

Into such conditions, foreseen and provided for, God descended in His humanity, "the Lamb slain from the foundation of the world."

The principle of descent through mediates into ultimates, and the

infilling and ordering of mediates from ultimates is inviolable.

Here is the veritable Jacob's ladder raised between earth and heaven.

The following passages will demonstrate these things as they may be observed in the development of human character.

"During man's regeneration as to the natural, all goods and truths are gathered into scientifics (a) for the natural mind, as to that part which is subject to the intellectual, consists solely of scientifics.

"The scientifics which are of the natural, are the ultimates of order, and things prior must be in ultimates that they may exist and appear in that sphere and moreover all prior things tend to ultimates as to their boundaries or ends, and exist together therein as causes in their effects, or as things higher in things lower, as in their vessels; the scientifics which are of the natural, are such ultimates." (14)

"That scientifics are man's ultimates, namely the ultimate things in his memory and thought, does not appear, for to him they seem to form the whole of his intelligence and wisdom.

"But this is not so, they are only vessels containing the things of intelligence and wisdom, and indeed the ultimate vessels, for they conjoin themselves with the sensual things of the body.

"That they are ultimate (vessels) is evident to him who reflects upon his own thought, when inquiring into any truth. Scientifics are then present but do not appear; for the thought on such occasion extracts their contents from a great many scattered here and there, and even hidden away, and thus it draws conclusions.

"And the more the thought presses on toward interior things, so much the farther it removes itself from scientifics.

"Hence it is evident, that scientifics serve man in forming the understanding; but when the understanding is formed, they then form the ultimate plane, and man no longer thinks in this plane but above it." (15)

The same doctrine, though with a less particular application, appears from this passage and evidently accords with the Lord's saying to Peter, "He that is washed needeth not save to wash his feet, but is clean every whit" (John 13:10).

"It was shown that in the ultimate there is the simultaneous presence of all the series from the first.

"For this reason also the Lord from eternity, or Jehovah, came into the world and there put on and assumed the human in ultimates, in order that He might be from first things and in ultimates at the same time; and so that from first things by means of ultimates He might rule the whole world and thus save men..

"These angelic truths are stated here in order that it may be understood how the Divine Providence of the Lord operates to unite man to Himself and Himself to man.

"This operation does not act upon any particular of man separately but upon all things at the same time, and is effected from the inmost of man and from his ultimates at the same time.

"The inmost of man is his life's love, his ultimates are what reside in the external of his thought, and intermediates are what reside in the internal of his thoughts...the Lord cannot act from inmost things and ultimates at the same time except together with man, for in ultimates man and the Lord are together.

"Therefore as man acts in ultimates which are matters of his choice, because they are within the scope of his freedom, so the Lord acts from his inmost things and in the things ranging in series to his ultimates.

"What the inmost things of man contain and what is present in the series from the inmost things to the ultimates are totally unknown to man; and man is therefore quite unaware of how the Lord operates and what he accomplishes there.

"But as these things are linked together as one with the ultimates, man need not know more than that he should shun evils as sins and look to the Lord." (16)

Since the end of creation is that all things may return to the Creator and the co-operation of man himself is necessary for this to take place, clearly the need for instruction, so that evils may be shunned as sins against God and that God may be known, has been established. Revelation too must be carried down to its furthest limit and will in its ultimate form contain degrees in simultaneous order. Here it is sufficient to notice the fact, which will require further discussion at a later stage. Not only will this revelation on the ultimate plane

contain interior things, but it too will contribute powerfully to the return of all things to their source. The following statement of Swedenborg provides an earnest of things to come.

"All who are in heaven are instructed by the Lord from the Divine Truth appertaining to man, and thus from the Word; this is in consequence of man being in the ultimate of order, and because all interior things close in the ultimate, the ultimate being as it were a support for interior things, on which these latter subsist and rest." (17)

Before passing from this general consideration of the doctrine of Ultimates, the concepts of Reaction and Reciprocity must be brought under closer consideration.

(11)

The doctrine that man's co-operation is required for the attainment of the first end of creation and the return of all things to the Creator has so far been assumed. The justification for this step rests upon both the recognition that the Essence of God is Love and the analysis of the essentials of love which we offered in the last chapter. Co-operation with the Lord, by obedience to the truth that has been revealed to him, is man's reciprocal and orderly reaction. Nevertheless man is free to react against the truth and thus disjunction results. Theoretically, a third state of complete indifference appears possible. We are reminded of the letter to the Laodiceans: "I know thy works that thou art neither cold nor hot" (Rev. 3;15ff.). Such neutralism or lack of reaction is inhuman. "I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth." But even such apparent indifference is probably deceptive and a reaction on man's part has taken place. For the Lord made two statements, "He that is not with me is against me" (Matt. 12;30) and "He that is not against us is on our part" (Mark 9;40). The varied circumstances account for the apparent contradiction in the sayings. But each suggests that a man had made a distinct reaction within himself, however indifferent he might appear outwardly.

Though reaction from full rational freedom is only possible within creation to mankind, nevertheless the principle of reaction is of wider significance.

"There is reaction in everything created by God. In Life alone is action, and reaction is produced by the action of Life. This reaction appears as if it were in the thing created from the fact that it emerges when acted upon.

"Thus in man it seems as if it were his, because he feels that life is his own completely, when yet he is only a recipient of life. That is why man from his own hereditary evil, reacts against God.

"On the otherhand, so far as he believes that all his life is from God, and every good of life is from the action of God, and every evil of life from man's reaction, just so does reaction partake of action and man acts with God as if from himself.

"The equilibrium of all things is from action together with reaction, and everything must be in equilibrium.

(18)

The same teaching is to be found in this passage:

"The external cannot be in love towards the internal, except by means of influx and elevation from the internal.

"For the very love which is felt in the external, is love of the internal; and since every agent has its re-agent or reciprocal, in order that any effect may be produced, and the agent is the cause, and the re-agent the thing caused; therefore the re-agent is also of the agent, as the thing caused is of the cause.

"For all energy in the thing caused is from the cause. This is the case with reaction in every single thing of universal nature." (19)

Swedenborg anticipated Buffon, Laplace, or Kant in stating the theory known as the Nebular Hypothesis (indeed it is known that Buffon had in his possession the volume of the Principia in which the solar origin of the planets is set forth). He can therefore be regarded as possessing an adequate knowledge of the principles of action and reaction as they apply to the cosmological process. And since Swedenborg's day much further knowledge of the history of our world has been attained. Two recent works, "The Sea Around Us" (Rachel Carson) and "A Land" (Jacquetta Hawkes), making available the most recent findings of science in layman's language, leave no room for doubt about the primary action of the sun upon the earth and the earth's accompanying reaction. From a glowing mass subject to the sun's gravitational pull, it became a water-covered globe of basalt enclosing a still molten core. Then as the result of the water-cycle, due to the sun's heat and to the alternations of heat and cold

as the earth spun on her axis, the rock was broken up and its salts carried down into the seas, and so on. Action was and is continuously met with reaction. Thus on analysis it must be conceded that the agent in the physical sphere has been the sun of our galaxy. Moreover the reaction has been due to the properties of matter derived from the sun, modified and changed by the effects produced by previous reaction, in a wonderful series. Similarly according to Swedenborg, the impact of the spiritual sun upon the ultimate thus prepared brought life. Life was manifested and reaction to the two sources of power brought new effects in series. Indeed every special science can be interpreted as a study in reaction. Dynamics is the science of the reaction between that which is moved and the force which moves. Biology demands the study of life in its various forms and their reactions in various states and conditions. Economics is but a study of human reactions to financial and working conditions. Here however we are in the realms of probabilities based on averages, rather than demonstrable certainties; because human beings are free to react in more than one way. This gives rise to the preparation of vast propaganda machines in order to combat the use of this freedom and to determine choice, if possible, in advance. The greater the weight of the attack on the concept of freedom, the fuller is the tribute paid to the principle of reaction.

The natural mind is the lowest, outermost, or ultimate degree of man's spirit; and within lie the spiritual and celestial degrees in simultaneous order, being "higher in respect to degrees". This leads Swedenborg to further deductions on the subject of reactions. Thus he can say:

"Since the natural mind covers and contains the higher degrees of the human mind, it is reactive; and if the higher degrees are not opened, it acts against them, but if they are opened, it acts with them." (20)

This is expanded and explained:

"It does so because it covers, encloses and contains them, and this cannot be done without reaction; for if it did not react the things inside would become loosened, pushed forth, and so be scattered." (21)

This latter principle is illustrated from anatomical analogies.

"So also it would be if the membrane covering the motor fibres of a muscle did not react against the forces of these fibres in their activities; not only would action cease but all the inner tissues would be dispersed." (22)

Thus we are led to the general statement,

"It is the same with every lowest degree of the degrees of height." (23)

We may conclude then, that throughout the many trines which make the complex of the human mind, the ultimates or lowest react to the primes and similarly the whole complex in its natural degree. Here then is a highly sensitive creation in which all sorts of influences can make their presence felt to the natural, and finally induce a reaction of which the being becomes conscious. And since, as Swedenborg maintains, such influences may terminate in the memory, this reacts and provides the material of the thought-forms which present themselves in man's understanding. So thought flows in, and human beings think. And since, we are assured, the natural memory sinks into quiescence in the other life it becomes obvious that angelic thought must be distinct from the thought of men. For the ultimate of the angelic mind from which reaction springs belongs to a trine higher in degree. This whole conception has an important bearing on the problem of how the revelation

of the Sacred Scriptures was given.

It should further be noticed that the reacting ultimate acts as of itself. That is to say, the inflowing activity, power or life does not flow through but into it, is received, and reaction follows. The power to react is itself derived from the prime, but the reaction is discrete from the prime. As the power which drives an electric motor is derived from the source of energy at the power station; but the power from that source is mediated by various cables, transformers, and conductors, to energise the motor, which then fulfils its own particular function, of itself, from the power. Indeed electric power "flows" discretely, affecting each atom of the conductor. These, each in turn, release energy, until its final transformation as energy applied to achieve particular results, is effected.

"In a man's internal, by which is meant his voluntary and perceptive mind, there are vast collections of ideas which, if expressed in speech, would be like the rush of wind from a pair of bellows.

"The internal mind by reason of its contents, may be compared to an ocean, a flower-bed or a garden, from which the external selects what is sufficient for its use.

"The Word of the Lord is like an ocean, a flower-bed, or a garden; and when it is adequately present in a man's internal, he speaks and acts of himself from the Word, and not the Word by means of him.

"It is the same with the Lord, because He is the Word, that is the divine truth and the divine good therein. The Lord acts from Himself, or from the Word, in and upon a man, but not through him, because a man acts and speaks freely from the Lord, when he acts and speaks from the Word.

"This will be better illustrated by the intimate connection between the soul and the body, which are distinct but reciprocally united.

"The soul acts in and upon the body, but not through it; but the body acts of itself from the soul." (24)

The expression "reciprocally united" is applied in the passage to the relation of soul and body because union or conjunction involves

reaction which reciprocates, in contrast to reaction which draws away. Moreover, as we have already seen, since good and truth refer to human minds, the following passages have an indirect bearing upon Regeneration and so on the part which the Word as revealed truth is designed to play.

"That truth is the ultimate of order may appear from this consideration, that good cannot terminate in good but in truth, for truth is the recipient of good. Good with man without truth, or without conjunction with truth, is such good as there is with little children, who as yet have nothing of wisdom, because they have nothing of intelligence." (25)

"There are two states with man when he is being regenerated by the Lord; the former when he is in truths, and through truths is led to good; the latter when he is in good, and from good sees and loves truths.

"Man in the former state is led indeed by the Lord, but by means of what is his own; for to act from truths is to act from what is in man, but to act from good is to act from the Lord.

"Hence it is evident, that so far as a man suffers himself by means of good to be led to truths, so far he is led by the Lord and to the Lord.

"For there is action and reaction in all things that are conjoined; the active is good and the reactive is truth; but truth in no case reacts from itself, but from good; hence so far as truth receives good it reacts, and so far as it reacts, it is conjoined to it.

"Hence it also follows, that the Lord, before man is conjoined to Him, leads him by truths to Himself; and so far as man suffers himself to be drawn, so far he is conjoined.

"For Divine Truths are such, that they may be adapted to good, since truths exist from good.

"Hence, then, man has perception, which in itself is reactive.

"To suffer oneself to be acted upon or to be led by truths to good, is to live according to them." (26)

The reciprocal union of good with truth Swedenborg calls the marriage of good and truth and maintains that wherever good is present there is a longing also to be united with an accordant truth. And wherever truth is present there is a corresponding desire, ~~and terminated in~~, to be received

by, to be united with accordant good. A similar treatment can be offered of evil and falsity. The former union is the "heavenly marriage", but the conjunction of evil and falsity is the "infernal marriage".

These concepts only appear difficult because we have become accustomed to think of truth and falsity as facts printed in a book, and to describe things as being good and evil, without reference to end or purpose. We must however recognise that good and truth involve states of life. The truth of the Divine Word is embodied in a Book for the use and convenience of mankind. But as the reacting ultimate it must be sought for in the mind and memory of one who has received revelation from its pages. Once that entrance into living personality has been made, an ultimate of truth seeks union with accordant affection that is good.

One final quotation will serve to draw this discussion to conclusion;

"Conjunction without what is reciprocal is not possible, as there is no conjunction of an active with a passive without what is reactive.

"God alone acts; and man suffers himself to be acted upon; and reacts to all appearance as of himself, although he does so interiorly from God." (27)

" How sure it is,
That, if we say a true word, instantly
We feel't is God's, not ours, and pass it on
Like bread at sacrament we taste and pass
Nor handle for a moment, as indeed
We dared to set up any claim to such."
(28)

(111)

The argument of the last section has led to the conclusion that reaction is always of something passive to something active, but attention has not been directed to the active elements from which the reactions of a living soul are derived. Nevertheless what we have so far considered has been based upon the belief that there is a constant out-pouring of life and energy from the Divine Being. Indeed the nature of the universe we have contemplated is such that it might be described as a confasculation of energy constantly receiving renewal and extension, a complex of entities in motion manifesting currents and cross-currents, all of which derives impetus from the one source of life, the Love which is the essence of the Divine. For one part to be cut off from the complex and so from the source of life would involve its non-existence. In order that creation may subsist as a coherent whole from first to last, Life goes forth and a provision is made for an inter-relationship of part with part, community with community, man with man, interweaving the least of creation with the greatest. Swedenborg's doctrine of Influx is directly related to the nature of the active elements. Our consideration will, however, be restricted to those elements of his teaching which bear directly upon the nature of Revelation.

Our study of Ultimates has so far shown us that the inflow of life into creation is both immediate and mediate. We found an analogy to this in the two-fold influence of the sun upon the earths in our galaxy. We are recipients of life: in Swedenborg's own words,

"No man, spirit, or angel has life from himself, thus neither can he think and will from himself.

"For in thinking and willing man's life consists.

"Speaking and acting is the life from thence.

"There is only one life, the Lord's, which flows into all; and is received variously according to the quality which, by his life, man has induced on his soul."

"Man during his life in the world induces a form upon the purest substances of his interiors, so that he may be said to form his own soul, that is, its quality.

"And according to that form the Lord's life is received, which is the life of His love towards the whole human race." (29).

In our study of Degrees, we considered Swedenborg's teaching that life from the Lord is received into man's inmost degree, or in the strict sense of the word, his soul. By this man receives the faculty of reacting to mediate influx and the influence which every man exerts according to his own particular quality wells from this source. We are bound then to recognise the existence of an indefinite variety of influences proceeding from all the human beings who have ever existed since the first creation of mankind. That these varieties should arrange themselves in vast congregations of similarities follows from the fact that love attracts love, like draws to like. This accounts for the nature and existence of the heavens, the hells, and the intermediate state. It is also the essence of many human associations. These composite influences of the heavens and of the hells derive from the one Lord. What is good in the angels, moreover, proceeds from Him alone. But what is evil in the devils is a perversion from themselves. The influence of heaven then is a providential mediate or indirect inflow from the Lord. Despite its perverted nature, the influence of hell is permitted for the uses it can serve to His Kingdom. These outgoings, of the greatest importance for man's conscious life, represent the influences to which reference was made in the previous section concerned with the

influx of thought.

We must, then, consider next the relation of the various influences to each other. The heavens are distinguished according to degrees and each heaven is composed of innumerable communities. The inflow from a higher degree is always into a lower degree. The inmost heaven flows into the middle heaven, and this again into the outermost heaven. The inflow from the heavens is into the intermediate state and finally from the intermediate state into man on earth. The inflow from the hells is into the intermediate state and thence into man on earth. The affinity of man is with the spirits of the intermediate state or world. As is the case with those spirits, the minds of men are normally not yet fully integrated. As Edward Wallis Hoch expressed it:

"There is so much good in the worst of us
And so much bad in the best of us
That it hardly becomes any of us
To talk about the rest of us." (30)

At first sight, the principle of influx from a higher to a lower degree might seem to be contradicted by certain implications of the relationship between mind and body. Bodily disorder seems to react upon the mind. In reality, however, the opposite is the case. In these circumstances the inflow of the mind into the body is impeded; and it is this disturbance which is perceived in the unhappiness of the mind. Pain is felt by the mind as it flows into the states of the body; indeed Swedenborg suggests that pain is felt by the mind as the consequence of opposing spiritual forces flowing into bodily states.

Mankind is born into a state of spiritual disorder arising from hereditary evil. Consequently influxes both from heaven and hell excite affections which accord with them in human minds, and as a result of the reaction from the ultimate of memory, man becomes conscious of thoughts

which are of diverse character because of their divergent origins. If however a man is to live a life which is free, the whole of his personality must be animated. This too is provided in this pattern of influx. Again to quote Swedenborg:

"In order that the Lord's life may flow in and be received according to every law regarding man, there are angels and spirits continually with man; angels from heaven and spirits from hell; and I have been informed that with everyone there are two spirits and two angels.

"The reason there are spirits from hell is because man from himself is continually in evil, for he is in the delight of the love of self and of the world.

"And so far as man is in evil, that is, in this delight, so far angels from heaven cannot be present." (31)

Conscious life depends on this influx:

"Man would not be able to live even for a moment without communication with heaven and hell.

"If these communications were taken away, he would fall down dead as a stock; for then would be taken away his connection with the First Esse, that is, with the Lord." (32)

In other words, the ultimates within his personality would cease to react. The Divine Procession through the heavens, the Holy Spirit, would be cut off.

Upon this influx into our conscious life depends the possibility of the freedom of our will in the choices we make. And in this connection it is important to remember that,

"It is a universal law that influx adapts itself to efflux, and that if efflux is checked, influx is checked also.

"Through the internal man there is an influx of good and truth from the Lord; through the external man there ought to be an influx into the life, that is, in the exercise of charity.

"When there is efflux, then there is continual influx from heaven, that is, through heaven from the Lord.

"Whereas if efflux be not allowed, but there be in the external or natural man resistance, that is, evil and falsity which tear in pieces and extinguish the inflowing good, it follows from the universal law above mentioned,

that the influx adapts itself to the efflux.
 "Hence the influx of good withdraws itself, and thus the internal through which there is influx is closed; and by that closure stupidity in things spiritual is occasioned, until the man who is in this state knows nothing of eternal life, nor is willing to know." (33)

Any significant choice involves the acceptance of one thing in preference to another. The choice may be between two (or more) actions of which one is considered good and the other less good or positively evil. According to the action, affections of the will have been curbed or released. If the desire for the lesser good or the evil has been rejected, a corresponding release of affection for good follows. The alternative choice releases the affections of self-love or love of the world. Influx is received according to efflux or effort. Any meaningful choice opens the channels of efflux, but the influx received adapts itself to the affections from which the choice was made, or rather, to the affections which have been released. This accords with the Lord's saying, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16;19).

The presentation of choice takes place in the thought-life. No man is responsible for his thoughts unless he cherishes them. Thought is like a refining vessel out of which the dross may be cast and in which the silver may be purified. But the choice unites will to thought in action, so that will now draws upon influx. A choice, mistaken but well-intentioned, may still draw upon a good influx into the will. Where the effort is directed to what is believed to be good, the influx is from heaven. The affectional quality of the effort made, or in other words the motive which inspires the action, determines the influx which has been

accepted into the mind.

If the mind is inwardly subject to involuntary influences upon its affections and thoughts throughout all degrees of its interior natural levels, it is also exposed to the influences of environment. Here the real state of affairs differs from what at first sight it might appear to be. Nothing flows in from without on the level of sense. The true picture of the relation to environment is shown in the following passage:

"It appears as if the things which are in the world flow in through the sensuous towards the interiors; but this is a fallacy of sense.

"There is an influx of interiors into exteriors, and by that influx there is apperception." (34)

This suggests that the affections, as it were, reach out to what answers to their own quality in the environment. This is of course the doctrine contained in the verse from the Epistle, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure" (Titus 1;15). In these conditions, voluntary effort in a deliberate attempt to achieve an end, brings the will into the stream of a particular influx and engenders the state into which such influx is received:

"In a word, influx always adapts itself to efflux, and thought rises no higher than freedom of utterance." (35)

Although our special interest here is in particular influx a distinction which Swedenborg draws between particular and general influx is of importance. Two passages will adequately indicate what is to be understood by general influx. It should be noted that Swedenborg regards the various communities in the universal heaven as counterparts of the functions of the various organs and limbs of the human body, thus together constituting the "maximus homo" or "grand man" of heaven.

"It is a general law that nothing can exist and subsist from itself, but from another, that is, by means of another, and that nothing can be kept in form except from another, that is by means of another, as is manifest from all things in general and particular in nature.

"That the human body is kept in form by the atmospheres from without is well known, and unless it was also kept in form from within by some acting or living force, it would instantly fall to pieces.

"Everything unconnected with what is prior to itself, and by means of things prior with what is First, perishes in an instant.

"That the Grand Man (which is Heaven), or influx therefrom, is that prior thing by means of which man, as to all things in general and particular belonging to him, is connected with the First, that is, with the Lord, will be manifest."

(36)

The second passage adds to this statement and at the same time makes clear the reason for particular influx.

"Man is governed through spirits by the Lord, because he is not in the order of heaven; for he is born into evils which are of hell, and thus into a state altogether contrary to Divine order.

"He is therefore to be reduced into order and he cannot be so reduced except mediately through spirits.

"It would be otherwise if man were born into good, which is according to the order of heaven; for then he would not be governed by the Lord through spirits, but by means of order itself, and thus by the general influx.

"Man is governed by this influx as to these things which proceed from his thought and will into act, and thus as to his speech and actions, for both these flow according to natural order, with which the spirits who are adjoined to man have nothing in common.

"Animals also are governed by general influx from the spiritual world, because they are in the order of their life, which they have not been able to pervert and destroy, because they have no rational." (37)

Elsewhere we are shown that animals are born into the degree of knowledge necessary to their existence because their instincts are derived from general influx. But man on the contrary, because he is no longer in the order of his life established at his creation, by the Divine Providence of the Lord is born into ignorance of all things.

Influx through spirits is distinct from possession by spirits .

As the doctrine assures us, freewill depends on influx. There is no proportion between the power of the Divine and the power of hell: and no matter how strong the influx from hell may be into evil affections in a man, the power of influx through heaven from the Divine into good affection in him is adequate to preserve him in equilibrium. Possession on the other hand entails the supersession of freewill altogether. It was experienced, so the Gospel writers believed at any rate, at the time when the Lord came into the world. Of his own day Swedenborg wrote:

"There are very many spirits at the present day who wish to flow in, not only into man's thoughts and affections, but also into his speech and actions, thus even into his corporeal things; when yet the corporeal things are freed from the particular influx of spirits and angels, and are ruled by general influx.

"In other words, when thought is determined into speech, and voluntary things into actions, the determination and transition into the body are according to order, and are not ruled by any spirits in particular.

"For flowing into man's corporeal is obsessing him." (38)

The particular influx of affection and thought, which we have already considered, is further described in the following passage which deals with the subject more directly,

"An affection which is of the love of good and truth flows in with man through them (the spirits who are with him) from heaven, and an affection which is of the love of what is evil and false flows in through them from hell.

"Therefore as far as the affection of man agrees with that which flows in, so far he receives it in his own thought, for the interior thought of man is altogether according to his affection or love; but so far as it does not agree he does not receive it.

"Since therefore thought does not flow into man through spirits, but only affection for good and affection for evil, it is evident that man has power of choice, because he has freedom; thus that he can in thought receive good and reject evil; for he knows from the Word what is good and what is evil.

"What he receives in thought from affection, is also appropriated to him, but what he does not receive in thought from affection is not appropriated to him".

(39)

Conscious thought with man is the function of the understanding focussed in the degree terminating in the external memory. Thus thought flows in through affection.

But a further question arises concerning the origin of the affections which influx excites. Not all are the effect of man's own deliberate, adult, choices and reactions, yet:

"It may be known that nothing can possibly enter into man's memory and remain there, unless there is a certain affection or love to introduce it.

"If there is no affection or, what is the same, no love, there would be no apperception.

"It is this affection or love with which the thing that enters connects itself, and remains connected: as may be evident from this consideration, that when a similar affection or love returns, that thing returns and is exhibited present with several things besides, which had previously entered from a similar affection or love, and this in a series.

"Hence comes man's thought, and from thought, his speech.

"In like manner also, when the thing returns, if this is effected by objects of the senses, or by objects of the thought, or by speech of another person, the affection is also reproduced with which the thing has entered.

"Experience teaches this, and everyone, if he reflects, may be confirmed herein." (40).

These matters will be considered in the next section.

One further point arises from our previous study of Ultimates. Influx into the ultimate is the pre-requisite for the infilling of interior levels with life. The principle has a further application to the thinking activity of angels; man in the world is a means by which the life of thought is stimulated among the angels. The relationship between angels, spirits, and man is not normally a relationship of which those concerned in it are openly aware. In fact, for reasons which Swedenborg elsewhere

makes abundantly clear, we are told that if the veil between a man and the spirits associated with him is broken through, the spirits are usually changed in order to preserve the unconscious character of the relationship. Nevertheless the phenomenon of the spiritual world which we have already discussed, the sharing of memory and thought, occurs in some degree as a result of this association. What man in the ultimate world thinks, under the stimulus of influx, is shared also on their own planes by his attendant or associate spirits and angels. So when the Sacred Scriptures are read by men on earth, thoughts of angelic wisdom begin to flow, first among those good spirits whose association is most close to him, then through these, among those angels with whom they are associated, and in turn with angels in a higher heaven. In infancy and earliest childhood, man's association with the heavens is least impeded:

"But evil spirits cannot come near to infants, because they have not as yet, anything in the memory which evil spirits can put on; wherefore good spirits and angels are with infants." (41)

So we can understand the teaching of the following passage:

"When these and such like things (stories from the Word) are known and thought of by a young child, the angels who are with him think of the Divine things which they represent and signify.

"And inasmuch as the angels are affected by these things, their affection is communicated, and causes the delight and pleasure which the child derives therefrom, and prepares his mind to receive genuine truths and goods." (42)

A further passage also explains the phenomenon:

"The influx of the angels with a man is not such as the man thinks, but is according to correspondences; for the angels think spiritually, whereas man perceives this naturally.

"Thus spiritual things fall into their correspondences, and consequently into their representatives with man.

"For example, when man speaks of bread, seed-time, harvest, fatness, and the like, the thought of angels is concerning the good of love and charity and so forth." (43)

Fuller understanding of the nature of influx from a higher heaven into a lower, and from the lowest heaven into the intermediate world and into man, requires an understanding of the principle of correspondence, to which we shall turn in the next chapter. For influx from the Divine descends by discrete degrees down to the ultimate.

"Whatever flows in from the Divine passes through heaven and is there celestial and spiritual; but when it comes into the world it becomes worldly, containing within it those principles." (44)

(1V)

Swedenborg himself gives us a clear definition of affection in the following passage:

"Affection is nothing else than love, but a prolongation (continuum) of it; for man is affected either with evil and falsity, or with good and truth, out of love.

"This love, since it is present with, and inherent in, all things in general and particular belonging to man, is not perceived as love, but is varied according to circumstances, and according to states and their changes, and this continually in each single thing that the man wills, thinks, and acts.

"This prolongation (continuum) of love is what is called affection, and it is this prolongation (continuum) that reigns in the man's life, and constitutes all delight that is with him, and therefore constitutes his very life, for a man's life is nothing but the delight that is of his affection, thus it is nothing but the affection of his love." (45)

We have already examined Swedenborg's doctrine of the three-fold love which animates the human will. Life is love. Life flows in and the love of the will becomes the origin of all activity in the human soul. As the will's co-ordinate, the understanding too is enlivened and in the thought of the understanding man becomes aware of his existence; "I think therefore I am". Swedenborg here adds the further point that throughout the changes of his individual experiences every man undergoes innumerable affectings of his love (or loves) each one of which draws out an abiding continuum or prolongation. In this manner the inflowing life or love becomes a personal and individual possession. An analogy might serve us here. As the moon circles round the earth, its own gravitational attraction is exercised upon the earth and receives a response from the mobile waters of earth's oceans. Their tidal swelling may be described as an affection. So the love of the will is affected by the influx from the heavens, the hells, good and truth,

man and woman, and so forth. These affections are in reality the effect of attraction experienced interiorly, though this appears to be externalized through sense, and thought, and understanding. And the physical analogy is limited by the fact that, in the human sphere, though the affecting cause may pass, the effect of love's response is left for ever on the fabric of the will. In course of time then the will displays innumerable prolongations, continua, of its loves which have been points of contact with an affecting source. These are what Swedenborg means by affections, and the remarkable thing about them is that they respond to any renewal of the influence which first brought them into existence. So that they become contacts for the reception of influx and are to be sought on all degrees of the love of the Lord, love to the neighbour, love of the world, and love of self. And there is no human being without affections of the higher loves. Swedenborg's doctrine of Remains (*Reliquiae*, the Things that Remain or Abide) will clarify the whole subject.

"Doctrinal things of truth enter into the memory.. and what brings them in is the affections of various loves.

"The genuine affection which is of the good of charity is not then perceived, but still it is present, and in proportion as it can be present it is adjoined to doctrinals of truth by the Lord, and in the same proportion they remain adjoined.

"When therefore the time comes that the man can be regenerated, then the Lord inspires the affection for good and through it excites the things that have been adjoined to that affection by Him, which things are called 'remains', and then through that affection of good, He successively removes the affections of other loves, and therefore also the things that have been coupled with them.

"And so the affection of good or what is the same thing, the good of life, begins to have dominion."

This teaching seems acceptable but needs much greater amplification. Whence comes the affection of charity? For the "doctrinal of truth" itself, it seems, had been the means of awakening an affection other than the "genuine affection" which was "present and adjoined". If influx is from a higher into a lower and never in the reverse order, how can the highest things ever be received unless some special provision has previously been made for the corresponding affections?

Wordsworth's "Intimations of Immortality" is familiar from the lines,

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light
And whence it flows,
He knows it in his joy.
At length the man perceives it die away,
And fade into the light of common day." (47)

This is of course partly Platonism, built upon the doctrine of Reminiscence. But the poet has accepted this doctrine because it answers, at any rate in one point, to something which the poet himself has observed. At the same time it is not impossible that there is a lingering overtone of Swedenborg's thought in these lines, mixed with chords that he would have disowned and deplored. That each human being is an individual creation, procreated upon the ultimate of this natural world, a soul united with a body from its conception appears to be the substratum of truth contained in these lines. So while the beauty of the first eight

lines just quoted cannot be doubted, it is a fragile beauty, a beauty only of form and not of substance. But when we reach the lines from "Heaven lies about is in our infancy" to the end of the passage the form embodies a point of greater substance. This is now the doctrine of the Things that Abide as it appears in the teaching of Swedenborg. The infant soul, no less than that of the adult, depends upon association with the spiritual world, from which it derives an influx in accordance with the law of man's creation.

"Every man is called a living soul from the living principle that is with him."

"For it is impossible for any man to live, especially to live as a man, if he has not something living within him, that is, unless he has something of innocence, charity, and mercy, or something therefrom of a similar kind, or emulous of it."

"This portion of innocence, charity, and mercy, man receives from the Lord during infancy and childhood; as may be seen from the states of infants and children."

"What man then receives, is preserved within him."

"The things that are preserved, are called in the Word remains, which are of the Lord alone with man. (i.e. they are represented by the saving remnant spoken of by the prophets etc.)"

"It is these things that are preserved that make a man capable of becoming truly a man on his arrival at adult age." (48)

In another passage Swedenborg states:

"Remains are all the states of affection for goodness and truth with which a man is gifted by the Lord from his earliest infancy even to the close of life."

"Man at his birth has not the smallest portion of good of or from himself, being entirely defiled with hereditary evil; but all the good that he has enters by influx, as love towards his parents, nurses, and playmates; and this by virtue of innocence."

"These are the graces which flow in from the Lord through the heaven of innocence and peace, which is the inmost heaven; and thus man, during his infancy, is imbued with such graces."

"Afterwards as he grows up, this infantile, innocent, and peaceful good by degrees recedes; and in proportion as he is introduced into the world, he is introduced also into its gross pleasures and into lusts, thus into evils, in the same proportion the celestial or good things of his infantile state begin to disappear.

"They nevertheless remain, and by them the states are tempered which afterwards man puts on and acquires to himself." (49)

But these earliest states are not all that a man receives, "implanted in his disposition without his knowing anything of the matter".

"In the subsequent period of his life he is also gifted with new states; but these are not so much states of good as of truth: for in the age succeeding infancy he is imbued with truths, and these likewise are stored up in his interior man.

"By these remains, or those of truth, born in him by means of things spiritual from the Lord, man possesses the power of thinking, and also of understanding what the good and truth of civil and moral life are, and likewise of receiving spiritual truth, or the truth of faith; but of this he is incapable except by the remains of good which he has received in infancy." (50)

Then we are told where these "remains" are situated, an important matter of human psychology. Normally Swedenborg describes them in general terms as stored in the interiors of the natural; but on one occasion he locates them in one particular degree of the trine of rational, natural and sensuous—the interior - rational.

"That there are such things as remains, and that they are stored with man in his interior-rational man, is altogether unknown to man; the reason is, because he does not suppose that anything he possesses flows in, but that all is somewhat natural, and born within him, consequently that he had it all in himself whilst an infant.

"When, nevertheless, the case is altogether otherwise." (51)

This passage has an interesting bearing on the modern psychological doctrine of the unconscious, for it suggests the possibility of a certain storage of good as well as evil influences at the level of the

unconscious. Indeed it is clear that by the remains in the interior-rational the lower levels are brought powerfully under the influence of good.

Summing up then, we can conclude that during his days of infancy, God provides for all men in the innocent state in which love is turned outwards from itself affections drawn forth by influx from the highest, the third or celestial heaven. The Lord said of infants, "That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18;10). Then as the individual progresses into childhood and adolescence, a new Divine gift, the love of knowing, a series of affections drawn forth first by influx from the middle, second, or spiritual heaven and then from the lowest, first, or natural heaven, comes to his experience. Thereafter when he reaches rationality and responsibility, associated with the intermediate world, the man, in a fuller sense his own master, is free to co-operate with, or even to reject, the impulses imparted through the remains he has received. And even then he continues to be the repository of new remains as his life develops. Nevertheless, the principle that influx is according to efflux is operative throughout this progression. The mother's seeking for the responsive smile, the tenderness shown to infants, the gentle sphere of the baptismal service, the teaching of simple prayers, and Bible stories, games of child with child, such are the means of drawing forth efflux on the ultimate plane, opening the innocent mind to the ineffable sweetness of influx from the heaven of innocence and peace. Thus celestial remains are implanted. And when, after a lifetime of striving, the affections of assertive self-love in the external mind having surrendered pride of place to the affections whose prolongations

were first drawn out in the innocent ignorance of that distant infancy and an old man or woman comes into the innocence of true wisdom, we are assured, that soul enters upon a child-likeness, a second youth, which endures to all eternity. "Except ye be converted and become as little children, ye shall not enter into the kingdom of the heavens" (Matt.18;3). While in the world, the Lord too passed through this order and discipline by which the affections of His will became the recipients of Divine Influx;

"But the remains that were with the Lord, which were all the Divine states that he procured to himself, and by which he united the Human Essence to the Divine, will admit of no comparison with those in man; for the latter are not Divine but human." (52)

With man, remains are normally withdrawn into the interiors of the natural mind, whence they are sent forth.

"Remains are goods and truths from the Lord hidden away in the interior man; these are sent back into the exterior or natural man, when man is in a state of good. "But on his coming into a state of evil they are straightway withdrawn and hidden again lest they should be mixed with evils and so perish. "When man cannot be regenerated, then remains with him are well saved up in his interiors: but whilst the man is being regenerated they are sent back from the interiors to the exteriors, in proportion as he is regenerated. "The reason whereof is because by regeneration the interiors are conjoined with exteriors, and act as one." (53)

The process might perhaps be described as follows :

The inspiration of a good affection leads to the inward enlightenment of the understanding and conscious thought is aroused. This however appears on the ultimate plane, suitably clothed from the memory. The thought itself passes into the contents of the memory and its recollection may become instrumental in kindling the deep affection from which it first took its origin.

Part at least of the function of Revelation in the Sacred Scriptures

is to provide just those external contents of the memory necessary in order that such remains of truth may be stored in the minds of men.

The Sacred Scriptures are the appointed means too for the implantation of remains of good in the affections. When their holy truth is sought with reverence, upon the ultimate level, a reaction is set in motion which draws upon the will, so that new influx from heaven is received. Thereafter a new affection for good abides within, for further use in the man's regeneration. This will however require closer scrutiny when we turn to treat of Swedenborg's doctrine of the Sacred Scriptures.

"When angels flow in, they also adjoin affections, and the affections themselves contain innumerable things.

"But of these innumerable things only a few are received by man, namely, those which are applicable to the things which are already in his memory.

"The rest of the things of the angelic influx encompass them, and keep them as it were in their bosom." (54)

Chapter 6.

"The Science of Correspondences."

"We have concluded that divine truth is supernaturally communicated to men in an act of inspired thinking which falls into the shape of certain images. We have now to consider a further point: how is it that the images are able to signify divine realities. The images themselves are not what is principally revealed: they are no more than instruments by which realities are to be known. The inspired man may not reflect on the instrumental function of the images, but whether he reflects on it or not, he makes an instrumental use of them. He does not think about the images, but about what he takes them to signify."

Austin Farrer
in
"The Glass of Vision".

"In our conviction, if souls were visible, we should distinctly see the strange fact that every individual of the human species corresponds to some one or other of the species of animal creation; and we might easily recognise the truth which has as yet scarce occurred to thinkers, that from the oyster to the eagle, from the hog to the tiger, all animals are in man, and that each of them is in a man; at times several at once. Animals are nothing less than the figures of our virtues and our vices, wandering before our eyes, the visible phantoms of our souls. God shows these to us in order to make us reflect."

Victor Hugo
in
"Les Miserables".

"It is known from philosophy, that the end is the first of the cause, and the cause is the first of the effect.

"To the intent that the end, the cause, and the effect may follow in order, and act as a one, it is needful that the effect should correspond to the cause, and the cause to the end.

"Nevertheless the end does not appear as the cause, nor the cause as the effect; for in order that the end may produce the cause, it must call in administering means from the region where the cause is, by which means the end may make the cause.

"And in order that the cause may produce the effect, it must also call in administering means from the region where the effect is, by which means the cause may make the effect.

"These administering means are the things which correspond; and since they correspond, the end may be in the cause, and the cause may be in the effect and accomplish the effect, consequently the end by the cause may accomplish the effect.

"It is otherwise when there is no correspondence; for then the end has not a cause in which it may be, still less an effect in which it may be, but is changed and varied in the cause, and finally in the effect, according to the form made by the administering means.

"All things in general and particular in man, yea, all things in general and particular in nature, succeed each other like end, cause, and effect; and when they thus correspond to each other, they act as a one, for then the end is the all in all things of the cause, and by the cause is the all in all things of the effect.

"As for example, when heavenly love is the end, the will the cause, and action the effect, if there be correspondence, then heavenly love flows into the will, and the will into action, and they act as a one in such a manner that the action by correspondence is as it were the love.

"Or as when the faith of charity is the end, thought the cause, and discourse the effect, if there be correspondence, the faith from charity flows into the thought, and the thought into discourse, and they act as a one in such a manner that the discourse by correspondence is as it were the end.

"But in order that the end, which is love or faith, may produce the cause, which is will and thought, it must call in administering means in the rational mind, which must correspond.

"For without administering means which correspond, the end, which is love or faith, cannot be received, however it may inflow from the Lord through heaven.

"Hence it is evident that the interior and exterior things of man, that is his rational, natural, and sensual exterior things, must be reduced into correspondence, in order that they may receive the Divine influx, consequently that man may be reborn; and that it is not well with him until this is effected."

This concept of correspondence provides the necessary confirmation for that part of the teaching of Swedenborg which we have so far examined; and indeed serves as the principle of coherence for his system as a whole. In the above passage Swedenborg has shown the interdependence of two concepts, degrees and correspondence, which had not hitherto been brought together. According to Baxter and Johnson's "Mediaeval Latin Word List" the term *correspondentia*, correspondence or agreement, was in use in 1238, with the verb *correspondere*, to correspond, in 1236. Swedenborg was therefore not employing a new term in the language in which he wrote. Nor was the thought expressed in the following words altogether unfamiliar to the world of his day:

"The whole natural world corresponds to the spiritual world, not only the natural world in general, but also in particular." (2)

As we shall see, it is the addition which he makes to these words which distinguishes his teaching from that of his predecessors

Milton had written,

"Yet for thy good
This is dispenc't, and what summounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corporal forms,
As may express them best, though what if Earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on earth is thought?" (3)

And again Sir Thomas Browne writes in "Religio Medici":

"The severe schools shall never laugh me out of the philosophy of Hermes that this visible world is but a picture of the invisible, wherein as in a portrait things are not truly but in equivocal shapes, and they counterfeit some more real substance in that invisible fabrick." (4)

With their emphasis on unity the mediaeval Jewish Cabalists might seem to have come even closer to Swedenborg's position. Abelson, for example,

writes as follows concerning the contents of the mystical "Book of Zohar".

"Thus Psalm 33:6 says, By the word of the Lord were the heavens made and all the host of them by the breath of his mouth. This verse gives the impetus to a whole series of mystic axioms proving that the world rests on Divine Spirit. The 'upper universe' resembles the 'lower universe' and both find their unity in God. Earth is a copy of heaven. They are no duality but an absolute unity. Any other view of the universe is irreligious because it makes an alma de peruda (a world of division)... (5)

Origen held a profound belief in the Jerusalem above which is the heavenly counterpart of the Jerusalem below:

"In all prophecies concerning Jerusalem, therefore, and in all statements made about it, we must understand, if we listen to Paul's words as the words of God and the utterances of wisdom, that the Scriptures are telling us about the heavenly city and the whole region which contains the cities of the Holy Land.

"Perhaps it is to these cities that the Saviour lifts our attention when He gives to those who have deserved praise for the good use of their talents, authority over ten or over five cities.

"Just as there is a heavenly Jerusalem and Judea, and no doubt a people dwelling therein who are called Israel, so it is possible that near to these there exist certain other places, which apparently are called Egypt, or Babylon, or Tyre or Sidon..." (6)

Behind Origen and the early Fathers lies Philo and his belief in "that world which consists of ideas".

"For God, being God, assumed that a beautiful copy would never be produced apart from a beautiful pattern, and that no object of perception would be faultless which was not made in the likeness of an original discerned only by the intellect.

"So when He willed to create this visible world He first fully formed the intelligible world, in order that He might have the use of a pattern wholly God-like and incorporeal in producing the material world, as a later creation, the very image of an earlier, to embrace in itself objects of perception of as many kinds as the other contained objects of intelligence." (7)

Philo was indebted in his turn to the Platonic doctrine of Forms or Ideas, whether this is part of Plato's debt to Socrates or a development of his

master's teaching. This doctrine Philo adopted in its integrity and applied as circumstances permitted. Plato had written:

"For those which we called immortal go outside when they are come to the topmost height, and stand on the outer surface of heaven, and as they stand they are borne round by its revolution, and gaze on the external scene. "Now of that region beyond the sky no earthly bard has ever yet sung, or ever will sing in worthy strains. But this is the fashion of it..Real existence, colourless, formless, and intangible, visible only to the intelligence which sits at the helm of the soul, and with which the family of true science is concerned, has its abode in this region.

"The mind then of deity, as it is fed by intelligence and pure science, and the mind of every soul that is destined to receive its due inheritance, is delighted at seeing the essence to which it has been so long a stranger, and by the light of truth is fostered and made to thrive, until by the revolution it is brought again to the same point.

"And during the circuit it sees distinctly absolute justice, absolute temperance, and absolute science; not such as they appear in creation, nor under the number of forms to which we now-a-days give the name of realities, but the justices, the temperance, the science, which exist in that which is real and essential being."

(8)

From this world the soul has come into body and by the denial of body the philosopher may come nearer into the perception of the realities, a process carried to completion only after death. Plato's doctrine of Reminiscence as the explanation of knowledge depends upon this belief in Forms or Ideas. It is from Plato that we trace the seed that flowered in so many writers like Milton and Browne, and possibly even the Jewish Cabalists themselves, though sometimes admixed with other seeds in the course of its transmission. Yet whatever Swedenborg had in common with Philo, in this part of his teaching he far surpasses him.

After his day, there is an echo of his teaching in a passage from Elizabeth Barrett Browning:

For we stand here, we
 If genuine artists, witnessing for God's
 Complete, consummate, undivided work;
 That every natural flower that grows on earth
 Implies a flower upon the spiritual side,
 Substantial, archetypal, all aglow
 With blossoming causes, -not so far away
 But we whose spirit-sense is somewhat cleared,
 May catch at something of the bloom and breath, -
 Too vaguely apprehended. (9)

Here the phrase "blossoming causes" is a clear indication of its origin.

For Swedenborg had written:

"Whatever, therefore, in the natural world exists from the
 spiritual, is said to be its correspondent.
 "It must be understood that the natural world exists and
 subsists from the spiritual world, just as an effect
 exists from its efficient cause." (10)

Swedenborg introduces the principle of correspondence by a
 demonstration of the existence of correspondents, especially in the human
 body. The following passage is typical of many:

"The nature of correspondence may be seen from the human face.
 "In a face which has not been taught to dissemble, all the
 affections of the mind display themselves visibly in a
 natural form, as in their type, and therefore the face is
 said to be the index of the mind.
 "Thus man's spiritual world is visible in his natural world;
 and in the same manner the ideas of his understanding reveal
 themselves in his speech, and the determinations of his will
 in the gestures of his body.
 "All things, therefore, which are done in the body, whether
 it be in the face, the speech, or the gestures, are called
 correspondents." (11)

The organs, members, and parts of the human body are themselves
 correspondents to the faculties of the mind or spirit with their functions. (a)
 We have already seen that Swedenborg recognises two great faculties of the
 mind, will and understanding. Now he traces the correspondence between
 the great organs of the body, the heart and the lungs, and these faculties.
 Moreover, just as will and understanding are involved in every mental
 activity, so heart and lungs are central to the life of the body and each

of its parts; or as he puts it in another way, as all things of the mind are referable to will and understanding, so all things of the body can be referred to the heart and lungs. But, he points out,

"The correspondence of will and understanding with heart and lungs cannot be proved abstractly, that is by reasoning alone, but it may be proved by effects.

"It is the same as with the causes of things. These indeed can be seen rationally, but clearly, only by effects; for causes exist in effects, and by their means render themselves visible; till then the mind is not convinced about causes.

"The effects of such correspondence will be related in what follows." (12)

In Part V of Divine Love and Wisdom, from which the above quotation was taken, Swedenborg devotes much space to this demonstration in which, for instance, he points to the "changes and motions according to the affections of love" evidenced by the heart, and to the various types of respiration which accompany thought, the activity of the lungs evidencing the kind of activity of the understanding. To this conclusion which Swedenborg justifies in some detail, an analogy exists in the Old Testament itself, for most modern scholars agree that in the Old Testament the heart is regarded as the seat, not of the emotions, but of the understanding. Here the correspondence is simply reversed. Pedersen says,

"It is generally the heart which is mentioned when speaking of the wisdom of a man." (13)

Among the examples quoted by Pedersen are Bezaleel, to whom God gave "wisdom of heart", and Solomon, who received a "wise and obedient heart". Swedenborg would of course make the point that wisdom is mentioned instead of intelligence, because it is the good love of the heart which inspires and enlightens the understanding of the wise; whereas it is truth in the

understanding which primarily rules the life, and conditions the love, of the intelligent. Again, the close relationship between breathing and thought provides the principle upon which certain machines are based which can be used in estimating the spontaneity and consequent reliability of the evidence given by a witness. The proof "by effect" is very strong.

A further example of correspondence which our author offers is one to which we have already been introduced. The communities of heaven serve to each other uses corresponding to the uses which the parts and organs serve to the human body. For example:

"They who are in the arms and the hands, are in the power of truth derived from good.

"They who are in the eyes are in the understanding.

"They who are in the ears are in attention and obedience.

"They who are in the nostrils are in perception." (14)

From these communities the general influx into the parts of man is provided as we saw:

"The influx of heaven is into the functions and uses of the members; and uses, which are from the spiritual world, invest themselves with form by means of such things as are in the natural world, and are embodied in effects.

"Hence there is correspondence." (15)

Swedenborg offers another demonstration of this relationship of correspondence between organ and use in this further passage:

"When a man wills to do this or that, and to act thus or otherwise and makes it the subject of his thought, then the organs are moved accordingly, thus according to the intention of the function or use; for it is use which commands the forms.

"Hence also it is evident that the use existed before the organic forms of the body came into existence, and that the use produced and adapted them to itself, and not contrariwise.

"But when the forms have been produced, or the organs adapted uses proceed thence, and then it appears as if the forms or organs were prior to the use; when yet this

is not so.

"For the use inflows from the Lord, and this through heaven, according to the order and according to the form in which heaven has been arranged by the Lord, thus according to correspondences." (16)

Nor should the idea of organic forms be confined to the parts of the body. The mind is organic, despite the fact that it does not submit to microscopic examination. The forms of the mind are "Inscrutable, but still they are forms, that is substances" and of them he says:

"Those purer or more interior forms which are inscrutable, are what constitute the internal senses, and also produce the internal affections.

"The interior heavens correspond with these forms, because they correspond with their senses and with the affections of these senses." (17)

The correspondence of the mind with the heavens and with the world of spirits or intermediate state, which has already emerged in our enquiry, is definitely stated by Swedenborg in the following passage:

"These observations are made, that it may also be known what correspondence man has with heaven and with hell.

"His rational mind, during the time of its formation, corresponds to the world of spirits: what is above it corresponds to heaven, and what is below to hell." (18)

Thus the three degrees of the spiritual mind, which are above the rational correspond to the three heavens. The sub-rational mind is in disorder at birth and consequently corresponds to hell, the realm of disorder. It is these levels of the natural mind which must be "born again". The three heavens moreover correspond with one another, and the degrees of the spiritual mind of man correspond with one another. The purpose of life on earth is that man may freely develop the correspondence of his rational and natural degrees with the spiritual degrees, that is with the heavens, and so with the Divine Humanity of the Lord Himself.

The natural or ultimate world corresponds with the spiritual world from the nature of creation; and there is a correspondence of the contents of both worlds provided through the agency of man.

"So full of Divine Love and Divine Wisdom is the universe in greatest and least, and in first and last things, that it may be said to be Divine Love and Wisdom in an image.

"That this is so is clearly established by the correspondence of all things of the universe with all things of man.

"Each and every thing in the created universe that has existence, corresponds accordingly with each and every thing of man, so that it may be said, he also is a kind of universe.

"The correspondence of his affections, and thence of his thoughts, is with all things of the animal kingdom; of his will and thence of his understanding, with all things of the vegetable kingdom; and of his outermost life, with all things of the mineral kingdom.

"That such is the correspondence, does not appear to any one in the natural world, but to every one who turns his mind to it, in the spiritual world.

"In that world are all things existing in the natural world in its three kingdoms, and they are correspondences of affections and thoughts, from the will and from the understanding respectively, also of the outermost things of life, of those who are there.

"And all these things around them present just such an appearance as in the created universe, except that they are in lesser form." (19)

This doctrine of correspondence completes the doctrine of Influx, since the influx from a higher degree into a lower degree is shown to be through correspondences and under no circumstances through continuity.

"A society of a higher heaven has no communication with a society of a lower heaven except by correspondences, and communication by correspondences is called influx." (20)

"The influx of the angels with a man is not such as the man thinks but is according to correspondences.

"For the angels think spiritually, whereas man perceives this naturally; thus spiritual things fall into their correspondences, and consequently into their representatives with man." (21)

Another interesting passage indicates the answer to the problem of the interaction of mind and body, which is usually regarded as an unsolved mystery:

"Before the spirits who are with a man objects do not appear such as the man sees with his eyes, neither are words apprehended such as the man hears with the ear, but as the man thinks.

"That the thought is altogether otherwise than the speech, is manifest from this consideration, that man thinks in a moment more things than he can utter in half-an-hour, because he thinks abstractly from the expressions of language.

"Hence it may in some sort be known, what is the nature of the intercourse of the soul with the body, namely, that it is like the influx of the spiritual world into the natural world.

"For the soul or spirit of man is in the spiritual world, and the body in the natural world.

"Thus it is according to correspondences." (22)

From the conclusion that all influx is according to correspondences, it follows that, in the world as we know it today, numerous forms of life are to be found which owe their existence to influx from the communities of the spiritual world, as distinct from those forms which made their appearance before man, and before his "fall". This is a truth enshrined in the myths of the Golden Age and the Age of Saturn. These mediate creations of the Lord are uses in their corresponding forms. They are good uses when they serve the ends of love and wisdom from the Divine. But there are also evil uses which serve the ends of man's now dominant loves of self and of the world, the loves of hell. In the world, objects corresponding to these evils of hell are of use to the evil in doing evil. But so far as possible these are also bent by the Divine Providence to the service of mankind; for example, "in the absorption of injurious matters, and thus as remedies."

Moreover, man consciously intervenes in the natural world and the impact of his desires and thoughts produces many changes in the environment about him. Many new combinations of matter make their appearance, new substances, new breeds of animals, new varieties of plants, artificial

creations for his own use, intricate social relationships and organisations, and their instruments in the inanimate world. All these things illustrate the fact that man tends to produce an environment around himself, even in this world, which corresponds to his spiritual states, or more simply, to his affections and his thoughts. The influx from his spiritual part, by his own contriving, invests itself with suitable forms in the natural sphere, imperfectly though such correspondences may be effected.

"It is to be observed that the angelic spirits, who are in the first or ultimate heaven, continually see forms of things similar to those that are in the world, as paradises, trees in them with fruits, flowers and plants; further, houses, palaces, likewise animals of various kinds, besides innumerable other things which are not seen in the world.

"All these things are the representatives of the heavenly things that are in the higher heavens.

"For all things, even to the minutest singulars, are representative and significative." (23)

It would therefore be reasonable to conclude that all influx from the Lord through the heavens invests itself in corresponding forms on each level of creation, until it is received in the ultimate of the external world in forms which correspond to those in the heavens. Another passage makes a similar point:

"There are three heavens..In the inmost heaven prevails the good of the love to the Lord, in the middle heaven the good of charity towards the neighbour, and in the ultimate there are represented those things which are thought, said, and have an existence in the middle and inmost heavens.

"The representatives which are in that heaven are numberless, as, for instance, paradises, gardens, forests, pastures; also towns, palaces, houses; and further, flocks and herds, also animals and birds of many kinds, besides innumerable other things.

"These things appear there before the eyes of the angelic spirits more clearly than similar things appear on earth in the light of mid-day, and what is wonderful, it is noticed also what these things signify." (24)

Accordingly the couplet,

"Every natural flower that grows on earth
Implies a flower upon the spiritual side." (25)

expresses a literal truth,

For provided that they are good uses, all natural objects imply a counterpart active among angels in the heavens and among good spirits. And around each of the communities in the heavens through whom this influx has descended, there is an objective environment corresponding to the angelic states. The natural flower implies perhaps three prior "investings of use" in the heavens, besides the investments in the world of spirits and finally in the plane of earth. It may not follow that the celestial investing will appear to the angels there as a flower, nor the spiritual investing as a blossom to the angels of that heaven. In any case they will far exceed earthly ideas of beauty and perfection. But,

"There is nothing in the natural world.. which has not something in that (the spiritual) world to which it corresponds." (26)

And if not in the ultimate heaven, yet in the world of spirits, where men are still in the state of life nearest to that in which they lived in this world, we may surmise that the environment will display this "investing of use" as "a flower upon the spiritual side" appearing to spirit sense very like that within this world.

Swedenborg draws a distinction between a correspondence and a representative:

"Correspondence is between those things which are of the light of heaven, and those things which are of the light of the world, that is between those which are of the internal or spiritual man, and those which are of the external or natural man.

"Representation is whatever exists in those things which are of the light of the world, that is, whatever exists in

the external or natural man, relatively to those things which are of the light of heaven, that is, those things which are from the internal or spiritual man." (27)

In other words, whatever is in correspondence is also representative, but a representative may fall short of full correspondence. For instance, the right hand, the arm, the shoulder, correspond to powers exercised by the spirit comparable with the powers of the body of which these organs are the instruments. Similarly we may regard the lambs out in the meadows in springtime as correspondents of innocent affections among the inhabitants of the heavens. It is the ultimation of the influx from such affection that constitutes their essential nature, or, to coin a word, "their lambiness". In these correspondents we also find representatives of spiritual things. Thus true Kingship corresponds to the government of the Lord's Divine Wisdom. Although it cannot be said of any human king that his exercise of kingship fully corresponds with the Divine Kingship, his rule may serve as a noble representative of the divine archetype.

"All things in general and particular in nature are representative, according to the measure and quality of their correspondence." (28)

Moreover correspondence, and consequently representation, extends not only to objects but also to their qualities, both primary and secondary. (a) Swedenborg recognises a correspondence of numbers. The primaries, length, breadth, and height, have a relationship with understanding, will, and degree. (b) Even secondary qualities like colour and smell bear a correspondence with quality of state of life.

The basis of the correspondence of colour lies in the correspondence of the light of our sun with the light of the sun of the spiritual world, which in essence is Divine Wisdom from the Lord. As the correspondent of love, our sun is also by reason of its nature the basis of the correspondence of fire with love. Swedenborg calls it pure fire and its redness is

regarded as a distinguishing feature. On the other hand its brightness, the whiteness of light, which originates in its ardency, corresponds to the wisdom and intelligence which lighten the understanding. Colours correspond to, or signify, qualities of life in which love and understanding respectively predominate in proportion to the redness or brightness of the colour. Swedenborg understood the spectrum to be the breaking up of light, though his theory of colour would not recommend itself to a modern physicist as an entirely accurate description. His theory appears to be based on the influence of "something black and something white" in reflecting or transmitting the sunlight. The modern theory of light waves of varying lengths is not however entirely antagonistic to Swedenborg's basic ideas of colour representation. The light is partly reflected, partly absorbed by the object upon which it falls. The result is a variation in colour. Similarly part of the effulgence of the Divine Love and Divine Wisdom is transmitted by the individual soul according to his quality, though part fails to find any reaction or response. The result is an indefinite variation according to state of life, as within the bands of light of a "spiritual spectrum." These conclusions will be clarified by the following quotations:

"Colours are also seen in the other life..from the variegation of light and shade there; and as it is intelligence and wisdom from the Lord which appears as light before the eyes of spirits and angels, and at the same time inwardly illuminates their understanding, therefore, colours there are in their essence variations, or, so to speak, modifications of intelligence and wisdom. "The colours there, not only those with which the flowers are adorned, the atmospheres enlightened, and the rainbows varied, but those also which are exhibited discrete in other forms..derive their splendour from the truth which is of intelligence, and their refulgence from the good which is of wisdom, and the colours themselves are from their brightness and dimness. Thus they are from light and shade, as are colourings in the world. " (29)

"In the other life colours are presented to the sight, which in brilliancy and splendour immensely exceed the beauty of those seen by the eyes on earth. Each colour represents something celestial or spiritual." "Truth is presented as white..and good, in respect to colour, as blue, yellow and red." (31)

The underlying principle upon which the correspondence of colour is founded is comprehensible, but the correspondence of numbers does not offer itself to a similar rational analysis. The symbolism or representation of a number hallowed by long usage can be ascertained through observation and comparison of instances of its use. Seven as a holy number, for instance, was employed by the Jews and other peoples. So the seventh day was set aside as the holy day. It has been conjectured that the choice of seven for this purpose was in some way linked with the phases of the moon. Then there are special features about two (the necessity of a pair for generation) and three (the stability associated with the tripod) which might make them appropriate for symbolic purposes.

Dr. Austin Farrer has recently called attention to the significance of numerical symbolism in the gospels themselves.^(a) In the light of his experience of the spiritual world, Swedenborg writes as follows on the subject of numerical correspondence:

"Sometimes I have been surprised that when the speech of the angels comes down into the world of spirits, it likewise falls into various numbers.

"For number does not in any way penetrate into heaven, because numbers are measures both of space and of time, and these are of the world and of nature, to which in the heavens states and changes of states correspond." (32)

In the chain of cause and effect, the activity of angelic converse, with the accompanying sharing of ideas, unfoldings of truth, and

confirmations of good, sends forth an efflux which produces various phenomena on a lower plane. Swedenborg mentions having seen clouds, flames, lights, animals, birds, cities, gardens, vineyards, and other phenomena in the world of spirits, whose origin was from this cause. These appearances take the form of objects which are independent of the environment normally surrounding and corresponding to the states of the spirit communities; and our difficulties in picturing a life in which such things can occur is, of course, beset with difficulties. On the other hand, a partial parallel may be found in certain exceptional conditions even in this present life. The mirage in the hot dry desert exhibits the spectacle of a landscape which has no place in the immediate environment of the observer. While of course no analogy exists between the causes of the spiritual world appearance and of the mirage, there is a certain similarity in their presentation to the sense of sight. A comparable experience probably underlies the appearance to John of the "holy city New Jerusalem descending from God out of heaven" described in Revelation xxi and xxi.

"It is enough however to know there is a correspondence, and that from that correspondence all the numbers of the Word signify something in the spiritual world." (33)

Clearly then, while Swedenborg maintains that there is nothing in the natural world that has not its counterpart in the spiritual world, it is to the spiritual world that we must turn for intimate knowledge of their correspondences. Once the idea had been presented, we can confirm the principle and perhaps the existence of particular correspondents from rational considerations. Swedenborg maintains that the knowledge or "science" of these correspondences was once widespread, but has since been perverted and lost. The restoration of this science could only

be provided by a revelation to one prepared for its reception,, and it is through Swedenborg that this work of restoration has in fact begun. This knowledge of correspondence, he claims, holds the key to the interpretation of the Scriptures and is therefore of prime importance for the study of his exegesis which forms the goal to which this essay has been moving step by step from the beginning.

Two final points remain for consideration at this stage. His experience of the spiritual world shows that a phenomenon may correspond to opposite causes. We have already considered the correspondence of fire, and redness, to love to the Lord. But in the world of spirits and in hell, there are also rednesses coloured by the lusting loves of self and the world, and flaming fires of evil origin. Similarly limpid streams, lakes, and seas correspond to truth from Him, flooding and refreshing angelic understanding; but there are also turbid streams and muddied pools whose source is falsity flowing forth from devils' minds. Further, it should be noticed that the phenomena of a lower plane are relatively lifeless and intractable in comparison with those of a higher degree, to which they correspond. The following illustration drawn from common experience is frequently used by Swedenborg: We can think in a flash of more things that we can possibly express in a speech of many minutes.

To sum up then, all correspondence, whether of object, quality, or characteristic, in this world, is with states of will and understanding of individuals and communities in the spiritual universe, and through them with the Lord Himself; or alternatively, with the evil loves and falsities of the devils in hell. There is then a relation, by agreement or by

opposition, of all things in man, and in the world around him, to the good which is of heavenly love from the Lord, and the truth which is of heavenly wisdom and intelligence from Him. The phenomenon of correspondence is then the foundation upon which Swedenborg's oft-repeated statement stands,

"All things in the universe relate to good and truth."
(34)

(11)

"In most ancient times what correspondence is was very well known, for to those who lived then the science of correspondences was the science of sciences, and was so universal that all their treatises and books were written by correspondences." (35)

Swedenborg does not make this statement on the authority of his own research and speculation but from information received from the spiritual world, or revelation: "I have been informed that.." But it is not unnatural to look for confirmation and we may ask ourselves what Swedenborg means by those treatises and books. He was well acquainted with the Classics and cites them on occasion in this very connection. He also refers to the Egyptian hieroglyphics, which had attracted the attention of scholars from time to time but still awaited decipherment. But the science of Comparative Religions had not yet been established and the great discoveries in archaeology had not yet been made. In our generation we have seen a vast increase in knowledge of ancient times and of their literary remains, and scholars are no longer disposed to dismiss folklore and myth merely as childish fancies of primitive peoples. Indeed they seem inclined to the view that symbolism has been at work in these ancient tales, and Swedenborg would have been the first to point out that adequate symbol implies correspondence. In view of the importance of this issue to his doctrine of the Sacred Scriptures, it will be worth while to consider briefly the views of modern authorities upon the origins of civilisation, before turning to their treatment of the nature of myth.

For many centuries it was believed that Egypt was the country from which civilisation first spread to Western nations, but more recently the idea has gained ground that Sumeria was the cradle of human culture. Recent finds by Sir Leonard Woolley and others point in that direction.

Writing in 1929, this great archaeologist stated:

"Until quite recently it was thought that the Egyptian civilisation was the oldest in the world and that it was the fountain head wherefrom the later civilisations of other Western countries drew at any rate the inspiration which informed them. But in 3500 B.C. Egypt was still barbarous..When Egypt does make a start, the beginnings of a new age are marked by the introduction of models and ideas which derive from that elder civilisation which, as we know now, had long been developing and flourishing in the Euphrates valley..".
(36)

Writing in 1946 however, John A. Wilson maintains:

"The emergence of Egypt into the light of history seems to be a very sudden phenomenon, symbolised in the abrupt appearance of stone architecture of highest technical perfection..From the same general period come some of Egypt's highest intellectual achievements..This raises questions about the antecedents of these daring and forceful people. They hardly seem visible in the modest products of pre-dynastic Egypt..There is good reason to believe that this whole surge of power was quite local, enjoying only the stimulus of similar wonderful developments known from Mesopotamia. The reasons for this sudden spurt of power are not clear. It was a revolution, the abrupt flowering of a slow development under the influence of some stimulation which remains obscure." (37)

We need then have no hesitation in regarding Egypt as the clearing-house of most ancient lore, even if she were not the originator of most of the wisdom with which other nations credited her. According to Herodotus and other ancient writers, the Greeks looked back to Egypt for their culture. In view of this, Swedenborg's statements about Egypt have distinct interest. For instance:

"For the Ancient Church was seated in Egypt, as in many other places (including Mesopotamia), and when the church was there, sciences eminently flourished there..
"But after they became desirous to enter by sciences into the mysteries of faith, and thus by their own power to explore the truth of Divine mysteries, they became addicted to magic." (38)

And again,

"In Egypt the scientifics of the Ancient representative church principally cultivated were those which related to correspondences, representatives, and significatives, by which scientifics were explained the things which were written in the books of the church, and which had their place in holy worship.

"The magicians of the time were acquainted with such things as are of the spiritual world, which they learnt from the correspondences and representatives of the church.

"Wherefore also many of them had communication with spirits, and hence learnt illusory arts, whereby they wrought magical miracles.

"But those who were called the wise did not regard such things but solved enigmas, and taught the causes of natural things.

"Herein consisted the wisdom of that time and the ability to effect such things was called wisdom.

"Magic was merely a perversion and a perverse application of such things as are of order in the spiritual world, whence magic descends.

"But that magic is now called natural, because nothing above or beyond nature is any more acknowledged." (39)

This extract is derived from Swedenborg's comments on Genesis 41;8.

Modern Commentators have called attention to the close knowledge of Egyptian customs of at least one of the sources of Genesis (a), while at the same point the Century Bible (Editor, W.H. Bennett, D.D.) carries the following note:

"The word 'magician' denotes, as R.V. margin, scribes and especially scribes who studied and copied books of magic. 'Wise men' like our 'wizard' or 'wise woman' means here wise in magic. Magicians were a professional class; and magic played a great part in the life of Egypt and Western Asia, as it has done in all periods and nations, and does even with us today." (40)

We are reminded of the modern Yogi of Tibet and India.

From ancient records it is quite clear that the religion of Egypt was polytheistic. Herodotus, though no infallible historian, even refers to Egypt as the origin of the gods acknowledged in Greece.

Swedenborg's note on the rise of polytheism is to the point:

"The idolatries of nations in ancient times arose from a knowledge of correspondences.

"The ancients made for themselves images corresponding to heavenly things, and they took delight in them because they signified things of heaven, and consequently of the church.

"These images, therefore, they set up, not only in their temples but also in their homes, not to worship them but that they might remind them of the heavenly things which they signified.

"Thus in Egypt and elsewhere there were effigies of calves, oxen, serpents, also children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence of the sensual man; children, innocence and charity; old men, wisdom; and virgins, affections of truth; and so on.

"When, however, the knowledge of correspondences was lost, their posterity began to worship as holy, and at length as deities, the images and likenesses set up by the ancients, because these were in and about their temples." (41)

Parallels showing the ease with which people begin to attribute power to objects which are only symbols, can be found in modern times. For instance the Government of India have had to abandon the issue of necklaces of multi-coloured beads intended to assist the native women to keep within the rhythmic periods, and so contribute to the solution of the problem of the high birth-rate in that country. But the women soon began to attribute power to the particular coloured beads and to move them round as they wished. (a).

Egyptian religion was full of myth, and its ritual was no doubt equally characterized by symbolism. As representative of the opinion of modern authorities upon myth, the following extracts from the Frankforts' essay on "Myth and Reality" are illuminating:

"In telling a myth, the ancients did not intend to provide entertainment. Neither did they seek in a detached way and without ulterior motives, for intelligible explanations of the natural phenomena. They were recounting events in which they were involved to the extent of their very existence. They experienced,

directly, a conflict of powers, one hostile to the harvest upon which they depended, the other frightening but beneficial; the thunderstorm reprieved them in the nick of time by defeating and utterly destroying the drought." (42)

The writers have already been at pains to reject the concept of "animism", declaring that "primitive man does not know an inanimate world", so that he neither "personifies inanimate phenomena" nor fills the world with "ghosts of the dead". Nevertheless his experiences of his animate world, of life confronting life, begin to take recognised form in his description of them.

"The images had already become traditional at the time when we meet them in art and literature, but originally they must have been seen in the revelation which the experience entailed. They are products of imagination but they are not mere fantasy..But true myth presents its images and its imaginary actors, not with the playfulness of fantasy, but with a compelling authority. It perpetuates the revelation of a Thou.

"The imagery of myth is therefore by no means allegory. It is nothing less than a carefully chosen cloak for abstract thought. It represents the form in which the experience has become conscious." (43)

"Though it may also happen that" a baroque or frivolous imagination elaborates myths until they become mere stories ", true myth, perhaps as contained in the Egyptian "Book of the Dead", seems to answer to Swedenborg's description, "Treatises and books written by correspondences". At any rate the modern view of myth cannot be regarded as ruling out Swedenborg's beliefs. The "image", the "carefully chosen cloak", and the "correspondence" are surely terms describing the same thing. The further distinction between myth and allegory made by the Frankforts raises other issues which need not concern us here.

But allowing that ancient writings are, at least in some degree, based on a knowledge of correspondences, the question of its origin still remains.

The answer Swedenborg supplies is that the knowledge was gained by perception or intuition. The earliest races of men were of celestial genius and consequently the perception of truth belonged to them as though by instinct. As we have already seen in connection with the so-called "fall" of Man, he frequently maintains the existence of a primal race of this character and explains how they were succeeded at a later date by men of a spiritual genius. We also made some comparison, using the Scriptures as our ultimate authority, of the types of men distinguished by these titles. Revelation from the Divine Being was made to these celestial men and among them a church was instituted. These were days of pre-history, because of the very nature of their culture. Then oral transmission of truth perceived, played the part of the written word and treatise of later times. What we know of them and of their culture, is chiefly due to the records of the later age in which some remains of their civilisation are preserved. The spiritual man, who succeeded the celestial, no longer depended entirely upon oral tradition; for with his emergence writing was introduced. Accordingly Swedenborg maintains that the origin of many of the myths which have come down to us from the distant past can be ascribed to the celestial men of the Most Ancient Church, to use his terminology. During the period which followed, that of the Ancient Church, mankind spread far and wide throughout the globe, bearing evidences of his original common culture in those similarities of rite and belief which have now become the field for research of the science of Comparative Religion. The Church of each period possessed its revelation, its Word. That of the Ancient Church gave written form to the oral revelation treasured by the Most Ancients. Later the revelation possessed by the Ancient Church was perverted and lost, apart from some remnants included in our Bible. Thus

the stories of the Ancient Word may be regarded as the basis of sacred myth and fable and folk-lore which, like the ancient writings, contain many correspondences. The sacred books of other religions have also drawn freely from this source. This tenet of Swedenborg secures some confirmation from the results of recent researches.

This doctrine of the origin of correspondences can be still further substantiated from Swedenborg's own writings. He defines perception as "a certain internal sensation, communicated by the Lord alone, as a means of knowing whether anything is true and good".

"For they (of the Most Ancient Church) were celestial men and consequently in the perception of good and truth.

"All things that they saw or apprehended by any of the senses were to them representative and significative of the celestial and spiritual things of the Lord's kingdom.

"So that they did indeed see worldly and terrestrial things with their eyes, or apprehended them by their other senses, but from them and by means of them they thought of celestial and spiritual things.

"Hence came representatives and significatives which were collected.

"The man of the Ancient Church because he was a spiritual and not a celestial man, knew, but did not perceive, what was involved in the representatives and significatives; and because they involved Divine things, they were applied to use, and were employed in their Divine worship, and this with the intent that they might have communication with heaven." (44)

"The reason why the church was continued there (in Canaan) from the most ancient time, was that the man of the Most Ancient Church, who was celestial, was such, that in all things in general and particular which were in the world and upon earth, he saw a representative of the Lord's kingdom; the objects of the world and of the earth being to him a means of thinking about heavenly things.

"Hence all the representatives and significatives, which were afterwards known in the Ancient Church, took their rise; for they were collected..and were preserved for the use of posterity.

"From this circumstance it came to pass, that all the places, and also all the mountains and rivers in the land of Canaan, where the Most Ancient people dwelt, became representative, and also all the kingdoms round about.

"And as the Word could not be written otherwise than by representatives and significatives, even those of places, therefore for the sake of that end the church was successively preserved in the land of Canaan.

"But after the coming of the Lord it was transferred elsewhere, because then representatives were abolished."

(4 5)

The correspondence of all things in the ultimate with the things of the prior degree, and consequently of all things of earth with the things of the spiritual world, arises, as we have seen, from the very nature of the created universe. The use of correspondences as the necessary representatives of true worship has been abolished. Nevertheless, the Lord Himself instituted a rite, as the most sacred observance of the Christian Church, in which the correspondences of bread and wine take an important place. The knowledge of the symbolism of correspondence is still of great use and importance. It might be noticed in passing that Swedenborg associates the collection of correspondences, and the formulation of the doctrine perceived in the Most Ancient Church, with Enoch, mentioned in Genesis 5;22.

In a number of passages Swedenborg applies his knowledge of correspondences to the Greek fables in order to indicate their real and original character. Thus he can write:

"The signification of a horse, as denoting the intellectual, was derived from the Ancient church to the wise men round about, even into Greece.

"Hence it was that when they described the sun, by which is signified love, they placed therein the god of their wisdom and intelligence, and attributed to him a chariot and four fiery horses.

"And when they described the god of the sea, inasmuch as by the sea were signified sciences in general, they also allotted horses to him.

"Hence too, when they described the birth of the sciences from the intellectual, they pictured a flying horse, which with his hoof burst open a fountain, where were the virgins who were the sciences.

"Nor was anything else signified by the Trojan horse, than an ingenuity contrived by the understanding for the tearing down of defences (muris, here probably used in a tropological sense).

"At this day indeed, when the intellectual is described, according to the custom received from the Ancients, it is usually described by a flying horse or Pegasus, and learning by a fountain, but it is known to hardly anyone that a horse in a mystical sense signifies the understanding, and that a fountain signifies truth.

"Still less is it known that those significatives were derived from the Ancient church to the Gentiles." (46)

This approach to the mythologies is intriguing; and though in the later Classical period it was common to regard them as symbolic, they were originally interpreted in quite a different way. This might suggest that the tradition of correspondences had survived, though their nature and use was no longer understood. Swedenborg's attitude to the ancient writings as well as to the oldest strata in our Bible, is therefore not in conflict with the Frankforts' estimate of myth:

"We may, then, summarize the complex character of myth in the following words: Myth is a form of poetry which transcends poetry in that it proclaims a truth; a form of reasoning which transcends reasoning in that it wants to bring about the truth it proclaims; a form of action, of ritual behaviour, which does not find its fulfilment in the act but must proclaim and elaborate a poetic form of truth." (47)

Chapter 7.

The Word of God.

"The Lord gave the Word: great was
the company of those that published it."

Psalm 68;11.

"For ever, O Lord, thy Word is settled
in heaven."

Psalm 119;89.

"Theology is an indispensable rule for
reading the Scriptures, it is not the substance
of the Word of God."

Austin Farrer
in
"The Glass of Vision."

"It is generally agreed that the Word is from God, is divinely inspired, and therefore holy; but hitherto it has remained unknown wherein its divinity resides. "For the Word in the letter appears like common writing in a strange style, lacking the brilliance and sublimity which are apparently features of the literature of the world.

"For this reason the man who worships nature instead of God..may easily fall into error respecting the Word and into contempt for it, and say within himself as he reads it, What does this mean? What does that mean? Is this Divine? Can God to whom belongs infinite wisdom, speak in this way? Where is its sanctity, or whence derived but from man's religious credulity?" (1)

Although he wrote in an age when the divine authority of the Sacred Scriptures was generally recognised, Swedenborg seems to have been acutely aware of a growing scepticism. Doubtless among the learned circles in which he moved throughout his active professional career, that scepticism would have been often expressed. But the Church itself was loyal to the revelation which it treasured. The historical and literary criticism of the Bible had not yet been discovered as disciplines of study which might uncover or disturb the foundations of belief, and their impact upon classical orthodoxy still lay in the future. It became Swedenborg's task to prepare foundations for an enduring belief in the revelation of the Word which is beyond disturbance by spade and trowel; but which welcomes every instrument and method of scientific enquiry.

"Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, can be compared, for any other style is as thick darkness compared with light.

"The style of the Word is such that there is holiness in every sentence, and in every word; indeed, in some places, in the very letters and consequently the Word conjoins man with the Lord, and opens heaven." (2)

Swedenborg did not belittle the importance of the letter of Sacred Scripture. On the contrary, he has defended its sanctity against all critics. Nevertheless he has something equally important to add, and this addition is what distinguishes him as an exegete from all previous writers on the Scriptures.

"Last, therefore, men should be in doubt that the Word is of this nature, the Lord has revealed to me its internal sense.

"This in its essence is spiritual, and resides in the external sense which is natural, as the soul in the body.

"This internal sense is the spirit which gives life to the letter and it can therefore bear witness to the divinity and holiness of the Word, and it can convince even the natural man, if he is willing to be convinced." (3)

Our task in this Chapter will be to examine what Swedenborg says, first about the letter of Sacred Scripture, and then to turn to his treatment of the internal sense, which represents his distinctive contribution to the subject.

Earlier in this study we took account of the basic assumption on which our author proceeds, that all doctrine must be drawn from the sense of the letter of Scripture. It led us to consider what he means by the sense of the letter as against the interpretation of the phrase in other writers. Even at the risk of being charged with some repetition we must approach this subject again. We shall be concerned at this stage solely with those books of our Bible which Swedenborg terms plenarily inspired, reserving the question of canonicity as a separate subject for later enquiry.

Swedenborg views the inspired books as a web or tissue of revelation which is inwardly coherent, consistent in its characteristics, the weaving of the Divine Spirit using craftsmen from many ages. The works of Evangelists, historians, story-tellers, prophets, and Psalmists, all

the innumerable ministrants who have shared in the preparation of the Scriptures are accepted, almost without question, according to their traditional authorships. The existence of the authors of Documents J and E, or D and P, with their various redactors and editors, hardly came within the field of his conjecture. To distinguish the individual parts in the whole process was virtually a task beyond the attainment of any man of his time. The process of discovery and research had scarcely yet been set in motion. He held views (based upon revelatory experience) regarding the first twelve chapters of Genesis, which are not without significance. But he seems largely unconcerned with criticism of the letter of the Word.

His own field lay in the internal or spiritual sense. Nevertheless modern views of how the Scriptures came to take the form they have assumed in the canon in no way militate against Swedenborg's assertion that the letter of the Word has come to us in its present form as a Divine gift and, further, that its future preservation has been safeguarded in the Providence of the Lord by the invention of printing.

"The whole sacred scripture..was dictated by God, and nothing can go forth from God, but what is Himself, and is Divine." (4)

In an earlier chapter we discussed the statement that what is from the Divine must go forth into ultimates, and how that is achieved by influx. The principle holds true of His "dictation" of the Sacred Scriptures, using human agents. The ultimate of a human soul is found on the plane of memory, and influx into the plane of memory brings thought to the conscious experience of man. This can be illustrated from the experience of the prophets. The Divine dictate might be heard, but it was clothed in

language and idea drawn from the hearer's memory; or it might be presented to the sight in representative dramatic form, as for instance in the circumstances attending the call of Isaiah, but again it was based upon ideas contained in the memory. The "former prophet" who set down the sacred histories, readily became the agent of the Divine dictate in another way. In this case the Spirit of God, inflowing silently and invisibly, drew from a memory, laden with records of Israelite history, exactly what was required to clothe His revelation. And since the content of memory varied from age to age, and the state of each inspired writer had particular relation to his own times, the effect of Divine dictate in the letter of Scripture was to present revelation suited to different conditions of human life. These successive stages of revelation are perceived by many modern thinkers, and interpreted by them in the light of a doctrine of evolution, as progressive revelation. Moreover it is clear that every editor and redactor who combined and pruned various sections of the literature which he regarded as sacred, also became the subject of Divine dictate as the written words before him entered his memory. It is indeed a remarkable fact that there is little, except Baruch's accounts of Jeremiah, in the letter of the Sacred Scriptures which can have been set down immediately upon its occurrence. Verbatim reporting, as we are familiar with it today, was unknown and the cultivation of the memory, as a reliable instrument for the purposes of transmission, a more highly developed art. Much of what has been written in the Sacred Scriptures must have first passed through a process of memorising. This is obviously true of the description of visions or the record of prophetic oracles, as well as of the material contained in the Gospels. Modern scholarship has depended greatly upon the supposed

Logia of Q (Quelle or Source) and even more recently on Form Criticism, as explanations of the state of the Gospel narratives. Such hypotheses postulate an indirect transmission even of the Lord's sayings. Considered as part of the Word, however, the Gospels are the result of influx into the ultimate in the writer's memory. All three critical methods (Historical, Source, and Form Criticism) make a valuable contribution to the study of the elements from which the Scriptures have been compounded. It is a legitimate and inspiring research which seeks to discover the "historical Jesus". But all these enquiries are distinct from the study of the Sacred Scriptures as the Word of God in the sense of the letter. Thus, for example, the study of the Dead Sea Scrolls of Isaiah, will not take the place of study of the book as it has come down to us from the hands of the Massoretes. Swedenborg understood and appreciated the work of these Jewish protectors of the Old Testament whose Textus Receptus was virtually taken over unchanged by the Christian Church. It has to be recognised that since Swedenborg's time the growth of a critical Apparatus derived from a study of the ancient manuscripts of the Scriptures has led, especially in the New Testament, to the recognition of a multitude of variant readings. These are, however, seldom of vital importance, and a suggested approach to this problem will be outlined in due course. What however has been given to men, as the effect of a stupendous miracle of inspiration, is a written Word, fixed and determined, as every ultimate must be, in short an ultimate of revelation.

This ultimate of revelation is provided as the source of instruction for the Church, yet, according to Swedenborg, without doctrine its content is unintelligible.

"Divine truths in the sense of the letter, are generally not naked but clothed; and truths clothed are called appearances of truth, these being more easily understood by simple people whose thoughts do not rise above visible objects.

"Some things seem to be contradictions, but there is not a single contradiction in the Word when seen in its own spiritual light.

"In some parts of the Prophets, also, there are names of places and persons, which in the letter have no meaning.

"This being the nature of the Word in its literal sense, it cannot possibly be understood without doctrine; but let us take some examples." (5)

Then follow some quotations, in which, for instance, it is said that Jehovah repents or does not repent, and heaven described as though it were reserved for the poor and not for the rich. Then he adds;

"By means of doctrine the Word is not only intelligible but illuminating; for it is then like a lamp-stand with its lamps alight.

"A man then sees more than he saw before, and understands what before was unintelligible; things obscure and discordant he passes by unnoticed, or he sees and reconciles them by doctrine.

"That the Word may be interpreted by doctrine, is clear from the practice of the Christian world.

"All the Reformed interpret it by their doctrine; the Roman Catholics and the Jews do likewise.

"Consequently, where the doctrine is false men see falsities; but where the doctrine is true, they see truths.

"It is evident, therefore, that true doctrine is like a lamp in the darkness, or a sign-post by the wayside." (6)

And true doctrine itself must be taken from this literal sense of the Word.

"This is because the Lord is present in that sense, teaching and enlightening the mind; for the Lord never acts except in fullness and the Word is in its fullness in the sense of the letter..therefore, doctrine must be drawn from the literal sense.

"Moreover the doctrine of pure truth may be fully drawn from the sense of the letter; for the Word in that sense is like a person clothed, whose face and hands are bare.

"Everything in the Word pertaining to man's faith and life, and consequently to his salvation, is open and evident.

"The rest is clothed, but in many places where it is clothed it is nevertheless visible, as things are to a woman looking through her veil.

"And as these truths increase in number and are coordinated by love, they become more and more translucent and convincing." (7)

But the doctrine of Influx has already shown us that what flows from the Divine into the ultimate levels of the human mind first passes through the heavens and is therefore mediated by angelic minds in its descent. Although we have so far deliberately avoided any appeal to the intermediate works of Swedenborg, there is a passage in the "Adversaria" which appears to be peculiarly apt to our present argument. In any case its contents could be amply substantiated from his later published works:

"The angel who inspired the words into a prophet, or into those who speak inspired things..is only in spiritual things and this acts into the mind of him who is inspired.

"He thus excites his thought by which the spiritual things fall into words in the wonted manner.

"The words are such as are in the prophet, thus are according to his apprehension and according to the form in which they are seated in him, which is the cause of the very diverse style of the prophets..

"But this I can asseverate..that there is not the least of a word, there is not a jot, which is not inspired but it is varied a little according to the gift of him who sets the things forth, but still so that even then there is not a jot which is not inspired." (8)

Inspiration is by a kind of Jacob's Ladder, the Lord at the top and the celestial, and spiritual, and spiritual-natural angels in their places and order below, with man at the foot.(a) And in this passage of revelation from the Lord, each type of angel is in his appropriate thought and man in thought similar to the spiritual-natural angel, but clothed from his memory of earthly things. And thought on all these levels will correspond. These conclusions follow from our whole study of Ultimates

and Correspondences. Thus the corollary must inevitably be admitted that at times a Divine dictate may be ultimated in thought that adequately represents it, though the language in which it is expressed may contain ideas which bear no superficial resemblance to the Divine Idea itself. For instance the idolatrously-laden thought of Abraham once conceived from revelation an injunction to sacrifice Isaac. Even if this tradition is regarded as non-historical the same argument could be applied to the author of Document E, who clothed revelation in this dress characteristic of the thought of his own times. By this story in the sense of the letter innumerable men of those and subsequent times have been directed away from such low thoughts of Deity; and many beautiful and positive lessons concerning man's obedience to the Will of God inculcated. For within the story in the letter of the Word lie celestial, spiritual, and spiritual-natural ideas from the Divine. And when this part of the ultimate of revelation is considered by man, corresponding thoughts are, as we have seen, awakened in angelic minds on each plane of heaven. Thus one use of the Sacred Scriptures is to serve as the sole appointed medium between angels and men.

"And when they shall say unto you, Inquire of the spirits of the dead and the necromancers who chirp and whisper; should not a people inquire of their manes, of the dead on behalf of the living? To the Law and to the Testimony!" (Isaiah 8;19,20).

Here is the rational explanation of that power of congealing the passions, (to use Philo's phrase) which belongs to the Sacred Scriptures beyond all other literature by bringing man's spirit into relation with heaven. Similarly it provides the rational explanation of Origen's belief,

"Further if anyone ponders over the prophetic sayings... it is certain that in the very act of reading and diligently studying them his mind and feelings will be touched by a

divine breath and he will recognise that the words he is reading are not the utterances of man but the language of God; and so he will perceive from his own experience that these books have been composed not by human art or mortal eloquence but, if I may so speak, in a style that is divine." (9)

And these facts of mediation provide the foundation of the doctrine of the Spiritual Sense.

"Who does not acknowledge that the Word, being divine, is in its inmost contents spiritual?

"But hitherto nobody has known its spiritual nature nor where the spirit is concealed..

"The Word is inwardly spiritual, because it descended from Jehovah the Lord and passed through the angelic heavens; in this descent the divinity itself, which is ineffable and incomprehensible, was adapted to the perceptions of angels and lastly that of men.

"Hence the spiritual sense is within the natural sense as the soul is in man, as thought is in speech, or as an effort is in action.

"But no one has as yet discovered this spiritual sense within the natural sense." (10)

This ultimate of revelation contains prior degrees in simultaneous order, according to laws which we have already considered.

"The Divine which descends from the Lord to men comes down through these three degrees (Celestial, Spiritual, and Natural); and when it has descended it contains these three degrees in itself.

"Such is the nature of everything Divine; therefore when it is in its ultimate degree, it is in its fullness.

"This is the nature of the Word.

"In its ultimate sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each it is Divine.

"That the Word is of this nature is not apparent in the sense of its letter, as this is natural; because man when in the world has hitherto not known anything concerning the heavens; and consequently has not known what the spiritual is, and what the celestial; thus he has not known the difference between these and the natural.

"The difference between these degrees cannot be known unless by a knowledge of correspondences." (11)

Swedenborg uses the term "spiritual sense" in two ways, one as in the previous passage to describe a particular degree of the internal sense

of the Word, the other, as in the passage before quoted, where it stands for the internal sense in general. Thus in his statement that the spiritual sense is in the whole of the Word and every part of it, he means that the whole inspiration of the Word consists in the existence of this internal sense. The canon of the Word accordingly is the canon of those books which contain this sense, others in the Bible or Sacred Scriptures are "good books for the Church" but not the Word itself. The phrase "spiritual sense" itself was not new when Swedenborg first used it. Origen had used the term in connection with the tradition of an allegorical sense which he received and further developed, a tradition which continued, with certain notable exceptions, throughout the Patristic period and even into the Middle Ages. It was familiar to the Jews in Palestine prior to the Christian era and was favoured particularly by the Alexandrine Jew, Philo, whose influence upon the Christian Church in this as in other respects was far from negligible. The Greeks who looked upon their ancient writings as a kind of sacred scripture, frequently treated the stories of the Gods in Homer and Hesiod as allegory. The origin and motives of this type of exegesis in the Hellenic world has been the subject of much discussion and even controversy. But such questions need not detain us here, for it is quite certain that Swedenborg was not indebted to such sources for the origin of his system. He frequently declares that the spiritual sense had hitherto been unknown. He was unlikely to have been deeply versed in the beliefs either of Origen or Philo, for neither, so far as can be ascertained by the writer, is mentioned in Swedenborg's theological writings. This does not imply that he was unaware of their work; that perhaps could scarcely be the case. His relative, Eric Benzelius, the younger, wrote a treatise on Philo. Moreover we find the following

statement in "Arcana Coelestia."

"The Jews and some of the Christians indeed believe that in these, and also in the rest of the passages of the Word, there is some sense or meaning stored up which they call mystical, and this because from infancy they have been impressed with holy ideas of the Word.

"But when it is inquired what that mystical meaning is, they do not know.

"If they are told that that mystical sense in the Word, because it is Divine, must necessarily be such as to be with the angels in heaven, and that there can be no other mystical sense in the Word, for if there were any other, it would be either fabulous, or magical, or idolatrous; and further, that this mystical sense which is with the angels in heaven, is nothing less than the spiritual and celestial and treats solely of the Lord, His Kingdom, and the church, consequently of good and truth; and that if they knew what good and truth is, or what love and faith is, they might also know this mystical sense; - when this is told them, scarcely anyone believes it.

"Indeed such is the ignorance prevailing at this day among those who are of the church, that what is related concerning the celestial and the spiritual is scarcely comprehensible.

"But be it so; nevertheless, since by the Divine mercy of the Lord it has been granted me to be at the same time in heaven as a spirit, and on earth as a man, and hence to speak with angels, and this now continually from many years, I cannot do otherwise than open those things which are called the mystical things of the Word, that is, its interiors which are the spiritual and celestial things of the Lord's kingdom." (12)

He was, then, aware of the existence of a belief in a "mystical" sense of Scripture, He could not of course have engaged in the worship in his father's household, nor in the public worship in the orthodox church of his day, nor enter into numerous discussions with clergy of all ranks, without becoming aware of the allegorical and analogical use of Scripture. But his letter to Dr. Beyer which we have already considered in a previous chapter will account for his comparatively superficial knowledge of such things. In that letter he wrote,

"I was forbidden to read writers on dogmatic and systematic theology before heaven was opened to me." (13)

It is certainly difficult to believe that, had he been steeped in Origen's "De Principiis" or in the Homilies and Commentaries, Swedenborg could have failed to make some explicit reference to them, some sympathetic reference to them, despite their crudities of interpretation. He does not even allude to Origen's doctrine of the three-fold senses of Scripture, a doctrine which tends frequently to lapse into a two-fold subdivision between literal and spiritual, and which a modern expositor of Origen can even expand to a five-fold classification.(a) On the contrary, Swedenborg writes in "True Christian Religion,"

"Hitherto, no one has had the remotest idea that there is in the Word a spiritual sense. But the Lord has revealed it to me..." (14)

Clearly in Swedenborg we have an entirely new beginning in the exegesis of the Sacred Scriptures.

At this point the question may be raised, whether inspiration does not extend to all fine literature such as sublime poetry, or even a moving novel. But indeed inspiration does characterise all good literature, for inspiration "is an insertion into angelic societies". In his purposes and work the inspired writer is associated with heaven and draws on influx from heavenly communities. But his work is not a Divine dictate in the sense of inspired Sacred Scripture, not a self-revealing of the Divine as in the letter of the Word. He is not a passive though willing subject of revelation, like each agent by whom the Sacred Scriptures have come to us. Moreover from the point of view of literary style, beauty of theme, and intelligibility, this writer's work may far exceed the work of individual writers of inspired Scripture. Certainly on looking back at what he has written, he may wonder indeed that he has been the receiver of thought so beautiful and so well expressed. Thought flows in according to the laws

of influx which we have already examined. Nevertheless the writer has himself chosen to accept the thought often deciding upon the words laboriously, though, in the case of a practised and skilful writer, sometimes with a choice so effortless as almost to appear involuntary. But while he worked, there was not that direct chain of revelation stretching back to the Divine. The ladder of corresponding interior senses is restricted to the books written by Divine dictate in the Word. The canon of Scripture is now full and complete. The essential external or exoteric revelation for mankind in the Word has been made for all time. The achievement of writers today is an unfolding of truth by an inward general revelation, directly or indirectly dependent upon the pre-existing exoteric revelation, which, in his freedom and in accord with heaven, an author may suitably embody in word and story. It is, then, easy to admit that, from a literary point of view, some modern (and ancient) literature may excel in quality parts of the letter of the Word, even as the mental equipment of a modern writer can outstrip that of his ancient precursor. So too, some of the books which, as Swedenborg maintains, do not belong to the strict Canon of the Word, yet which form part of our Sacred Scriptures, possess literary and teaching qualities of the greatest value. They are indeed "good books for the Church". While the mental stature and worth of the individual writer of books in this latter category may be greater than that of his companion writer in the Word, his work lacks the internal sense, which alone betokens the plenary Divine inspiration. Herein then lies a need for a revelation about revelation.

We must now direct our attention to this internal sense which is presented "in the letter, as the soul is in the body". Swedenborg speaks

of the main distinctions which exist within the internal sense, as the celestial and spiritual senses, which with the sense of the letter form a trine. This trinal order is also to be observed within these individual degrees. So that the internal sense is to be regarded as a complex in Divine order which is full and in power in its ultimate, the external or literal sense. Swedenborg employs various names to describe the detailed subdivisions within these trines.

The broad doctrines of these senses is briefly stated in the following passage, from "True Christian Religion."

"Just as there are three heavens, so there are three senses of the Word, the celestial, the spiritual and the natural and this agrees with what has been said, that the primary is in the middle, and thereby in the ultimate, just as the end is in the cause and the cause thereby in the effect.

"This shows the true nature of the Word.

"The literal sense which is natural, contains an interior sense which is spiritual, and this again contains an inmost sense which is celestial.

"Thus the ultimate natural or literal sense is the containant, basis, and support of the two interior senses." (15)

In the posthumous work, Apocalypse, Explained, a slightly more detailed statement is found which answers problems connected with the interior trines of the natural sense,

"The Word and worship resemble heaven and the church; for in the Word there are three distinct senses, just as there are three heavens.

"The inmost sense, which is called the celestial sense, is for the inmost or third heaven.

"The middle sense, which is called the spiritual sense, is for the middle or second heaven.

"And the ultimate sense, which is called the celestial and spiritual-natural sense, is for the ultimate or first heaven.

"These three senses, in addition to the natural, which is for the world, are in the Word and in every detail of it." (16)

In the same work he can refer to these as "four senses", but it should be

obvious that the last two represent degrees of the ultimate sense to which the literal sense belongs,

"Those four senses are called the celestial, the spiritual, the natural from the celestial and spiritual, and the merely natural.

"This being for the world, that for the ultimate heaven, the spiritual for the second heaven, and the celestial for the third."

"These four senses differ much from one another, so that when one is beside the other they are not recognised as the same Word.

"But still they make one when one follows the other.

"For one follows from the other as the effect from the cause, and as what is posterior from what is prior." (17)

Having put forward the doctrine of the spiritual sense, Swedenborg's usual practice was to demonstrate it by example and to substantiate his argument from the accumulated evidence of such examples. As we are to examine his exegesis of the Scriptures, we need not stay to look at his examples here. Strictly interpreted, the spiritual sense is detached from personality. Its subjects are good and truth and their relationships. Again the fact that good describes a state of love and truth a state of understanding should be kept carefully in mind when these subjects are under discussion: although in the celestial sense the Lord and His glorification are fully described, the emphasis still falls upon the qualities of love and life revealed in its subject matter.

"But this sense can scarcely be unfolded, for it does not fall so much into the thought of the understanding as into the affection of the will." (18)

The distinction between the celestial and spiritual is quite definite and can be seen in the light of the following passage:

"But it should be known, that the spiritual, in the general sense, signifies the affection both of good and of truth, whence heaven is called the spiritual world, and the internal sense of the Word the spiritual sense; but specifically that which is of the affection

of good is called celestial, and that which is of the affection of truth is called spiritual." (19)

The glorification of the Lord is necessarily the field of the affection of good. From love to the whole human race the Lord effected His Incarnation and the Redemption which He wrought. But the regeneration of man, while it follows the order corresponding to glorification is, first and foremost, the field of the affection of truth for the sake of truth and the affection of what is just and fair for the sake of what is just and fair. If Divine operation is described in the supreme or celestial sense, it is also described on this stage of the middle or spiritual sense. So the following statement is likewise clearly valid:

"The truths of the sense of the letter of the Word are also like the scientifics of the natural man, which comprise within them the perceptions and affections of truth of the spiritual man.

"The naked truths themselves, which are enclosed, contained, clothed, and comprised, are in the spiritual sense of the Word; and the naked goods are in the celestial sense." (20)

and again,

"In the spiritual sense the things of the Word relate chiefly to the Church, and in the celestial sense chiefly to the Lord.

"Also in the spiritual sense they relate chiefly to Divine truth and in the celestial sense to Divine good." (21)

An instance of the distinction between the spiritual and the celestial sense is provided in the following passage taken from the exposition of Exodus 22; 20, 21, "Any widow and orphan ye shall not afflict," a widow denoting good without truth, and yet desiring truth, in the spiritual sense.

"A widow has this signification, because by a man is signified truth and by his wife good; wherefore the wife of a man when she becomes a widow, signifies good without truth.

"But a widow in a more interior sense signifies truth without good, because husband in that sense signifies good and his wife truth.

"In this sense, the Lord from Divine Good is called Husband and Bridegroom, and His Kingdom and the Church, from the reception of the Divine Truth which proceeds from the Lord is called Wife and Bride.

"But because in the present passage the subject is not the Lord's celestial but His spiritual Church, therefore by a widow is signified one who is in good and not in truth, yet desires truth." (22)

Equally plain instances, though less strictly abstract in character are the distinctions given in the chapter on the Decalogue in "True Christian Religion." For example:

"Thou shalt not steal."

"In the natural sense this commandment forbids stealing, robbing, and piracy; and in general cheating any one of his goods under any pretence.

"It extends also to imposture and lawful gain, usury and exaction; and again to fraud in the payment of rates, taxes, and private debts.

"Workmen transgress this commandment when they scamp their work; merchants, when they use false weights and measures or falsify their accounts; officers, when they deprive soldiers of their just wages; judges who, for the sake of kinship, friendship, or bribes, pervert the law and thus deprive others of their lawful rights.

"In the spiritual sense to steal means to deprive others of the truths of their faith, which is done by means of falsities and heresies. Priests who do their work solely for gain and worldly honour, and who teach what they know, or should know, from the Word to be untrue, are spiritual thieves; for they rob the people of the means of salvation, which are the truths of faith.

"In the celestial sense, thieves signify those who deny the divine power of the Lord; and also those who claim for themselves His merit and righteousness.

"These men, even if they worship God, do not trust or believe in Him but in themselves." (23)

It can be noted from this exposition of the Commandment, that the natural sense itself has its levels. Its application extends from action against one person to action against the community, and from the obvious external action to the devious and unseen which is dishonest. But in this demonstration of levels of the natural sense, Swedenborg is only applying

the principles relative to the natural sense of the whole Word.

Swedenborg classifies at least one main sub-division as the internal historical sense.

"The same words which have been thus far explained treat also of the posterity of Jacob, and this sense is called the lower sense, and also the internal historical sense."
(24)

This sense then is lower than the spiritual sense which treats of matters abstract from persons or nations, of truths and their application to life and thought, of "things analytical". Yet since the Jewish Church is portrayed within the history of Jacob, it cannot be described merely as the external sense of the letter. A similar sense is to be drawn from the Lord's parables, such as The Wicked Husbandmen. In their spiritual and celestial senses, these parables are abstracted from time and nation, but in the internal historical sense they apply to the Jewish Church of that day, and so to all who are in the same state of worship. This sense would possibly seem to be equivalent to the sense designated "typological" by a writer like Daniélou, in his study of Origen.

"The names of places, like the names of persons, and also the things themselves, have not a like signification in one sense as in another.

"Thus in the case of Jacob himself, in the sense of the letter he signifies Jacob himself; in the internal historical sense, he signifies his posterity; in the internal spiritual sense, he signifies the natural man with the regenerate; but in the supreme sense, he signifies the Lord as to the Divine Natural..

"Such also is the case with other names.." (25)

In actual fact Swedenborg uses no fewer than seventeen titles for senses of Scripture, though the list undoubtedly contains synonyms. For instance, on occasion he uses *inmost* and *supreme*, when the reference is to the celestial sense, except that perhaps the *supreme* might be

regarded as the inmost level of the celestial trine. Similarly he uses expressions like, Internal, Abstract, Representative, Relative, Universal in describing the general content embodied in the letter of the Word. But his strictest framework is that of sense of the letter or literal sense, spiritual sense, and celestial sense. And it seems fair to add this further comment. It must be noted that many times in "Arcana Coelestia" Swedenborg seems to change his interpretation from one sense or degree to another, passing without warning from the spiritual to the celestial sense. This is certainly one source of the difficulty which some people claim to find in reading Swedenborg's expository works. It would appear as though his influx of celestial perception at certain points was so full as to outstrip his more normal state of spiritual intelligence. This surely should not surprise us in the case of one who could write:

"It has been granted me to perceive that, while I was reading the Word in the sense of its letter, communication was effected with the heavens, now with this society of them, now with that; and that what I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant.

"As this communication has been perceived several thousand times, I have no doubt left concerning it." (24)

Then again after restating the facts of successive and simultaneous order, he adds:

"When these things are comprehended, it may in some measure be explained to the understanding, how the two senses, the spiritual and the celestial, are evolved out of the natural sense, when a man is reading the Word.

"For the spiritual angel then calls forth what is spiritual, and the celestial angel calls forth what is celestial.

"Nor can they do otherwise, because the things are homogeneous, and suited to their nature and essence." (27)

(11)

We have considered the sense of the letter of the Word as a tissue of revelation. It might even be described as a patchwork of revelation built up of diverse colours, textures, and materials. Its common subject-matter, God and the salvation which He offers to man, good and evil, is contained in books disparate in form and literary quality; and the "stitching", as document has been joined to document, is plain for all to see. Yet this material, apparently of such uneven quality, is presented as a medium for the interior senses and the question arises, Are these too of this apparently uneven quality? Swedenborg teaches as a definite matter of doctrine that there is continuity in the interior senses. They manifest an orderly series of subjects. The letter may seem discontinuous, as for example in the Pentateuch, owing to the conflation of its constituent sources. The duplication of accounts of the same incident according to the Northern and Southern traditions frequently interferes with the flow of the letter of Scripture and in part obscures the story. But the inner senses are not of this character, and the ultimate form which the letter has taken is completely determined by the demands of this spiritual content. Even the re-duplication was necessary if the interior and exterior, good and truth, were each to receive their share of revelation. Swedenborg never loses sight of the fact of what he calls the series in the internal sense. In one passage he states:

"Hence it is evident what is the series of things in the internal sense; although nothing whatever thereof appears in the historical sense.

"Such is the order and series which prevail in all things in general and particular of the Word.

"But the series itself, according to its true quality, cannot be made apparent in an explanation of each particular expression, for thereby the contents seem unconnected, and the continuity of the sense is broken.

"But it is otherwise when all things are viewed together in one idea, or are perceived in one glance of thought, as is the case with those who are in the internal sense, and at the same time in heavenly light from the Lord."

(28)

Thereafter he presents an example of the series contained in the story of Lot's entertainment of the two angels in Sodom (Gen. 19).

"To the view of such, in the above words is presented the whole process of the reformation and regeneration of those who become men of the church, here represented by Lot.

"Namely, that at first they perceive something of temptation.

"But when they persist and conquer, that the Lord makes His abode with them, confirms them in good, introduces them to Himself in His kingdom, and dwells together with them, and there purifies and perfects them, and at the same time appropriates to them good and happy things.

"And this through His Divine Human and Holy Proceeding."

(29)

As he points out elsewhere, the beauty of the series of things cannot appear when the signification of each word is given separately. Nor would it be possible to conclude whether its correspondence was in the sense of evil or the sense of good. The internal sense involves much more than a mere knowledge of the representation of each word. This will become plain when we study Swedenborg's exegesis. When the Lord, as the Word, suffered the agony of the Cross, we read that the soldiers cast lots for his "coat".

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without a seam, woven from the top throughout.

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." (John 19; 23-4).

The coat represented the seamless, the continuous, internal sense of the Word.

The Word in the heavens is the Word in its interior senses.

Certain statements based upon experience of the spiritual world but also supported by the logic of the doctrines we have examined, are worthy of consideration here:

"As regards the Word in heaven it is written in a spiritual style, which is wholly different from the natural style.

"The spiritual style consists only of letters, each of which involves a meaning; and there are points above the letters which exalt the meaning.

"The letters with the angels of the spiritual kingdom, are similar to the letters used in printing in our world; and the letters with the angels of the celestial kingdom, each one of which also involves a complete sense, are similar to the ancient Hebrew letters, curved in various ways, with marks above and within them.

"As the writing is such there are therefore no names of persons and places in their Word as in ours, but instead of the names there are the things which they signify.

"Thus instead of Moses there is the historic Word; instead of Elias, the prophetic Word; instead of Abraham, Isaac, and Jacob, the Lord as to His Divine and His Divine Human; instead of Aaron, the priesthood, instead of David, the Kingship, both of the Lord.

"Instead of the names of the twelve sons of Jacob, or of the tribes of Israel, there are the various things of heaven and of the Church; and similar things instead of the names of the twelve disciples.

"Instead of Zion and Jerusalem there are the Church as to the Word and as to doctrine from the Word; instead of the land of Canaan, the Church itself; instead of the cities there, on this side and beyond the Jordan, various things of the church and of its doctrine; and so with all other names.

"It is similar with numbers; they are not in the Word which is in heaven, but, instead of them, the things to which the numbers that are in our Word correspond.

"From these considerations it may appear that the Word in heaven is a Word corresponding with our Word, and thus that they are a unity; for correspondence makes a unity." (30)

This is merely a general sketch of its subjects, and the correspondences quoted here are not exhaustive. For instance, in earlier passages of Scripture Moses and Aaron together represent the Divine Truth proceeding from the Lord. For we read:

"The Word in the sense of the letter is according to those things which appear, but that it nevertheless has stored up

in its interior bosom truth Divine itself, which proceeds immediately from the Lord, thus also Divine Good, that is the Lord Himself." (31)

so that in the series governing Exodus 4; 14 their representation is described as follows,

"Aaron denoting the Lord as to Divine Good or the priesthood; here however, before he was initiated into the priesthood, he denotes the doctrine of good and truth.

"For this reason also it is said that he should be to Moses for a mouth and Moses to him for a god.

"For by Moses is represented the Lord as to Divine Truth which proceeds immediately from the Lord, hence by Aaron the Divine Truth which proceeds mediately from the Lord, which truth is the doctrine of good and truth.

"The truth which Moses here represents is truth which cannot be heard nor perceived by man, but the truth which Aaron represents is the truth which can be both heard and perceived by man.

"Therefore Aaron is called a mouth, and Moses his god; and therefore Aaron is called the Levite, for by a Levite is signified the doctrine of good and truth of the Church, which ministers and is serviceable to the priesthood." (32)

On the assumption that good describes the state of love and truth the state of wisdom or understanding, this exposition is quite comprehensible. The Divine Outflowing is comparable with light. We should be unaware of light but for the fact that it falls on objects which reflect its radiance - as any motor driver over a moorland road, or in the desert, at night has experienced. Thus for inward enlightenment to take place, the influx must illuminate ideas of good and truth based upon what has been learned. This principle is as true of spiritual revelation as of earthly experience.

It might be thought that the distinction between truth and good was at best an academic matter. Certainly will and understanding are so closely associated as to appear separable only to intellectual analysis; but the objection overlooks the equally definite fact that freedom of will is an accompaniment of rationality in the understanding, and that the self-

disciplining of the will by means of the truth perceived, and the direction of the understanding from the good of the will, are also involved. For this reason a revelation from the Divine must be expected to relate to good and truth. Here is the origin of much reduplication in the letter of the Word. There are pairs of words and expression, or instances of parallelism, in which the members refer to goodness and truth respectively. The Hebrew language, especially in its poetry, displays these features in so marked a degree as to leave open the conjecture that its choice as the providential instrument of revelation was due to its fitness to express the internal sense. Indeed throughout the whole Word there can be observed what Swedenborg aptly describes as this "marriage of good and truth".

"There does not exist in man the least either of thought, affection, or action in which there is not a certain marriage of the understanding and the will. Apart from a certain marriage nothing at all exists or is produced." (33)

This has a direct bearing upon the contents of Sacred Scripture.

"Good and truth in the historical parts of the Word cannot be represented otherwise than by a marriage.

"For this is the real case with them, there being a divine marriage between things celestial and things spiritual, or what is the same, between the things of love and those of faith; or what is still the same between the things of the will and those of the understanding.

"The former have relation to good, the latter to truth.

"Since there is such a marriage in everything, it is customary in the Prophets, especially in Isaiah, to express everything in a two-fold manner, one expression having relation to what is celestial or good, the other to what is spiritual or truth." (34)

A similar explanation applies also to the parallelisms of the Psalms.

So far we have not deemed it necessary to attempt to compile a list of particular correspondences and their signification. Our attention has been confined to particular examples chosen to illustrate the

principles under discussion. A "Dictionary of Correspondences" has been compiled from Swedenborg's various writings and the nucleus of this dictionary was a list of words and their correspondences contained in his posthumous papers. But the mere knowledge of a correspondence does not admit into the spiritual sense. The sense of the letter is not a cypher to be unlocked by the application of a code. Swedenborg is no Philo, believing that Moses wrapped his wisdom consciously under appropriate allegory, to the secrets of which the wise man alone possessed the key. The spiritual sense is revealed to a man, not deciphered by a technique. Nevertheless, the following passage contains a number of pairs of words, and lists them as corresponding either to good or to truth, or their opposites.

"It may be seen by readers who give attention to the matter, that there are in the Word pairs of expressions which appear as representations of the same thing; as brother and companion, poor and needy, waste and solitude, emptiness and voidness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, righteousness, and judgement etc.

"These expressions appear to be synonymous when yet they are not so.

"For brother, poor, waste, emptiness, foe, sin, anger, nation, joy, mourning, and righteousness are predicated of good, and in the opposite sense, of evil.

"While companion, needy, solitude, voidness, enemy, iniquity, wrath, people, gladness, weeping, and judgement are predicated of truth, and in the opposite sense, of falsity.

"Many other things are also coupled together in the Word as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, crimson and byssus linen etc.

"This is because fire, gold, brass, wood, bread, and crimson signify good; and flame, silver, iron, stone, water, wine and byssus linen signify truth.

"In like manner it is said that men are to love God with all the heart and with all the soul; also that God will create in man a new heart and a new spirit.

"For heart is predicated of the good of love; and soul, of truth from that good.

"There are also expressions which are used alone, not being joined with others, because they partake of both good and truth." (35)

There are however pitfalls to be avoided by those who seek to enter into the internal sense of the Word. In the first place we noticed that a representation of truth in the spiritual sense could pass into one of good in the celestial sense. Moreover we noticed that the internal senses were in continuous series. Again a word may relate either to good or truth, or to evil or falsity. If then the knowledge of a correspondence is not enough, it still remains true that this science of correspondences is "the key to the spiritual sense of the Word". (a) Pending a more detailed treatment of Swedenborg's exegesis of Scripture, we may confine ourselves at this stage to the quotation of the following passage.

"It is possible for a man to violate the spiritual sense, if he has a knowledge of correspondences, and desires thereby to examine the Word from his own intelligence; since by a few correspondences known to him, he may pervert the spiritual sense and force it to confirm what is false; thus he would offer violence to divine truth." (36)

This statement is readily seen to be true and is powerfully supported by the further argument employed later in the same passage,

"The Lord teaches every one by means of the Word; and he does so by using the knowledge which man possesses, not by imparting new knowledge.

"Therefore, if a man possesses no divine truths, or if he possesses a few truths and also some falsities, he may falsify the truths, as is done by every heretic with regard to the letter of the Word.

"Lest therefore anyone should enter into the spiritual sense and pervert its pure truth, guards are placed over it by the Lord." (37)

Obviously then the understanding of the spiritual sense can only come by

a species of internal revelation from the Lord alone and the depths of that sense are infinite. Nevertheless an external aid to understanding has been provided. The contribution of Swedenborg as an expositor to our apprehension of the spiritual realities contained in the Sacred Scriptures, is the discrimination of the internal sense, in one or more of its degrees, of various parts of the Word, amounting to a veritable revelation about revelation. Its contents are designed to become part of that human heritage of knowledge from which a man can draw and which the Lord can use in order to teach him from the Word.

The following passage represents a useful summary of Swedenborg's views on the literary styles found in the Word:

"There are in general four different styles in the Word;
"The first is that which was in use in the Most Ancient Church.

"Their method of expressing themselves was such that when they mentioned earthly and worldly things, they thought of spiritual and celestial things which these represented, wherefore they not only expressed themselves by representatives but also reduced their thoughts into a kind of series, as it were historical, in order to give them more life; this was extremely delightful to them.

"This style is meant when Hannah prophesied, saying, 'Speak ye that which is high, high, let what is ancient come forth from your mouth' (1 Sam. 2;3). Such representatives are called in David, 'dark sayings' of old (Ps. 78;2).

"From the posterity of the Most Ancient Church, Moses received what he wrote concerning the Creation, the Garden of Eden etc. down to the time of Abram.

"The second style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in those of Joshua, Judges, Samuel and Kings, in which the historical facts actually occurred as they are related in the letter, but nevertheless they all in general and particular contain things altogether different in the internal sense.

"The third style is the Prophetical which took its rise from the style of the Most Ancient Church which they venerated.

"This style however is not continuous and in appearance historical, like the Most Ancient, but is broken and interrupted, being scarcely ever intelligible except in the internal sense, in which are contained the deepest arcana succeeding each other in a beautiful and orderly connection and relating to the external and internal man, the various states of the Church,

Heaven itself, and in their inmosts to the Lord.
 "The fourth style is that of the Psalms of David,
 which is intermediately between the prophetic
 style and that of common speech. Here the Lord
 is treated of in the internal sense in the person
 of David the king." (38)

Two modifications of the comments on the second and third style suggest themselves in the light of development of critical method since Swedenborg's day. The lack of intelligibility of prophetic utterance of which he complains has been much relieved by a deeper understanding of their historical environment. On the other hand many contemporary scholars would speak less positively of the actual occurrence of historical events as they are related in the letter, and would prefer some more general statement, such as "in which the facts recorded are set against a background of actual history."

The Gospels would probably be classed most appropriately with the second style; and the Book of Revelation or the Apocalypse, with the third.

(111)

We turn finally to the question of the Canon of Scripture.

Swedenborg accepts the Sacred Scriptures acknowledged by the Protestant Church in their entirety but sets them in two categories, (a) the books which constitute the Word of God in its strictest sense as a revelation from the Divine, and (b) good books for the Church. The second class contain doctrinal truth to which Swedenborg makes many references and appeals in confirmation of his teaching. But they are not plenarily and verbally inspired and they lack the internal sense. Nor are they the Divinely authoritative source of doctrine for the Church, for this must be drawn from the sense of the letter of the Word of God itself. His attitude to them is not unlike that of the orthodox Protestant Churches to the books of the Apocrypha, as distinct from the Testaments, Old and New. There is then a radical distinction between the two categories, though both are alike in being "good books for the Church". The one class can also be described as the appointed means of communication with the Lord and the spiritual world; while the other represents simply a potent means of spiritual influence. It can indeed be held that both categories are given a standing as high as that given to the Bible by most modern Christian theologians; but Swedenborg is led to raise the first class to a plane higher still. They alone are authoritative revelation and contain the internal sense.

In the Old Testament he places in this special category all the books of the Pentateuch, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Psalms, and all the Major and Minor Prophets. It is significant that the books which he omits are precisely those which were only admitted into the Canon with some hesitation. His remarks concerning Job are

interesting. He assigns the writing of the book to early days and maintains that although correspondences were used in its writing, it contains no internal sense in the strict meaning of the term. So far as the Old Testament is concerned there will be few to quarrel with his distinctions.

But his distinctions made in the New Testament may at first cause some dismay. To the higher category he assigns the four Gospels and the Apocalypse, while Acts and the Epistles fall into the other group. But further thought should see the justice of the distinction made as a result of revelation. The Epistles are sparing in their use of Gospel material and scarcely make any direct appeal to the sayings of Jesus. They represent rather a commentary, of which Swedenborg himself makes full use, especially in "True Christian Religion", in support of many doctrines drawn from the letter of the Word (a).

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- (a) "In respect to the writings of the apostles and Paul, I have not quoted them in the "Arcana Coelestia", because they are doctrinal writings, and consequently are not written in the style of the Word, like those of the prophets, of David, of the Evangelists, and the Book of Revelation. The style of the Word consists altogether of correspondences, wherefore it is effective of immediate communication with heaven; but in doctrinal writings there is a different style, which has indeed communication with heaven, but mediately. They were written thus by the apostles, that the new Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner, as to be understood more clearly and intimately. The writings of the apostles are, nevertheless, good books of the church, insisting upon the doctrine of charity and its faith as strongly as the Lord Himself has done in the Gospels and the Book of Revelation; as may be seen and found evident by everyone who in reading them directs his attention to these points. That Paul's expression in Romans 2;28, concerning Justification by Faith, has been quite misunderstood, is proved in "Apocalypse Revealed" 417, to which you may refer.." Letter to Dr. Beyer from Swedenborg dated April 15, 1766. Translation from Swedish in Tafel's Documents ii, p240/1.

The distinction between inspired literature and the inspired Word of God is relevant here. It may well be that we recognise in Paul a greater man than John Mark or Luke, and that the content of the Epistles makes a strong appeal to our reason, whereas the Gospels, while preserving the Lord's own sayings, also contain stories and miracles which have a less immediate rational appeal. But that does not invalidate the distinction between them and indeed as the Gospels yield their doctrine and open up their hidden treasure, no one should deny their superior function as part of the Word itself. Despite the warnings of Swedenborg, some have tried to discover an internal sense in Acts, but notwithstanding a certain superficial success, closer scrutiny reveals that they have merely called attention to some features involved in the internal construction of a book which in any case contains many quotations from the prophets. Swedenborg received his knowledge of the distinctions by revelation through experience in the spiritual world, by internal revelation while he was reading the Word, and they were confirmed as the result of many years of doctrinal and exegetical writing.

One further point may be added with regard to variant readings in the Scriptures. These exist in great numbers, though most of them are of little importance. Swedenborg shows an awareness of at least one such variant in Rev. 2;9.

"These words are added, 'but thou art rich' but in parenthesis, because in some copies they are omitted."
(39).

But he makes no further remark. The possibility however remains that the quest for the true reading among a mass of variants may be furthered by the recognition of the existence of an interior sense, together with some

understanding of its series and attendant subject-matter. But even now, despite our inability to determine it with complete precision among the multiplicity of variants, the true text exists as an ultimate in which, wherever it is used in the Church for worship and for doctrine, the influx from heaven can terminate. Perhaps the presence of variant readings enhances the stupendous miracle of the preservation of the Word and evokes a more willing acceptance of its authority than the perfection of a text supernaturally protected from error could ever have done. If the variants exist on account of human frailty; their presence may well in this way be over-ruled for man's greater good.

Chapter 8.

Swedenborg, the Exegete.

1.

The Background of Exegesis.

"Therefore being engaged in this service and being mindful of the mercy which has been shown us, we are not cowards..

Nay we have renounced the secrecy which marks a feeling of shame.

We practise no cunning tricks, nor do we adulterate God's Message.

But by a full clear statement of the truth we strive to commend ourselves in the presence of God to every human conscience.

If however the meaning of our Good News has been veiled, the veil is on the hearts of those who are on the way to perdition, in whom the god of this present age has blinded their unbelieving minds so as to shut out the Good News of the glory of the Christ, who is the image of God.

(For we do not proclaim ourselves, but we proclaim Christ Jesus as Lord, and ourselves as your bondservants for the sake of Jesus)

For God who said, "Out of darkness let light shine," is He who has shone in our hearts to give us the light of the knowledge of God's glory, which is radiant on the face of Christ.

But we have this treasure in a fragile vase of clay, in order that the surpassing greatness of the power may be seen to belong to God, and not to originate in us".

Paul to the Corinthians
(The Second Letter 4;1-7).

Weymouth's Translation.

In his recently published Bampton Lectures, Professor Turner has written,

"In any event the detection of under-senses is no solution to the problems presented by the plain and obvious first meaning of a passage." (1)

Here he is criticising Origen in particular, and the allegorists among the Fathers in general, but adds:

"What may appear to us as an escape from the primary duty of an exegete, the determination as far as possible of the original meaning of the writer, was intended by Origen as the solution of a different, but still a pressing and legitimate question, the interpretation of the Bible as a Christian document and its adaptation to the needs of the Church of his own day." (2)

It seems to the writer however that the student of Swedenborg must remain somewhat dissatisfied with this definition of the primary duty of an exegete. He has before him not a record of man's searching after God, but an objective, immutable, and fixed revelation designed to be acted upon by the Lord's Holy Spirit for the enlightenment of the spiritual mind of man. In one sense this sacred text is a record of God's reaching out to man, whatever his state may be. In another sense it is no "record" at all, but an everpresent means of personal Divine influence, which is in its fullness in the letter, "dictated" according to the method and order we have just considered. The meaning in the mind of the writer and the Divine meaning are by no means identical, but the writer's work forms an external Divine revelation. It is probable that the writer of the incident in Numbers 15; 32 to 36 was pronouncing judgment upon all sabbath breakers. But the letter of the incident interpreted by doctrine drawn from the letter of the Word elsewhere gives a different presentation which needs no recourse to a doctrine of

emergent revelation. The doctrine of Isaiah 58; 13/14 together with what is taught in the letter of the Gospels about eternal life and its absence, a doctrine which the Book of Revelation makes clear when it declares, "Be thou faithful unto death; and I will give thee a crown of life..He that overcometh shall not be hurt of the second death" (Rev. 2; 10,11) supply the key. It might be argued then that the exegete ought first to be concerned as his principal purpose with that teaching with which a passage is pregnant and is the containant in the ultimate of revelation. Other questions though in themselves not unimportant belong to commentary rather than to exegesis. Thus for example, the exegesis of "Verily thou art a God that hidest thyself, O God of Israel, the Saviour" (Isaiah 45;15), as part of the Word of God is quite distinct from commentary upon the date and original historical associations of the passage. These matters are valuable in their own sphere, and ought not to be overlooked, but they cannot take away from, or add to, the revelation of the text as the vehicle of doctrine concerning the Divine intervention in the affairs of men, or of Divine power through the heavens. They are merely concerned with the text considered as the ultimate containant of the internal sense. Over-preoccupation with the mechanics of the literal sense is no less dangerous than an excessive attention to the "detection of under-sense": the very existence and preservation of the ultimate of revelation is involved. The understanding of the actual terms employed in the text is truly of first importance, yet their revelatory meaning is often most readily appreciated by comparison with other passages of the Word in which the same Hebrew or Greek (or Chaldee or Aramaic) words are used. To one who is working with an English Bible, an analytical Concordance becomes a sheer necessity.

The relationship of Greek to Hebrew poses an important question to the solution of which the existence of Old Testament quotations in the New, and to some extent the Septuagint translation of the Old Testament, make their respective contributions. To gain a clear idea of the text as its terms are extant in the Scripture is the first requirement of exegesis. However, without comment based in historical and ethnological research, texts such as "Bel boweth down and Nebo stoopeth" (Isaiah 46;1) would seem and remain meaningless. To determine this historical meaning may come first in time, but, as a duty, ought to take a subordinate place to the exegesis of the letter as a fixed ultimate. And exegesis of the letter must take precedence to internal exegesis. With that emphasis, which is to be inferred from Professor Turner's words, Swedenborg would agree.

Contemplation of the thought crystallized in a statement of Scripture, from the point of view of the writer, may then be helpful and interesting. It can for example lay emphasis upon the particular way in which an idea has been expressed, or call attention to a significant avoidance of other methods of expression. Swedenborg occasionally makes a comment of this kind; as for instance in the following passage dealing with Genesis 1;6.

"It is on this account it is first said that there shall be an expanse in the midst of the waters, and then that there shall be to the waters a dividing between the waters; but not a dividing of the waters between the waters and the waters." (3)

Here he is stressing the importance of the terms in which the text has been received. And his point is further substantiated by reference to the implications of the clothing of the spiritual sense by the letter. For though commentary on the letter is not the field into which his mission

leads him, he never disparages its importance. The more distinctly the terms in which the parable of the Word has been told, are apprehended, the more readily can its teaching be received. It is essential however that the terms of the parable should neither be changed nor disarranged. A typical instance of Swedenborg's awareness of the usefulness of comment on the letter of the Word is to be found in his note about the employment of asses in Palestine and the East in Scripture times. His note is closely linked with spiritual interpretation, but is also a comment on the letter in its own right.

"It should be known that asses have one signification when they served for riding on; for upon asses, she-asses, and mules rode the judges, the kings, and their sons, and they then signified rational, and also natural truth and good.

"Hence it was that the Lord, as a Judge, and also as a King, when He entered Jerusalem, rode upon a she-ass with a foal.

"For this was a sign of the judicial function, and also of the kingly one.

"But asses had another signification when they served for carrying a burden, as here. They then signified scientific things." (4)

Swedenborg accepts the miracles and visions of Old and New Testaments as factual accounts of happenings, which, in turn, he often illustrates from his own experiences in the spiritual world. He teaches that the basic principle upon which miracle depended is the order of the inflow of the spiritual into the natural. No miracle is regarded as an arbitrary act of omnipotence, but from its very nature teaches spiritual order and its requirements. It is therefore to be likened to an acted parable. His spiritual interpretations would not be in the least affected by certain modern trends of criticism which emphasise the formal, rather than the factual character, of the early traditions of Scripture. Thus according to modern commentators the historical nucleus of the miracle of

the Feeding of the Children of Israel with Manna in the Wilderness rests upon the existence of a sweet gum exuded from the tamarisk trees which are common in that part of the Sinai Peninsular. This falls as a creamy yellow substance upon the stones and rocks beneath the branches. Probably in Swedenborg's time such an explanation could scarcely have been arrived at except by revelation; and it is perfectly clear that Swedenborg was carefully protected from revelation upon any subject about which man could discover the truth for himself. But the possible acceptance of this explanation does not invalidate Swedenborg's interpretation of the spiritual significance of the miracle. It is for the sake of these implications, as much as for that measure of truth which is manifest in the letter, that the narrative is included in the Word.

According to some scholars, the text of this chapter of Exodus is in some confusion. There are also some passages of Scripture of which, as scholars admit, the meaning cannot be determined with any degree of certainty. Swedenborg would have agreed with Origen that there are passages in the letter of the Word in which the literal sense is incomprehensible. It is probably true that modern historical and etymological knowledge has greatly reduced their number. But though some uncertainties in our understanding of the letter still remain, it does not follow that there is uncertainty regarding their spiritual content. The real purpose of the Word will not be served by rearrangement, repointing, or guessing at another wording even on the highest rational grounds. Thus in the example from the book of Exodus noted above, some commentators point out that the account of the giving of the manna in the sixteenth chapter appears to presuppose the command to keep the sabbath, which is not introduced until the twentieth chapter. To account for

this apparent anachronism the hypothesis of textual dislocation has been invoked. But Swedenborg found no difficulty at the level of spiritual interpretation, for the whole book is coherent and in consecutive series. The requirements of spiritual truth have governed the final form of the letter as it now is, and the doctrine of truth is thus enshrined in the literal sense.

From the passage, "Gather ye of it everyone according to the mouth of his eating," an exegete might deduce the doctrine that the Lord sends His regenerative power upon all men, but that each receives it according to his individual state. This finds clear support from the literal sense of the parable of the Workers in the Vineyard, to all of whom the same reward is paid at the end of the day. The attitude of the master of the Vineyard can be defended from the charge of capriciousness. There is no difference in the conduct of the Lord, for each is rewarded according to his state and all receive what they need. The same doctrine is further established from the letter of another passage, "He maketh his sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust." Even when Swedenborg restricts himself to the exposition of the spiritual sense he is far from denying or forgetting the existence of a literal sense. According to his own principles this sense must always be respected.

"The doctrine of genuine truth can also be fully drawn from the literal sense of the Word: for that sense is like a man clothed, whose face is naked, and whose hands also are naked.

"All things which pertain to man's life, and consequently to his salvation, are naked there.

"But the rest are clothed; and in many places where they are clothed, they show through, as the face shows through a veil of silk.

"Just as the truths of the Word are multiplied from the love of them, and as they are arranged in order by this love, so they appear more and more clearly through the garments.

"But this also is by means of doctrine." (5)

The knowledge that there is a spiritual sense and some understanding of its nature can only help towards the enlightenment which will be received through the letter, while to dissociate oneself from careful searching of the letter as the revelation from the Divine for one's instruction, is contrary to Swedenborg's teaching. As he says,

"The internal sense is principally for the angels, and for men who are angelic minds."

Though the truth of the existence and nature of the internal sense is now unfolded for the uses of all mankind in this New Age, he warns us:

"It may be supposed that the doctrine of genuine truth can be procured by means of the spiritual sense of the Word, which is given through the science of correspondences.

"But doctrine is not procured by means of that sense, but only illustrated and corroborated.

"For as was said before, no one comes into the spiritual sense of the Word by means of correspondences, unless he is first in genuine truths from doctrine." (6)

To this he adds,

"Besides, the spiritual sense is not given to any one except by the Lord alone; and it is guarded by Him as heaven is guarded, for heaven is in it.

"It is most important therefore that a man should study the Word in the sense of the letter: for from that sense only is doctrine given." (7)

Swedenborg's fidelity to the literal sense of Scripture is witnessed by his attitude to the Jewish ritual. He was unaware of the modern theories regarding the Priestly School and their influence on the content of the Pentateuch. It was his belief that the Mosaic Law in its fully developed form was acknowledged and practised by the children of Israel even from those early days before the settlement in Canaan. He maintains that by obedience to this legislation a correspondence between

the church on earth and the heavens was provided and that this was vital to the preservation of the human race throughout the millenium before the Incarnation. The essential use of Judaism lay in the maintenance of this correspondence; and when among the Jews "the law of God was made of none effect by their traditions" the use of their church was forfeit. Only then was the Incarnation effected and the Christian Church established. The Church is no longer an economy of exterior rite and ceremony. Jewish ritual contained indeed the types and shadows of truly Christian worship. This was recognised no less by the Fathers than by Paul. But since they were lacking in the precision provided by the doctrines of degrees and correspondence, their views were defective and their interpretations often erroneous. An objection to such a view may be derived from the lateness of date at which this ritual was fully developed and the brief period of perfection which it enjoyed before its dilution by the Oral Tradition and the final destruction of the Jewish temple, on the ground that this involved a long period of defective correspondence. It might also be urged that the spread of the Christian Church was only gradual, extending over a period of decades and even of centuries.

But this is no valid objection to the doctrine. The restorations of the Church after the "Fall" and the "Flood", and again through Abraham and the Patriarchs, covered in each case many centuries of time and change. Time in the Divine plan is not to be measured by years. Moreover in the Law too there was sufficient open revelation for man's salvation and by the letter of the Law men were, and are still, taught Divine Truth.

We noticed the three-fold senses of the Decalogue presented in Swedenborg's treatment of the commandment, "Thou shalt not steal". Obedience to the letter was inculcated, as well as recognition of, and obedience to, the interior senses. He calls the Decalogue "the first - fruits of the Word". Thus in his view, the promulgation of these essential laws from Sinai gave prime authority to them and their writing was the act of revelation around which the rest of the Old Testament then gradually crystallized. Further, in the last analysis, it may be seen that the entire subject matter of the Word, even in its literal sense, relates to and expounds these laws. The extension of the Decalogue to the life of thought and affection is the burden of the Sermon on the Mount. Again, the Lord is presented in the Gospels as referring men back to obedience to this Code, as the means by which they may be brought into the Kingdom. These "first-fruits of the Word" then are not only first in time but are to be regarded as bearing in themselves all the sanctity which was symbolised in the first-fruits offered in Jewish worship. There can, then, be no by-passing of the letter of Scripture in Swedenborgian exegesis of the Word, even though it is true that his own expository writings deal almost exclusively with the internal sense.

Some modern writers rebel at the thought of the miracle of Divine Promulgation on Mt. Sinai. Even so, Swedenborg's treatment of the spiritual content of the incident is not invalidated. But to a man accustomed to the phenomena of the spiritual world, who was personally familiar with the possibility of sight on both levels of creation at once, the record could present no difficulty. The events on Sinai, like the Ascension, the Burning Bush, and many appearances of angels, may be considered as

experiences in the spiritual world, at least in part. In that case the Scriptures describe a literal occurrence to which no historical or scientific objections need be raised. "No man hath seen God at any time" (John 1:18). Swedenborg maintains that according to a law, universal in the spiritual world, every appearance of the Lord is adapted to the state of life of the one who sees Him. For an angel or spirit always sees the Lord in correspondence with his own quality, and can by no means see Him as He is in Himself. Hence every record of a Divine appearance in the Word has its own internal aspect displaying truths about the Divine and about the human mind or, in more technical language, its interior senses. The centrality of a life according to the teachings of the Decalogue as the means of regeneration is clearly demonstrated in the account of this appearance on Sinai.

The importance of Swedenborg's work lay not only in exposition of the internal sense, but also in the formulation of the doctrines of heaven (*doctrinae coelestes*) and their confirmation from the letter of the Word. Exegesis of the letter is directed to this purpose in the following example;

"The merely natural man confirms himself against the Divine Providence when he sees that the Christian religion is accepted only in a smaller part of the habitable globe, called Europe, and is in a state of division there.

"It does not matter whether a smaller or greater part of the world has received that religion provided there are people with whom the Word is; for those still have light from it who are outside the Church and have not the Word.

"This is shown in "The Doctrine of the New Jerusalem concerning the Sacred Scripture" (n.104-113).

"And it is a wonderful thing that where the Word is read with reverence and the Lord is worshipped from the Word, the Lord is present together with heaven.

"This is because the Lord is the Word, and the Word is Divine Truth which constitutes heaven; therefore the Lord says:

'Where two or three are gathered together in my name, there am I in the midst of them' (Matt.18:20).

"This may be effected with the Word by Europeans in many parts of the habitable globe because their commerce extends over the whole world; and everywhere the Word is read by them, or there is teaching from it.

"This appears like fiction, but still it is true." (8)

Elsewhere in many places the spiritual sense of this text from Matthew is considered by him, both in relation to the signification of the numbers "two" and "three" and of the "name" of Jesus Christ. But evidently for a full exegesis of this text, the sense of the letter cannot be ignored. Swedenborgian exegesis then requires that the exegete ought to treat of the letter before he moves inwards to the realms of the interior senses (a)

- (a) The following quotation has a direct bearing on Swedenborg's attitude to the letter of the Word:

"It is a question whether Swedenborg thinks that the Scriptures themselves say that they have a spiritual sense. But among his minor arguments for a spiritual sense are the following: one from the intimations of apocalyptic imagery and of certain prophetic phrases, themselves cryptic, and therefore suggesting further depths of meaning; a second from incoherence in the letter where the argument is that the Word must be a coherent utterance and will be found to be so in a deeper meaning; a third argument is from the trivialness of the face meaning, unworthy of God, and thus bespeaking a deeper sense; a fourth, a similar argument from the unethical nature of the sense of the letter; a fifth from the repetitiousness of the letter, a repetition which seems warranted only if there is a deeper meaning; a sixth, from the failure, if there is only a face meaning, of the prediction in a passage. These and others that might be gathered are subsidiary arguments, attaching for the most part only to particular passages" (Wunsch, "The World within the Bible pp.99/100).

These arguments, "resembling as they do the allegoriser's arguments", and so "today prejudicing rather than helping the case of a spiritual sense in Scripture" are quite incidental and independent of his real argument for a spiritual sense. But it is interesting to hear these echos reverberating from the past of Philo, Origen, and the Fathers, doubtless by way of the preaching of Swedenborg's own day.

We have spoken of the guides to the spiritual sense to be found in the letter. Among the guides the names of God rank very clearly as of the first importance and it is with them that our consideration of these guides must begin.

(11)

There is a widespread belief among primitive peoples that to know the name of an individual, or even of a god, is to have power over him. There is magic in the possession of a name. An element of truth in this belief remains after the removal of its magical associations. When his name is known reference can be made to someone as an individual. Contact can be made or re-established with its owner. While its knowledge may appear to involve a certain loss of freedom the distinction between names is a powerful means of maintaining the individual in security and bodily freedom, of combatting oppression and false accusation. In modern states the careful registration of names has become a necessity upon which the art of government leans heavily. And in civilised communities the exchange of names is the first step towards any kind of serious relationship between men. This is because the name is clearly much more than a mere label. There are other types of word which can be used for that purpose. On arrival at a railway station an intending traveller, requiring help with his luggage, may call out "porter". But this is a very limited description of the one who responds. If he is a frequent traveller, the passenger is likely to ask the porter's name so as to be able to rely as often as possible on the services of a particular individual. Indeed in his mind the name of a given porter may come to stand for the qualities of civility and service which he associates with him, and may even be used as a gauge by which he judges the similar service which he receives at another station.

So close is the correspondence between name and quality that the Jews, perhaps even more than other nations, were accustomed to hold

names in great respect, almost as if they possessed an inherent power of their own. In his great work, "Israel", Pedersen devotes a chapter to this subject of the name. In the course of the chapter he examines closely the Hebraic psychology of names. He says, for instance,

"The soul in its entirety, with all its blessing and honour, finds expression in the name.

"Firstly the name is an appellation characterising each individual soul. In so far it may be said that the name is part of the soul, seeing that it is possessed by it like the body, and everything wherein it manifests itself. But fully as much as any other part of the soul it characterises the whole of the soul, such as it is. To know the name of a man is the same as to know his essence.

"This identity between the soul and the name is necessary from the general psychological point of view. It is to be understood quite literally that the name is the soul." (9)

In short, he shows that the Hebrew psychology of the name bears upon the presentation of the Divine in the Old Testament Scriptures. Thus:

"The pious know the name of their God (Ps.9,11; 91,14), that is they know how he is. The more he makes himself felt, the better his name is made known; his people are to know it fully some day when he shall appear in all his fullness of might and lead them to victory (Is.52,6), just as all the people of the earth will come to know it (1 Kings 8,42). He whose name one knows fully, one loves." (10)

God therefore has revealed Himself by name through a particular people holding ideas of this kind.

These names of God in the Word were not applied to Him by man, but like the initial knowledge of His being, have come by revelation. The fact, moreover, that the Divine was ever reaching out to man in all his fallen states has not precluded the possibility that earlier ideas of deity might be employed on occasion as vehicles of revelation. The appearance of the Lord to Abram as Shaddai might be a case in point. It is at least reasonable to conclude that the several names by which

God is called in the revelation of His Word are significant.

The phrase "in the name of" or "in His name" which is extensively employed in the Word may be usefully considered at this point. As Pedersen remarks, "There is a deep meaning in the expression". It involves the thought of responsibility and authority. To speak in the name of God is to speak in the spirit of God. The prophets speak in the name of Yahweh because, according to Pedersen, "they are inspired with divine soul". In Yahweh's name the Israelites "fight and trample their enemies (Ps.44;5)".

"It does not only mean that they fight with Yahweh's approval, but that it is his strength which inspires them in the fight, as is said of the ideal king: And he shall stand and guard in the strength of Yahweh in the majesty of the name of Yahweh his God (Mic.5;4). All peoples act and live in the name of their god, and so also Israel (Mic. 4;5)." (11)

In what has come to be known as the High Priestly Prayer, the Lord utters the words, "I have manifested thy name unto the men thou gavest me out of the world" and "I have kept them in thy name".

On this passage from John 17, Archbishop Bernard comments:

"This does not mean only that the Son was 'sent' by the Father, and that therefore His ministry was accomplished 'in the name' of the Father as His delegate and representative; but that in Christ God was revealed in His providential love and care, His 'Name' that is, His essential nature as Father, being exhibited in the Incarnate Son. Thus that 'the Name' of the Father was 'given' to Christ is yet another way of expressing the essential unity of the Father and the Son". (12)

Swedenborg, who regarded the "name" of God as involving in one complex everything which makes the knowledge and worship of God possible, His attributes and qualities, the goodness and truth which flow from Him, could not be out of sympathy with these scholars. But his own doctrine of the Divine Name gives firmer direction to thought, and inescapable

definition to the unity of the Father in the Son. So that the name of God, for this Christian age, may be seen to be Jesus Christ. He is the Risen Saviour, Jehovah manifest: "My name will I not give to another."

"Whatsoever ye shall ask of the Father in my name, He will give it you", in this passage it is not meant that they should ask the Father in the Lord's name, but that they should ask the Lord Himself.

"For there is no approach open to the Divine Good, which is the Father, except through the Lord's Divine Human, as is also known in the Churches.

"Wherefore to ask the Lord Himself is to ask according to the truths of faith; and if anything is asked according to these, it is granted, as He Himself also says in John, 'If ye ask anything in my name, I will do it' (14;14).

"This may be further manifest from the consideration that the Lord is the name of Jehovah; of which it is thus written in Moses, 'I send an angel before thee, to keep thee in the way. Take heed of his faces, and hear his voice, provoke him not; for my name is in the midst of him' (Ex. 23;20/21). And in John, 'Father glorify thy name. Then there came a voice out of heaven, I have both glorified it, and will glorify it again.' (12;28)

"And again in John, 'I have manifested thy name unto the men whom thou gavest me out of the world. I have made known unto them thy name, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them' (17; 6, 26).

"From these passages it is evident that the Lord, as to the Divine Humanity, is the name of Jehovah, or all His quality.

"Hence all Divine worship is from the Divine Humanity, and it is the Divine Humanity which ought to be worshipped.

"For thus the Divine itself is worshipped, to which otherwise no thought reaches.

"And if there is no thought, there is no conjunction." (13)

Accordingly in our consideration of the names of God as guides to the spiritual sense, we shall include the titles of Jesus Christ used in the New Testament. And we propose to consider the Divine Titles in the following order, LORD or Jehovah (or Yahweh), God or El and Elohim, Lord of Hosts or Jehovah Zebaoth, Lord or Adonai, Almighty or Shaddai,

Lord or Kurios, Jesus, Christ or Messiah, Son of man, Son of God, the Lamb.

This list, while not exhaustive, will enable us to view the most important guides to the spiritual sense and will serve to display and emphasise the doctrine of series in that sense. Considered from the standpoint of the documents from which the letter has been wrought, it is possible to observe how these distinctions of name have arisen and maintained themselves. They can however also be viewed as distinctions observable in the very fabric of Divine Revelation itself. In this case the "Why" and not the "How" becomes the question for consideration.

It was a belief held among the Hebrews, and other ancient races, that no man could see God and live. There are references to this belief in our Scriptures (Judges 6;22/23; 13;22; Exodus 33;20). Nevertheless we are told Moses saw His "backparts" and others saw and heard "His angel". But the Lord taught, "Ye have neither heard his (the Father's) voice at any time, nor seen his shape" (John 5;37); and the Gospel declares, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1; 18). God then has always stooped to reveal Himself to man according to his ability to receive. This leads directly to the corollary that the attributes which are one in the Infinite needed to be distinguished in a manner appropriate to the thought of man. We can analyse in thought many things which only exist in union. Obvious examples would be the various functions of the human body, or the activities of the mind, loving and thinking, which never exist in isolation but may be considered singly. Goodness and truth bear a similar character. Another example would be the heat and

light of the sun of our galaxy. These properties, united in the outflow from its glowing mass, are received in the world in separation. It is in accommodation to the limitations of finitude that the Lord has revealed Himself as Love and also as Wisdom, as Divine Good and also as Divine Truth, and concerns Himself in His Word with love or charity and wisdom or faith, as though they existed as distinct entities and were not always conjoined. Swedenborg relies on these and similar facts as the key to the understanding of the various Divine qualities represented in their distinctness by the names of God.

Since we have already examined Swedenborg's doctrine of the Divine Humanity and the concept of degrees, the statement that the Lord's Internal was Jehovah should raise no difficulty for the reader. But Swedenborg pursues the idea in greater detail in the following extract and at the same time prepares the way for a solution of the problem why God is called Jehovah in particular passages of the sacred text. He says:

"Jehovah, or the Lord's internal, was the very celestial of love, that is, love itself, to which no other attributes can be ascribed but such as belong to pure love, consequently, to pure mercy towards the whole human race.

"This is of such a nature as to be desirous to save all, and make them eternally happy, and to bestow on them all things of 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.

"This Love itself is Jehovah, nor can Am or Is be predicated of anything except this love.

"The very being of all life, that is, life itself, is from this love, and as Jehovah alone is the very being of all life, or life itself, because He is love alone, all things whatever, even to the minutest particulars, have thence their being and their life, nor can anything Be and Live from itself but Jehovah alone, that is, the Lord alone.

"And as no one can be and live, of or from himself, but from the Lord alone, it is by a fallacy of the senses that men seem to themselves to live of and from themselves." (14)

At this point he appeals to his experience of the spiritual world, referring to the angels who live "in the very being of the Lord's life" yet "as of themselves" and "in the greatest felicity". So he concludes:

"This therefore, is to live in the Lord; which cannot possibly be attained, except by living in his love, that is, in charity towards our neighbour." (15)

This relationship between God, as Love, and love or charity in heavenly hearts, is the spiritual cause for the use of the name "Jehovah" in passages whose spiritual content relates to charity or good of love.

So we read elsewhere:

"'Jehovah' is said from Esse or Essence..Hence 'Jehovah' is said when it treats of good." (16)

Further confirmation of this doctrine can be drawn from passages in which God is called El or Elohim, or in which one name is contrasted with the other. It should moreover be remembered that among the Hebrews, the name Adonai or Lord was always substituted for Jehovah or Yahweh in the spoken word in order to avoid a breach, however involuntary, of the Commandment against taking His name in vain. This custom serves to explain the frequent use of the title "LORD" in the English Bible. A somewhat similar distinction appears to be used by the Lord in the Gospel, between blasphemy against the Son of man and blasphemy against the Holy Spirit, the former being the less heinous sin.

The several cognate Hebrew words rendered "God" in the English Bible are considered by Swedenborg in the following passage:

"In the Word, Jehovah or the Lord, is in several places named El in the singular, also Eloah, and is likewise named Elohim in the plural, sometimes both in one verse or in one series; he who does not know the internal sense of the Word cannot know the reason why this is so.

"By El and Elohim in the supreme sense is signified the Divine spiritual, for this is the same as the Divine truth; but with this difference, that by El is signified truth in the will and act, which is the same thing as the good of truth.

"Elohim in the plural is used because by the Divine truth are meant all truths that are from the Lord; hence also the angels in the Word are sometimes called Elohim, or gods.

"As El and Elohim in the supreme sense signify the Lord as to truth, they also signify Him as to power, for it is truth of which power is predicated, since good acts through truth when it exercises power.

"Wherefore, wheresoever power from truth is treated of in the Word the Lord is called El and Elohim, or God.

"Hence also it is that in the original language El likewise signifies one who is powerful." (17)

Since faith is concerned with truth, the following contrast between Jehovah and Elohim is in accord with the foregoing passages:

"In general, when the subject treated of is concerning the celestial things of love, or concerning good, then He is called Jehovah.

"But when the subject treated of is concerning the spiritual things of faith, or concerning truth, then He is called God; when concerning both together, He is called Jehovah God." (18)

Another similar passage is from the exposition of the story of Noah:

"It is said 'Jehovah' because it is now treating of charity. In the preceding chapter it is not said 'Jehovah' but 'God', because it there treats of the preparation of Noah..as to intellectual things which are of faith.

"But here of his preparation as to voluntary things which are of love." (19)

The underlying reason for what is commonly called "the simple plural of majesty" used in the Word, as for instance in the much discussed statement in Genesis 1;26, "Let us make man in our image.." becomes apparent from the following exposition of Exodus 22;8:

"Therefore also it is said 'he whom God (Elohim) shall condemn' with the verb in the plural number.

"God also in the original tongue is called El, in the singular but more frequently Elohim, in the plural number,

because the Divine Truth which proceeds from the Lord is divided multifariously among the angels in heaven. "For these are as many recipients of Divine truth as there are angels, each receiving in his own way." (20)

On this account there are passages in the Word where angels are called "elohim", and even judges, for they too judged from the Law which is from the Lord. The ministry of angels in the Divine economy of the universe has been studied at some length in previous chapters of this essay. Swedenborg explains that in cases where the Divine operation is by means of angels and spirits, the name of God is Elohim rather than El.

This distinction in the meaning of terms is not without its problems. Like most words used in the Bible, elohim can also have an evil connotation. Since truths can be falsified, it is stated that men can hold to false gods, elohim. More serious difficulties arise when once it is recognised that Jehovah signifies the Lord as to Love or Good, in passages in which Jehovah is said to destroy, to bring evil upon, and to create evil. There is an obvious incompatibility in the ascription of such actions to the God of Love. Swedenborg faces this problem repeatedly and the following passage can be accepted as typical of many others:

"It is frequently said in the Word that Jehovah destroys, but in the internal sense is meant that the man destroys himself, for Jehovah or the Lord destroys no one.

"But whereas it appears as if destruction were from Jehovah or the Lord, because He sees all things in general and particular, therefore it is thus expressed in the Word throughout.

"This is to the end that men may thereby be kept in this most general idea, that all things are under the eyes of the Lord, and all things under His auspices, in which idea when they are once established, they may be easily instructed.

"For explanations of the Word as to the internal sense, are nothing else than the particulars which elucidate a general idea.

"A further purpose herein is that those who are not in love, may be kept in fear, and may thus be kept in awe of the Lord, and flee to Him for deliverance.

"Hence it is evident, that there is no harm in believing the sense of the letter, although the internal sense teaches otherwise, if it be done from simplicity of heart.

"The angels who are in the internal sense of the Word, are so far from thinking that Jehovah, or the Lord, destroys anyone, that they cannot even bear the idea of such a thing, and therefore when this and similar passages in the Word are read by man, the sense of the letter is cast as it were behind them, till at length it comes to this, that evil itself is what destroys man, and that the Lord destroys no one." (21).

The title Jehovah Zebaoth, or Jehovah of Hosts or Armies, is the title of Divine Omnipotence. The Divine Omnipotence belongs to His Wisdom from His Love or to Truth from Good. The "armies" of the Divine are Divine truths. The following quotation gives a succinct summary of the teaching of many passages in the Word:

"Since the angels, by virtue of truths and goods, are called the hosts of Jehovah, and also the sun, moon, and stars bear a similar signification, and since all truth and good proceed from the Lord, therefore the Lord in the Word is called Jehovah Zebaoth or of Hosts.

"He is also so called from this, that He fights for man against the hells." (22)

The title Adonai, itself a plural and sometimes used in conjunction with Elohim, and translated Lord in the English Bible, is widely used in the Old Testament. It occurs in some passages in its own right, quite apart from its substitution for Jehovah in the course of reading. In quotations from the Old Testament made in the Gospels and Revelation, the title is rendered by Kurios. And in the Septuagint, Kurios is employed to render both Jehovah and Adonai. These facts gain in significance from the use of what was nothing less than a Divine Title by the Lord, as a self-designation. Of Lord, Adonai, Swedenborg writes:

"The Lord is frequently mentioned in the Word..but never unless good is treated of, and the same observation is true respecting the name Jehovah.

"But when truth is the subject treated of, the terms God and also King are used.

"Hence is it that by the Lord is signified Good, as may be manifest from the following passages; 'Jehovah your God, He is God of Gods and Lord of Lords' (Deut.10;17). In David, 'Confess ye to Jehovah; confess ye to the God of Gods; confess ye to the Lord of Lords' (Ps.136; 1-3). 'Here Jehovah or the Lord is called God of Gods from the Divine Truth which proceeds from Him, and Lord of Lords from the Divine Good which is in Him. (23)

Two further names of God Swedenborg regards as being evidence of the idolatry out of which the family of Abraham were brought. The one name is Shaddai, commonly rendered Almighty, the other Pachad, commonly rendered Fear in the English Bible. While the latter is only used twice, the former appears as a title of God on many occasions. Bennett points out that, while the name appears most commonly in P, an exilic or post-exilic document, it certainly occurs in the earlier sources J and JE, while in a note on Numbers 24;16 Kennedy says:

"The presence in this strophe of the three early names of the Deity, El, Elyon, and Shaddai, is noteworthy." (24)

The magnificent idolatrous temples unearthed during the course of Sir Leonard Woolley's excavations at Ur, the city of Abraham, may lend some probability to Swedenborg's comment that Shaddai was the name of Abraham's God, by which name the Lord was first represented before him. Indeed Wheeler Robinson, commenting on Joshua 24;2, "Your fathers..served other gods", which is assigned to E, says:

"Note the importance of this verse for the Old Testament doctrine of revelation. Yahweh elects Abraham from a heathen environment."

Swedenborg's doctrine on the matter is well-expressed in this extract:

"The reason that the Lord was pleased to be represented before them by the name of Shaddai is, because the Lord is never willing to destroy suddenly, much less instantaneously, the worship inseeded in any one from infancy.

"For this would be to pluck up the root, and thus to destroy the holy state of adoration and worship deeply implanted, which the Lord never breaks but bends.

"The holy state of worship, rooted in early life, is of such a nature that it cannot endure violence, but must be bent with moderation and gentleness.

"Such is the case in regard to the Gentiles who during the life in the body had worshipped idols, and yet had lived in mutual charity: the holy state of their worship is not, in the other life, removed instantaneously, but gradually.

"For they who have lived in mutual charity are in a state capable of having the good things and the truths of faith easily implanted in them, which afterwards they receive with joy: for charity is the very ground of reception."

(25)

Then follows the interpretation of Shaddai, a name specially retained on account of its meaning.

"Some of the interpreters translate the name 'Shaddai' by the 'Almighty' others by 'the Thunderer'; but properly it signifies a Tempter, and a Benefactor after temptations. This appears in Job, who so often mentioned the name, because he was in temptations.

"That such is its signification may likewise appear from the word Shaddai itself which signifies devastation.

"As however the title derives its origin from the nations of Syria, God is not called Elohim Shaddai, but El Shaddai, and in Job only Shaddai, and El or God is mentioned separately.

"As comfort is experienced after temptations, they also attributed to the same Shaddai the good thence ensuing; as in Job 22; 17, 23, 25, 26; also the understanding of truth, which is likewise derived thence (22;8; 33;4).

"As He was held thus to be the God of truth, for devastation, temptation, chastisement and rebuke come not from good, but from truth; and as the Lord was by him represented to Abraham, Isaac and Jacob, therefore the name was retained even among the Prophets: but in them by Shaddai is understood truth." (26)

The "Fear" of Isaac has a similar signification:

"'Dread' is said because it is Divine Truth which is meant; for Divine truth is attended with fear, dread, and terror, with those who are not in good." (27)

A similar meaning attaches to the fear of the Law, despite the fact that it also serves as a protection and support of the well-meaning and

innocent.

Attention has already been drawn to the New Testament use of Lord (Kurios). The importance which Swedenborg attached to it is proved by his use of the Name as the regular description of the glorified Jesus Christ, the Incarnate God, in the same way as many Christians speak and write of Christ. He writes:

"In the Word of the Old Testament, the Lord involves the same thing as Jehovah, for it is used when the subject treated of is good, wherefore also the Lord is distinguished from God in the like manner as Jehovah is.

"But in the New Testament, in the Evangelists and in the Apocalypse, Jehovah is nowhere named, but instead of Jehovah the appellation Lord is used, and this for hidden reasons...

"Amongst other hidden reasons for calling Jehovah 'Lord' were the following, namely, that if it had been declared at that time, that the Lord was Jehovah so often mentioned in the Old Testament, it would not have been received, because it would not have been believed.

"And further, because the Lord was not made Jehovah as to His Human also, until He had in every respect united the Divine Essence to the Human Essence, and the Human Essence to the Divine Essence.

"The plenary unition was effected after the last temptation of the cross, wherefore the disciples after the resurrection always called Him Lord: and Thomas said, 'My Lord and my God'.

"And inasmuch as the Lord was Jehovah, who is so often mentioned in the Old Testament, therefore He said unto his disciples: 'Ye call me Master and Lord, and ye say rightly, for I am' (John 13; 14, 14, 16); by which words is signified that He was Jehovah God.

"He is here called Lord as to good and Master as to truth.

"That the Lord was Jehovah is understood by the words of the angel to the shepherds: 'To you is born this day a Saviour, who is Christ the Lord' (Luke 2:11): where Christ stands for Messiah, the Anointed, the King; and the Lord stands for Jehovah, the former having respect to truth, the latter to good.

"He who does not examine the Word carefully, cannot know this, for He believes that our Saviour was called Lord like others, merely from the common formula of veneration.

"When yet He had this appellation in consequence of His being Jehovah." (28)

But in another passage also relating to this use of the title Lord,

there is an important addition:

"The Lord when He was in the world was Divine Truth; but when He was glorified, that is, made the Human in Himself Divine, He then became Divine Good, from which afterwards Divine Truth proceeds." (29)

Thus, when the Lord rode into Jerusalem on the ass, He rode as King, that is, as Divine Truth, as the Word made flesh. He therefore bade the disciples tell the owner of the ass and her colt, "The Lord hath need of them". Since His Glorification was not yet accomplished, His Humanity was still simply Divine Truth. The whole incident described in the Gospel bears a representational character and contains a spiritual sense relating to the regeneration of the soul which, although a temple in Jerusalem, is a temple in need of that cleansing, that reformation and reconstitution, which the Lord comes as King and Judge of the Church to undertake. Since this discipline springs from the Divine love for man's salvation, He is described as Jesus rather than Lord, when He enters the Temple. Again when Peter recognised Him standing on the shore of Gennesaret, he declared, "It is the Lord". On the other hand when the Lord gave bread and fish to his companions, He is described as Jesus, as the representation of Divine Love. The distinction of the name bears directly upon the spiritual sense of the passage.

Jesus, the Greek form of Joshua (see the Septuagint), means Saviour: "Thou shalt call his name Jesus, for He shall save his people from their sins". Strictly, as the equivalent of Joshua, the name means Jehovah is my saviour" or "My saviour is Jah". Christ, the Greek form of Messiah, however means "anointed". The "Lord's Anointed" is a familiar Old Testament description of the king. Kennedy, in a note on the words spoken to Saul, "The Lord (Jehovah) hath anointed thee" (1 Samuel 10; 1) remarks:

"The earliest recorded instance in the Old Testament of this almost universal method of consecration to the kingly office." (30)

His full commentary at this point in the Century Bible is of interest.

It would seem then that the two names, Jesus and Christ, are distinguished from each other as Jehovah is distinguished from Elohim, and Lord from King. Swedenborg's doctrine on the subject is made clear in the following passage:

"That the deepest arcana lie concealed in the internal sense may be most clearly evident from the internal sense of the two names of our Lord, Jesus Christ.

"When these names are pronounced, few have any other idea than that they are proper names, and almost like the names of another man, but more holy.

"The learned do indeed know that Jesus signifies the Saviour, and Christ the Anointed, and therefore they have a more interior understanding.

"But still this is not what the angels in heaven perceive from those names.

"What they perceive is still more Divine; namely, when the name Jesus is uttered by a man in reading the Word, they perceive by it the Divine Good, by Christ the Divine Truth, and by both the Divine marriage of good and truth, and of truth and good, consequently all that is Divine in the heavenly marriage; which is heaven.

"That Jesus in the internal sense denotes the Divine Good, and that Christ denotes the Divine Truth, may be evident from many passages in the Word.

"The reason that Jesus denotes the Divine Good is, because it signifies safety, salvation, and Saviour; and as it signifies these things, it signifies the Divine Good; for all salvation is from the Divine Good, which is of the Lord's Love and Mercy, and thus by the reception thereof.

"The reason why Christ denotes the Divine Truth, is because it signifies Messiah, Anointed, and King." (31)

The doctrine, in the paragraphs of "Arcana Coelestia" succeeding to the above, is substantiated from many passages from the letter of the Word.

As we turn now to consideration of the titles, Son of man and Son of God, Swedenborg's exposition of "son", which prefaces a long section in "Arcana Coelestia" devoted to examination of the title Son of man, will

be of assistance. He says:

"Sons denote truths on this ground, that all things in the internal sense of the Word are spiritual; and sons in the spiritual sense are they who are being born anew by the Lord; they consequently who are in truths from good.

"Wherefore, abstractedly from persons, they are the very truths which are derived from good.

"Such therefore is the meaning in the Word of the sons of God, of the sons of the king, and of the sons of the kingdom.

"They are also the sons of the new birth, that is, of the regeneration.

"The truths and goods also with a regenerate person, that is, with one who has been born anew by the Lord, are circumstanced altogether like families which in a long series descend from one father." (32)

The explanation of the title Son of man is clearly stated and demonstrated from the letter of the Word with the utmost care. The question which agitates scholars today as to the origin of the title, as Jesus used it, is not considered at all. Apart from the acceptance of the title in Ezekiel and elsewhere as equivalent to its use in the New Testament, the teaching of Swedenborg has no bearing upon the merely literary problem. His explanation however offers a solution to some other problems of interpretation much canvassed by scholars.

"Since the Divine Truth which proceeds from the Lord was signified by the Son of man, therefore also the prophets through whom it was revealed were also called sons of man as in Daniel, Ezekiel and in many other passages." (33)

Of the Lord as Son of man we read:

"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 it is as the Word that He suffered, judges, comes into the world, redeems, saves, reforms, and regenerates." (34)

These statements are confirmed from many passages of the Gospels.

Whatever the motives of his enemies might be towards Him who was at once Prophet, Priest, and King, by the Divine over-ruling of Providence it was as The Prophet (Deut 18 ; 15) that He suffered. The prophets of the Old Testament were frequently appointed to carry out some symbolic action. In this action He witnessed before the people to the treatment which was being accorded to the Word in the Church. So Ezekiel was commanded to "bear the iniquity of the house of Israel and Judah" (Ez. 4; 4-6); and prophecy declared of the Lord, "He hath borne our griefs and carried our sorrows" and "He hath borne their iniquities" (Is. 53; 4-11). The teaching of Swedenborg on the matter is definite.

"That the Lord Himself as the greatest Prophet, represented the state of the Church as to the Word, appears from the particulars of His passion, as: He was betrayed by Judas; He was taken and condemned by the chief priests and elders; they buffeted Him and smote Him on the head with a reed; they put a crown of thorns upon His head; they divided His garments and cast lots for His vesture; they crucified Him; they gave Him vinegar to drink and pierced His side: He was buried and rose again 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 taken and condemned by the chief priests and elders signified that He was taken and condemned by the whole of that Church.

"Their scourging Him, spitting in His face, buffeting Him and smiting Him on the head with a reed, signified that they did the like to the Word with respect to its Divine truths which all treat of the Lord.

"Their putting a crown of thorns on His head, signified that they had falsified and adulterated those truths.

"Their dividing His garments and casting lots for His vesture, signified that they had dispersed all the truths of the Word, but not its spiritual sense; for the vesture of the Lord signified this sense of the Word.

"Their crucifying Him signified that they had destroyed and profaned the whole Word.

"Their offering Him vinegar to drink signified that all was utterly falsified and false; and therefore He did not drink it, and then said, It is finished.

"Their piercing His side signified that they had completely extinguished all the truth of the Word and its good.

"His being buried signified the rejection of what still remained of the Human derived from the mother.

"His rising again on the third day, signified His glorification.

"Such also is signified by the same things in the Prophets and Psalms where they are foretold.

"On this account also, after He had been scourged and led out wearing the crown of thorns, and the purple robe was put upon Him by the soldiers, He said: Behold the Man! (John 19; 1-5). (a)

"This was said because by man is signified the Church, for by Son of Man is signified the truth of the Church, and consequently the Word.

"Now it is evident from these things that by bearing iniquities is meant to represent and portray in Himself sins against the Divine truths of the Word.

"The Lord endured and suffered such treatment as the Son of Man, and not as the Son of God; for the Son of Man signifies the Lord as the Word." (35)

This significance of Son of man can be confirmed by many expositions of Swedenborg of which the following examples may be selected for quotation:

"The multitude said to Jesus, How sayest thou, the Son of man must be lifted up? Who is this Son of man? Jesus answered them, Yet a little while is the light with you. Walk while ye have the light, that darkness overtake you not. While ye have the light, believe on the light, that ye may be sons of light."

"From these words it is evident that by the Son of man is signified the same as by light, for when they asked who is this Son of man, the Lord replied that He was the light on which they ought to believe.

"This light is Divine Truth; wherefore such also is the meaning of the Son of man."

"Blessed are ye when men shall hate you, for the Son of man's sake."

"For the Son of man's sake means for the sake of the Divine Truth which proceeds from the Lord.

"The Divine Truth is everything belonging to the faith and to the love of the Lord.

"And being hated on account of these things is blessedness." (36)

In the second passage the term "men" is used in the opposite sense of falsity. A similar significance is given to the title "son of man" in a text like Ps. 146;3, "Put not your trust in princes, in the son of man,

in whom there is no salvation." Yet when the title is applied to the Lord, the whole substance of Swedenborg's teaching can be gathered in a final short quotation:

"The Son of man which the Lord called Himself, is not the son of Mary, but the Divine Truth." (37)

The title Son of God should be clearly distinguished from Son of man. Swedenborg's general doctrine is that "the Human by which God sent Himself into the world is the Son of God." This however requires some further consideration and examination.

"The Lord's Divine Human was not only conceived, but was also born from Jehovah; hence the Lord as to the Divine Human is called the Son of God and the Only-begotten". (38)

Since we have already devoted a chapter to consideration of the Divine Humanity or Human we will content ourselves here with two succinct statements from "True Christian Religion":

"The Human is also actually the Son of God, because it was conceived of Jehovah God, as Father, according to Luke 1;32,35. He is called the Son of God, Son of man, and the Son of Mary; and by Son of God is meant Jehovah God in His Human, by the Son of man, the Lord as the Word, and by the Son of Mary, properly the Human which He assumed." (39)

"And yet the Lord when He glorified His Human, put off everything pertaining to His mother, and put on everything of His Father." (40)

The Son of God accordingly describes that which is of the Father in the Lord, the Divine Humanity which has descended from the Divine. Here again D.M. Baillie's "Paradox of Christianity", already referred to, is of assistance. So the following statements are also acceptable.

"Where it treats of His Divinity, His oneness with the Father, of His Divine Power, of faith in Him, of life from Him, the Lord calls Himself 'the Son' and the 'Son of God'". (41)

"The Lord put on a Human from Himself, which is the Divine Human, and the Son of God." (42)

"The Son of God, or the Lord as to good in the Divine Human, could not be tempted." (43)

The final title of God to be considered in this section will be The Lamb. The Lamb signifies the Divine Humanity, but with particular reference to its quality and effects. On account of their representational character lambs had a special place in Jewish ritual. It was a lamb which was offered, and then consumed, in the Passover ceremony. According to the story in Exodus, the "blood of the lamb" sprinkled on the lintels and doorposts of the houses of the Israelites availed to ward off the Destroyer. In Revelation, the redeemed have "washed their robes and made them white in the blood of the Lamb", although the older idea of escape from destruction by evil probably still underlies the passage, its immediate significance may well be an allusion to the lambs of the sacrificial ritual.

"It is believed that the blood of the Lamb signifies the Lord's passion of the cross; but the passion of the cross was the last temptation by which the Lord overcame the hells, and fully glorified His Humanity, by which two He saved man.

"The Lord having thus fully glorified His Humanity or made it Divine, His flesh and blood can mean nothing else than the Divine in Him and from Him; His flesh the Divine Good of Divine Love, and His blood, Divine Truth from that good." (44)

This is of course for Swedenborg, the basis of the symbolism of the Holy Supper. The doctrine is further particularised in the following:

"It is believed in the world that the Lord is called a lamb from this, that the continual burnt offering, or what was offered every day, evening and morning, was that of lambs, and especially on the days of the passover when a lamb was also eaten; and that the Lord suffered Himself to be sacrificed.

"But this reason of His being so called is for those in the world who do not think beyond the sense of the letter of the Word.

Nevertheless in heaven no such thing is perceived by a

lamb, when it is predicated of the Lord; but when a lamb is named or read of in the Word, the angels, because all of them are in the spiritual sense of the Word, perceive the good of innocence.

"And when the Lord is thus called, they perceive His Divine Human, and at the same time the good of innocence which is from Him." (45)

The definition of one in the good of innocence (in Swedenborg's use of the term) is almost identical with the definition of true humility.

"In this case he is in the annihilation of self; yea, in aversion to self, and thus in absence from self; thus he is in the state of receiving the Divine of the Lord." (46)

This is the state of love in the will of man described by the good of innocence. And of this state Swedenborg declares that:

"The good of innocence is the inmost of love and faith, and is their soul; wherefore it is said that they should strike the blood (of the paschal lamb) upon the doorposts, the threshold, and the houses, for where the good of innocence is, thither hell cannot enter." (47)

and again:

"The good of innocence must be in all good, and thence in all truth, to the intent that it may be good and truth in which there is life from the Divine." (48)

This good is manifested in the infinite degree by the Divine Humanity of the Lord and thence He can be described as "The Lamb". Since this good is received from Him into angelic hearts, it can be said of heaven that there the Lamb is in the throne; and of the New Jerusalem that "The glory of God did lighten it and the Lamb is the light (or lamp) thereof" (Rev. 21;23).

(111)

"It is common (usitatum) in the Word, when anything new is begun, to say 'and he said'." (49)

This observation is of great value to the exegete of the spiritual sense; and when taken into connection with the statement made in a previous paragraph the nature of the "new" thing begins to emerge.

"When this expression, Jehovah said, occurs in the historical parts of the Word, it signifies a perception which is not altogether continuous with the foregoing, but in some respect subsequent, and sometimes new." (50)

The internal sense differs from the sense of the letter in being a continuous series. Though in both cases the context is of supreme importance, the spiritual context at any given point is quite distinct from that of the letter. For instance, it would be wrong to separate the words, "Verily Thou art a God that hidest Thyself" from their immediate context, "O God of Israel, the Saviour". Taken in isolation, the statement about the Divine would be misleading. It might more properly describe the Aristotelian doctrine of a God who is careless whether men find Him or not. But the concluding words of the text convey a radically different idea of God as manifesting Himself only so far as men can bear His presence without utter confusion. This prepares the way for the Gospel teaching, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him" (John 1:18). Clearly context is a matter of great moment in the letter.

Despite the presence, in varying degrees, of discontinuity of thought, the original languages of the Word afford a certain appearance of continuity because its revelation is contained in statements and phrases connected together by various devices of language. The ancient manuscripts were without punctuation and, of course, not broken up into

verses and chapters, as we know them today.

"In the original language one series is not distinguished from another by intervening marks (interstitia, signs), as in other languages; but there appears a continuity from beginning to end.

"The things in the internal sense are in like manner continuous and flowing from one state of a thing into another.

"And when one state terminates and another succeeds which is important, it is indicated by the expression 'it was', 'it came to pass'.

"And a change of state less important is indicated by 'and'.

"This is the reason why those phrases so often occur."

(51)

Here is another case in which Hebrew idiom seems to serve the ends of revelation. These little phrases then can be considered as guides to the spiritual sense, for to know where a subject begins, and where another succeeds, in the spiritual interpretation, is of the utmost importance.

The letter of the Word contains many references to persons. Indeed it would be true to say that much of the historical part of the Old Testament is written around individual leading figures and is a complex of biographies. Their appearance and disappearance from the historical scene afford valuable indications of the series in the internal sense.

Spiritually understood, death means resurrection. In the angelic idea death can only mean fuller life, with the exception of those in whom the state of hell has been established. In such cases it implies the deprivation of eternal life or the state of heavenly love. Immortality cannot, of course, be in question among those who already enjoy its experience. So when Abraham dies, to be replaced by Isaac as the leading character in the story, or when Moses is succeeded by Joshua, or David by Solomon, we may conclude that the subject in the series of the internal sense has been modified or transposed into a higher or lower key. Births,

marriages, and deaths all point to modulations in the particular series of the internal sense and in consequence are important guides to its recognition.

Representation must not be confused with personal character. The personal character of David, for instance, lies open to reproach from his conduct in various incidents reported in the Scriptures. To salvage our admiration for him as an historical personage may well require us to set him against the background of his age and judge him against their standards. Despite these blemishes of character, in the Word he represents the Lord as King, and in a lower sense the spiritual man. To the charge that this is arbitrary, Wunsch aptly replies that artificial would probably be a juster word, and adds:

"But this artificial aspect is an aspect not so much of Swedenborg's interpretation as it is of the historical giving of the Word. Swedenborg's canon has its ground in the nature of the Old Testament regime. Not only did a king, good or bad, in the fixed theory of the Hebrew monarchy, stand for the Lord, Whose anointed He was, but in all their history, in their leaders, in their triumphs and tragedies, the Jewish people dramatized the spiritual life which belongs to all men. There is always artifice in drama, and it is the role which a biblical personage played in that drama on which we have to be intent in determining the deeper meaning, whatever the person's character." (52)

This kind of representation extends throughout the Word of both Testaments and serves to explain the otherwise unequal evaluations of the kings of Israel and Judah in the two Books of Kings, where reigns of considerable historical importance are dismissed with a few words, such as, "But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him" (1 Kings 16:25). It is of the Lord's Providence that some kind of ruling love shall be established and govern the life of every man. Here the particular ruling love is corrupt

achieving its ends by perversions of truth or falsities as signified by the two talents of silver paid for the hill Samaria. Solomon in his glory represents the Lord and in a lower sense the celestial man. But the statement that "Solomon loved many strange women, together with the daughter of Pharaoh" (1 Kings 11:1), opens a different series. In this connection a passage from MacLagan's "The Two Books of Kings Explained" may be found illuminating:

"There is an illegitimate conjunction between the Lord and mankind, which may be serviceable for the time being, and may lead at length to true conjunction; and that this is true may be known from the fact that there are so many different forms of religion among men wherein falsities greatly predominate, which falsities appearing to those who receive and hold fast to them, as truths, are therefore the means of leading men to reform their lives, by shunning the evils which their religion forbids, and thus receiving the life of charity by which there is real conjunction with the Lord.

"And this is the kind of illegitimate conjunction which is represented by Solomon's loving many strange women together with the daughter of Pharaoh.

"The Lord loves everyone, and from love desires the salvation of every one, and it is this universal love of the Lord, which is, in the supreme sense, represented by Solomon's love of so many wives and concubines..

"But with regard to illegitimate conjunction, it may either prove serviceable in leading men to the higher life of genuine faith conjoined with charity, or it may not do so, this depending on man himself." (53)

The Solomon who now "was old" (v.4) and "did evil" has changed his representation. In the spiritual sense a new series has been started, concerned with corruptions of the church, and itself connected with a variety of other sequences which may be recognised by the kings who ruled, and by the prophets whom the Lord called forth in succession to His service.

Another guide to the internal sense may be found in the order in which the tribes in the Old Testament, and the disciples in the New Testament, are listed in different passages of the Word. When Reuben heads

the list of Patriarchs or Tribes, the subject is concerned principally with faith, when Judah, then the subject is charity, with distinct variations according to context. Despite variations in the order of the other names, Peter always heads the list of the Twelve, with the implication that in Christian discipleship faith will always appear to take the lead. In John XX however, where "the other disciple did outrun Peter", the subject of the series changes in regard to the relationship between love and faith, although Peter was still the first to enter the Sepulchre.

Further indications of the internal sense can be derived from the mention of lands and nations in the Word. Each nation has its own particular significance and their political relationships to the people of God at various stages of their history are of great importance to the recognition of the series in the internal sense. Once it is realised that Egypt represents knowledge, more accurately, the natural man as to scientifics, the refuge of the Patriarchs in Egypt, the bondage of the children of Israel in Egypt, the various allusions to Egypt in the Prophets, the descent into Egypt of our Lord in infancy, all afford indications of the subject of their series in the internal sense. Similarly, Assyria in the Old Testament represents reasoning; and Samaria in the New, Babylon the love of dominion, with further variations according to context. Such, then, are some of the pointers to the general subject with which the revelation within a particular passage is treating. The passage must not be taken out of its spiritual context, nor an interpretation attempted as though it belonged elsewhere. That would be as foolish, and as fatal to good exegesis, as to put the words, "Happy shall he be, that taketh and dasheth thy little ones against the stones" (Ps. 137;9), into the mouth of Jesus, instead of the mouth of the Psalmist.

In a previous chapter we noticed the dualisms or parallelisms of the Word. These duplicate expressions relating to thought or truth and to affection or good respectively afford further indication of the nature of the internal sense. Thus in the example, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in" (Ps. 24;7), the Lord is referred to as Divine Truth from Divine Good, the King. We are first aware of truth through the understanding and may think about it but it enters the will and becomes a matter of experience when we obey it. This distinction between "gates" and "doors" is significant. Swedenborg comments:

"The everlasting doors being lifted up denoted the opening and elevation of hearts to the Lord, who is the King of Glory, and thereby giving communication, that is, that He may flow in with good of charity and the truth of faith.

"The Lord is called the King of Glory from truth, which is derived from good." (54)

In his "Commentary on the Psalms", which is based on Swedenborg's writings and brings together many passages bearing on particular psalms, John Clowes points out:

"A singular distinction is here made between the gates and the doors, for it is said of the former, Lift up your heads, and of the latter, Be ye lifted up, as if the former were to lift up their heads by some power of their own, whereas the latter were to be dependent for their elevation on the power of another.

"This distinction may, perhaps, be accounted for from the consideration that the gates have more particular reference to the external man in his admission of divine truth, whereas the doors have more reference to the internal man in his admission of divine good; and in the former state man is led to suppose that his elevation is from some power of his own, whereas in the latter, he is willing to acknowledge that it is from another." (55)

Once the spiritual implications of Hebrew parallelism are seen in this light, the Psalms and the Prophets, in which this figure of speech is chiefly to be found, soon begin to pour forth their hidden riches. And

the same teaching about the relationship between good and truth in the human mind and its interior and external levels is applicable to other parts of the Word externally of a wholly different character. There are accounts of the birth of twins, or of incidents in which two individuals are linked together as central characters: for instance there are Leah and Rachel, David and Jonathan, Martha and Mary, Peter and Andrew, James and John. The acceptance of the principle that Leah and Martha represent external affections, Rachel and Mary internal affections, opens the way to a fruitful exegesis of the passages relating to them in the Word. Moreover the insight that the will and the understanding in man are like brothers of one origin, immediately widens the scope of the injunction, "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee... first be reconciled to thy brother, and then come and offer thy gift (Matt. 5; 23,24).

"Truth is the first thing by which the church appertains to man, but it is truth derived from good.

"For truth without good is merely knowledge that a thing is so, and knowledge alone has no other effect than to make a man capable of becoming a church.

"But he does not become a church until he lives according to knowledges, in which case truth is conjoined with good, and man is introduced into the church.

"Truths also teach how man ought to live; and when in this case he is affected with truths for the sake of truths, which is the case when he loves to live according to them, he is then led of the Lord, and conjunction is given him with heaven, and he becomes spiritual and after death an angel of heaven.

"Nevertheless it is to be noted that truths do not produce those effects, but good by truths, and good is from the Lord.

"By Peter is signified truth derived from good, which is from the Lord.

"By Andrew is signified the obedience of faith." (56)

Peter then suggests faith or truth in the understanding and Andrew faith or truth in the life, that is in the will. Similarly James and John

suggest love or charity in will and in action, or love and good works. Thus since faith, charity, and good works are the whole concern of discipleship Peter, James and John together represent all disciples. The stories relating to twins and to the important matter of primogeniture, give further information about the relationship of will and understanding, or good and truth, in man. For instance, in the case of Esau and Jacob the actual order is reversed and the birthright passes to the younger son. Spiritually understood, this demonstrates that truth and understanding always come second to good or love. But man sees truth as first in time and is then led into good. Nevertheless, as we have seen from our consideration of the doctrine of Remains, there is an element of illusion even here. For affection of good can be stored, as it were, and it is from simple affection that the first glimmer of truth enters into the mind.

In the parable of the Good Samaritan, the symbol of the two pence given by the Samaritan to the landlord in whose charge the injured man was left, points to the internal exegesis of the parable; and in fact suggests knowledge (the common currency of human relationships) under the two forms of good and truth. These two categories of knowledge, perceived by the rational man (the Samaritan) and applied to the natural man (the innkeeper) lead to the spiritual restoration of sinful humanity. The other correspondences in the passage can be confirmed by comparison with other passages - a process described by the American, W.E. Wunsch, as "sampling".

As a general rule, correspondences can be divided into those which relate to good and truth respectively. Earth, fire, bread, fruit, flesh, clean and domestic animals, for instance, relate to good, that is, to the

good of love and affection. Light, water, seed, wine, blood, birds, fish, on the other hand, relate to truth, that is to understanding and thought. Silver and iron represent truth; while gold and brass relate to good; and the numerous instruments of wood and metal used by man (vehicles, weapons, implements of all kinds, musical instruments) to doctrines of good and truth. The green things of the earth relate to intellectual things; the mountains and hills, the arabah, on which they grow, to voluntary things, and so on. The knowledge of particular correspondences already gained is important to the recognition of further correspondences in the Word. Certain terms, then, may be regarded as representative of good and others of truth and their presence in a passage acts as an indication of its probable interpretation within the wider pattern of which other guides to the internal sense have made us aware. But it is vital to remember that the spiritual sense is not to be regarded as a cryptogram that can be unlocked by the mere application of a code of correspondence.

In his study of "Arcana Coelestia", under the title, "The World Within the Bible", William E. Wunsch deduces certain canons of interpretation, much as Siegfried had discovered some two dozen in the writings of Philo. If Philo had written of the Laws of Allegory without embarking upon any formal treatment of the subject, Swedenborg never made any systematic attempt to codify his methods. Wunsch would be the first to insist that the six canons which he proposes are not in any sense final. But this list is interesting and useful, though we ourselves have already covered most of them in a less formal way. His six canons read as follows :

1. "Subject decides prediction. Easily the leading canon to which Swedenborg resorts is that a word, or phrase, or passage, is to be read with reference to the subject which is forward." (57)

Among many illustrations of this principle which Wunsch brings forward the following extract from "Arcana Coelestia" is to the point: it is from the exposition of Gen. 41:40.

"In general what is lower is like a throne to what is higher, for that which is higher is therein and acts, and indeed by means of what is lower.

"And what is acted appears as if it were from the lower, because, as was said, it is by its means.

"This is meant by what Pharaoh said to Joseph; 'Only on the throne will I be greater than thou.'

"In the Word there is frequent mention made of a throne, where the Divine truth and judgment from it are treated of; and by a throne in the internal sense is there signified that which is of the Divine kingship, and by Him who sits upon it is signified the Lord Himself as a King or a Judge.

"But the signification of a throne, like the signification of many other things, is relative.

"When the Lord's Divine itself and the Divine Human are meant by him who sits on the throne, in this case the Divine truth which proceeds from Him is meant by the throne.

"When the Divine truth which proceeds from the Lord is meant by him who sits on the throne, in this case the universal heaven, which the Divine truth fills, is meant by the throne.

"But when the Lord, as to the Divine truth in the higher heavens, is meant by him who sits on the throne, in this case the Divine truth which is in the lowest heaven and also in the church, is meant by the throne.

"Thus the significations of a throne are relative." (58)

2. "This second canon provides that we shall not fail to keep the continuity of the deeper meaning..One of the guiding principles, then in arrival at the spiritual sense is to see that sense pushing on, travelling steadily by inevitable transitions, from stage to stage of one's inner growth, though the historical sense leaves the story of one personage or event for that of another." (59)

3. "The significance of a Bible personage is independent of his character..On the stage of history God had the spiritual life enacted with endless significance for those who can read. There is always artifice in drama, and it is the role which a biblical personage played in that drama on which we have to be intent in determining the deeper meaning, whatever the person's character." (60).

On the subject of numbers in the Word, Wunsch quotes Swedenborg as follows:

"The numbers mentioned in the Word are to be understood in a sense wholly abstracted from the sense of the letter.

"They are introduced merely to connect together the historic series in the sense of the letter." (61)

and constructs his fourth canon accordingly.

4. "This seems to mean that Swedenborg attaches no special historicity to them. Certain numbers came to be used with a special force; an old knowledge of significatives initiated the habit, but later the habit took care of itself as all habits do." (62)
5. "A fifth canon brings us to considerations more nearly textual. There are small telltales by which Swedenborg guides his interpretations of the deeper sense. He pays careful heed, for example, to the recurring phrase 'and he said'." (63)
6. "He is ready to help himself with other telltales of meaning. Prominent among them is the occurrence of what we call pairs of expressions, like 'joy and gladness', 'judgment and righteousness', to name the most familiar.. There is a vocabulary of thought and a vocabulary of feeling, as it were, and the diction is a clue to the deepest themes." (64)

This sixth canon is illustrated from "Arcana Coelestia" with two passages which we quote in full:

"Those in the internal sense can know instantly, and indeed from a single word, what subject is treated of.

"Especially can they know this from the connection of several words.

"When a different subject is taken up, at once the words are different, or the same words stand in a different connection.

"The reason is that there are words peculiar to spiritual things, and words peculiar to celestial things, or what is the same, there are words peculiar to matters of the intellect, and words peculiar to matters of the will.

"For example, the word 'desolation' is predicated of spiritual things, and 'vastation' of celestial, 'city' of spiritual things and 'mountain' of celestial. And so on.

"The case is the same with the connective expressions.

"And (what cannot fail to excite surprise) in the Hebrew language the words are very often distinguishable by their sound.

"For in those which belong to the spiritual class the first three vowels are dominant, and in words of the celestial class the last two vowels." (65)

"To such a degree are the expressions in the Word predicated of their own goods and their own truths, that merely from a knowledge of the predication it can be known what subject in general is treated of." (66)

But these canons of interpretation, or any other similar guides to the internal sense, are not in themselves sufficient to admit an exegete into the use and understanding of this level of the Word, apart from an earnest desire for enlightenment. The opening of the sense comes as a personal experience of revelation from the Lord. These rules and guides are merely instruments in His hands for those who truly "lift up their eyes".

Chapter 9.

Swedenborg, the Exegete: (2). Some

Examples and Experiments.

God Appears and God is Light
 To those poor Souls who dwell in Night
 But does a Human Form display
 To those who dwell in Realms of Day.

William Blake
 in
 "Auguries of Innocence."

"If one is content to pick out forms and patterns from an irregular complex whole, such as the Gospel presents, could not one find a considerable variety of alternative figures, like faces seen in the fire?.. It requires a very wilful imagination, surely, to see the same face in three fires."

Austin Farrer
 in
 "St. Matthew and St. Mark."

In this chapter it is intended to examine a number of interpretations of Scripture passages offered by Swedenborg in his published works, then to survey his treatment of the symbol of the serpent in various passages in the Word, in order to determine the measure of his consistency in interpretation. Two further subjects in the Word will require examination which Swedenborg normally discusses from the point of view of doctrine derived from the letter where it might have been expected that he would also have concentrated on the elucidation of the internal sense. Then finally it is proposed to give consideration to the story of the Nativity, from the point of view of its spiritual sense, as a pattern of the first steps in individual regeneration.

(1)

The first section will be devoted to two subjects taken from "Arcana Coelestia": (i) Abram's change of name to Abraham, and (ii) those passages in Exodus which describe the curtains in the Tabernacle.

(i)

"And thy name shall not any more be called Abram, but Abraham shall thy name be; because I have made thee to be a father of a multitude of nations" (Gen. 17;5).

This verse comes as the great climax to a history which began with the twelfth chapter of Genesis. Underlying the internal sense which we are about to consider, there is an important contribution to thought about the literal sense. Abram appears in the Bible records for the first time in the eleventh chapter. He is there introduced as the son of Terah, brother to Haran, and uncle to Lot. Terah took Abram and his wife, Sarai, together with Lot, out of the city of Ur, a famous centre of worship of the Moon-god, into the land of Haran, which lay many

miles northwards up the Euphrates valley. From Haran in due course Abram was Divinely led into the land of Canaan. "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land which I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing" (Gen. 12; 1-2). Abram obeyed the Divine command and took his way into Canaan, where he made his home. The events that followed displayed the Divine over-ruling so that, at the end of a long and varied history, a new Church was established among Abram's descendants, whose members were held to their ritual by many external bonds and pressures, including fears of punishment and hopes of reward. This was a merely "representative" church with a worship based in outward rite and ceremony, though its ritual was grounded in correspondences. Only such a church could serve the Lord's Kingdom at that time, among the inhabitants of a world almost universally given over to idolatry, until the Lord Himself should come for man's salvation and provide for the establishment of an "internal" church upon the basis of Judaism, the Christian dispensation. This view of the philosophy of history, so far as Abram himself is concerned in it, is succinctly stated as follows:

"And Terah died in Haran", signifies the end of idolatry, and the beginning of a representative church by means of Abram." (1)

If this long-term historical view, partly dependent upon the literal and partly upon the proximate internal historical senses of Scripture, is not the subject of the spiritual and celestial senses, yet its correspondence with the series of these senses is less remote than might be imagined. For the Lord came to bring individual men out of sinfulness into the heavenly kingdom enjoyed by those who worship Him.

Further He used for His Coming a humanity which was heir to all the disorder (that spiritual ascendancy of the idolatrous love of self) brought by mankind upon itself and which He glorified that it might become the Temple of the Living God. Glorification and regeneration alike progress by way of climactic moments, for the Lord regenerates man according to the same order that He glorified His Humanity. Thus in the life of the Lord, as today in the life of one whom He is regenerating, there were phases of experience which, once attained, affected all that followed. Among churchmen, for instance, conversion, the decision to live the new life of discipleship, brings such a moment. The Lord in the world had many such moments from early childhood until His Passion on the Cross. The call to Abram to leave kindred and his father's house in the letter of Scripture affords a means of describing the beginning of His momentous experiences, and the words of our text the great climax, the fruition of His obedience to the call.

The Gospels give us a few glimpses of the Lord in His years of preparation for His ministry. The hidden years of his childhood and first manhood are revealed there only by the general statements of Luke that He advanced in favour with God and man, by the glimpse of Him in the Temple among the doctors, "Wist ye not that I must be about my Father's business?", and His return with his parents to Nazareth where "He was subject unto them". And finally by the implication of Mark, "Is not this the carpenter, the son of Mary?". The Infancy Gospels contained in the Apocryphal New Testament, in part the product of pious imagination, in part determined by heretical presuppositions, clearly do not help to fill out the picture. The internal sense of the chapters of

Genesis relating to Abram makes good the deficiency in all that we need to know. For there the steady internal production or development of the Divine within the human is described. What value could a record of incidents bounded by space and time have had for us, unless within them imperishable things had been made manifest? For those who seek, however, the necessary information had already been provided in the internal sense of the early chapters of Genesis. Moreover these revelations were made as prophecies ready for the Lord's use and at hand when He was in the world; the joy and expectation of the angels, throughout the dark ages before His coming.

Within the compass of a short study such as this, much that is substantiated at length in the original work can only be stated dogmatically. The following passage includes in summary form details that are the subject of a whole chapter.

"The circumstances related in this chapter concerning Abram, represent and signify the Lord's state from his earliest childhood to his youth.

"As the Lord was born as another man, he advanced also from an obscure state to one more clear.

"Haran is his first state, which was obscure; Shechem is his second; the oak grove of Moreh is his third; the mountain which had Bethel towards the sea and Ai on the east is his fourth; thence towards the south into Egypt is the fifth.

"The circumstances related concerning Abram sojourning in Egypt represent and signify the Lord's first instruction; Abram is the Lord; Sarai as his wife, is the truth that is to be adjoined to his celestial degree; Sarai as his sister, is intellectual truth; Egypt is science.

"The progress is described in proceeding from scientifics to celestial truths; which was effected according to Divine Order, that the Lord's Human Essence might be joined to His Divine Essence, and might at the same time become Jehovah."

(2)

From Haran, Abram set forth and we read "they came to the land of Canaan". Canaan, the Holy Land, the Land of Promise, has by almost

common consent been recognised as the symbol of the Lord's kingdom in the heavens and of the church on earth. Swedenborg not only accepts that reading of the symbol but gives reasons for its fitness. The Lord's kingdom however exists as a state of human love and understanding, for it is an inward kingdom. The things of love are the fundamental constituents of the Kingdom wherever it is present, or, in Swedenborg's more technical parlance, "The celestial things of love are those which alone exist in, and are constituent of, the Lord's kingdom." The statement, "they came to the land of Canaan", in a sense includes what follows (the initial steps in Glorification) in a kind of summary. So Swedenborg comments on these words,

"That by these words is signified that he arrived at the celestial things of love, is evident from what has just now been said of Canaan.

"The Lord's earliest life, being that from His nativity to His childhood, is here described, namely that He arrived at the celestial things of love.

"The celestial things of love are the very essentials from which all others proceed.

"The Lord was first of all imbued with these; for thence in process of time, as from their seed, all things were made fruitful.

"He had in Him celestial seed, as being born of Jehovah; hence He was the only one who had in Himself this seed.

"All men whatsoever have no other than a certain defiled and infernal seed, in and from which is their selfhood, and which they receive hereditarily from their fathers, as is known to every one.

"Wherefore unless men receive from the Lord new seed, and a new selfhood, that is a new will and a new understanding, they must needs be devoted to hell; from whence all that exist, whether men, spirits, or angels, are drawn and continually withheld by the Lord." (3)

The interpretations summarised in the one passage provide the detail for a more general statement in the other. The internal sense is attained first by consideration of the general series, then often confirmed by sampling, as individual correspondences are finally examined. The

following extracts embodying Swedenborg's exegesis of "He removed thence to a mountain on the east of Bethel" will show his method and at the same time introduce a valuable doctrinal statement which will further advance our understanding of the process of glorification and of regeneration:

"That these words signify the fourth state of the Lord when a child, may appear from what goes before, and also from what follows, and likewise from the nature of order.

"Order required that the Lord first of all from infancy should be imbued with the celestial things of love, which consist in love to Jehovah, and neighbourly love, with the pure innocence which has its abode therein.

"From these, as the very foundations of their life, all celestial things flow, taken both collectively and individually; for all others are only derivations from these.

"These celestial things are chiefly insinuated into man in his state of infancy, and in his progress thence to childhood, and are even introduced without knowledges.

"For they flow from the Lord, and affect man, before he knows what love is, or what affection is, as may appear from the state of infants, and afterwards from the state of early childhood.

"These are the remains in man..which are insinuated into him by the Lord and stored up for the use of his succeeding life.

"The Lord being born as another man, was also introduced into things celestial according to order (which was also effected by degrees from infancy to childhood) and afterwards to knowledges.

"How this took place with Him, is described in this verse, and is represented in what follows by Abram's sojourning in Egypt." (4)

It is only to be expected that we should find many references to previous paragraphs as the exposition in the "Arcana Coelestia" advances. So at this point there is reference back in the matter of the correspondence of "mountain" and of "the east". "Mountain" is said to signify "what is celestial", and "the east", "Jehovah Himself in respect to love, who is the east itself." The interpretation of "Bethel" is given in the following passage:

"It (the general proposition) may also appear from the signification of Bethel as denoting the knowledge of things celestial.

"Celestial things are insinuated into man both without knowledges and with them; celestial things without knowledges are insinuated from infancy to childhood, as^{has} just been shown; but celestial things with knowledges are insinuated from childhood onward to adult age.

"As then the Lord was to advance into the knowledge of things celestial, which are signified by Bethel, it is here said that he removed thence to a mountain on the east of Bethel." (5)

Abram's sojourn in Egypt was on account of "a famine in the land".

The significance of "famine" as "a scarcity of knowledge" is confirmed by 'sampling', but the doctrinal comment presents its own credentials.

"That these words signify a scarcity of knowledge as yet with the Lord, when He was a child, appears from what has been said.

"Knowledges with man never come in childhood from his interior, but from the objects of the senses, especially from hearing.

"For there are in the external man recipient vessels, which are called things of the memory; and these are formed by knowledges, flowing in and aiding the internal man, as may be obvious to every one.

"Consequently knowledges are learned and implanted in the memory, according to the influx of the internal man.

"So also with the Lord when he was a child, because He was born as other men, and, as other men, received instruction.

"But with Him the interiors were celestial, which adapted the vessels for the reception of knowledges, and so that afterwards, the knowledges might become vessels for the reception of the divinity.

"The interiors with Him were divine by derivation from Jehovah, His father; the exteriors were human by derivation from Mary his mother.

"Hence it may appear that with the Lord, equally as with other men, there was, in childhood, a scarcity of knowledges in His external man." (6)

In the letter of the Scripture, the incident in which Sarai the wife of Abram pretends to the Egyptians that she is his sister merely seems a gross, unworthy deception. But in the internal sense "a wife" signifies nothing else but truth conjoined with good, for the conjunction of truth

with good is in all respects circumstanced as a marriage". Sarai as a sister however signifies not celestial but intellectual truth. The following extracts will clarify these statements and thus enable us to proceed to the internal sense of the later chapters.

"Sarai as a wife is truth adjoined to the celestial things which were with the Lord..

"All truth was previously with the Lord, that which is celestial having truth along with it and the one being inseparable from the other, as light is inseparable from flame.

"But it was hidden in His internal man, which was divine.

"Scientifics and knowledges acquired by learning are not true, or truths, but are only recipient vessels; thus whatever is contained in a man's memory is anything but truth, though it is called so.

"But truth resides therein as in its vessels.

"These vessels were to be formed by the Lord, or rather opened, by instruction in knowledges from the Word, not only that things celestial might be insinuated therein, but that they likewise might become celestial, and thus Divine.

"For the Lord joined the Divine Essence to the Human, that His Human attributes might also become Divine." (7)

Intellectual truth is a degree lower than celestial truth, as the spiritual degree is below the celestial. It should be noticed that, in the above passage, truth represented by Sarai as wife is said to be adjoined. After the incident of Sarai's presentation of herself as sister, she is returned to Abram as wife; and the representation then is of truth conjoined to the good of the celestial degree.

"Science (that is, knowledge conceived as a collection of facts) is of such a nature that it desires nothing more than to obtrude itself into things celestial and to scrutinize them; but this is contrary to order, for thus it violates things celestial.

"Order itself requires that what is celestial, by means of what is spiritual, should insert itself into what is rational, and thereby into what is scientific, and adapt each to itself.

"And unless this order be observed, it is impossible to acquire wisdom.

"In this chapter also are contained these mysteries, namely, how the Lord was instructed by His Father according to all order, and thus how his external man was conjoined to the

internal, that is, how His external man, in like manner as the internal, was made Divine, by which, as to each essence, He was Jehovah.

"This was effected by knowledges, which are means.

"Without knowledges, as means, the external man cannot indeed become man." (8)

As is so often the case in Swedenborg's exegesis in the "Arcana Coelestia", the verse by verse exposition is suddenly flooded with new light from a passage giving application to the principles read out of the Scripture. This principle of order, both of instruction and of the inflow of internal into external, is made explicit on the human level in the following extract, in order to illustrate the manner in which glorification was effected:

"For the better understanding of this subject, it may be expedient to say something about order.

"Order requires, that what is celestial should flow into the spiritual, and adapt it to itself; that the spiritual should thus flow into the rational, and adapt it to itself; and that the rational should then flow into the scientific, and adapt it in like manner.

"But in the course of man's instruction in his childhood, such an order does indeed prevail, but it appears otherwise, namely, as if the progression were from scientifics to things rational, from things rational to things spiritual, and so at last to things celestial.

"The reason of this appearance is, because it is thus that the way is to be opened to things celestial, which are the inmost.

"All instruction is only an opening of this way; and as the way is opened, flowing in takes place according to the above mentioned order.

"That is, things rational, as derived from celestial spiritual things, flow into scientifics, celestial spiritual things into things rational, and celestial things into things celestial spiritual.

"Celestial things continually present themselves ready for admission and also prepare and form for themselves vessels, which are opened.

"That such is the case may likewise appear from this consideration, that both what is scientific and the rational, in themselves, are dead, and that the appearance of life in them is owing to the continual flowing in of interior life.

"This may appear manifest to everyone from his thought, and his faculty of judging, in which lie concealed all the mysteries of the art and science of analysis, which are so numerous that it is impossible to discover the ten-thousandth part of them.

"These exist not only in adult men, but also in children, all whose thoughts, with all their speech thence derived, are full of such mysteries.

"Although man, even the most learned, is ignorant of it, all that would be impossible unless the celestial and spiritual things which are present within themselves were to flow in and produce all those effects." (9)

From these subjects, the series of the internal sense passes to the subject of "the Lord's external man which was to be conjoined with His internal", represented in the letter by Lot and Abram respectively. But there were many things in the external which were in disagreement and "hindered conjunction". From these He desired to be separated. Two interesting passages may help us here. The first is from the exposition of the verse, "And there was a strife between the shepherds of the flock of Abram and the shepherds of the flock of Lot." (Gen. 13;7).

"That these words signify that the internal man and the external did not agree together appears from the signification of shepherds, as denoting those who teach, thus the things relating to worship, as may be obvious to everyone, wherefore it is needless to adduce proofs from the Word.

"As this treats of worship, namely, the worship of the internal man and of the external, and as these are not yet in agreement, it is therefore here said, that there was a strife between the shepherds: for Abram represents the internal man, and Lot the external.

"In worship, the nature and quality of the disagreement between the internal and external man are especially discernible, even in the most minute particulars of worship.

"For when the internal man is desirous in worship to regard ends that relate to the kingdom of God, and the external man to regard worldly ends, there hence arises a disagreement which manifests itself in the worship.

"This is what is signified by the strife between the shepherds of the flock of Abram and the shepherds of the flock of Lot.

"The cause also is immediately assigned, namely, because the Canaanite and the Perizzite were then in the land." (10)

The other passage is in exposition of "And Lot lifted up his eyes."

"That these words signify the illumination of the external man from the internal, appears from the signification of lifting up the eyes, as denoting to see, and, in the

internal sense, to perceive.

"Here it denotes to be illuminated; because it is said of Lot, or the external man; who, when he perceives the quality of the external man conjoined with the internal, or what it is in its beauty, is illuminated from the internal, and is then in the divine vision treated of here.

"It cannot be doubted that the Lord, when a child, was frequently, as to the external man, in such divine vision, because he alone was to join together the external man with the internal.

"His external man was his human essence, but his internal man the Divine." (11)

The change or rather adaptation of the signification of Abram is intelligible enough. The first treatment in the Word is of the Human as a whole, then it moves to particulars in which its essence begins to be distinguished from its embodiments and separated from those which are disorderly. Later the representation settles strictly upon what is celestial in the human though it will be realised that these elements have been the centre of influx in all that has gone before.

The series then moves on to a treatment of the Lord's temptation-combats in the wars which the narrative describes. Then follows "a continuation of what relates to the Lord after in his childhood he had endured the most grievous temptation-combats, which were excited against the love cherished by him towards the whole human race, and in particular towards the church".

A more detailed view of the development of the intellectual in the Human has already been given. The development of the voluntary is passed over in summary form. Then the series passes on to "the first rational man in the Lord..But as it was of the external man, therefore its nature was such that it despised intellectual truth." This also the Lord must put off or "subdue". The series then proceeds to "treat of the union of the Divine Essence of the Lord with the Human, and of the Human with

the Divine," and it is to this series that the internal sense of the text quoted at the beginning of this study properly belongs.

In the letter of the Scripture the moment of vision when Jehovah appeared to Abram and conferred his new name upon him is stated to be when "Abram was a son of ninety and nine years". Swedenborg discusses this number at some length.

"That hereby is signified the time before the Lord fully conjoined the internal man with the rational appears from the signification of nine when it precedes ten, or, what is the same thing, of ninety-nine when it precedes a hundred.

"For Abram, when Isaac was born to him, was a hundred years old..

"A hundred in the Word signifies the same as ten, because that number is composed of ten multiplied by ten, and ten signifies remains...

"These hidden things cannot be further explained.

"But it is in every one's power to conceive them, provided he once learn what remains are, for at the present day that is unknown; and provided it be understood that remains, in relation to the Lord, signify the divine goods which he procured to Himself by his own power, and by which he united the Human essence to the Divine." (a)

"Hence may appear what is signified by ninety-nine, and that this number as preceding a hundred signifies the time before the Lord fully conjoined the internal man with the rational.

"By Ishmael was represented the Lord's first rational, the character of which was sufficiently shown in the preceding chapter.

"But by Isaac is represented the Divine Rational of the Lord..." (12)

Passing over the internal sense of the words of Jehovah as Shaddai (where Swedenborg introduces a long dissertation on the name and its significance but leaves the reader to draw its significance in that passage for himself) we reach, in the letter, the statement "And God spake with him, saying".

"That a degree of perception is signified by these words, appears from the signification of Jehovah saying, as denoting to perceive. In the present case it signifies a degree of perception, because in a state of humiliation or adoration, in which, according to its degree he was more closely joined

and united to Jehovah; for this is the effect of humiliation..

"That he is called God because by God Shaddai, whom Abram worshipped, the Lord is represented; and also because the subject treated of is truth which was to be united with good, appears from what has been stated." (13)

In the letter this perception is presented in the form of a prediction. "As for me, behold my covenant is with thee, and thou shalt be for a father of a multitude of nations."

"That hereby is signified the union of the Divine Essence with the Human, appears from the signification of a covenant, as denoting conjunction.

"That in the present case, it is the union of the Divine Essence with the Human appears from the internal sense of what goes before, consequently from the words themselves." (14)

Thus we are brought finally to the internal sense of the verse with which we are particularly concerned: "Thy name shall not any more be called Abram, but Abraham shall thy name be."

"That hereby is signified that he should put off what was human and..that he should put on what was divine appears from the signification of a name; also from the signification of Abram and afterwards of Abraham." (15)

That for Swedenborg "the name signifies the quality of any person, it comprehends in one aggregate whatever is in him", has already been substantiated earlier in this essay and we can therefore pass immediately to his presentation of the internal sense involved in this change of name:

"Since then name signifies quality, and to know the quality of a person to whom the name belongs, it may hence appear what is signified by the words in this verse, 'Thy name shall not be called any more Abram, but Abraham shall thy name be', namely that he should not be of the quality which he then had, but of the quality which he was about to have.

"That Abram served other gods and worshipped the God Shaddai, has been shown.

"But as he represented the Lord, and that as to his internal man, consequently what is celestial of his love, therefore his former quality was to be destroyed.

"That is, the name Abram was to be changed into another quality,

by which the Lord might be represented.

"On this account the letter H was taken out of the name Jehovah (being the only letter in that name which implies Divinity, and signifies I Am, or To Be), and was inserted into the name Abram, so as to render it Abraham.

"The same was done with Sarai, as recorded hereafter, to whose name also the same letter was added, and she was called Sarah.

"Hence likewise it may appear, that Abraham in the internal sense of the Word, represents Jehovah or the Lord.

"But it is to be observed that in representations, it is of no consequence what may be the person's character, because in them, the person representing is not thought of, but the thing represented..

"Hence then, the signification of these words in the internal sense is, that the Lord should put off what was human, and put on what was divine; which also results from the series of things treated of before, and likewise from that of the things which follow: for a promise is now made concerning Isaac, by whom was to be represented the Lord's Divine Rational." (a) (16)

The interpretation of Abraham as "Father of a multitude" in the margin of the English Bible, has not passed without challenge by modern philologists. But the scientific etymology of Bible names is a different question, unconcerned with the basis of the internal sense. Not only here but in many other contexts relating to the names of altars and places as well as persons, the popular etymology upon which the Bible writers relied seems to have provided the necessary ultimate for the internal sense. This is evident in the present instance from the exposition of "father of a multitude of nations" in the following extract:

(a) The incident at the fords of Jordan when the Benjamites were put to the test of Sibboleth or Shibboleth, provides a very interesting study in the light of the interpretation of the aspirate given above. That it involves the replacement of one letter by another rather than the insertion of a letter 'H' as in English does not affect the principle. What lacks the gift of (Eternal) Life is spiritually dead! Although Swedenborg does not deal with this particular passage he makes some comment on the H at the end of Ephratah in Ps. 132;6, which is based upon the doctrine which has been expounded above.

"These words signify here..that all truth, and good thence derived, is from him.

"This appears from the signification of a father, as denoting from him; from the signification of a multitude, as denoting truth; and from the signification of nations, as denoting good thence derived..

"These same words, in a more universal, or a more remote sense signify the union of the Human Essence with the Divine..

"For the union of the Lord's Human Essence with the Divine is like that of truth with good, and the union of His Divine Essence with the Human is like that of good with truth, which is reciprocal.

"In the Lord it was truth itself which united itself with good, and good itself which united itself with truth.

"For the Infinite Divinity cannot otherwise be expressed than as Good Itself and Truth Itself.

"The human mind, therefore, is in no fallacy when it thinks that the Lord is Good Itself and Truth Itself." (17)

(11)

The second example of the exegesis of Swedenborg drawn from the

"Arcana Coelestia" relates to the Curtains of the Tabernacle.

"Moreover thou shalt make the tabernacle with ten curtains of twined linen, and blue and purple and scarlet: with cherubims of cunning work (marg. the work of a cunning workman) shalt thou make them" (Exodus 26;1).

The early history of the children of Israel may be interpreted as the development of a formal representative religion among them. If the story of Abraham represents the preliminary stages, by the time of the wilderness wanderings this representative Church is clearly in full process of establishment. Already the Passover has been instituted and the Laws of the Decalogue have been promulgated. Numerous other laws governing conduct are now known and have been laid upon the Church. The need at this point is for a dwelling, a place of worship where the Divine can be approached, a centre for the priestly ritual and sacrifice about to be instituted, yet adapted to the environment in which the children of Israel were situated. This dwelling, constructed of materials provided by the tribesmen is to be raised up, as explained in Ex. 25;9 and similar

passages, "according to all that I (Jehovah) shew thee, after the pattern of the tabernacle and the pattern of all the instruments thereof". In Exodus then, first the furniture, beginning with that most sacred object in Jewish worship, the ark of the Covenant, then the tabernacle or dwelling in which these objects can be housed, is described. The dwelling is in three-fold order, a large tent constructed of linen and of the skins of rams and badgers, supported on wooden posts, surrounded by an open court-yard; and itself divided into two chambers by a curtain or veil. The scientific historian may well conclude that the description given in its present form has been highly idealized. Moreover in the absence of certain necessary details convincing reconstruction of the Tabernacle can hardly be attempted. Nevertheless the letter of the accounts of the dwelling serves accurately the requirements of the

series of the internal sense. To understand Swedenborg's exegesis of the internal sense of the text we must also gain some idea of the general series represented in the accounts of the tabernacle and its furnishing. For this we turn back to the beginning of the previous chapter, Ex. 25, where the new series is introduced by the words, "And Jehovah spake to Moses saying.." The following extract is from Swedenborg's exposition of these words:

"This signifies instruction concerning the holy things of heaven which were to be represented..

"For among the Israelitish people was instituted a Church in which there were to be presented representatively in an external form the celestial things which pertain to the good of love, and the spiritual things which pertain to the good and the truth of faith, such as they are in heaven, and such as they ought to be in the Church..

"A Church, therefore, is representative when the holy internal things which belong to love and faith from the Lord, and to faith to the Lord are presented by visible forms in the world; as by the ark, the mercy-seat, the cherubim, the tables there, the candlestick and by the other things of the tabernacle.

"For this tabernacle was constructed so as to represent the three heavens, and all things which are therein: and the ark, in which was the Testimony, so as to represent the inmost heaven, and the Lord Himself in it.

"Wherefore its form was shown to Moses in the Mount, Jehovah then saying, 'That they should make for Him a sanctuary, and He would dwell in the midst of them.'

"Every one who enjoys in some measure the faculty of thinking interiorly, may perceive that Jehovah could not dwell in a tent, but that He does dwell in heaven; and that this tent could not be called a sanctuary, unless it referred to heaven and to the celestial and spiritual things which are in heaven..." (18)

The representation extends to every detail, even to the description of the materials of the tabernacle as free-will offerings. The internal sense of the words of Exodus XXV ; 2, as translated from Swedenborg's Latin version, "Let them take for Me an offering: of every man whom his heart moves willingly ye shall take for me an offering," relates to the important principle that heavenly life is a state of love, upon which, in fact, all thought of heaven must be based. This is of course familiar doctrine to every student of Swedenborg and here appears clearly, shining through the letter of the Word.

"Let them take for Me an offering'. This signifies that the interior things of worship, which are the needful things, are those which are represented.

"It is evident from the signification of an offering, that they are things needful for worship, here interior things, which are represented.

"For such things are signified by the materials brought for the Tent, the Tables, and for the Candlestick, and also for Aaron's robes.

"These were gold, silver, brass, blue (hyacinthum), purple, scarlet double-dyed, byssus linen, the wool of she-goats, and several other things." (19)

"Of every man whom his heart moves willingly' This signifies that all are from love, thus from freedom.

"This is evident from the signification of 'whom the heart moves willingly', that it is in freedom.

"That it signifies from love is on the ground that all freedom belongs to love, for what a man does from love this he does in freedom." (20)

The Lord's own words in the Gospels make it clear that real worship is interior worship. "God is Spirit and they that worship Him must worship Him in spirit and in truth." "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Thus Swedenborg is clearly justified in "interiorizing" our ideas of Israel. It will be useful before we go further to observe the signification of the various materials required. We have already seen that correspondences chiefly fall into two groups, those relating to love or good, and those relating to understanding or truth, or to use more technical terms, the celestial and the spiritual in their degrees. Gold and brass are correspondents of good in general: the one of internal good, the other of external good. Silver is a general correspondent of internal truth. These representations can be readily confirmed by sampling. But the significance of the other materials will require closer examination from Swedenborg's own writings. Three are dyes or colours, blue and purple and scarlet.

Blue (hyacinthinum) and purple (purpura, commonly translated crimson in English versions of the "Arcana Coelestia") are colours belonging to the celestial group. Scarlet however belongs to the spiritual group. The following extracts will present their correspondences as Swedenborg sees them:

"Blue (hyacinthinum) signifies the celestial love of truth..

"By that colour is signified truth from a celestial origin, which is the truth flowing from the good of the love to the Lord.

"This good prevails in the inmost heaven, and in the middle or second heaven it presents a crimson (purpura) and a blue colour; good itself presents a crimson and the truth which flows from it a blue colour.

"For in the other life, and in heaven itself, there appear most beautiful colours, and they all derive their origin from good and truth.

"For the sphere of the affections of good and truth presents itself before the eyes of the angels and spirits in a sensible form, even by colours, and special things are presented by objects variously coloured." (21)

This correspondence which is here maintained from his personal experience can also be supported by sampling, as passages from the Prophets and Revelation are brought into connection with the present passage.

"Crimson (or purple, purpura) signifies the celestial love of good.

"This love is signified by crimson because the red colour signifies the good of celestial love; for there are two fundamental colours, from which the rest are derived, namely the red colour and the white colour.

"The red colour signifies the good which pertains to love, on this ground that it originates from fire, and fire denotes the good of love.

"The white colour however signifies the truth pertaining to faith, on account of its originating from light, But light denotes the truth of faith..

"For all the colours which appear in heaven are modifications of heavenly light and flame..

"For heavenly light is real, and in itself is the Divine Truth which proceeds from the Divine Good of the Lord; wherefore the modifications of that light and flame are variegations of truth and good, thus variegations of intelligence and wisdom.

"From these things it may appear on what ground it is that the veils and the curtains of the Tent, and also the garments of Aaron were to be woven of blue, of crimson, of scarlet-double-dyed, and of byssus linen; namely that by these things there might be represented the celestial things belonging to good, and the spiritual things which belong to truth." (22)

In the translation "scarlet double-dyed", Swedenborg follows both the Septuagint and the Vulgate in rendering the two-fold Hebrew term in this sense. He uses the term "dibaphum" which according to Lewis and Short is almost a transliteration of the Greek "dibaphos (double-dyed, once with scarlet and once with purple)."

"Scarlet double-dyed signifies mutual love..

"The internal in the celestial Kingdom is the good of love to the Lord and the good of mutual love.

"This latter good is what is signified by scarlet double-dyed; by scarlet the good itself, and by double-dyed its truth.

"But in the spiritual kingdom the internal is the good of charity towards the neighbour, and the external the good of obedience, flowing from faith.

"That scarlet double-dyed signifies the good of mutual love and its truth, is in consequence of its appearance in the other life.

"For when the sphere of that truth and good is exhibited visibly in the lowest heaven, it appears of a scarlet colour; for what flows down from the celestial heaven, and appears below, derives its colour from a flamy essence, and below becomes scarlet from the shining whiteness of the light of the middle heaven through which it passes.

"Hence it is that double-dyed scarlet was employed with other colours in the curtains of the dwelling." (23)

Again this significance, gained as a result of his experience of the spiritual world is confirmed by comparison with many other passages from the Word. Two series in the spiritual signification of these materials may be noted, first of the three general states signified by the metals, internal good, internal truth, and external good; and secondly of certain particularizations, celestial love of truth, celestial love of good and spiritual love of good:

"The things that were to be collected are enumerated in such an order, the inmost things first, which were blue and crimson, the more outward things in the second place, which were scarlet double-dyed, byssus linen, and the wool of the she-goats; and lastly, the outermost things, which were the skins of red rams, and the skins of badgers."

Thus byssus linen "on account of its whiteness and softness" denotes "truth from a celestial origin" in the natural man. The wool of the she-goats denotes the good of innocence in the natural man. Here Swedenborg's interpretation shows how the recognition of the series as a whole determines the exposition of the details. In the light of the fact that the wool of the she-goats denotes the truth of the good of

innocence whereas the series here is related to good, Swedenborg explains;

"But since good is signified here, and not truth, therefore in the original tongue, she-goats alone, and not the wool of the she-goats is said; as also elsewhere.." (25)

The skins of red rams and badgers are stated to signify "the external goods and truths, by which they are held together."

A little careful consideration of these passages will certainly suggest a deep psychological pattern of practical value revealed in the Word. On the spiritual level there is delineated the ideal character, while if the interpretation be the celestial level the passage could be applied to the Lord's Own Divine Humanity.

There is justification for this kind of interpretation in the New Testament. John says of the Lord's words about the temple, "He spake of the temple of his body (John 2;21) ". Paul reminds the Christian of his duty to the Lord "For the temple of God is holy, which temple ye are" (1 Cor. 3;17). Swedenborg certainly interprets the spiritual sense at this point on the community level of the heavens of angels.

Yet heaven remains self-identical whether in its least form in the individual angel, or in its greatest form in the universal heaven.

The relation between them is so close that the pattern of one extends to all, and the pattern of all includes each one. The general summary of the series in the Word from Exodus XXV to XXVIII is stated as follows:

"In this (twenty-fifth) chapter are described offerings for the tent, for the tables in it, and also for the garments of Aaron; further the construction of the Ark, of the table for the leaves, and of the candlestick, by which were represented the heavens where the Lord is, and all the celestial and spiritual things which are there from the Lord.

"By the dwelling was represented heaven itself, by the ark, the inmost heaven in it, by the Testimony, that is, the Law in the ark, the Lord; by the loaves of the bread of faces upon the table and by the candlestick, celestial things, and by the garments of Aaron the spiritual things, which are from the Lord, in the heavens." (26)

It is within this series that the subject of this particular study, the curtains of the tabernacle properly falls. Two Hebrew words, both translated "tabernacle" in the English version are used in connection with this Tent of Meeting. Swedenborg uses "dwelling" for one term and "tent" for the other. The Word "tabernacle" is used of the whole construction with its Dwelling and its Court. Thus in his use of the Latin equivalents of these Hebrew terms he retains the most careful distinctions. In the passage of Scripture with which we are concerned, his rendering is Habitaculum, Dwelling. His comment on the first phrase of the text is worthy of reproduction in full even at the expense of some repetition.

"And thou shalt make the dwelling': that this signifies the second or middle heaven appears from the signification of dwelling when said of the Divine, as denoting heaven, in reality the middle or second heaven.

"It is well known that there are three heavens..

"All these heavens were represented by the tabernacle; the inmost or third heaven by the ark where the Testimony was; the middle or second heaven by the dwelling where were the table for the loaves of the bread of faces and the candlestick; and the outermost or last heaven by the court.

"The cause of there being three heavens is, that there are with man three degrees of life; for the man who becomes an angel after death constitutes heaven; neither is there any other origin either for the angels or for heaven.

"The inmost degree of man's life is for the inmost heaven; the middle degree of life for the middle heaven, and the outermost degree for the outermost heaven; and it is on account of the man being such, that is, so formed, and on account of heaven being from the human race, that there are three heavens.

"These degrees of life with the man are opened successively; the first degree by a life according to what is just and

fair; the second degree by a life according to the truths of faith from the Word, and according to the goods of charity towards the neighbour therefrom; and the third degree by a life according to the good of mutual love, and the good of the love to the Lord.

"These are the means through which these three degrees of life with the man, and thus the three heavens with him, are opened...

"Since the heavens with the man are successively opened according to the good of his life..it is to be observed that for this reason with some the first heaven is opened, and not the second, and with some the second and not the third; and that the third is opened only with those who are in the good of life from the love to the Lord..

"Heaven is called the habitation of God on this ground, that the Divine of the Lord dwells there, for it is the Divine Truth which proceeds from the Divine Good of the Lord which constitutes heaven, since it imparts life to the angels that are in it; and because the Lord dwells with the angels in that which is from Himself." (27)

It would appear then that all men are born into this pattern of the tabernacle. The Divine flows into every soul inwardly although the man himself is responsible for entering into the experience of his spiritual potentialities from without. He passes first through the "Court" into the "Dwelling" and finally on undergoing regeneration to the highest degree, into the presence of the "Ark". Moreover the other degrees are important and influential in the particular state of life upon which a man may have entered. The state of life of the angels of the Second Heaven is hallowed because of the Lord's presence through the celestial degree within them, which however has not been "opened". In fact the state of "a life according to the truths of faith from the Word and the goods of charity towards the neighbour" receives inflow from the Divine mediated by the angels of the Third Heaven. The exposition of the spiritual sense of what is said about the curtains of the Dwelling touches on this subject. The following extract is from Swedenborg's

exposition of the words, "of ten curtains". The number ten, as usual, signifies all, and curtains here signify "the interior truths of faith which belong to the new Intellectual."

"By the dwelling is signified the middle or second heaven, which is a heaven by virtue of the reception of the Divine Truth which is from the Divine Good of the Lord.

"Hence the curtains of which it was constructed, and with which it was covered, denote the truths of faith which belong to the new Intellectual.

"Interior truths are denoted thereby on this ground, that exterior truths are signified by the curtains from the goats for the tent which was round about.

"That the curtains denote the truths of faith which belong to those who are in the Lord's spiritual Kingdom, appears from the passages in the Word where they are named." (28)

Interior truths are states of interior understanding, those interior acknowledgments of truth which are faith in its real sense. Even among angels they must be accompanied by exterior truths gained from the Word, from experience in both worlds, the harvest of a rational use of the senses and other faculties. The Creeds are eminently useful in our world for imparting exterior truths of doctrine, and this for protecting and encouraging the inner life of faith. Interior truths and exterior truths ought not to be confused with each other: they are distinct like the two sets of curtains for the Dwelling. A closer analysis of the state of this interior understanding is made possible by the further description of the curtains of the dwelling as of "twined linen, and blue, and purple and scarlet". The following extract from the writings of Swedenborg is supported by the individual correspondences noted in previous quotations.

"Of twined byssus linen, and blue, and crimson, and scarlet double-dyed' signifies the spiritual and celestial things from which are those truths.

"Such is the order in which spiritual and celestial things, that is truths and goods, follow with man and with the angel who is in the middle or second heaven.

"Truth from a celestial origin, which is signified by byssus linen, is first.

"Next comes the love or affection of truth, which is denoted by blue.

"Afterwards there is the love or affection of good from that source, which is denoted by crimson.

"And lastly there is spiritual good, denoted by scarlet double-dyed.

"Because spiritual and celestial things follow in this order, twined linen here is mentioned in the first place..

"But by twined byssus linen is strictly signified the Intellectual such as it is with the spiritual man or with the angel who is in the spiritual kingdom of the Lord.

"The reason that the Intellectual is signified by twined byssus linen is that with the spiritual men a new voluntary is implanted by the Lord in his intellectual part-as has been shown.

"And because the Intellectual of the spiritual man is signified by twined byssus linen, so too is spiritual truth, for every truth belongs to the intellectual part and every good to the voluntary part..

"From these things it can be evident that the Intellectual itself with those who are from the spiritual kingdom of the Lord is the Dwelling in a strict sense, and that it is represented by the spread of the curtains (expansum ex aulæis)." (29).

It should be noted that this emphasis given to truth in the spiritual state of life draws its inspiration from the celestial plane. Its state of enlightenment becomes possible because the celestial mediates life from the Divine through its own degree of understanding. And moreover the celestial degree of will is used to provide the beginnings of those affections which together manifest the spiritual love of good represented by scarlet double-dyed. The celestial love of truth and love of good each contributes something (the precedence given to truth is due to the state of the recipient). These two loves are signified by the colours blue and crimson. But the delicate character of this inflow and pressure from the Divine and his angels, and the respect paid to the development of the individual soul, and to the freedom of the heavens, is also depicted in these curtains of variegated byssus linen: "with cherubim.. shalt thou make them". Of cherubim Swedenborg writes:

"The cherubim upon the curtains of the dwelling, upon the veil, upon the walls of the temple and upon the doors there, signified the Lord's guard lest the Holy Divine be approached except through the good of love
 "And the cherubim being upon the ark, signified that the Lord Himself was not to be approached except through that good.

"Therefore also the cherubim were made of solid gold, and in the temple at Jerusalem, of olive-wood. For by gold and by oil is signified the good of love.

"This same guard and Providence of the Lord is described by the four animals, each of which had four faces, under the throne on which the Lord was, in Ezekiel; likewise by the four animals round about the throne where the Lord was, in the Revelation.

"The four animals signify the good which under a various appearance proceeds from the Lord, and which guards and protects lest anything except the good of love to the Lord and the good of love towards the neighbour, be admitted; by the throne on which the Lord was, is signified heaven."

(30)

In his exposition of the present passage he remarks;

"'With cherubim': this signifies the Lord's guard lest heaven be approached and injured by the hells.

"This is evident from the signification of cherubim as denoting a guard and providence lest the Lord be approached, except by good, and lest the good which is from the Lord in heaven, and with man be injured." (31)

There still remains to consider the phrase "the work of a cunning workman" (the translation which Swedenborg adopts).

"A cunning workman denotes the Intellectual; because this thinks and acts according to what it has thought.

"That it is the Intellectual, which possesses wisdom, intelligence, and science, appears from what follows where it is said of Bezaleel, 'I have called by name Bezaleel, and have filled him with the spirit of God in wisdom, in intelligence, and in science, and in all work, to devise thoughts, to work in gold, and silver, and brass, and in cutting of stone for filling, and in the carving of wood to work in all manner of workmanship'. (Ex.31; 2-5)." (32)

The two following definitions, drawn from other parts of "Arcana Coelestia", may help to clarify his meaning here.

"The Intellectual in general is the visual of the internal man, which sees from the light of heaven, which is from the Lord, and all that it sees is spiritual and celestial."

(33)

The second definition is particularly useful in this setting of an exposition relating to the spiritual heaven:

"The good of truth is called good with the man of the spiritual church, and is not only as to origin, but also as to essence, truth: it appears as truth, but it is made sensible as good; consequently, as truth it forms the Intellectual of the mind, and as good it forms the new Will.

"The Intellectual is distinguished from the Will in man by this, that it presents to itself things in a form, and so that it may see them as in light.

"But the Will is affected by them so that at the same time it is sensible of them as delight, thus as good, and this according to the quality of the form." (34)

At this point we leave the study of the curtains of the tabernacle and their significance. The following verses introduce many other details but the passage which we have considered contains in its essentials the general doctrine in the internal sense. What we have learned already will give new meaning to those passages in the Psalms and the Prophets, to which Swedenborg makes such frequent appeal in support of his exegesis of the curtains.

"Bless the Lord, O my soul..Who covereth Thyself with light as with a garment: who stretchest out the heavens like a curtain." (Ps. 104;2).

(11)

No two books of the Sacred Scriptures resemble each other more closely than the book of Daniel and the Revelation of St. John, or the Apocalypse. Each was given to the world at a time when the Church was in deep distress. Daniel was a product of the days of the persecutions of Antiochus Epiphanes. Revelation belongs to the days of Imperial persecution in the latter years of the first Christian Century. Most interesting studies of both books can be made from the point of view of the identification of their symbolic figures with historical personages. Both books represent the literature of a people "on the run", in great personal physical danger, the victims of despotic tyranny. Both books are prophetic, looking beyond the troublous present to a future of peace and restoration, the ideal "kingdom that shall not be destroyed" (Dan. 7;14), and the New Jerusalem of which it is written, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22;14). The eschatology of both books, their picture of the times of the end, has been closely studied by scholars. One is of the Old Testament and Jewish in origin, the other is the sole canonical document of Christian prophecy. Between the two books lies an accomplished fact, the Incarnation, which completely alters the circumstances and outlook of the prophecies. Daniel, the earliest known representative of the Apocalyptic literature which followed in a steady stream until the early centuries of the Christian era, sets the pattern for the later work. Much of this literature never found its place even in the Jewish Canon of Scripture. Reference to Daniel and the prophecy of the Consummation of the Age is to be found in the Gospels, recorded there in the teaching of the Lord Himself; "But when ye shall see

the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not..." "And then shall they see the Son of man coming in the clouds with great power and glory" (Mark 13; 14,26). This prophecy in the Gospel is filled out into great detail in the Apocalypse, clothed in imagery that is reminiscent of Daniel (and so, through Daniel, perhaps ultimately indebted to Persian and Mesopotamian sources). It would appear too that the author of the Apocalypse, or book of Revelation, was conversant with the Old Testament in its Greek dress in the Septuagint. Thus a comparison of Rev. V;5 with Genesis XLIX;9 in Hebrew and in the Septuagint, virtually establishes the author's acquaintance with the Greek text. The visions in Zechariah like those of Ezekiel have made their impact on the book. In both cases the books may be regarded as the work of authors who wrote more greatly than they knew. Swedenborg, however, restricts his exposition of the Apocalypse to the internal sense. In the light of the theory of inspiration expounded at length in this work, it may be fairly claimed that this is not inconsistent with what we might have called this "literary" character of Revelation.

The exegesis of the Word contained in "Arcana Coelestia" is described as "The Internal Sense". And as we have seen, the level of exegesis there is set sometimes on the celestial, usually on the spiritual, and occasionally on the internal historical level. But in "Apocalypse Revealed" Swedenborg heads his exposition, "The Spiritual Sense". Here without doubt he is applying the term generally to the internal sense, as he frequently does in other works, rather than to a particular level within that sense. In fact much of the internal sense which he expounds, belongs rather to the internal historical level than to the strictly spiritual level.

This is only natural in view of the particular purpose of the book, which is to explain prophecy in the light of certain historical events which have taken place in the spiritual world as they affect the Church. The eschatology revealed within the series of the internal sense of this inspired scripture bears a wholly different character from that taught in the orthodox Christianity of Swedenborg's day: the last times are not the last times of the visible world, but the consummation of the first Christian Church accompanied by its renewal from fresh spiritual power and restored doctrine. Our two studies fall within the general series of the whole book and, as is the case throughout the Word, the first part of the series governs what follows. Thus in the exposition of the curtains of the tabernacle we have already found teaching of a more general character filled out in greater detail as the exposition proceeded. The opening chapter of the Apocalypse has a similar importance. "The Revelation of Jesus Christ, which God gave unto him.." The Divine is in the Humanity, distinctly One:

"By Jesus Christ and by the Lamb in the Apocalypse is understood the Lord as to the Divine Humanity, and by God, the Lord as to His Divinity from which all things are." (35)

And in this first chapter, because Divinity and Humanity are inseparably One, "Alpha" and "Omega" are predicates applied to each essential, as again to Jesus Christ in the last chapter.

"The Apocalypse does not, as some have believed, treat of the successive states of the church, still less of the successive states of kingdoms, but from beginning to end treats of the last state of the church in heaven and on earth, then of the last judgment, and after that of the New Church, which is the New Jerusalem ..But in what series the particulars are treated of may be seen from the contents of

each chapter, and more distinctly from the explanation of each verse." (36)

A brief resume of the whole series of the Apocalypse may be of value here. And it is well to recall the Lord's own words in John, "Ye Judge after the flesh; I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. (8; 15/16). And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (12; 47-48). The series as chapter succeeds chapter may be stated as follows:

"The Lord as the Word: To those in the churches called into the New Church; Preparation of all things in heaven for judgment to be effected from and according to the Word; the Lord in His Divine Humanity will effect judgment out of the Word and according to it, because He is Himself the Word; examination of those on whom the Last Judgment was to be effected; those who are and those who will be in the Christian heaven; The Reformed church and those in faith alone; the New Church; the New Church and its doctrine and opposition from those in faith alone; the doctrine of faith alone in the church; the New Christian heaven, exhortation to renounce the doctrine of faith alone, respecting the Roman Catholic religion; its judgment and removal; the Lord's (second) advent; resistance by and judgment upon those in faith separate from charity; concerning those from the lower earth who worshipped the Lord and shunned evils as sins; the universal judgment; that after the judgment, through the new heaven a new church will exist in the earth which will worship the Lord only." (37)

We propose to make a study of the vision of the "Woman clothed with the Sun" before turning to the vision of Judgment, as presented under the image of the "seven vials".

(1)

"And there appeared a great sign in heaven, a women clothed with the sun

"And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne..

"And the earth helped the woman; and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth." (Rev. 12; 1,5,16.)

In the Sacred Scriptures the Church appears under many symbols. As the Lord's kingdom upon earth, it exists in the hearts and minds of its members. Like heaven itself the church is, first and foremost, a state of life, a state of love and thought embodied in its least form in the individual churchman and at its greatest in the Universal Church. It is not basically an institution though it is necessarily a communion of those like-minded souls who may well find an institution a vital adjunct to their Christian profession. Within the church, as within heaven, there is an indefinite variety. What constitute the boundaries of the true church, outside of which no true churchmanship is possible? The answer to this question is fundamental to any understanding of Swedenborg's presentation of the internal sense of this passage in Revelation.

We noted early in this essay Emerson's objection resting on what he termed parish disputes in the Swedish church between the friends and foes of Luther and Melancthon concerning "faith alone" and "works alone". But Emerson fails here to recognise the supreme importance of principle in religion. It is against such principles of thought and action, rather than against those who accept them, that Swedenborg's strictures are directed. It should never be forgotten that he teaches that every man who lives up to the highest that he knows will be saved, that is, will ultimately be brought into heaven. But "faith alone" and "works alone"

or, to use technical language, faith separate from charity and charity without faith are false principles. The churches of his times had brought these principles to their logical sequences in daily life and the consequences had become disastrous. The separation of the Godhead into three, in the crude trinitarianism of the day, had permitted the doctrine that the Son had suffered punishment by the angry Father and borne the sins of mankind so that to claim His merit was all that was necessary to salvation. Faith was separated from its appropriate life and it was taught that man could do nothing for himself towards salvation, no co-operation in obedience to the Law was possible: believe and live as you will. Paul's rebellion against the cramping formalism of Judaism had given rise at the hands of his expositors to a doctrine that the Apostle would have spurned.^(a) On the other hand, the over emphasis on works led to a meritorious attitude to religion, to self-righteousness and self-esteem, and was carried to a logical conclusion in the sale of pardons, and the belief that a man could buy his way into heaven. These two principles appeared to be enshrined respectively in the Protestant and Roman Catholic Churches of Swedenborg's day; and the adoption of such principles went far to destroy the Christianity to which they were applied. Swedenborg's major battles were against those principles, and to that extent, against the churches which professed them. Added to their teaching of works alone, the Roman Catholic Church claimed an absolute domination over the lives of men, which vitiated her spirituality and entirely destroyed her right to be regarded as a true church. The obedient laity among them, however, Swedenborg held in high respect. So far as our modern churches are concerned, the battle against faith alone seems to a great extent to

have been won. And where there is charity, other failures in doctrine are of almost minor account. The doctrine of the angry Father has been abandoned by the Church in most cases. But abandoning that doctrine left a serious blank, for with it went the chief foundation of their doctrine of Redemption. It might seem too that the battle against Roman domination has for the moment passed into the political sphere. The dissident Roman (and Greek) authoritarian seems most readily to transfer his loyalty to materialism, carrying over into his politics the desire to control the thought of others and active in his opposition to the Church. So it might appear natural when among Christian countries we observe Communism most active in lands which have been the fields of the Greek and Roman Churches.

A restored Christianity has room for indefinite variety within its fold, but its boundaries are provided by two principles. These are stated by Swedenborg in the exposition of the final verse of the previous chapter of Revelation, "And the temple of God was opened in heaven; and there was seen in His temple the ark of His covenant" (Rev. 11;19).

"This signifies the New Heaven in which the Lord in His Divine Human is worshipped, and where they live according to the commandments of His decalogue, which are the two essentials of the New Church, by which there is conjunction. "The temple of God signifies the Lord's Divine Humanity, likewise heaven where angels are, and also the Church upon earth." (38)

By the New Heaven Swedenborg means of course the Christian heaven and further discussion of his teaching on this point can be left to our second study, which concerns the Last Judgment. Our subject here is the New Church and the opposition which she will encounter.

"A woman clothed with the sun, and the moon under her feet" signifies the Lord's New Church in the heavens, which is the new heaven, and the Lord's New Church about to be upon earth, which is the New Jerusalem.

"In other parts of the Word a woman signifies a church.

"A woman signifies a church because the church is called the Lord's bride and wife.

"The woman appears clothed with the sun because the church is in love to the Lord, for she acknowledges Him and does His Commandments, and this is to love Him (John 14; 21-24): and the sun signifies love.

"The moon was seen under her feet, because the church on earth, not yet conjoined with the church in heaven, is understood.

"For the moon signifies intelligence in the natural man and faith; and its appearing under the feet signifies that the church is about to be on earth.

"Otherwise, the feet signify the church itself when it is conjoined with heaven.

"It is to be observed that there is a church in heaven as well as upon earth, for the Word is there..

"All the angels there were once men, and their departure from the world was only a continuation of their life; therefore they are perfected in love and wisdom, every one according to the degree of affection of truth and good which he took with him out of the world.

"The church among them is here understood by the woman clothed with the sun, who had upon her head a crown of twelve stars..

"But as the church in heaven does not subsist unless there be a church on earth which is in accordant love and wisdom, and this was about to be, therefore under the woman's feet was seen the moon, which here especially signifies faith such as it is at this day, by which there is no conjunction..

"Heaven where angels are, and the church where men are, act as one, like the internal and external of man"... (39)

This interpretation is in harmony with the symbolism of the closing chapters of Revelation where the "holy city New Jerusalem" is described "coming down from God out of heaven prepared as a bride adorned for her husband". Nor should the idea of a church in the heavens be found strange, in view of Hebrews 12; 22-23, however that much debated text is finally interpreted. Further support might even be found in the affirmation in the Apostles' Creed, "I believe in..the Communion of Saints." (a)

Swedenborg's experience and teaching gives a definite form to an ancient belief.

We should notice too the interpretation of the crown of twelve stars on the head of the woman.

"A crown on the head signifies wisdom and intelligence; stars signify the knowledges of Divine Good and Divine Truth from the Word; and twelve signifies all things of the church which have relation to its good and truth."

(40)

From the woman we turn to the man-child whom she was about to bring forth. Her pain and travailing in birth signifies resistance experienced. It should be realised that the internal sense arises from the letter of Scripture concurrently as expressed and not from a completed picture such as an artist might create in order to provide a vehicle for his message. Here for instance, the travail and the pain in childbirth are representative of resistance to delivery. In literal fact this would be resistance either psychological or muscular, or both, on the part of the mother, whereas, in the internal sense, resistance arises from the environmental forces into which the man-child is about to be born, symbolised by the dragon in the following verses. Resistance grows to the dimension of a frenzied effort towards destruction.

"And she brought forth a man-child", signifies the Doctrine of the New Church.

"A son in the Word, signifies the truth of doctrine, also the understanding and thence the thought of truth and good.

"But a daughter signifies the good of doctrine, as also the will and thence the affection of good and truth.

"And a man-child signifies truth conceived in the spiritual man and born in the natural.

"The reason is that in the Word generations and births signify spiritual generations and births, which all have a common relation to good and truth.

"For nothing else is begotten and born of the Lord as a husband and of the church as a wife." (41)

"Who was to rule all nations with a rod of iron" signifies, which will, by truths from the literal sense of the Word, and at the same time by rational considerations from natural light, convince all who are willing to be convinced of those who are in dead worship, being in faith separate from charity.

"This refers to the Doctrine of the New Church, because it is said of the man-child." (42)

"And her child was caught up unto God and to His throne" signifies protection of the Doctrine by the Lord, because it is for the New Church, and guardianship over it by the angels of heaven." (43)

Besides the great sign of the woman clothed with the sun another sign in heaven is described, "And behold a great red dragon". This is the symbol of the Church of Faith Alone, the opponent of the New Church and of her Doctrine. On these words Swedenborg comments,

"And behold, a great red dragon, signifies those in the Reformed Church who make God three, and the Lord two, and who separate charity from faith, and make faith without charity saving."

"These are meant here and in what follows by the dragon; for they are opposed to the two essentials of the New Church, - that God is one in essence and in person, in whom is the Trinity, and that the Lord is that God; and also that charity and faith are one as an essence and its form, and that none have charity and faith but those who live according to the precepts of the decalogue, which say that evils are not to be done; and so far as any one does not commit evils, by shunning them as sins against God, so far as he does the goods of charity and believes the truths of faith.

"When we speak of those who make God three and the Lord two, we mean those who think of three Persons as three Gods and separate the Lord's Humanity from His Divinity.

"And who that prays according to the formula of faith, that God the Father for the sake of the Son will send the Holy Spirit thinks or can think otherwise?..

"The same form of faith makes the Lord two, since the Lord's Humanity alone is then thought of, and not at the same time His Divinity, seeing that for the sake of the Son means for the sake of His Humanity on the cross."

(44)

This dragon is said among many other things to have "ten horns" signifying much power:

"The dragon is said to have much power, because the salvation of man by faith alone without the works of the law, which faith is meant by the dragon, captivates the mind, and then persuades by confirmations.

"It captivates the mind, because when a man hears that the damnation of the law is taken away, and the Lord's merit is imputed to him through mere faith in it, he can indulge in the pleasures of his mind and body without any fear of hell." (45)

It was this separation, to which the tritheism of their view of the Trinity ministered, which brought the church into such disrepute in so many countries two hundred years ago. It would be a mistake to interpret Swedenborg's strictures as necessarily applying to the church of today. It might even be reasonable to believe that his own writings have done something to bring about the change. But his concern was not with personalities but principles, and the principle must be upheld no less strongly today; faith alone is not saving. In any case, as we shall observe in our next study, Swedenborg believed that the spiritual atmosphere in which all men dwell has been cleansed so that we today spiritually breathe a clearer air.

The woman fled into the wilderness pursued by a flood of water cast out of the mouth of her tormentor, and we read "The earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth."

Swedenborg comments on these words:

"They signify that the reasonings from abounding falsities, which the dragonists produce, are brought to nothing by the spiritual truths rationally understood..."

"The earth which helped the woman signifies the church as to doctrine..

"The means by which the earth helps the woman are truths from the Word; to open her mouth signifies to adduce these truths; the river which the dragon cast out of his mouth signifies the reasonings from abounding falsities; to swallow the river signifies to make these reasonings come to nought..

"As the New Church rejects the dogma that the understanding is to be kept in subjection to faith, and in its place adopts the maxim that the truth of the church must be seen to be believed; and as truth cannot be seen otherwise than rationally,

we say, by truths rationally understood." (46)

The nourishing of the woman "in the wilderness", signifies that this New Church will be "at first among a few"; its initial weakness in numbers is thus foretold.

Before this study is closed a few observations may help to make its contents plainer. This New Church, in Swedenborg's view, is not a denomination either in the spiritual world or on earth. It is among those of all churches and denominations who live the life of charity in love to the Lord and to the neighbour. From within its heavenly sphere it influences the life and thought of all the religions of the world. If its doctrines are true they must surely be in that sense doctrines of heaven; the justification for Swedenborg's use of the title, "The New Jerusalem and its Heavenly Doctrine (*doctrina coelestis*)". There can be but one church in the heavens, though with indefinite variety of acceptance and response to enhance its grandeur. But before the Last Judgment there was "the heaven and the earth which passed away". Until then the Christian "heaven", was not enduring. More will be said about this in our next study. The New Church has been established in heaven and on earth; and as it grows in power on the spiritual plane, so it will grow in power here below. Established first among a few, yet it will grow, even in this world, "until its appointed maturity".

In this interpretation Swedenborg has given us something of the internal historical sense, relating to the Church. The spiritual sense, abstracted from time and person, lies within. The principle of Faith separate from charity flaunts its glittering temptations, flashing from "truths of the Word falsified and profaned", before every Christian,

endangering his churchmanship. Even if the spiritual history of our own age makes no appeal to us, this spiritual sense demands our attention. And if it is objected that this interpretation seems to have been imposed on the Scripture rather than read out of it, the answer would be, that only after the historical fulfilment of prophecy is its foretelling in the Word made plain. The true interpretation of Messianic prophecy awaited the revelation of Jesus Christ in the world, so here too, these prophecies could only be understood after the opening of his spiritual sight to observe the event in the spiritual world had been made Swedenborg the herald of their fulfilment. But every Divine act of fulfilment follows the integral order of eternal law; none is arbitrary, consequently every prophecy fulfilled historically for the Church, remains to declare its message of personal fulfilment. In that sense the final fulfilment of prophecy is never to be expected and it can be truly said in the words of the Apostolic letter; "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation" (Peter 1; 19-20).

2.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth" (Rev. 16;1).

The emphasis of our last study was upon the New Church rather than upon the Dragon. In this study the accent falls on the devastation which surrender to the "dragon" principle of Faith alone brings upon the human soul, and the resulting state of life which is that of hell. And because, historically, this principle seized upon the Christian Church, it became something to be separated from Christianity, not only in this world, but in the world beyond. Such separation is effected by Judgment. Judgment is not penal in intention though separation may be accompanied by dreadful experience. The judgment on the church formed in the spiritual world of these in faith alone involved first its "vastation", a process described in the Apocalypse in detail under the symbols of the sounding of the trumpets and the pouring out of the vials. But it is obvious that unless we understand what Swedenborg means by judgment and the Last Judgment it will not be possible to follow his exegesis of this part of the Word.

Since every action is followed by its effect, there is a sense in which an immediate judgment is passed upon the purposes which inspired the action. The Captivity was a judgment on the attitude to the nations which the Jews assumed towards the end of the monarchy. But it might equally well be said that the splendour of Solomon's reign in its early days was a judgment upon the choice he made when he chose "an understanding heart". Yet the fact that in this world the pattern of events is by no means so simple, raised a difficulty for the Jews no less than for many modern

folk. The prosperity of the wicked seems to deny Divine Justice and therefore refuge has been taken in the idea of a future punishment for the wicked and reward for the good. And it is but a step from this to the notion of legalistic Judgment. Hence, the parable of the sheep and the goats is often referred to as the parable of the Great Assize. Judgment indeed is separation but it is not penal, it is, rather, beneficent. The manifestation of the true state of the ruling love and the separation of the discordant elements in the end leads to a free and final choice of association with angels or with devils. No man is permitted to suffer a divided mind in Eternity. The final choice (like our lesser choices in the world) brings its own consequences, and the choice of hell is as death, compared to the choice of heaven, or eternal life. Until this state has been determined there is an inevitable discipline to be undergone. That which is external must be brought into correspondence with the internal and, where the divergence is great, the process cannot be easy to experience. This will particularly be the case with those in whom a fair external masks a self-loving internal. In a sense this type of judgment is already proceeding in this world. The regeneration of some rare souls may be carried to the union of internal and external in a heavenly form while here below. On their passage into the spiritual world they are immediately ready for heaven. Similarly there are some whose love of self has possessed them as it were body and soul. These too on departure from this world are ready for their final state with their like in hell. But with most it will be otherwise and there is much which is discordant with their ruling love. For them the process of Judgment takes place in the intermediate world and follows an inviolable pattern. First there is full freedom to live in their externals,

a freedom which progressively manifests the state of the interiors, as the inward life always does when external restraints are removed. When the internals have fully manifested themselves, all that is discordant must be rejected. In the case of the good this process may often be accompanied by anxiety and remorse. But for the finally unrepentant here it is likely to be accompanied by rebellion, and burning hatred of what is good and fair. And in cases where the external has been disciplined by the internal to cloak its ends in hypocrisy, the readjustments may be painful indeed. These are the causes behind the dire pictures of judgment in the Word. After the union of internal and external has been perfected the good undergo instruction, but the evil straightway cast themselves into their abiding places of burning lust. Judgment then is an experience in the spiritual world and not some universal cataclysm to be expected in this world. To the natural question about the meaning of the Last Judgment in the Scriptures Swedenborg supplies arresting answers. The extract which follows contains an interesting analysis of the various significations of "death", in addition to the doctrine of Judgment.

"In the Word the dead signify the same as death; and death has a variety of significations.

"For death not only signifies the extinction of natural life, or decease, but also the extinction of spiritual life, which is damnation.

"Death also signifies the extinction of the loves of the body or of the lusts of the flesh, after which there is renewal of life.

"In like manner death signifies resurrection, because man rises again immediately after death.

"Death also signifies neglect, non-acknowledgment, and rejection by the world.

"But in the most general sense death signifies the same as the Devil, wherefore the Devil is called Death, and the Devil means hell where those are who are called devils; hence also death means evil of the will which causes man to be a devil.

"Death is used in this last sense where it is said that death and hell gave up their dead, and that they were cast into the lake of fire..

"Here they signify those who had departed out of the world, or who had died on earth, and were then in the world of spirits.

"We say in the world of spirits, for all enter that world immediately after their decease, and are there prepared, the good for heaven, the evil for hell.

"Some remain there only a month, or a year, and others ten to thirty years.

"Those who were permitted to make for themselves imaginary heavens remained for some centuries.

"At this day none remain longer than twenty years.

"In that world there is a vast multitude, and societies are there as in heaven and in hell.

"The Last Judgment was effected on those who were in that world, and not on those who were in heaven, nor on those who were in hell, for those in heaven were already saved, and those in hell were already condemned.

"From these considerations it may be seen how much they are deceived who think the Last Judgment is to take place upon earth and that then the bodies of men are to rise again.

"For all who have lived from the first creation of the world are together in the spiritual world, and all are clothed with a spiritual body, which in the sight of those who are spiritual appears as a man, just as those in the natural world appear in the sight of natural men." (47)

A further extract will clarify the matter and indicate the interpretation to be placed on the words of Scripture "from whose face the earth and heaven fled away" (Rev. 20;11) and "the first heaven and the first earth were passed away" (Rev. 21;1).

"From the time the Lord was in the world, when He effected a last judgment in person, it was permitted that those who were in civil and moral good, though not in spiritual good, from which they outwardly appeared like Christians, but inwardly were devils, should continue longer than the rest in the world of spirits which is in the midst between heaven and hell.

"And at length they were allowed to make for themselves fixed habitations, and by the abuse of correspondences and by phantasies to form for themselves as it were heavens, which they did form in great abundance.

"But when these were multiplied to such a degree as to intercept spiritual light and spiritual heat between the superior heavens and men upon earth, then the Lord effected the Last Judgment, and dispersed those imaginary heavens. "This was effected in such a manner, that the externals by which they simulated Christians, were taken away, and the internals in which they were devils were laid open. "Then they appeared such as they really were, and those who were devils were cast into hell, everyone according to the evils of his life." (48)
 "This was done in the year 1757."

The agency of this Last Judgment by the Lord as the Word, was the universal heaven. In comment on the words, "And after these things I saw four angels standing on the four corners of the earth (Rev. 7:1) Swedenborg writes:

"The words under consideration signify that the universal heaven was now to effect the Last Judgment, because the Lord, when the Judgment was at hand, caused the heavens to come near over the world of spirits, and this approach of the heavens produced such a change of state in the interiors of the mind with those who were below, that they saw nothing but terrors before their eyes." (49)

Two sayings of our Lord come to mind: "If ye were blind then ye had no sin, but now ye say We see, therefore your sin remaineth" (John 9:41): "The word that I have spoken, the same shall judge him in the last day" (John 12:48). Again in the same Gospel the Lord affirms: "And when he (the Comforter) is come he will reprove the world of sin and of righteousness and of judgment..Howbeit when he the Spirit of truth is come he will guide you into all truth" (John 16:7,8,13). Truth attracts (and leads) the good but repels the evil. Again as the Lord states it in the same Gospel: "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that seeth evil hateth the light, neither cometh to the light,

lest his deeds should be reproved" (John 3;19-20). The statement that the Last Judgment was effected by the strengthened influx of the Divine Truth, the Lord's influx, through the heavens, might find support and confirmation from such passages. And too a similar reaction is common experience in our world. A shameful conscience shrinks from the light; or in anger and rebellion may strike out against the inoffensive cause of disquiet. In either case a state of judgment has been experienced. There is however this vital difference, that while he is in this world a man can be converted and determine upon a new course of life, that is, to follow the path of regeneration. But the tree lies as it falls, the ruling love has been determined for ever before death, and there is no repentance afterwards for those unrepentant here. In the book of Revelation we are shown particular judgments upon the Dragon and the great whore, Babylon. In the one case the chief emphasis is upon the progressive degeneration of understanding, and in the other the pollution of the will, so that the destiny of the two figures represents the final states of the two kingdoms of the hells opposed to the two kingdoms of the heavens.

"An evil man cannot carry with him goods and truths into hell, nor can a good man carry evils and falsities with him into heaven, for this would be to mix heaven and hell.

"But it should be carefully observed that those who are interiorly evil and interiorly good are meant.

"For those who are interiorly evil may be exteriorly good since they can act and speak like the good, as hypocrites; and those who are interiorly good may sometimes be exteriorly evil, for they may do evils and speak falsities, but still they may repent and desire to be informed of truths.

"This is the same as that which the Lord declared: Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not from him shall be taken away, even that he hath (Matt. 13;12, 25, 29: Mark 4;25: Luke 8;18: 19;26).

"Thus it happens with all after death before the judgment is fully effected upon them.

"It also came to pass in common with those who either perished or were saved at the day of the Last Judgment, for before this took place, the Last Judgment could not be effected; because so long as the evil retained goods and truths, they were as to externals in conjunction with the angels of the ultimate heaven, and nevertheless they were to be separated; and this is what was foretold by the Lord (Matt. 13;24-30, 38-40). (50)

So far as those in faith alone are concerned, "the dragonists", (draconici, who also are described by the figures of the two beasts, the one rising out of the sea, the other out of the earth, according to Swedenborg's interpretation) this revelation of interiors and dispersal of their remaining truths and goods is described by the events precipitated by the sounding of the seven trumpets and the pouring out of the seven vials. The use of the number seven is significant. It is a number much used in the book of Revelation. Of it, in the context of this book, Swedenborg says in one passage:

"The number seven adds nothing but what is holy, in this instance what is profane." (51)

This statement applies to "the seven heads which are seven mountains" referred to in the vision of the woman, Babylon the great. In the same passage he records nine instances in the book of the number in its genuine and intrinsic sense.

We might notice moreover that the Creation story contained in Genesis I, and the opening verses of Genesis II, is distinguished into the work of seven days. From the state of void and emptiness to the state in which God rests from his labours, having created man, is seven "days". Swedenborg interprets the spiritual meaning of this as describing the recreation or regeneration of man through seven stages. It would not therefore be unnatural that the degradation of man should reveal itself

in a corresponding series of seven states, each one further from the state of integrity. Incidentally, according to Swedenborg, the association of the commandment to keep the sabbeth with the seven days of creation, in Exodus xx, is due to its relation to regeneration in the spiritual sense.

In the course of the exposition of the words, "And I heard a great voice out of the temple saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth", Swedenborg writes:

"Chapters 8 and 9 treat of the seven angels who had the seven trumpets, which they sounded; and as many similar circumstances occur there it shall here be stated what is signified by those seven angels and what by these.

"The seven trumpets, which the seven angels sounded, signify the examination and manifestation of the falsities and evils in which those who are in faith separated from charity are; but the seven vials full of the seven last plagues signify their devastation and consummation; for the Last Judgment is not effected upon them until they are devastated.

"Devastation and consummation in the spiritual world take place in this manner.

"Those who are in falsities as to doctrine and thence in evils as to life, are deprived of all goods and truths, which they only possessed in the natural man, and by which they pretended to be Christian men.

"When deprived of these they are separated from heaven and conjoined with hell; and then in the world of spirits they are arranged according to their various lusts into societies which afterwards sink down.

"They are deprived of goods and truths by influx from heaven.

"The influx is of genuine truths and goods, by which they are tortured and tormented; almost like a serpent when placed near a fire or cast upon an ant hill.

"For this reason they reject the goods and truths from heaven which are also the goods and truths of the church, and at last curse them, because they feel as if their infernal torment proceeded from them. "This done, they enter into their own evils and falsities, and are separated from the good..

"The vials did not contain evils and falsities, signified by the plagues, but genuine truths and goods, the effect of which was such as had been described; for the angels went out from the temple of the tabernacle of the testimony, which means the inmost of heaven, where there are only truths and goods in Divine sanctity." (52)

~~The above explanation is added to the following word by word exegesis of the text:~~

The above explanation is added to the following word by word exegesis of the text:

"The temple signifies the temple of the tabernacle of the testimony mentioned in the preceding chapter (15;5) which signifies the inmost of heaven where the Lord is in His holiness in the Word, and in the law which is the decalogue.

"A great voice thence signifies a Divine command to go and pour out the vials.

"The seven angels signify the Lord.

"Pouring out the vials which contained the plagues upon the earth signifies influx into the church of the Reformed; pouring out the vials signifies influx, and the earth signifies the church." (53)

A resume of the individual significances of the effects of each vial upon whatever received its contents, will give some idea of Swedenborg's interpretation of the correspondences involved. The first vial was poured upon the earth, the second upon the sea. It should be remembered that one of the beasts referred to in an earlier chapter of Revelation (xiii) had come out of the earth and the other out of the sea. In both chapters the earth and sea are regarded as signifying respectively the internal of the church, that is the clergy, and the external, the laity. The first vial was poured out and "there fell a bad and noisome sore upon the men who had the mark of the beast, and upon them who adored his image", which signifies,

"Interior evils and falsities destructive of all good and truth in the church..among those who live by faith alone, and receive its doctrine.

"This is especially the case with those who know and acknowledge the interior mysteries of this doctrine." (54)

The second vial upon the sea caused that "it became blood as of one dead: and every living soul died in the sea," which signifies,

"An influx of good and truth from the Lord into its externals and are called the laity..

"(The effect was) infernal falsity among them, by which every truth of the Word, and hence of the Church and of faith is extinguished..blood as of one dead signifies infernal falsity, for death signifies the extinction of spiritual life, and thence dead signifies what is infernal.

"Every living soul dying signifies that every truth of the Word, of the church, and of faith was extinguished..

"Soul in the Word when it relates to man, signifies his spiritual life, which is the life of his understanding.."

(55)

The third vial was poured "upon the rivers and fountains of waters and they became blood" which signifies,

"An influx into their understanding of the Word..the truths of the Word falsified.

"Blood in a good sense signifies Divine Truth, in the opposite sense, that falsified." (56)

The fourth vial was poured "upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat and blasphemed the name of God", which signifies,

"Influx into their love..here it signifies self-love..

"Love to the Lord tormented them, because they were in the lust of evils from the delight of the love of them..

"By reason of the delight of self-love, arising from grievous lusts of evil, they did not acknowledge the Divinity of the Lord's Humanity, from which nevertheless flows all good of love and truth of faith." (57)

The fifth vial was poured "upon the throne of the beast and his kingdom became darkened. And they gnawed their tongues for pain and blasphemed the God of heaven", which signifies,

"Influx from the Lord into their faith..nothing but falsities appeared..They could not endure truths..

"Gnawing their tongues signifies that they would not hear truths, the tongue signifying the confession of truth, because the tongue serves the thought for speech, and spiritually, for confession..

"They could not acknowledge the Lord to be the only God of heaven and earth because of repugnances arising from interior falsities, for what is repugnant is painful."

(58)

The sixth vial was poured out "upon the great river Euphrates" and the effects were numerous, beginning with the drying up of the river, and finishing with Armageddon; which signifies,

"Influx from the Lord into their interior reasonings, by which they confirm themselves in justification by faith alone." (59)

For the consideration of the effects produced, we will be content with Swedenborg's own summary in the following extract:

"This is the series of subjects.

"The text here treats of the consummation or end of the present church and the establishment or beginning of a new church, and of contentions.

"Those of the present church who are in faith alone, are meant by the dragon, the beast and the false prophet.. and his contentions with those who will be of the New Church are meant by the gathering together of the kings of the earth to battle.

"But those of the New Church with whom they will contend are meant by those for whom the waters of the river Euphrates was dried up that a way might be prepared for the kings from the rising of the sun.

"This involves something similar to the introduction of the children of Israel into the land of Canaan, with this difference, that for those the river Jordan was dried up, but for those the river Euphrates.

"The river Euphrates was dried up for those because in the present instance the contention is carried on by means of interior reasonings, which are to be dried up, that is removed, before introduction can be effected.

"This also is the cause why their interior reasonings are disclosed in this work." (60)

At this point there breaks through Swedenborg's sense of mission, so emphatically stated and explained in his later work, "True Christian Religion".

The seventh vial was poured out "into the air", when again with numerous effects culminating in an earthquake, the great city was divided into three parts and the cities of the nations fell" and reference is made to "the great Babylon". The two following chapters concern the judgment upon her and the series is thus held in connection.

The general significance of this final act of judgment upon those in faith alone is stated:

"Influx from the Lord into all things collectively that pertain to the men of the Reformed Church..

"The air signifies all things of perception and thought, and thus of their faith; therefore it also signifies the general quality of all those who are in faith separated from charity, seeing that the air signifies their respiration, and respiration corresponds to their understanding, thus to perception and thought, and also to faith, because faith is of the thought according to the perception of the understanding." (61)

The earthquake and division of the city signify,

"As it were concussions, paroxysms, inversions, and rendings away from heaven of everything relating to the church..

"That church as to its doctrine is entirely destroyed thereby, and in like manner all the heresies which have emanated from it." (62)

In the little work, "Last Judgment", Swedenborg writes as follows concerning the church on earth,

"But as to the state of the church, this will certainly be very different; similar indeed as to its external appearance, but different as to its internal.

"Outwardly there will be divided churches as before, their doctrines will be taught as before, as also will the religious beliefs of the gentile races.

"But henceforth the man of the church will be in a freer state of thinking about matters of faith, and therefore about spiritual matters relating to heaven, because spiritual freedom has now been restored." (63)

As in our previous study, we have again followed Swedenborg in a presentation of the internal historical sense. And again, within the Scripture lies the spiritual sense which contains the revelation of the universal order of judgment. Each one of us must undergo this separating process. The internal sense of this passage, as with the remainder of the Word, is of eternal significance to pilgrims on the highway of discipleship.

The date 1757, stated to be the date of the historical Last Judgment, is interesting. The truth or falsity of this assertion cannot be proved. But there is confirmation to be found for what is said. The removal of the "clouds" from the intermediate sphere has possibly been the reason for the rapid progress made in so many fields of activity; the astonishing growth of the idea of freedom almost immediately exemplified, for instance, in the American Declaration of Independence, and the French Revolution; the Industrial Revolution; the social progress which has culminated in the Welfare State, and so forth. Prepared for by the "prophets" of the Enlightenment and, in this country, by the Methodist Revival, somewhat as John the Baptist prepared for the Christian Age, the New Christianity is seeing many of its seeds take root and sprout in the life of the Church. With this doctrine in mind, no one could remain a hopeless pessimist in the face of contemporary difficulties and dangers. On the contrary there could only be conviction that, beyond whatever may befall in the present, the establishment of the New Jerusalem, even on earth, is drawing nigh.

(111)

The following short study of the symbol of the serpent will enable us to test the consistency of Swedenborg in his exposition of correspondences. We shall accordingly compare his exegesis of seven passages in which the serpent occurs, beginning with the serpent as the agent of the "Fall" from the story of the Garden of Eden. In a previous chapter it was noted that Swedenborg regarded the story as a parable treating of the subversion of the loves of the will among the Most Ancient peoples, until love of self dominated, in place of the love of heaven. And with this subversion, spirituality and reason became subordinate to sense. Paradise was lost. In Swedenborg's psychological scheme, the level of sense in relation to both will and understanding, is called the Sensual. The following extracts present the serpent as the correspondent of the Sensual. "Now the serpent was more subtle than any beast of the field.. and the serpent said unto the woman..." (Gen. 3;1,4).

"By the serpent is here meant the Sensual of man, which is trusted in. The sensual things of men they (the Most Ancient people) called serpents, because as serpents are the nearest to the earth, so sensual things are nearest to the body.

"Hence reasonings from sensual things concerning the mysteries of faith, they called the poison of the serpent, and the reasoners themselves they called serpents.

"And because such reasoners argue much from sensual or visible things, which are terrestrial, corporeal, mundane, and natural, it was said that the serpent was more subtil than any wild animal of the field."

"By the serpent, amongst the Most Ancient people, who were celestial men, was signified circumspection, and thus likewise the Sensual by which they exercised circumspection so as to be secure from injury." (Here follows reference to Matt.10;16)

(64) and Numbers 21;9)

The exegesis is carried a little further in this additional extract: the subversion was effected as the conclusion of a process in which state

followed state, each more disorderly, down the generations:

"Those descendants...were unlike their forefathers.

"When they saw worldly and terrestrial objects, in consequence of their loving them, the sight of them induced a permanent impression on their minds: and concerning these they thought and, from these they thought concerning celestial and Divine things.

"Thereby the Sensual with them began to be the principal, instead of being, as with their ancestors, the instrumental.

"And when what is worldly and terrestrial becomes the principal, then men reason therefrom concerning heavenly things, and blind themselves.

"Everyone may also know how this is, from his own experience.

"For he who does not attend to the meaning of the words of a speaker, but to the words, takes in but little of their meaning, and still less of their universal meaning, and judges sometimes from a single word, yea, from a single grammatical construction, respecting everything that a speaker says." (65)

This passage which bears the character of a summary, was preceded by a more detailed comment on ~~xxdii~~;vv4,5.

"Every single verse contains a particular state or change of state in the Church.

"The first verses express a perception of the unlawfulness of that to which they were inclined; these verses (4 and 5), an incipient doubt whether it might not be lawful, since they would thus see the truth of what they had heard from their forefathers, and so have their eyes opened.

"At length, in consequence of the love of self beginning to reign with them, they desired to be under their own guidance, and thus to be like the Lord; the love of self has this with it, that they are unwilling to be led by the Lord, but wish to be led by self.

"And when they are led by themselves they form their conclusions concerning what is to be believed from sensual things and from scientifics." (66)

The serpent then in this passage signifies the sensual; and thus the what affection and thought which the sensual contains.

In the story of Moses at the Burning Bush, Moses was asked by Yahweh "What is that in thy hand?" And Moses said A Rod. Cast it on the ground. And he cast it on the ground and it became a serpent; and Moses fled from before it. And the Lord said...Take it by the tail..and it became a rod

in his hand" (Exodus 4;3). The interpretation of the serpent as the Sensual makes good sense, particularly in the light of the principle that all influx is into ultimates and without ultimates there could be no thought-forms to give definition to enlightenment, and no acts to serve the ends of affection and love. In its progress the human mind even when its higher levels are in control leans upon the sensual as its ultimate. We are reminded at once of the Greek insistence on the opposition between sense and reason. Reason must take hold of sense if a man is to be wise. Sense on the ground is a danger; sense in the hand is an aid. Discipleship demands the exercise of sense according to the commands of the Decalogue. The first attempt to put such discipleship into practice alters the whole situation, taking the serpent by the tip of the tail at the Lord's command is to find it a rod. Swedenborg's exegesis in "Arcana Coelestia" is not inconsistent with that interpretation, but he expounds the Word here at a deeper level, a more strictly spiritual level, abstract from personality. The Divine power of "elevating from the ultimate of the Sensual" is extended to all, waiting to be received.

"The case herein is as follows:

"Of himself man looks only downwards, that is, into the world and to the earth, because of himself he is in evil and falsity.

"When he looks thither, the Sensual rules, and interior things have no counter-action, because they follow the force of the stream and yield to it.

"Yet man, not of himself but from the Lord, looks upwards, that is, to heaven and to the Lord, which is effected by elevation.

"And when the interiors are elevated, the Sensual is elevated also; but the lumen of this is then obscured, because the light of heaven prevails.

"When this is the case, good and truth from the Lord flow in, and are also received.

"This is meant by the power communicated from the Divine.

"But no others can be so elevated except those who have lived in the good of faith and of charity." (67)

The rod or staff signifies "the power of the Lord's Divine Human" for this reason:

"Moses represents the Lord as to the Divine Law, or the Word, which is the Divine Truth proceeding from the Divine Human.

"The power signified by the hand, is the power proceeding from the Lord's Divine Rational, but the power which is signified by the staff, is the power proceeding from the Lord's Divine Natural...

"And as this is the case according to the elevations of things in the internal sense, it was sometimes said to Moses, when he was to do miracles, that he should lift up the hand, sometimes that he should lift up the staff." (68)

But here the staff was cast down on the earth, that is the power of the Divine Natural inflowed into the Sensual. What this involves is made plain in the following:

"Casting down or sending forth, denotes proceeding, thus influx; the earth denotes man's External, here his Sensual and Corporeal, which are the extremes, because the staff became a serpent, and a serpent signifies the sensual and corporeal man.

"By the Lord's Divine power is here meant the Divine Truth proceeding from the Lord, for Divine Truth has power in it, insomuch that it is power itself.

"The Divine Truth proceeding from the Lord flows in into every man, through his interiors into his exteriors, even into the external Sensual and into the Corporeal, and excites everywhere things corresponding in their order; in the Sensual corresponding things such as appear in the world and upon the earth.

"But as the things that are in the world and upon the earth appear otherwise than they are, they are full of fallacies.

"Wherefore the Sensual, when it is in those evils only, cannot but think against the goods and truths of faith, because it thinks from fallacies, and when Divine Truth flows in it cannot but turn it into falsity.

"That the man who is not elevated from the Sensual, but remains in it, thinks from fallacies, may be illustrated by examples." (69)

Among his instances of fallacies Swedenborg includes the "long continued

dispute about the circulation of the blood" also the dispute "respecting the sun..the moon..the planets and the whole starry heaven that they revolved daily around this Earth." These instances are added to a list of fallacies as to the soul.

"When the fallacies of sense prevail in such things, the nature of which is evident from so many phenomena and effects, how much more will they not prevail in such things as relate to heaven, which being spiritual can only be manifest by means of correspondences." (70)

This serpent which had been a rod and from which Moses recoiled signifies the sensual and corporeal separated from the internal man.

"That in this passage a serpent means the sensual and corporeal man separated from the internal or rational, is evident from the consideration that Moses fled from before it, which signifies horror at it.

"And also from this consideration, that this sign describes the state of those who are of the spiritual Church unless they had faith. Otherwise their Internal would be closed nor would any more of the light of heaven flow in than would enable them to think and so to speak from the separated Sensual.

"All those think from the separated Sensual, who defend falsities against truths, and evils against goods, in a word, all who are in evil of life, and thence in no faith.

"For he who lives in evil believes nothing.

"Those who are such excel others in the art of reasoning, and also of persuading, especially the simple.

"The reason is that they speak from the fallacies of the senses, and from appearances in the world.

"They also know how to extinguish or veil over truths by means of fallacies; on which account also serpents signify craftiness and cunning.

"But when the Sensual is conjoined to the Internal, or rightly subordinated to the Rational, a serpent signifies prudence and circumspection." (71)

The serpent, which denotes the Sensual, signifies also all evil in general:

"Every evil has its rise from the Sensual, also from the Scientific which were primarily signified by the serpent; wherefore now it denotes evil itself of every kind, and in particular, the love of self, or hatred against the neighbour and the Lord, which is the same as love of self." (72)

In the light of the knowledge of the particular correspondence so far gained we can pass to the appearance of the serpent in the story of Moses and Aaron's sign before Pharaoh. Here at Moses word Aaron cast the rod on the ground: "And Aaron cast down his rod before Pharaoh..and it became a serpent..now the magicians of Egypt, they also did in like manner with their enchantments...Aaron's rod swallowed up their rods." (Exodus 7;10;11).

It would appear as if the fallacies of sense can to some extent be overcome without faith in the Lord. The science of astronomy teaches man not to make his universe geocentric, not to believe that it is the sun which moves in the heavens while it appears to rise to the meridian. Some control from art or science must hold wayward sense in hand if disaster is to be avoided. Some belief, whether in Communism or Christianity must be applied to life, if it is to remain recognisably human. On the ground, rods become serpents! But in every case the quality of rod, as against the quality of serpent, derives from some measure of truth which is recognised by its holder. The independent existence of so many rods in the hands of its enemies is in a measure a commentary on the foolishness and blindness of those who profess the Christian religion which includes within itself all lesser truths which those who profess it may have failed to use or make plain. This is surely the teaching contained in the statement that "Aaron's rod swallowed up their rods." Again Swedenborg treats this strictly in the series to which it belongs. The term translated here as serpent in the English Bible is distinct from that employed in the previous passages, and Swedenborg renders it water-serpent. The change is evidently demanded by the series of the internal sense and reveals the proximity to the present theme of Rahab, the sea-monster, sometimes used as a name for Egypt, and Leviathan, and even the story of Jonah. "It shall become a water-serpent (serpens aqueus; tannin)."

"This signifies that thereby mere fallacies and consequent falsities shall reign among them.

"This appears from the signification of a serpent as denoting the Sensual and Corporeal, thus fallacies, for the Sensual and Corporeal separate from the Rational, that is, not subordinate to it, is full of fallacies, insomuch that it is scarcely anything but fallacies. (73)

That the magicians of Egypt did the same signifies,

"To appearance they did the same by perverting the ends of order..

"For the things which flow from order are not varied by abuse, but appear similar as to the external form, but not as to the internal form, for they are contrary to the ends of order;- and from the signification of enchantments, as denoting the very arts of perverting order.

"Sorceries and enchantments, where they are mentioned in the Word, signify the art of exhibiting or presenting falsities so as to make them appear as truths, and of presenting truths so that they may appear as falsities, which is effected principally by means of fallacies." (74)

The present series is concerned with the Last Judgment performed by the Lord when He was in the world, by which the establishment of the heaven of spiritual - as distinct from celestial - angels was assured. There is a similarity between the plagues of the Egyptians and the plagues poured from the seven vials. Swedenborg's doctrine of the spiritual heaven has also been previously discussed. Although, since the Divine Order is unchanging and universal, the interpretation which we placed upon the present text appears fully justified, Swedenborg's own exegesis is on the internal historical level. The Judgment was made in order to free the spiritual from infestation by the evil in the intermediate world. Referring to the incident as a whole, he writes:

"This prodigy signifies the first admonition to those who infest that they desist.

"For with the evil who infest the well-disposed in the other life, the case is this.

"First on coming there from the world, they have good spirits and angels adjoined to them as when they lived as men in the body.

"For even evil men have angels attendant on them, to the end that they may be able, if willing, to turn themselves to heaven, and

receive influx thence, and be reformed.

"Hence it is that, since everything of their life follows them, they are at first associated with angels.

"But when, in consequence of their life in the world, they are of such a character that they cannot receive the influx of truth and good from heaven, the angels and good spirits by degrees depart from them.

"And in proportion as these depart, they become less and less rational; for to be rational comes through heaven from the Lord.

"The first degree of the removal and deprivation of the influx of truth, and good is that which is here described by the turning of Aaron's staff into a serpent, which is signified that mere fallacies and falsities reigned.." (75)

There are two passages which are naturally considered together, one from Numbers and the other from John. The scene of the Numbers passage is set in the wilderness when the people, discontented with the food available and the lack of water, spoke against Moses and Aaron. As an effect of their rebellious attitude they were set upon by "fiery serpents" and many died from the effects of their bite. At the Lord's command Moses set up a serpent of brass upon a pole, and the scripture continues, "And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Numbers 21;9). John refers to this incident; "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (John 3; 14/15). The word rendered pole in the Numbers text, is the Hebrew term for sign, standard or banner. In the course of the exegesis of other passages Swedenborg makes the following expositions of both these texts.

"As a sign, which in the original tongue is expressed by the same word as a standard, signifies a gathering together, and when it is said of the Lord, signifies also protection, therefore it was expressly commanded that a brazen serpent should be set up upon a sign, concerning which it is thus written in Moses, 'Jehovah said to Moses, Make to thyself a serpent and set up upon a sign; and it shall come to pass that every one that has been bitten, and shall look to it,

shall live. And Moses made a serpent of brass, and set it upon a sign; whence it came to pass, if a serpent bit a man, and he looked on the serpent of brass, he revived (Numbers 21;8,9).

"The brazen serpent represented the Lord, see John 3;14,15; it also evidently signified protection.

"For the healing effected by looking on the serpent which was on the sign, signified healing from the evils of what is false by looking on the Lord through faith in Him.

"For the Lord says in the passage quoted from John, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him may not perish, but have eternal life.'" (76)

"That seeing in the internal sense signifies faith from the Lord is evident from very many passages in the Word, of which we may adduce the following in Moses. (Numbers 21,8,9, as above.)

"The serpent of brass represented the Lord as to the external Sensual or Natural.

"Brass denotes what is natural.

"Faith in Him was represented by the revival of those who saw or looked upon it as the Lord Himself teaches in John 3;14,15." (77)

The Lord came into the world that His Divine Humanity might bring His Spirit down into every degree of man's life. For this He assumed a humanity in the world through the virgin Mary, which He lifted up by the process of Glorification; the cross, as the symbol of temptation throughout His life in the world and the scene of the final temptation, was the means of this "lifting up". He glorified even the Sensual of the assumed humanity that from His Divine Humanity the Holy Spirit might go forth into man's perverted Sensual and hold him in freedom from the compelling power of sin.

The Lord bade his disciples to be "Wise as serpents and harmless as doves." (Matt. 10;16). As we have already been shown "By the serpent amongst the Most Ancient people who were celestial men, was signified circumspection, and thus likewise the Sensual by which they exercised circumspection." The following extract also displays the correspondence

of serpent with the Sensual in a good sense:

"That serpents in the Word signify the craft and also the prudence of sensual men, is evident from the words of the Lord in Matthew; 'Be ye prudent as serpents, and harmless as doves.'

"These who are in good are called prudent, and those who are in evil are called crafty, for prudence is of truth from good, and craftiness of falsity from evil.

"And since these words were spoken to those who were in truths from good, therefore by serpents in this place is meant prudence.

"Because the craftiness of the evil is diabolical those who practise it are said to eat the dust.

"Thus in Genesis 3;14 '...dust shalt thou eat..'

"And in Isaiah, 'Dust shall be the serpents bread.'

"And in Micah, 'They shall lick the dust like a serpent'.

"Dust signifies what is cursed; and going upon the belly signifies the Sensual, which is the ultimate of the life of man.

"And since it is the ultimate of life, it therefore does not possess intelligence and wisdom, but craft and cunning, which are contrary to intelligence and wisdom." (78)

Another interesting statement relates to the blessing upon Dan from Gen. 49;17:

"A horse signifies the understanding of truth, and a rider, intelligence.

"A serpent signifies the Sensual, which is the ultimate of the intellectual life.

"The heels of a horse, signifies truths in ultimates, which are sensual scientifics.

"That the Sensual, by reasonings from fallacies, hurts the understanding and leads it astray, is signified by the serpent biting the heels of the horse, and the horseman falling backwards." (79)

In conclusion let us notice that the dragon in Revelation 20;2 is called "that old serpent". "And he laid hold on the dragon, that old serpent, which is the Devil and Satan." That the Devil signifies not a person but the hell of persons, and likewise Satan, is Swedenborg's contention throughout all his theological works. He distinguishes between the two titles in the same way as he distinguishes between evil and falsity, or between the will and understanding as spiritual organs of

the human soul. The Sensual includes both will and understanding on its own level or degree. Here, in separation from interior levels, reside evil and falsity without even the restraints of conscience. The restraints of conscience are the effect of inflow from the Lord and heaven through the interiors. The dragon is the principle of faith alone which cuts off influx from the interiors when adopted as a principle of life within the church. Religion that becomes merely a matter of outward profession by the lips is a religion of the Sensual, directed by the Sensual and giving rein to the affections and desires of the Sensual. Swedenborg's exegesis of the dragon as the principle of faith-alone in the Church has been sufficiently studied in the last section of this chapter. The description, "that old serpent" sums up the state of the men under its domination, they become sensual men, in evil and falsity, and without the counteractions of the life of true religion.

Swedenborg's exegesis of the passages where the serpent is used in the Word is, then, consistent and, it might be thought, satisfying. The serpent represents or corresponds to the Sensual in man, or reasoning from that level, or again those who reason in this way to the exclusion of higher thought. And because those who remain in this level of thought are subject to falsity and are swayed by their own innate evils, and led into further evil by their falsities, so, too, the serpent corresponds in some instances to evil and its falsity. But whatever the exact significance imposed by the series to which it belongs, every interpretation relates to the basic fact of the correspondence of the serpent with the Sensual in man. In another framework, provided by the human body rather

than by the external world, the Sensual according to Swedenborg is also represented by the feet: "Our feet shall stand within thy gates, O Jerusalem." But to follow this symbol through the Word would add too greatly to the scope of our present enquiry.

(1V)
(a)

The general teaching of Swedenborg is that the Passion of the Cross was the last temptation by which the Lord completed the Glorification of His humanity. His life on earth was a long series of temptations and when he bade disciples to take up their cross and follow Him he was pointing out that regeneration required conquest in temptation. The cross then is a symbol of temptation and in view of the fact that every detail of the Lord's life as recorded in the Gospels is significant, the question arises, What is the correspondence of the cross itself as an instrument? That the stauros was a wooden stake is of importance since wood has a definite correspondence with what is of the love or will. Stones also were used as instruments of execution and stones have correspondence with intelligence, thought and truth. These distinctions were drawn by Swedenborg himself. Thus in his discussion of the Lord's command to the rich man, he writes:

"That he should bear the cross, by which is meant that he should fight against lusts; and that he should follow Him, by which is meant that he should acknowledge the Lord to be God." (80)

But the Lord not only glorified Himself to the last on the cross, but also as the Prophet, He represented the state of the Church in relation to the Word.

"Their crucifying Him signified that they had destroyed and profaned the whole Word." (81)

This was clearly the effect of their self-righteousness and self-intelligence, the manifestations of self-love. The wood of the cross must then represent this evil state of love or will.

The following passages are also instructive;

"Crucifixion signified condemnation and a curse on account of the destruction of good in the church, because wood on which they were suspended signified good, and in the opposite sense evil, both pertaining to the will." (82)

"In Matthew, Jesus said unto the disciples that He must suffer at Jerusalem, and that the Son of man must be delivered to the chief priests and scribes and that 'they shall condemn him, and deliver him up to the nations to be mocked, to be scourged, and to be crucified, and that on the third day He shall rise again.'

"The spiritual sense of these words is, that the Divine Truth, in the church where mere falsities of doctrine and evils of life reign, shall be blasphemed, its truth perverted, and its good destroyed." (83)

Yet another passage bears on the command to "take up the cross", in greater detail:

"The reason why temptations are meant by the cross is, that the evils and the falsities therefrom, adhering to man from his birth, infest and consequently torment those who are natural while they are becoming spiritual. "And because those evils and the falsities therefrom, which infest and torment, cannot be dispersed except by temptations, therefore these are signified by the cross. "Therefore the Lord says, that they are to deny themselves and take up the cross; that is, that they are to reject what is their own - the cross is man's proprium, against which he is to fight." (84)

Wherever, then, the cross of the New Testament, or the tree or wood of the Old Testament, is under consideration, the old will, the love which forms the self-hood or proprium is involved.

When the Lord was crucified, what died upon the cross? The answer would seem to be, the merely human. As the hymn-writer phrases it,

"And when the son of Mary died,
The son of God arose." (85)

Can we say, then, that on the cross of the disciple the old man dies and the new man rises? This death and resurrection appears to be a gradual accomplishment, a repetitive process realised as the good life leads man from state into state. He takes up his cross daily. So did the Lord in

a process of which the physical passion of the cross was merely the last act. But the passion was more than physical. The hells then bore down upon His Divine Humanity searching out every attribute and quality of His Person not yet glorified: His hands and His feet were transfixed with the nails, the focal points and correspondents of the falsities from evil with which He was assailed.

The word stauros however emphasises only its material, not its form or construction. The Roman stauros used in our Lord's time possibly was shaped like the letter Tau. (a). The modern Christian cross, the symbol of the Christianity which was established on earth by Him who saved us from our sins has developed a symbolism of its own, distinct from the correspondence in the Word. Loves may be crossed, good crossed with evil. The upright, the Love of God and good, is crossed with the "fallen" love of the world and self, cross member, always parallel with the earth. Because both these "woods" are present temptation becomes possible. Without the one or the other there could be no choice, and therefore no temptation. If some such correspondence may possibly be present in the New Testament, Swedenborg at least makes no use of it. Yet the emphasis in the Scriptures upon a "lifting up" and "coming down" suggest a certain truth behind the symbolism. Before a man can be tempted, some affection turned from self must be urging him to a better life.

(b)

The Transfiguration is also frequently referred to in Swedenborg's theological works; but almost always on the level of the letter and exhibited as a source and confirmation of doctrine. Its use takes two forms. In some passages the Transfiguration is held up as an exhibition

of the extent to which the glorification of the Lord's Humanity had proceeded by the time of this incident.

"What the Lord's form then was appeared at the transfiguration...This was the Divine Human." (86)

In others it is related to the Lord's presentation as the Word:

"Divine Truth in ultimates, which is the same as the Word in its literal sense, was represented by the cloud in which Jehovah descended upon Mount Sinai, and promulgated the Law.

"Also by the cloud which covered Peter, James, and John, when Jesus was transfigured, concerning which it is written; 'While Peter yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son, hear ye Him' (Matt.17;5: Mark 9;7: Luke 9;34,35).

"In this transfiguration the Lord caused Himself to be seen as the Word.

"Therefore a cloud overshadowed them; and a voice was heard out of the cloud, saying that He was the Son of God.

"A voice out of the cloud means out of the Word.

"In an opposite sense, a cloud means the Word as to its literal sense falsified." (87)

And again,

"The Word in its glory was represented by the Lord when He was transfigured..

"His face which shone as the sun, represented His Divine Good; His raiment, which became like light, His Divine Truth.

"Moses and Elias represented the historical and the prophetic Word - Moses the Word written by him, and in general the historical Word, and Elias the prophetic.

"The bright cloud which overshadowed the disciples; represented the Word in the sense of the Letter.." (88)

The two passages just quoted contain an internal sense of the incident and the following extracts contain hints of the more abstract spiritual sense at this place:

"The Lord in this transfiguration represented the Divine Truth which is the Word.

"For the Lord, when He was in the world, made His Human Divine Truth, and when He departed out of the world, He made His Human Divine Good by union with the Divine Itself, which was in Him from conception..

"For this reason all the circumstances of the transfiguration of the Lord signify Divine Truth proceeding from the Divine Good of the Lord." (89)

"That the Lord took Peter, James, and John up to the mountain when He was transfigured, is clear in Mark (9;2) and in Luke (9;28).

"They alone were taken, because none but those who are in truths from celestial good can see the Lord in His glory.

"Nor can any others be enlightened, and perceive the Word in enlightenment." (90)

We would be justified, then, in approaching the spiritual sense of this story in the Gospels as a revelation of the requirements of spiritual order before the interior senses of the Word can be manifested to man. Thus, as Swedenborg demonstrates elsewhere, Peter, James, and John represent faith, charity, and good works as active principles in the mind; the mountain which they ascended with the Lord signifies celestial affection from which the Word is approached; the transfiguration denotes the opening of revelation of the glory of the interiors of the Word. No account has been taken of the variations in detail which are found in the Synoptic Gospels. A sample treatment of similar divergencies, from the point of view of Swedenborgian exegesis, will be given in the concluding section.

(V)

Such variation in detail and historical order in the Gospels raises problems which are particularly acute in the matter of the Birth Narratives. Mark and John make no direct references to the Virgin Birth; though veiled references are sometimes found in both Gospels; or, in other words, once the statements about the Virgin Birth have been received from Matthew and Luke, it is possible to believe that certain peculiar ways of referring to the Lord in the other Gospels may be conditioned by a knowledge of the fact. For instance, "Is not this the carpenter, the son of Mary" (Mark 8;3)? would be an unusual way of speaking of Joseph's son among the Jews. A similar account has been given of the strange phrase, "them that believe on His name, which were born not of blood or of the will of man, but of God" (John 1;13).

Moreover there are marked differences in the two Nativity accounts, sometimes explained by Northern and Southern traditions, dependent on Mary in the one case and Joseph in the other. Within certain limits studies of this kind are extremely valuable. But the tendency to treat the four books as in competition with, rather than as supplements to each other, should be resisted. The letter of each Gospel has been governed by its internal sense, and again the internal series of the four Gospels as a whole has governed their present form. Each Gospel contains many series within its letter. The series of the whole is the "containant" of them all. In spite of its date of composition, and the debt which the writer owed to Mark, Matthew stands first in the New Testament by the same Providence which, despite its probable late emergence from the hands of the Priestly School, placed the present first chapter of Genesis where it

stands and thus gave it precedence over older documents.

Swedenborg does not seem to have regarded the interrelation of the Gospels as presenting a problem. Each had its own internal sense and here there is no disharmony to raise difficulties. But with us today the case is different. Quite naturally we want to discover some valid reason why revelation is perfected by the inclusion of four accounts of the Lord's life which show marked differences.

The theme of the Gospels both in the letter and in the internal sense is Incarnation and Glorification and at the same time Regeneration or, in other words, they treat not only of the Glorification of the complex Humanity which the Lord assumed when He came into the world, but also of the Regeneration of man's complex personality, which is effected by the entrance of the Holy Spirit. So that Bishop Phillips Brooks could write;

O holy Child of Bethlehem;
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel. (91)

The thought involved is perfectly logical. When the Lord was in the world his external action was accompanied by, or effected from, internal activities on the planes of His Humanity, which resulted in the Birth from within of the Divine Humanity. When He regenerates man, changes are taking place not only in the outward life, but also on all the planes of the mind or spirit, to each of which His Saving Power descends, where His Holy Spirit is active. If then it were possible to write them, there would be individual descriptions of the work of His Holy Spirit on

every plane of life; and these descriptions would be distinct from each other, even when they relate to the same outward act of discipleship. Here perhaps may be found the clue with regard to differences in the Gospels. Each writer, under the inspiration of the Holy Spirit, has written what he knew in his own particular way, but as a result the four accounts jointly reveal in their internal senses all that man and angel needs to know, or can know, about the pattern of Glorification and Regeneration, thus "fulfilling" the revelation within the Old Testament. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil" (Matt. 5;17).

To attempt to determine which levels or degrees are indicated by a particular Gospel, is a further problem with which, perhaps to the surprise of some, Swedenborg never attempts to deal. So that any conclusions we might reach on that problem can only rest indirectly on his authority. That John has relation to the celestial degree seems on any premises to be beyond dispute. And it has been suggested that Luke might have relation to the spiritual degree, Mark to the celestial-natural and Matthew to the spiritual-natural degree. But these are degrees of the internal man and when they transmit revelatory and regenerative Influx, man becomes conscious of thought and affection on the corresponding planes of the external man. These might be indicated as the interior and exterior rational and the interior and exterior natural, the whole being ultimated in the sensuous of sight and hearing.^(a) Other frames of reference indicated elsewhere in this study might perhaps be used, but these seem suitable for our purpose. In each case the interior indicates a precedence to love, and the exterior to understanding, within

its degree. It would follow therefore that truth might appear to have a certain precedence over good in the levels to which the first and third Synoptic Gospels correspond. The present discussion need not perhaps be extended further, but it may be suggested that the answer to difficulties about the harmony of the Gospels can be resolved along those lines.

The historical reality of the Virgin Birth is, in our opinion, substantiated by the revelation of the purposes which it subserves. But this approach to it as offering the pattern of a psychological or spiritual experience does not imply any "spiritualising away" of historical fact. On the contrary, the recognition of its spiritual order should give added conviction to our belief in its factual or historical truth. This pattern is simplified here and our attention can only be directed to the main characters, Joseph, Mary and the Holy Child. Joseph as husband and Mary as wife relate to understanding and will, the essential organs and functions of personality. Mary might be regarded historically as the fairest of her race, a sweet and gentle representative of the remnant of that Judaism which was loyal to God and Church. Joseph too was one of that saving remnant which was the subject of so much prophecy, a just man of the house of David. These two, Joseph and Mary, then represent "remains" stored by the Lord in the interior-rational mind ready for this momentous beginning of the life of regeneration. It might be noted how carefully human free-will is respected in these stories. In Matthew the emphasis falls on Joseph's compliance. In Luke it falls on Mary's gracious humility, "Be it unto me, according to thy word".

The infilling of a good affection with Power is the essence of the new birth or, in other words, the realisation of something that should be done as a spiritual duty, the awareness of truth (the angel) that should be obeyed, when followed by the decision to do and obey, is an act of the Holy Spirit accomplished through the moving of an affection of truth. Only then, at this point, does the understanding provide its own share of care and protection. Thus a new thing is born into the personality, to be mothered from love and fathered-an assumed paternity - by understanding, to be fed and clothed and trained and instructed, to be subject to affection and thought, until at last control is surrendered to it in the regenerate life. Perhaps we might see in Conscience this "Holy Thing" of the human soul, the "child born, the son given" for individual regeneration. If Matthew is the Gospel related to the spiritual-natural level of the internal man, and Luke to its spiritual degree, then the separate emphasis on these two figures, Joseph and Mary seems quite natural, and the virgin birth of the Holy Thing an undoubted necessity.

And the representations of the other characters of the Nativity stories readily fit into this picture of human spiritual experience: the shepherds, who represent "the truths that lead to good", Herod, representing that evil proprium or selfhood which is man's and so forth. Each Nativity story has its own place in its own series, but enough has been said to justify belief in a "personal Christmas", probably many times repeated, and which is delineated in the internal sense of the Gospels at these points.

So with this we bring our enquiries into the subject of this essay

to a close. We must remember that the Sacred Scriptures have been given for devotional use, as well as for doctrinal study. If Swedenborg has concentrated on doctrine and the interpretation of the internal sense, to a degree which might be regarded by some as merely academic, this is on account of the mission he felt called to serve, and which, he believed, demanded in particular the presentation of spiritual or internal truth to the reason. "Now it is permitted to enter intellectually into the things of faith". When the keys of knowledge gathered from his writings are applied, in a spirit of reverence and discipleship, the Word opens its treasures for devotional use ever more and more fully. Faith is the interior acknowledgment of truth; and must rest upon reason. And faith looks indeed to One Master, who also is the Good Shepherd, and to the day when there shall be one flock and one Shepherd. That day has come closer because of the Revelation of-Himself in the Word as God over all, Blessed for ever, which the Lord Jesus Christ has provided by means of His servant, Emanuel Swedenborg.

Break Thou the bread of life,
O Lord to me,
As Thou didst break the leaves
Beside the sea.

O send Thy Spirit, Lord,
Now unto me,
And do Thou touch mine eyes,
And make me see:

Show me the truth concealed
Within Thy Word,
Thus in Thy Book revealed
I see Thee, Lord.

Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My all in all.

NOTES AND REFERENCES.Abbreviations.

(The Works mentioned are by Swedenborg unless otherwise stated.)

A.C.	"Arcana Coelestia"
A.E.	"Apocalypse Explained"
A.R.	"Apocalypse Revealed"
C.B.	"The Century Bible" (T. Nelson & Sons Ltd.)
D.Life.	"Doctrine of Life"
D.L.	"Doctrine of the Lord"
D.L.W.	"Divine Love and Wisdom"
D.P.	"Divine Providence"
H.H.	"Heaven and Hell"
I.C.C.	"International Critical Commentary" (T. & T. Clark)
L.J.	"Last Judgment"
S.D.	"Spiritual Diary"
S.S.	"Doctrine of the Sacred Scriptures"
Sigstedt.	"The Swedenborg Epic" by Cyriel O. Sigstedt.
Tafel.	"Documents concerning the Life and Character of Emanuel Swedenborg collected, translated, and annotated by R.M. Tafel, A.M., Ph.D."
T.C.R.	"True Christian Religion"
Wunsch	"The World within the Bible" by William F. Wunsch.

Preface.

1. T.C.R. 669

2. S.S. 112

Chapter 1.

1. T. Gray; "Elegy in a Country Churchyard", lines 45-52.
2. W. Shakespeare; "Julius Caesar", Act iv, Scene 3.
3. R.W. Emerson; "Representative Men: Swedenborg; or
The Mystic", Para.7.
4. -do- " " -do- Para.8.
5. -do- " " -do- Para.37.
6. "Intellectual Repository" (1842).
7. Tafel 1;211.
8. -do- 1;227.
9. -do- 2;279.
10. B. Worcester; "Life of Swedenborg", p.34.
11. J.D. Morell; "Historical and Critical View of Speculative
Philosophy", 1;320.
12. Tafel 1;568-569.
13. B. Worcester; "Life of Swedenborg" pp.166-168.
14. T.C.R. 779.
15. Tafel 2;557-558.
16. -do- 1; 6-9.
17. -do- 2;568-569.
18. G.H. Allingham & D. Radford; "William Allingham, A Diary" (1908).
19. E.B. Browning; Letter to Miss Mitford.
20. "New-Church Messenger" (Illinois, 1952); Article by Leslie
Marshall, p.350.
21. E. Benz quoted in Sigstedt, p.343.
22. R.W. Emerson; "Representative Men: Swedenborg; or, The Mystic,
Par.4.
23. E.E. Hale; Letter dated May 21st, 1909.
24. L.J. 73.

Page 12.(a) See addendum to notes on page 415.

Chapter 2.

1. T.C.R. 8.
2. Tafel 2;158.
3. -do- 1;36.
4. -do- 2;426.
5. Sigstedt p. 269.
6. Tafel 2;490.
7. H.H.1.
8. Tafel 1;145-146.
9. -do- -do-
10. -do- -do-
11. -do- -do-
12. Lord A. Tennyson; "Crossing the Bar".
13. A.C. 8470.
14. H.H. 49.
15. A.C. 6476.
16. H.H. 173-176.
17. H.H. 4.
18. H.H. 329-330.

Chapter 2.(Cont.)

19. H.H. 414.
20. H.H. 6.
21. H.H. 1.
22. S.D. 1647.
23. A.C. 1935.
24. A.C. 9051.
25. D.P. 290.
26. T.C.R. 779.
27. "De Miraculis", iv.
28. "Invitation to the New Church" 43.
29. -do- -do- 44.
30. T.C.R. 508.
31. T.C.R. 776.
32. A.C. 4923.
33. Tafel 2;260.
34. J.G. Whittier; "The Book".

Notes:Page

75. (a) The text of the passage in Tafel reads("Behme and I-") but no indication of the identity of the second name is given.

Chapter 3.

1. D.L.W. 184.
2. Sir T. Elyot; "The Governor"; quoted by E.M.W. Tillyard in "The Elizabethan World Picture" p.9.
3. W. Shakespeare; "Troilus and Cressida", Act i; Scene 3.
4. D.L.W. 185.
5. W. Shakespeare; "Troilus and Cressida", Act i; Scene 3.
6. A.C. 5147.
7. D.L.W. 185.
8. D.L.W. 190.
9. D.L.W. 191.
10. D.L.W. 192.
11. D.L.W. 189.
12. A.C. 978.
13. T.C.R. 34.
14. A.C. 5145.
15. -do- -do-.
16. H.H. 39.
17. D.L.W. 257.
18. D.L.W. 256.
19. A.C. 3691.
20. D.L.W. 275.
21. A.C. 5146.
22. L. Robin; "Greek Thought" p.193.
23. Origen; "De Principiis" (Butterworth's Translation) note at 4:3:10.

Chapter 3 (Cont.)

24. "Economy of the Animal Kingdom" 579.
 25. -do- -do- 580.

Notes:Page

103. (a) The English title of the book is misleading. We should naturally expect a treatise on zoology. But the word "animal" here is used in the sense of "living", as a kind of adjective to the Latin "anima" or soul.

Chapter 4.

1. S.S. 53.
2. A.C. 5008.
3. A.C. 3438.
4. A.C. 3432.
5. J. Pedersen; "Israel" (i-ii) p.330.
6. Author unknown; "The First Nowell".
7. T.C.R. 13.
8. D.L.W. 17.
9. A.C. 1352.
10. T.C.R. 53.
11. D.L.W. 14-16.
12. T.C.R. 36.
13. T.C.R. 37.
14. T.C.R. 38.
15. -do-
16. T.C.R. 43.
17. -do-
18. F. Thompson; "Ode to the Setting Sun". Lines 109-112: 123-128.
19. T.C.R. 39.
20. T.C.R. 50.
21. T.C.R. 56.
22. -do-
23. T.C.R. 59.
24. T.C.R. 60.
25. T.C.R. 62.
26. T.C.R. 57.
27. T.C.R. 62.
28. T.C.R. 30.
29. T.C.R. 63.
30. T.C.R. 394-395.
31. T.C.R. 399.
32. T.C.R. 400.
33. -do-
34. T.C.R. 406.
35. T.C.R. 400.
36. -do-
37. A.C. 640.

Chapter 4. (Cont.)

38.	A.C. 652.
29.	D.L.W. 254, 263.
40.	D.P. 319.
41.	A.C. 6371.
42.	A.C. 6854.
43.	A.C. 1414.
44.	T.C.R. 83.
45.	T.C.R. 84.
46.	A.C. 1444.
47.	A.C. 1690.
48.	-do-
49.	D.L.W. 233.
50.	A.C. 2106.
51.	A.C. 2194.
52.	A.C. 4075.
53.	A.R. 193.
54.	A.C. 2657.
55.	-do-
56.	-do-
57.	A.C. 5078.
58.	-do-
59.	D.L. 35.
60.	A.C. 5420.
61.	A.E. 619.
62.	T.C.R. 104.
63.	T.C.R. 105.
64.	T.C.R. 85.
65.	-do-
66.	T.C.R. 86.
67.	-do-
68.	T.C.R. 89.
69.	A.C. 6788.
70.	T.C.R. 139.
71.	T.C.R. 3.

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106.

(a) Swedenborg rarely uses "humanitas", and then always with its normal connotation. He uses "Divinum Humanum" in a technical sense relating to the Lord's Incarnate Person, which is rendered "Divine Human" in the official translations of his writings.

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(a) Perhaps "the other churches" referred to in quotation 37.

169

(a) The following extract from a study by Thomas Child, "The Glorification of the Lord's Humanity" is to the point:
 "The first question to be settled is that of the seat of consciousness, and there can be no difficulty in accepting the statement that it is normally in the lowest mental degree. Both in the Lord and in man that degree at the outset is strictly the Corporeal. We know this as a matter of fact: an infant's consciousness is in the life of its body, and it could not be otherwise.

"If that were the whole fact, however we might be met with difficulties, as for instance, this - that we are conscious of much more than the Corporeal with its five senses and bodily sensations, and that the seat of consciousness must be in that of which we are conscious. Yet this is a mistake, and the rectifying fact is that man can act from other powers or degrees while feeling and acting in that Corporeal consciousness; and this also we see to be true... Thus in regard both to the Lord and man, the inevitable seat of consciousness is in that lowest form of the mind derived from the mother, yet animated by the living internal affections of the same

Chapter 5.

1.	H.H. 315.
2.	D.L.W. 167.
3.	-do-
4.	D.L.W. 168.
5.	D.L.W. 165.
6.	L.J. 9.
7.	S.S. 38.
8.	A.C. 9216.
9.	A.C. 9836.
10.	L.J. 9.

Chapter 4. (Cont.)

(a)

degree derived from the father; and while man appears to rise into a higher plane of consciousness, it is only a case of the higher plane opening and announcing itself in the lowest. As the Sensuous needs the Corporeal for its development, so the Scientific needs the Sensuous, and the Rational the Scientific....Much may thus be active in the mind of which man is not directly aware, and even when a higher degree is opened he is unconscious of the fact, although he may be aware of certain effects in the Corporeal, or consciousness proper.

"With the Lord the case was otherwise. In Him the seat of consciousness alternated between the degree being glorified and the Corporeal consciousness; and the reason of this difference between Him and man is not far to seek. Man's spiritual substance can be changed by re-compounding or by purification, but cannot be put off by him, hence to his consciousness. The external of all the Lord's glorifiable degrees could be put off, and were, for the reason that they formed no part of His Divine Personality, and that nothing finite could remain in union with the Divine, or become Divine; hence the removability of the imperfect finite substances, from those of the heavens down to the material body from Mary, and the elevation and alternation of the Lord's consciousness according to the glorifying degree."

Chapter 5. (Cont.)

11. D.L.W. 167.
12. D.L.W. 65.
13. A.C. 9499.
14. A.C. 5373.
15. A.C. 5874.
16. D.P. 124-125.
17. A.C. 9430.
18. D.L.W. 68.
19. A.C. 6262.
20. D.L.W. 260.
21. -do-
22. -do-
23. -do-
24. T.C.R. 154.
25. A.C. 3726.
26. A.C. 10729.
27. T.C.R. 588.
28. E.B. Browning; "Aurora Leigh", vii, Lines 903-908.
29. A.C. 5847.
30. E.W. Hoch: "Good and Bad".
31. A.C. 5848.
32. A.C. 5849.
33. A.C. 5828.
34. A.C. 5119.
35. T.C.R. 814.
36. A.C. 3627.
37. H.H. 296.
38. A.C. 5990.
39. H.H. 298.
40. A.C. 3336.
41. A.C. 5857.
42. A.C. 3665.
43. A.C. 6319.
44. A.C. 9094.
45. A.C. 3938.
46. A.C. 3336.
47. W. Wordsworth; "Intimations of Immortality", V.
48. A.C. 1050.
49. A.C. 1906.
50. -do-
51. -do-
52. -do-
53. A.C. 6156.
54. A.C. 6320.

Notes:

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185.

- (a) One definition of scientifics which is Swedenborg's own, describes them as "all the things which are stored in the memory and which can be called forth for the use of the sight of the mind" (A.C. 9394).

Chapter 6.

1. A.C. 5131.
2. H.H. 89.
3. J. Milton; "Paradise Lost" V; lines 570-576.
4. Sir. T. Browne; "Religio Medici" 12.
5. J. Abelson; Introduction to "The Zohar" (translation by
H. Spurling & M. Simon, Sonica Press), p.15.
6. Origen; "De Principiis", 4;3;9.
7. Philo; "De Creatione" 16.
8. Plato; "Phaedrus" 247C.
9. E.B. Browning; "Aurora Leigh" vii, lines 866-875.
10. H.H. 89.
11. H.H. 91.
12. D.L.W. 375.
13. J. Pedersen; "Israel" (1-11) p.127.
14. H.H. 96.
15. -do-
16. A.C. 4223.
17. A.C. 4224.
18. H.H. 430.
19. D.L.W. 52.
20. H.H. 207.
21. A.C. 6319.
22. -do-
23. A.C. 9577.
24. A.C. 9457.
25. E.B. Browning; "Aurora Leigh" vii, lines 869-870.
26. A.C. 2992; see also H.H. 487.
27. A.C. 3225.
28. A.C. 3002.
29. A.C. 4530.
30. A.C. 1063.
31. A.C. 8458.
32. A.C. 4264.
33. A.C. 5291.
34. A.C. 9050.
35. S.S. 20.
36. Sir L. Woolley; "Ur of the Chaldees", pp.63-64.
37. A. Wilson; "Before Philosophy", pp. 105-106.
38. A.C. 1462.
39. A.C. 5223.
40. W.H. Bennett (C.B. Genesis p.355).
41. S.S. 23.
42. H. and H.A. Frankfort; "Before Philosophy", p.15.
43. -do- -do-
44. A.C. 2896-2897.
45. A.C. 5136.
46. A.C. 2762.
47. H. and H.A. Frankfort; "Before Philosophy", p.16.

Chapter 6. (Cont.)Notes:Page

219. (a) On the figurative use of physical detail in the Gospels see Dr. Austin Farrer; "St. Matthew and St. Mark" at page 13. "But we should be likely to reject any prefiguration expressed in the symbolism of physical detail. We should not admit that resurrection was any more prefigured in the raising of a bedridden person to his feet than in the cure of ulcerous sores. In this respect it does seem plain that the Evangelists and their whole generation part company with us.. In a work of apologetic theology it would be appropriate to show that the symbolism of physical detail was not used by St. Mark except to express and emphasise true spiritual identities."
227. (a) See J. Locke; "An Essay on the Human Understanding", Book ii, Chapter 8.
227. (b) Compare the "Long, long thoughts" of the poet, H.W. Longfellow; and "The Love of God is broader than the measure of man's mind" of the hymn-writer, F.W. Faber.
229. (a) On numerical symbolism in the Gospels see Dr. Austin Farrer; "St. Matthew and St. Mark" vi-vii and pp.19-37. "Jewish writers employed arithmetic for many purposes for which we should think it unsuitable and, among others, for providing an apparent continuity of historical development", (p.19).
235. (a) "New Commentary", p.61 and elsewhere.
236. (a) Report of the World Congress on Population (1954).

Chapter 7.

1. S.S.1.
2. S.S.3.
3. S.S.4.
4. T.C.R. 6.
5. T.C.R. 226.
6. T.C.R. 227.
7. T.C.R. 229.
8. Adversaria 3/6965.
9. Origen: "De Principiis" 4;1;6.
10. T.C.R. 193.
11. S.S. 6.
12. A.C. 4923

Chapter 7. (Cont.)

13.	Tafel 2;260.
14.	T.C.R. 776.
15.	T.C.R. 212.
16.	A.E. 630.
17.	A.E. 1066.
18.	S.S. 19.
19.	A.C. 5639.
20.	S.S. 40.
21.	S.S. 80.
22.	A.C. 9198.
23.	T.C.R. 317-319.
24.	A.C. 4306.
25.	A.C. 4310.
26.	S.S. 64.
27.	S.S. 65.
28.	A.C. 2343.
29.	-do-
30.	S.B. 71.
31.	A.C. 6997.
32.	A.C. 6998.
33.	A.C. 718.
34.	A.C. 2173.
35.	S.S. 84.
36.	S.S. 26.
37.	-do-
38.	A.C. 66.
39.	A.R. 95.

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(a)

There are passages which seem to lay down a somewhat different order of inspiration, but further consideration will show that the difference is chiefly one of description and that the introduction of a spirit between the angel and the inspired servant of the Word is an accommodation to his particular state. Thus, "I have been informed of the manner in which the Lord spoke with the prophets through whom the Word was given..through spirits who were sent to them, whom He filled with His aspect, and thus inspired them with the words they dictated to the prophets. This was not influx but dictation.. The spirit filled with the Divine from the Lord knows no other than that he is the Lord..but afterwards perceives and acknowledges that he is a spirit, and that he did not speak from himself, but from the Lord.." (H.H. 254). But it is explained elsewhere, "The truth which proceeds immediately from the Divine cannot be heard by anyone, not even by any angel; for in order that it may be heard, the Divine must first become human, and it becomes human when it passes through the heavens..and becomes speech, which speech is uttered through spirits, who

Chapter 7. (Cont.)

when in that state are called the Holy Spirit.." (A.C. 6982). Again, "The prophets through whom the Word was written wrote as the Spirit from the Divine dictated, for the very words which they wrote were uttered in their ears. With them was the truth which proceeds mediately, that is through heaven, from the Divine.." (A.C. 7055)

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254.

(a)

The subject of the senses of Scripture as differentiated by Origen is discussed by J. Daniélou in "Origene", pp.166-167. Professor H.E.W. Turner deals with the same problem at p.289 of "The Pattern of Christian Truth" where he says, "While Origen discovers his three-fold sense in many passages he experiences some difficulty in drawing a rigid distinction between the moral and spiritual senses as a general rule. Strictly, the moral sense is to be found in interpretations which pass beyond the letter but which, unlike the spiritual sense, are not directly related to the specifically Christian realities...Daniélou finds in Origen virtually five senses of Scripture - the literal, the eschatological, the Christological, the mystical, and the ecclesiological; but such a classification represents rather an analysis of the content of Scripture as it emerges from the exegesis of Origen than of the senses of Scripture strictly so-called."

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(a)

See addendum to notes on page 415.

Chapter 8.

1. H.E.W. Turner; "The Pattern of Christian Truth", p.257.
2. -do- -do-
3. A.C. 24.
4. A.C. 5741.
5. S.S. 55.
6. S.S. 56.
7. -do-
8. D.P. 256.
9. J. Pedersen; "Israel" (i-ii) pp.245,255.
10. -do- -do- p.245.
11. -do- -do- p.247.
12. J.H. Bernard; (I.C.C) St. John ii. p.569.
13. A.C. 6674.
14. A.C. 1735.
15. -do-
16. A.C. 3910.
17. A.C. 4402.
18. A.C. 2921.
19. A.C. 709

Chapter 8. (Cont.)

20. A.C. 9160.
21. A.C. 2395.
22. A.C. 7988.
23. A.C. 4973.
24. A.R.S. Kennedy (C.B. Numbers p.331).
25. A.C. 1992.
26. -do-
27. A.C. 4180.
28. A.C. 2921.
29. A.C. 4973.
30. A.R.S. Kennedy (C.B. i Samuel p.83)
31. A.C. 3004.
32. A.C. 9907.
33. -do-
34. D.L. 23.
35. D.L. 16.
36. A.C. 9807.
37. A.C.10053.
38. A.C. 2628.
39. T.C.R. 92.
40. -do-
41. D.L. 22.
42. D.L. 35.
43. A.C. 2813.
44. A.R. 379.
45. A.E. 314.
46. A.C. 3994.
47. A.C.10132.
48. A.C.10133.
49. A.C. 2032.
50. A.C. 2238.
51. A.C. 4987.
52. Wunsch p.120.
53. H.Maclagan; "The Two Books of Kings Explained", p.173.
54. A.C. 8989.
55. J. Clowes; "The Psalms: A New Translation from the Hebrew", p.125.
56. A.E. 820, 821.
57. Wunsch p.115.
58. A.C. 5313.
59. Wunsch p.117-119.
60. -do- p.119-120.
61. A.C. 813.
62. Wunsch p.121.
63. -do- p.121-122.
64. -do- p.123.
65. A.C. 793.
66. A.C. 2712.

Chapter 8. (Cont.)Notes:Page

305. (a) A.V. and R.V. render "Pilate said etc."; but the subject of the verb is stated indefinitely in the Greek text, "he said". The name Pilate is not used in the original.

Chapter 9.

1. A.C. 1375.
2. A.C. 1401-1402.
3. A.C. 1438.
4. A.C. 1450.
5. A.C. 1451.
6. A.C. 1460.
7. A.C. 1469.
8. A.C. 1475.
9. A.C. 1495.
10. A.C. 1571.
11. A.C. 1584.
12. A.C. 1988.
13. A.C. 2000.
14. A.C. 2003.
15. A.C. 2009.
16. A.C. 2010.
17. A.C. 2011.
18. A.C. 9458.
19. A.C. 9459.
20. A.C. 9460.
21. A.C. 9466.
22. A.C. 9467.
23. A.C. 9468.
24. -do-
25. A.C. 9470.
26. A.C. 9455.
27. A.C. 9594.
28. A.C. 9595.
29. A.C. 9596.
30. A.C. 9509.
31. A.C. 9597.
32. A.C. 9598.
33. A.C. 5114.
34. A.C. 8458.
35. A.R. 6.
36. A.R. 2.
37. Extracts from contents of Spiritual Sense of each chapter of A.R.
38. A.R. 529.
39. A.R. 533.
40. A.R. 534.

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41. A.R. 543.
42. A.R. 544.
43. A.R. 545.
44. A.R. 537.
45. A.R. 539.
46. A.R. 564.
47. A.R. 866.
48. A.R. 865.
49. A.R. 342.
50. A.R. 948.
51. A.R. 737.
52. A.R. 676.
53. -do-
54. A.R. 679.
55. A.R. Extracts 680-681.
56. -do- -do- 683-684.
57. -do- -do- 690-692.
58. -do- -do- 694-697.
59. A.R. 699.
60. A.R. 700.
61. A.R. 708.
62. A.R. 711.
63. L.J. 73.
64. A.C. 194, 195, 197.
65. A.C. 241.
66. A.C. 205.
67. A.C. 6954.
68. A.C. 6947.
69. A.C. 6948.
70. -do-
71. A.C. 6949.
72. A.C. 251.
73. A.C. 7293.
74. A.C. 7297.
75. A.C. 7295.
76. A.C. 8624.
77. A.C. 3863.
78. A.E. 581.
79. -do-
80. D. Life 66.
81. D.L. 16.
82. A.E. 655.
83. -do-
84. A.C. 893.
85. J.W. Condy in "Thy God His highest glory shows".
86. A.C. 3212.
87. A.R. 24.
88. S.S. 48.
89. A.E. 594.
90. A.E. 821.
91. P. Brooks in "O little town of Bethlehem".
92. M.A. Lathbury in "Break Thou the bread of life."

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- (a) D.M. Baillie's suggestion of the "Paradox of Christianity" as a help to understanding the Incarnation finds support in this paragraph.

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- (a) Justification by Faith only.

This formula, dear to the hearts of Churches of the Reformation tradition, originally arose as a protest against the supposed theory of Justification by works or merit which at least governed much of the practice of the Mediaeval Church. It was not classically intended to deny the importance of charity or good works arising from faith; but a similar perversion to that of St. Paul's own doctrine as hinted at in the objections which St. Paul answers in the Epistle to the Romans, and the misunderstandings which perhaps underlie the Epistle of St. James which Luther himself criticized in typically trenchant fashion are always liable to arise in traditions which cherish this principle. While it is clear that there are some phrasings which would not be much exposed to Swedenborg's criticisms, it is obvious that there must have been at least some circles in which the doctrine was stated in a dangerous or lob-sided manner. That the Lutheran clergy of the period for a time banned his books on theological rather than exegetical grounds is an assured fact but the extent to which these perversions represented the Lutheran orthodoxy of his day in its pure form or as influenced by contemporary Pietism would repay further and more expert study. It is clear that even contemporary Lutheranism is peculiarly sensitive to anything in theology which might even seem to savour of works as a principle in the economy of Salvation. Recent studies of the doctrine of Justification as it is understood in contemporary theology include "The Doctrine of Justification by Faith" edited by W.M.F. Scott and a chapter by a lay theologian in Professor H.A. Hodges' "The Pattern of Atonement". But in effect Swedenborg's radical critique rests upon different grounds. Being conscious of his affections and of all sensation by means of thought, man becomes the subject of an emphasis on thought which may be deceptive. Though affection is first in importance, thought is first in time and it becomes an easy matter to confuse the real order of their relationship. The distinction between charity and faith is similar to that between affection and

Chapter 9. (Cont.)Notes.

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thought, and true faith must always be the expression of the affection of charity. "Fallen" mankind is prone to err by separating faith from charity and thus place the emphasis in his religious life upon how he thinks, rather than upon how he loves. Swedenborg interprets the story of Cain and Abel as a parable concerned with the state of separation of Faith from Charity in the Church, with its consequences.

The same error obtruding itself within the church, reducing religion to a mere matter of formal observance, is described in many parts of the books of Kings, spiritually interpreted. The Lord's saying in the Sermon on the Mount, "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift", (Matt. 5;23-24) teaches the need of faith with charity in all worship. For according to Swedenborg's exegesis Charity and Faith are the brothers here indicated.

That a principle which is erroneous may be upheld and taught from the best intentions, does not remove the error, even though the innocence may excuse the sin. The descriptions contained in the exegesis of the Book of Revelation in "Apocalypse Revealed" relate chiefly to the Church in the intermediate state, or world of spirits, at the time of the Last Judgment. It should be remembered that many good and the openly evil had already passed on to their final homes. The feature of judgment in the intermediate world is that the restraints which life in this world imposes on the expression of inward principles are removed, and the latent disorders of thought and intention are thus made plain. Hence would arise the extreme forms in which falsities of doctrine were held and discussed in that world prior to the Last Judgment. Though the doctrine of faith separate from works, promulgated by the leaders of the Reformation, was in all likelihood well-intentioned (Swedenborg states that Luther is now among the blessed) the doctrine itself is unsound. Swedenborg maintains that faith without charity is no saving.

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(a) The doctrine of the invisible Church.

Early evidence for belief in the invisible Church is collected by G. Bardy "La doctrine de l'église de Saint Clement de Rome a saint Irenee " pp.162-9. The early Christian Homily known as 2 Clement xiv,1-4 speaks of the Church as ANOTHER or spiritual manifested in these last days to save us, but created before sun and moon. This is paralleled by the Jewish tendency to regard as pre-existent and created before the creation of the world certain realities of the highest religious importance such as the Law, Penitence, Paradise, Hell, the Throne of Grace, the Sanctuary and the Name of the Messiah. The angels keep the Sabbath and are circumcised. Hermas sees the Church under the figure of an old woman (Hermas Vis,II. cp. Vis. 1,1,6.) The Gnostics included the Church as an aëon in their highest Ogdoad or group of eight aeons. This is all the more significant because it is not contained in the Prologue to St. John's Gospel from which the bulk of their materials was drawn. If 2 Clement and Hermas carry us back to the beginning of time in their thought about the Church, the Gnostics remove us still further from reality. The idea of an invisible Church recurs in the thought of St. Augustine in which it is linked with the idea of predestination. Although it is more probable that the article on "The Communion of Saints" in the Apostles Creed refers either to the Claim of the Great Church as distinct from the Donatists to represent the home of sanctity despite the presence of sinners within her ranks or, less probably, to the claim to possess proper sacraments despite the unworthiness of certain ministers which the Donatists also repudiated, an authority like Bishop Lincoln can interpret it of the "communion of the saints with..the angels, with unworthy members of the Church (in respect of external connection) with true saints in this life, and with all saints departed out of this life and admitted to the presence of God" and compare Heb. xii;22 as a reference to "that part of the church which is in heaven".

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(a) The Shape of the Cross.

H. Leclercq, article "Croix et Crucifix" in Dictionnaire d'archeologie chretienne et de liturgie III, cols. 3045-3131 examines the evidence for the shape of the cross from early remains. The crux commissa or patibulata or T-shaped cross is believed by some Fathers to have been the shape of our Lord's cross. This he regards as probable but states that we have no historical evidence to help to determine the question. There is the difficulty of the position of the titulus or inscription. The crux immissa or capitata is the Latin Cross in which the upright extends beyond the crossbeam. St. Irenaeus, St. Augustine and Nonnus of Panopolis believed that it was on a cross of this type that our Lord died.

The Tau Cross seems to have been the primitive form (but see St. Irenaeus) but the Greek cross (the crux decussata) or St. Andrew's Cross is well-known in the fourth century (St. Jerome and three art types on western coins). The Latin cross appears on coins of Aquileia in 333 and the T Cross on Roman coins from 317 to 320.

The victory of the Latin Cross seems to have owed much to the influence of Constantine himself.

Addendum to Notes.

Chapter 1.

Notes:
Page 12.

- (a) The method which Swedenborg employs is interesting. When a passage is quoted once elsewhere, it is lightly crossed through by a single stroke of the pen. If the quotation is repeated elsewhere, a second or further stroke is added.

Chapter 7.

Notes:
Page 268.

- (a) The Science of Correspondences: The phrase thus rendered is Swedenborg's own though the term "scientia" might also have been translated "knowledge", so the knowledge of correspondences. On the other hand the term can bear the fuller meaning implicit in the English term science. The science of correspondences thus suggests more than the mere possession of a store of correspondents which have been learned and suggests the pursuit of the principle of correspondence and its further application in the light of correspondents already known. Origen speaks of the "forest" of the Scriptures and, as Daniélou points out exponents of his methods of interpretation hoped by their excursions into this "forest", gradually to extend their understanding of the wisdom it contained. Their lack was precisely this "science of correspondences."

Chapter 9.

Notes:
Page 394.

- (a) See Chapter 3, quotation 14, on pages 91/2.