



TRUE CHRISTIAN RELIGION

EMANUEL SWEDENBORG
- THE ARCANES EDITION -

True Christian Religion

Emanuel Swedenborg

Contents:

[Emanuel Swedenborg - A Biographical Primer](#)

[True Christian Religion](#)

[Chapter 1. God The Creator.](#)

[Chapter 2 The Lord The Redeemer.](#)

[Chapter 3 The Holy Spirit And The Divine Operation](#)

[Chapter 4 The Sacred Scripture Or Word Of The Lord I.
The Sacred Scripture Or The Word Is Divine Truth Itself.](#)

[Chapter 5 The Catechism Or Decalogue Explained In Its
External And Its Internal Sense.](#)

[Chapter 6 Faith](#)

[Chapter 7. Charity, Or Love To The Neighbor, And Good
Works](#)

[Chapter 8. Freedom Of Choice.](#)

[Chapter 9 Repentance.](#)

[Chapter 10 Reformation And Regeneration.](#)

[Chapter 11 Imputation. I. Imputation And The Faith Of
The Present Church \(Which Is Held To Be The Sole
Ground Of Justification\), Make One.](#)

[Chapter 12 Baptism I. Without A Knowledge Of The
Spiritual Sense Of The Word, No One Can Know What
The Two Sacraments, Baptism And The Holy Supper,
Involve And Effect.](#)

Chapter 13 The Holy Supper. I. Without Some Knowledge Of The Correspondences Of Natural With Spiritual Things, It Is Impossible To Know What The Uses And Benefits Of The Holy Supper Are.
Chapter 14 The Consummation Of The Age, The Coming Of The Lord, And The New Heaven And New Church. I. The Consummation Of The Age Is The Last Time Of The Church Or Its End.

True Christian Religion, E. Swedenborg
Jazzybee Verlag Jürgen Beck
86450 Altenmünster, Loschberg 9
Germany

ISBN: 9783849640521

www.jazzybee-verlag.de
www.facebook.com/jazzybeeverlag
admin@jazzybee-verlag.de

Emanuel Swedenborg - A Biographical Primer

Swedish philosopher, born in Stockholm, Jan. 29, 1688, died in London, England, March 29, 1772. He was the son of Jesper Swedberg, bishop of Skara, the name being changed to Swedenborg in 1719 on the occasion of the ennobling of the family. This advancement entitled him, as head of the family, to a seat in the house of nobles of the Swedish diet, but did not confer the title of baron, as has been supposed. Emanuel was educated at Upsal,

completing his studies in 1709. After two years of travel in England, Holland, and France, he went to reside at Greifswald in Pomerania, then a Swedish town, and busied himself with scientific research. He also wrote some Latin fables, which were published under the title of *Camena Borea*. A collection of Latin poems, written by him during his travels, was also published about the same time in a volume entitled *Ludus Heliconius*. In 1716 he returned to Sweden and established a periodical called *Dædalus Hyperboreus*, devoted to mathematics and mechanics, which appeared irregularly for two years. During this time he had become intimate with Christopher Polhem, an eminent engineer, and Polhem introduced him to Charles XII., who appointed him assessor extraordinary of the college of mines, and associate engineer with Polhem. For two years Swedenborg maintained close personal relations with the king, and assisted him much in his military operations. During the siege of Frederickshald, at which Charles met his death, Swedenborg constructed, under Polhem's direction, the machines by which several vessels were transported overland from Strömstad to the Iddefjord, 14 miles. At the king's suggestion, it is said, Polhem betrothed his daughter to Swedenborg; but as the young lady preferred another man, Swedenborg relinquished his claim and never married. From 1717 to 1722 he published pamphlets on scientific subjects; among them one describing a method of determining longitude by means of the moon. In 1721 he made a short tour on the continent, visiting mines and smelting works. On his return in 1722 he was promoted to be full assessor of mines, and for the next 12 years he devoted himself to the duties of that office, refusing the professorship of mathematics at Upsal in 1724. In 1734 he published *Opera Philosophica et Mineralia* in three large folio volumes, illustrated with numerous plates, viz.: vol. i., *Principia*; vol. ii., *De Ferro*; vol. iii., *De Cupro et Orichalco*. In the same year also appeared his *Prodromus*

de Infinito. In 1736 he began another tour of travel, which, with study and writing, occupied him for several years. In 1740-'41 he published his *Œconomia Regni Animalis*, in two parts, and in 1744-'5 his *Regnum Animale*, in three parts. Between 1729 and 1741 he was elected successively a member of the academy of sciences at Upsal, corresponding member of the imperial academy of sciences at St. Petersburg, and member of the academy of sciences at Stockholm. His series of scientific publications ended in 1745 with the treatise *De Cultu et Amore Dei, &c.*, in which is set forth, under the form of a prose poem or allegory, his theory of the process of creation. Thereafter, as he says, he was called by God to the work of revealing to men a new system of religious truth. For that end he was permitted to converse with spirits and angels, and behold the wonders of the spiritual world. That he might be more free to perform his task, he resigned his assessorship, retaining half the salary by way of pension. He devoted himself first to the study of the Bible in the original, and then to the writing of books explanatory of his new doctrines, which were published entirely at his own expense. From 1749 to 1756 appeared the *Arcana Cœlestia* (8 vols. 4to), containing a commentary on Genesis and Exodus, interspersed with accounts of "wonderful things seen and heard in heaven and in hell." This was followed in 1758 by the *De Cœlo et Inferno, De Telluribus in Mundo, De Ultimo Judicio, De Nova Hierosolyma, and De Equo Albo*. In 1763 were published the four doctrinal treatises: *Doctrina Vitæ, De Fide, De Domino, and De Scriptura Sacra*, with a *Continuatio de Ultimo Judicio*, and the treatise *De Divino Amore et de Divina Sapientia*. In 1764, the *Divina Providentia* appeared; in 1766, the *Apocalypsis Revelata*; in 1768, *De Amore Conjugiali*; in 1769, *Summaria Expositio Doctrinæ and De Commercio Animæ et Corporis*; and in 1771, the *Vera Christiana Religio*. Besides these, he left at his death an immense mass of manuscripts, of which the

following have been since printed: *Itinerarium*, *Clavis Hieroglyphica*, *Opuscula*, *Apocalypsis Explicata*, *Adversaria in Libros Veteris Testamenti*, *Diarium Spirituale*, *Index Biblicus*, *Sensus Internus Prophetarum et Psalmorum*, *Dicta Probantia*, *De Athanasio Symbolo*, *De Charitate*, *Canones*, *Coronis Veræ Christianæ Religionis*, and *Invitatio ad Novam Ecclesiam*. Copies of a few of these manuscripts have recently been reproduced by the photolithographic process, by subscription, not so much for circulation as for the sake of preserving the contents of the originals from destruction by decay. — Swedenborg's manner of life was simple and modest. He spent much of his time, in later years, in Holland and England, for which countries he expressed great admiration on account of the freedom of speech and writing permitted there. He made no efforts to gain proselytes to his doctrines further than by printing and distributing his writings, and never referred to his intercourse with the spiritual world except when questioned. Several instances are reported of his obtaining information from departed souls respecting affairs unknown even to their families, and describing events in distant places in advance of news by the ordinary means of communication. It is related that, as he lay on his deathbed in London, Ferelius, a Swedish clergyman, solemnly adjured him to tell the truth in regard to his teachings. Swedenborg raised himself half upright in bed, and placing his hand on his breast said with emphasis: "As true as you see me before you, so true is everything I have written. I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them, and we shall have much to say concerning them to each other." He then received the holy supper from Ferelius, and presented him with a copy of his *Arcana Cœlestia*. A day or two afterward he peacefully breathed his last. His body was buried in a vault of the Swedish church in Prince's square, a little east of the tower. A

eulogium was pronounced upon him in the Swedish house of nobles in October, 1772, by Samuel Sandels, which accords him high praise, not merely for learning and talent, but also for uprightness and fidelity in the discharge of his duties as a public functionary. Several of his acquaintances have also left written testimony to his virtuous character. — Swedenborg's scientific works have long since ceased to be of practical value, but are still highly interesting as collections of facts, and as exhibiting their author's peculiar method of philosophizing. The system he followed was substantially that of Descartes, of whom he continued to the end of his life to speak with admiration, and this led him to conclusions resembling in some striking points those of Spinoza, who was likewise a Cartesian. His “Economy of the Animal Kingdom” is the best of his many productions anterior to his theological career. In it he attempts to deduce a knowledge of the soul from an anatomical and physiological knowledge of the body, and evolves many doctrines which he afterward elaborated in his theological works. Indeed, some of his disciples hold that his seership was the natural result of his intellectual and moral development, and by no means an abnormal condition of mind. According to his own account, it came upon him gradually, and neither astonished nor alarmed him, although in its early stages he was subject to great mental excitement, the phenomena of which may have given rise to exaggerated stories of his insanity. The works written by him subsequent to this change in his mind are quite as systematic and coherent as his earlier productions, and only his claim to a divine mission, and his frequent descriptions of what he saw and heard in the spiritual world, mark them as peculiar. They are consistent from first to last, and though they appeared at intervals during a period of 27 years, they nowhere deviate from the fundamental principles laid down at the outset. — The general features of Swedenborg's theology are presented in

his treatise called the "True Christian Religion." He teaches that God is one in essence and in person, and has been revealed to men as the Lord Jesus Christ. In the Lord is a trinity, not of persons but of principles, and it is these principles which are spoken of in the Scriptures as Father, Son, and Holy Ghost. The Father is the divine love, the Son the divine wisdom, and the Holy Ghost the divine operation or energy acting upon the universe. The Lord is infinite, eternal, self-existent, omnipresent, omniscient, and omnipotent, and not only the creator but the sustainer of all creation, which without him would cease to exist. For the sake of redeeming mankind he assumed a natural body born of the Virgin Mary, and glorified it or made it divine, so that it is now invisible to men, and also usually to the angels except as the sun of heaven. Redemption consisted, not in suffering vicariously the punishment of men's sins (for that could not be done, and, if it could, would be useless), but in actual combats, by means of the assumed humanity, with the powers of hell, and overcoming them. This victory restored to man spiritual freedom, which had begun to be impaired by diabolic possessions as narrated in the Gospels, and enabled him to work out his salvation. This he does by looking to the Lord, with faith in him, by repentance, and above all by a life according to the commandments of the decalogue. The chief points that Swedenborg insists on in religion are faith in the Lord and the avoidance of evils as sins against him. Upon everything else, such as outward worship, prayer and meditation, and works of eleemosynary charity, he lays but little stress. The essence of charity is love to the neighbor and occupation in some useful employment. The Word, he says, is the divine truth itself, written to reveal the Lord to man and to serve as a medium of conjunction between earth and heaven. This Word consists of the books of Genesis, Exodus, Numbers, Deuteronomy, Leviticus, Joshua, Judges, Samuel, Kings, the Psalms, the prophecies, the four Gospels, and

the Apocalypse. The other books bound up with these in our Bibles are not the Word, although good and useful to the church. The distinction between the two consists in this: that the Word contains an internal or spiritual sense, which the rest of the Bible has not. This spiritual sense is symbolical, and may be discerned by the application of the law of symbolism resulting from the universal correspondence of natural with spiritual things. Thus, the garden of Eden and all things mentioned as existing in it symbolize the human soul and its affections and thoughts; and the disobedience of Adam and Eve, the alienation of mankind at a remote period from their original state of innocence. Hence, too, the decalogue forbids not merely outward sins, but the inward spiritual sins corresponding to them, and the Psalms and prophecies relate not merely to David and the Jews, but to experiences of the human soul independent of dates and localities. At the same time the literal sense alone can be relied on as a basis of doctrine, and Swedenborg is careful to cite it profusely in support of his teachings. The reason he gives for his mission is that the knowledge of true doctrine had been lost and the church destroyed by a false theology and accompanying evils of life. By the promulgation of the truth revealed to him a new church has been established by the Lord, and thus the prophecies in the Apocalypse of the descent of the New Jerusalem have been fulfilled in their symbolical sense. The second coming of the Lord, predicted in Matt, xxiv., has also been accomplished in the same way, a last judgment having been effected in the spiritual world in the year 1757, so that we are now living under a new dispensation. The treatise on "Heaven and Hell" embodies Swedenborg's teachings on the nature of those two realms, and their relations to this world. They exist, he says, not in some other region of space, but within the natural world, as the soul of man exists within his body, being in fact in the souls of men and resting in them as our souls rest in our

bodies. At death the body, which is the material envelope of the soul, is cast aside, never to be resumed, and consequently its resurrection is not to be looked for. The soul is the man himself, and is a perfect human being, with a spiritual body of its own, and rises into a conscious perception of the spiritual world, of which the man had previously been unconsciously an inhabitant. He sees and feels and possesses all the other senses, and retains all his personal characteristics. After a longer or shorter preparation in an intermediate state called the world of spirits, which lies between heaven and hell, he is drawn by his own elective affinity to the place where he belongs, and remains there to eternity. Both heaven and hell consist of innumerable societies, each composed of human beings of similar and concordant affections; and both are divided into three distinct regions, according to the degrees of perfection or depravity of their inhabitants. The *Arcana Cœlestia*, Swedenborg's largest work, is mainly an exposition of the internal or symbolical sense of Genesis and Exodus, with accounts of his experiences in the spiritual world, and various doctrinal teachings interspersed between the chapters. "The Apocalypse Revealed" and "The Apocalypse Explained" are similar expositions of the Apocalypse. In his "Oonjugial Love" Swedenborg expounds his doctrine of the relations of the sexes. Males, he says, are masculine and females feminine in soul as well as in body. The masculine element is love clothed with wisdom, while the feminine is wisdom clothed with love. Hence the characteristic of man is wisdom or understanding, and that of woman love or affection. Marriage is the conjunction of two souls who complement each other, and by their union make one complete being, just as the will and the understanding make the individual. Hence the only true marriage is of one man and one woman, and it exists in the next world as well as in this. Polygamy is a degraded state, but not a sin with those

whose religion permits it; but adultery is destructive of the life of the soul, and closes heaven against those who confirm themselves in it. The treatises on the "Divine Love and Wisdom" and the "Divine Providence" embody Swedenborg's spiritual philosophy, and exhibit the symmetrical relations of the various parts of his religious system. Love, he says, is the life of man. God alone is Love itself and Life itself, and angels and men are but recipients of life from him. He is very Man, and our humanity is derived from him, so that it is literally true that we are created in his image and likeness. His infinite love clothes itself with infinite wisdom and manifests itself in ceaseless operation, producing, maintaining, and reproducing the boundless universe, with all its innumerable parts and inhabitants. In like manner men, being made in the image of God, also have love or the will, and wisdom or the understanding, and the two produce in them their finite operation. It being the nature of love to desire objects upon which to exercise itself, God could not but create the universe. The creation of this and other solar systems, all of which are inhabited, was effected by a spiritual sun, which is the first emanation proceeding from God, and which is seen in the spiritual world as our sun is seen by us. By means of this spiritual sun natural suns were created, and from them atmospheres, waters, earths, plants, animals, and finally man. Angels, spirits, and devils are men who have been born and died on this or some similar planet. Hence, all things were created from God, and not out of nothing. The spiritual world is related to the natural as cause is to effect, and the supreme first cause of all is God himself. These three, end, cause, and effect, constitute three distinct or discrete degrees, which are repeated in various forms in all created things, and on a grand scale in the universe as a whole. Creation, being from God, is, like the individual man, an image of him, and hence is in the human form in its greatest and least parts, and with more

or less approximation to perfection. As we are finitely men, because God is an infinite Man, so all animals, plants, and even minerals wear a resemblance to man, and throughout all nature there is an incessant effort to evolve the human form. In the sight of God and the angels, larger and smaller bodies of human beings and the societies of heaven and hell appear organized like men, and Swedenborg calls the universe the Grand Man (Maximus Homo). As infinite love was the end and infinite wisdom the cause of creation, so the divine life and power are constantly active in sustaining and directing it. This activity is the Divine Providence, and it reaches to every smallest particular of nature and humanity. Man has freedom, because without it he could not be an adequate recipient of the divine love, and by the abuse of his freedom he has introduced evil into the world. The Divine Providence seeks, without destroying this freedom, to lead man back to his original integrity. Hence all the wonderful dealings of God with man recorded in the Scriptures; hence the incarnation; and hence the various forms of religion which exist in the world, all of which embody more or less the essentials of salvation, namely, the worship of God and abstinence from evils as sins against him. The smaller treatises of Swedenborg are mostly extracts from his larger works, with amplifications and additions.—The fullest account of him and his writings is that of William White (2 vols., London, 1867, since republished in one volume). See, also, "Documents concerning Swedenborg," by R. L. Tafel (London, 1875 et seq.). All of his theological and some of his scientific works have been translated into English. The theological works have also been reprinted in Latin by Dr. J. F. I. Tafel, of Tübingen, Germany, and partially translated and published in French, German, Italian, Danish, and Swedish. Societies for promoting their circulation are in operation both in the United States and in Europe. The principal writers who have undertaken the exposition of Swedenborg's doctrines

in England are John Clowes, Robert Hindmarsh, C. A. Tulk, Samuel Noble, J. J. G. Wilkinson, and Jonathan Bayley; in France, E. Richer and J. F. Les Boys-des-Guays; and in the United States, George Bush, Theophilus Parsons, E. H. Sears, Henry James, B. F. Barrett, W. B. Hayden, and Chauncey Giles. For an account of the ecclesiastical organization based upon Swedenborg's doctrines.

True Christian Religion

THE FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH This faith is first set forth in a universal and in a particular form, that it may serve as a preface set before the work that follows, also as a gate giving entrance to a temple, and as a summary, containing in their own mode the particulars that succeed. It is called the faith of the New Heaven and of the New Church because heaven which is the abode of angels, and the church which is made up of men, act as a one, like the internal and the external man; consequently the man of the church who is in the good of love from the truths of faith and in the truths of faith from the good of love, is, in respect to the interiors of his mind, an angel of heaven; and being such he after death enters heaven and there enjoys happiness in proportion to the state of conjunction of his love and faith. Let it be known that in the New Heaven, which the Lord is now establishing, this faith is its preface, gate, and summary.

THE FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH IN ITS UNIVERSAL FORM is as follows: The Lord from eternity, who is Jehovah, came into the world to subjugate the hells and to glorify His Human; and without

this no mortal could have been saved; and those are saved who believe in Him. This is called the faith in its universal form, because this is the universal principle of faith; and the universal principle of faith must be in each thing and in all things of it. It is a universal principle of faith that God is one in essence and in person, in whom is a Divine trinity, and that He is the Lord God the Savior Jesus Christ. It is a universal principle of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal principle of faith that He came into the world to remove hell from man, and that He did remove it by means of contests with it and victories over it, and thereby He subdued it and reduced it to order and made it obedient to Himself. It is a universal principle of faith that He came into the world to glorify His Human which He took on in the world, that is, to unite it with the Divine from which , and thereby He eternally holds hell in order and under obedience to Himself. As this could be accomplished only by means of temptations admitted into His Human, even to the last of them, which was the passion of the cross, He endured even that. These are the universal principles of faith relating to the Lord. The universal principle of faith on man's part is that he should believe in the Lord; for by believing in Him there is conjunction with Him and thereby salvation. To believe in the Lord is to have confidence that He saves; and as only those who live rightly can have this confidence, this, too, is meant by believing in Him And this the Lord teaches in John: This is the Father's will, that everyone that believeth in the Son may have eternal life (John 6:40); and again: He that believeth in the Son hath eternal life; but he that believeth not in the Son shall not see life, but the wrath of God abideth on him (John 3:36).

THE FAITH OF THE NEW HEAVEN AND OF THE NEW CHURCH IN A PARTICULAR FORM is as follows: Jehovah God is love itself and wisdom itself, or is good itself and

truth itself; and in respect to Divine truth, which is the Word, and which was God with God, He came down and took on the Human for the purpose of reducing to order all things that were in heaven, and all things in hell, and all things in the church; because at that time the power of hell prevailed over the power of heaven, and upon the earth the power of evil over the power of good, and in consequence a total damnation stood threatening at the door. This impending damnation Jehovah God removed by means of His Human, which was Divine truth, and thus He redeemed angels and men, and thereupon He united, in His Human, Divine truth with Divine good or Divine wisdom with Divine love; and so, with and in His glorified Human, He returned into His Divine in which He was from eternity. All this is meant by these words in John: The Word was with God, and God was the Word. And the Word became flesh (1:1, 14); and in the same: I came out from the Father and am come into the world; again I leave the world and go unto the Father (16:28); and also by these words: We know that the Son of God is come, and has given us understanding that we may know the True; and we are in the True, in His Son Jesus Christ. He is the true God and life eternal (1 John 5:20). From these words it is clear that without the Lord's coming into the world no one could have been saved. It is the same today; and therefore without the Lord's coming again into the world in Divine truth, which is the Word, no one can be saved. THE PARTICULARS OF FAITH ON MAN'S PART are: (1) God is one, in whom is a Divine trinity, and the Lord God the Savior Jesus Christ is that one. (2) Saving faith is to believe in Him. (3) Evils should not be done, because they are of the devil and from the devil. (4) Goods should be done, because they are of God and from God. (5) These should be done by man as if by himself; but it should be believed that they are done by the Lord in man and through man. The first two are matters of faith, the next two of charity, and the fifth of the conjunction of

charity and faith, thus of the conjunction of the Lord and man.

CHAPTER 1. GOD THE CREATOR.

Since the Lord's time the Christian Church has passed through the several stages from infancy to extreme old age. Its infancy was in the lifetime of the apostles, when they preached throughout the world repentance and faith in the Lord God the Savior. That this is what they preached is evident from these words in the Acts of the Apostles: Paul testified, both to the Jews and to the Greeks, repentance toward God and faith in our Lord Jesus Christ (Acts 20:21). It is a noteworthy fact that some months ago the Lord called together His twelve disciples, now angels, and sent them forth throughout the spiritual world, with the command to preach the gospel there anew, since the church that was established by the Lord through them has at this day become so far consummated that scarcely a remnant of it survives; and this has come to pass, because the Divine trinity has been divided into three persons, each one of whom is God and Lord. Because of this a sort of frenzy has invaded not only all theology, but also the church that from the Lord's name is called- Christian. It is called a frenzy because men's minds have been made so demented by it as not to know whether there is one God or three. On the lips there is one God; but in the thought of the mind there are three; consequently the mind and lips, that is, the thought and speech, are at variance; and the result of this variance is that there is no God at all. The naturalism that prevails at this day is from no other source. Consider, if you will, with the lips speaking of one and the mind thinking of three, whether one of these statements does not, when they meet within, cancel the other. Consequently when a man thinks about God, if he thinks at all it is nothing more than thought from the mere name God, unaccompanied by any sense of the meaning of the name that involves any knowledge of God. The idea of God,

with all conception of Him, having been thus rent asunder, it is my purpose to treat, in their order, of God the Creator, of the Lord the Redeemer, and of the Holy Spirit the Operator, and lastly of the Divine trinity, to the end that what has been rent asunder may be again made whole; which is done when the reason of man is convinced by the Word and by light therefrom that there is a Divine trinity, and that the trinity is in the Lord God the Savior Jesus Christ, like the soul, the body, and what goes forth from these, in man; and that thus this article in the Athanasian Creed is true: In Christ God and man, or the Divine and the Human, are not two, but are in one person; and as the rational soul and the flesh are one man, so God and man are one Christ.

THE UNITY OF GOD. As the acknowledgment of God from a knowledge of God is the very essence and soul of the entire contents of theology, it is necessary that the unity of God should be the first thing treated of. This shall be set forth in order in the following sections: (1) The entire Holy Scripture, and the doctrines therefrom of the churches in the Christian world, teach that God is one. (2) There is a universal influx into the souls of men of the truth that there is a God, and that He is one. (3) For this reason there is in all the world no nation possessing religion and sound reason that does not acknowledge a God, and that God is one. (4) Respecting what the one God is, nations and peoples have differed and still differ, from many causes. (5) Human reason can, if it will, perceive and be convinced, from many things in the world, that there is a God, and that He is one. (6) If God were not one, the universe could not have been created and preserved. (7) Whoever does not acknowledge a God is excommunicated from the church and condemned. (8) With the man who acknowledges several Gods instead of one, there is no coherence in the

things relating to the church. These propositions shall be unfolded one by one.

(1) The entire Holy Scripture, and all the doctrines therefrom of the churches in the Christian world, teach that there is a God and that He is one. The entire Holy Scripture teaches that there is a God, because in its inmosts it is nothing but God, that is, it is nothing but the Divine that goes forth from God; for it was dictated by God; and from God nothing can go forth except what is God and is called Divine. This the Holy Scripture is in its inmosts. But in its derivatives, which are below and from these inmosts, the Holy Scripture is adapted to the perception of angels and men. The Divine is likewise in these derivatives, but in another form, in which it is called the celestial, spiritual, and natural Divine. These are simply the draperies of God; for God Himself, such as He is in the inmosts of the Word, cannot be seen by any creature. For He said to Moses, when Moses prayed that he might see the glory of Jehovah, that no one can see God and live. This is equally true of the inmosts of the Word, where God is in His very Being and Essence. Nevertheless, the Divine, which forms the inmost and is draped by things adapted to the perceptions of angels and men, beams forth like light through crystalline forms, although variously in accordance with the state of mind that man has formed for himself; either from God or from himself. Before everyone who has formed the state of his mind from God the Holy Scripture stands like a mirror wherein he sees God; but everyone in his own way. This mirror is made up of those truths that man learns from the Word, and that he appropriates by living in accordance with them. From all this it is evident, in the first place, that the Holy Scripture is the fullness of God. That the Holy Scripture teaches not only that there is a God, but also that God is one, can be seen from the truths which, as before stated, compose that mirror, in that they

form a coherent whole and make it impossible for man to think of God except as one. In consequence of this, every person whose reason is imbued with any sanctity from the Word knows, as if from himself, that God is one, and feels it to be a sort of insanity to say that there are more. The angels are unable to open their lips to utter the word "gods," for the heavenly aura in which they live resists it. That God is one the Holy Scripture teaches, not only thus universally, as has been said, but also in many particular passages, as in the following: Hear, O Israel, Jehovah our God is one Jehovah (Deut. 6:4; also Mark 12:29). Surely God is in thee, and beside Me there is no god (Isa. 45:14). Am not I Jehovah? and there is no god besides me? (Isa. 45:21). I am Jehovah thy God and thou shalt acknowledge no god beside Me (Hosea 13:4). Thus saith Jehovah, the king of Israel, I am the First and the Last, and beside Me there is no god (Isa. 44:6). In that day Jehovah shall be king over all the earth; in that day Jehovah shall be one and His name one (Zech. 14:9).

It is known that the doctrines of the churches in the Christian world teach that God is one. This they teach because all their doctrines are from the Word, and so far as one God is acknowledged both with the lips and the heart these doctrines are consistent. To those who confess one God with the lips only, but in heart accept three, as is true of many at this day in Christendom, God is nothing but a word on the lips; and all their theology is a mere idol of gold enclosed in a shrine, the key to which the priests alone hold; and when such read the Word they perceive no light in it or from it, not even that God is one. To such the Word appears blurred with blots, and in regard to the unity of God entirely covered with them. It is these who are described by the Lord in Matthew: In hearing ye shall hear and shall not understand; and seeing ye shall see and not discern. Their eyes they have closed, lest haply they should

see with their eyes and hear with their ears and understand with their heart, and should turn themselves and I should heal them (Matt. 13:14, 15). All these are like men shunning the light, and entering chambers without windows, and groping about the walls, searching for food or money, and at length acquiring a vision like that of birds of the night, seeing in darkness. They are like a woman having several husbands, who is not a wife but a lascivious courtesan; or they are like a virgin who accepts rings from several suitors, and after the nuptials bestows her favors not upon one only, but also upon the others.

(2) There is a universal influx from God into the souls of men of the truth that there is a God, and that He is one. That there is an influx from God into man is evident from the universal confession that all good that is in itself good, and that exists in man and is done by him, is from God; in like manner every thing of charity and every thing of faith; for we read: A man can take nothing except it be given him from heaven (John 3:27); and Jesus said: Without Me ye are unable to do anything (John 15:5); that is, anything that pertains to charity and faith. This influx is into the souls of men because the soul is the inmost and highest part of man, and the influx from God enters into that, and descends therefrom into the things that are below, and vivifies them in accordance with reception. The truths that are to constitute belief flow in, it is true, through the hearing, and are thus implanted in the mind, that is, below the soul. But by means of such truths man is simply made ready to receive the influx from God through the soul; and such as this preparation is, such is the reception, and such the transformation of natural faith into spiritual faith. There is such an influx from God into the souls of men of the truth that God is one, because everything Divine, regarded most generally as well as most particularly, is God. And as the entire Divine coheres as one, it cannot fail

to inspire in man the idea of one God; and this idea is strengthened daily as man is elevated by God into the light of heaven. For the angels in their light cannot force themselves to utter the word "gods." Even their speech closes at the end of every sentence in a oneness of cadence; and there is no other cause of this than the influx into their souls of the truth that God is one. In spite of this influx into the souls of men of the truth that God is one, there are many who think that the Divinity of God is divided into several possessing the same essence; and the reason of this is that when the influx descends it falls into forms not correspondent, and influx is varied by the form that receives it, as takes place in all the subjects of the three kingdoms of nature. It is the same God who vivifies man and who vivifies every beast; but the recipient form is what causes the beast to be a beast and man to be a man. The same is true of man when he induces on his mind the form of a beast. There is the same influx from the sun into every kind of tree, but the influx differs in accordance with the form of each; that which flows into the vine is the same as that which flows into the thorn; but if a thorn were to be engrafted upon a vine the influx would be inverted and go forth in accordance with the form of the thorn. The same is true of the subjects of the mineral kingdom; the same light flows into limestone and into the diamond; but in the diamond it is transmitted, while in the limestone it is quenched. In human minds these differences are in accordance with the forms of the mind, which become inwardly spiritual in accordance with faith in God, together with life from God, such forms being made translucent and angelic by a faith in one God, and on the contrary, made dark and bestial by a faith in more than one God, which differs but little from a faith in no God.

(3) For this reason, there is in all the world no nation possessing religion and sound reason that does not

acknowledge a God, and that God is one. As a consequence of the Divine influx into the souls of men, treated of just above, there is in every man an internal dictate that there is a God and that He is one. And yet there are some who deny God, and some who acknowledge nature as god, and some who acknowledge more gods than one, and some who worship images as gods; which is possible because such have blocked up the interiors of their reason or understanding with worldly and corporeal things. thereby obliterating their first or childhood idea respecting God, and at the same time rejecting religion from their breasts and casting it behind their backs. Christians acknowledge one God; but in what manner is evident from their established creed, which is as follows: The Catholic faith is this: That we worship one God in trinity, and trinity in unity. There are three Divine persons, Father, Son, and Holy Spirit, and yet there are not three Gods, but there is one God. There is one person of the Father, another of the Son, and another of the Holy Spirit, and their divinity is one, their glory equal, and their majesty coeternal. Thus the Father is God, the Son is God, and the Holy Spirit is God. But like as we are compelled by Christian verity to confess each person singly to be God and Lord, so we are forbidden by the Catholic religion to say there be three Gods or three Lords. Such is the Christian faith respecting the unity of God. But that the trinity of God and the unity of God in that creed are inconsistent with each other will be shown in the chapter on the Divine trinity. The other nations in the world possessing a religion and sound reason agree in acknowledging that God is one; all the Mohammedans in their empires; the Africans in many kingdoms of that continent; the Asiatics in their many kingdoms; and finally the Jews to this day. Of the most ancient people in the golden age, such as had any religion worshiped one God, whom they called Jehovah. The same is true of the ancient people in the succeeding age, until monarchical

governments were established, when worldly and afterwards corporeal loves began to close up the higher regions of the understanding, which previously had been open, and had been like temples and sacred recesses for the worship of one God. In order to reopen these and thus restore the worship of one God, the Lord God instituted a church among the posterity of Jacob, and made this the first of all the commandments of their religion: Thou shalt have no other gods before Me (Exod. 20:3). Moreover, the name Jehovah, which He at this time restored, signifies the supreme and only Being, the Source of everything that is or exists in the universe. Jove, a name derived possibly from Jehovah, was worshiped as a supreme god by the ancient heathen; and many other gods who composed his court they also clothed with divinity; while in the following age wise men, like Plato and Aristotle, confessed that these were not gods, but were so many properties, qualities, and attributes of the one God, being called gods because there was something Divine in each of them.

All sound reason, even when it is not religious, sees that every composite thing would of itself fall to pieces unless it depended upon some one thing; as in the case of man, composed of so many members, viscera, and organs of sensation and motion, unless they all depended on one soul; or the body itself, unless it depended on one heart. The same is true of a kingdom unless it depends on one king; a household, unless on one master; and every office, of which there are many kinds in every kingdom, unless on one officer. What would an army avail against the enemy unless it had a leader having supreme power, and officers subordinate to him, each of them having his proper command over the soldiers? So would it be with the church if it did not acknowledge one God, or with the angelic heaven, which is like a head to the church on earth, in both of which the Lord is the very soul. This is why heaven and

the church are called His body; and when these do not acknowledge one God they are like a dead body, which being useless is carried away and buried.

(4) Respecting what the one God is, nations and peoples have differed and still differ, from many causes. The first cause is that knowledge and consequent acknowledgment of God are not possible without revelation; nor are a knowledge of the Lord, and a consequent acknowledgment that "in Him dwelleth all the fullness of the Godhead bodily" possible except from the Word, which is the crown of revelations; for it is by the revelation given to man that he is able to approach God and to receive influx, and thereby from being natural to become spiritual. The primeval revelation extended throughout the world; but it was perverted by the natural man in many ways, which was the origin of religious disputes, dissensions, heresies, and schisms. The second cause is that the natural man is not capable of any perception of God, but only of the world and adapting this to himself. Consequently it is among the canons of the Christian Church that the natural man is opposed to the spiritual, and that they contend against each other. This explains why those who have learned from the Word or other revelation that there is a God have differed and still differ respecting the nature and the unity of God. For this reason those whose mental sight depended on the bodily senses, but who nevertheless had a desire to see God, formed for themselves images of gold, silver, stone, and wood, under which as visible objects they might worship God; while others who discarded idols from their religion found for themselves representations of God in the sun and moon, in the stars, and in various objects on the earth. But those who thought themselves wiser than the common people, and yet remained natural, from the immensity and omnipresence of God in creating the world acknowledged nature as God, some of them nature in its

inmosts, some in its outmosts; while others, that they might separate God from nature, conceived an idea of something most universal, which they called the Being of the universe ; and because such have no further knowledge of God this Being becomes to them mere rational abstraction which has no meaning. Everyone can see that a man's knowledge of God is his mirror of God, and that those who know nothing about God do not see God in a mirror with its face toward them, but in a mirror with its back toward them; and as this is covered with quicksilver, or some dark paste, it does not reflect the image but extinguishes it. Faith in God enters into man through a prior way, which is from the soul into the higher parts of the understanding; while knowledges about God enter through a posterior way, because they are drawn from the revealed Word by the understanding, through the bodily senses; and these inflowings meet midway in the understanding; and there natural faith, which is merely persuasion, becomes spiritual, which is real acknowledgment. Thus the human understanding is like a refining vessel, in which this transmutation is effected.

(5) Human reason can, if it will, perceive and be convinced, from many things in the world, that there is a God, and that He is one. This truth may be confirmed by innumerable things in the visible world; for the universe is like a stage, upon which evidences that there is a God and that He is one are continually exhibited. To illustrate this I will cite this Memorable Relation from the spiritual world: Once while I was talking with angels, certain spirits that had recently arrived from the natural world were present. Seeing them, I bade them welcome, and told them many things they had not known before about the spiritual world. After this I asked them what knowledge about God and about nature they had brought with them from the world. "This," they said, "that nature is the operative power in all

things that are done in the created universe; and that God, after creation, endowed nature with and impressed upon it that capability and power; and that God merely sustains and preserves that power lest it perish; consequently, all things that spring forth or are produced and reproduced upon the earth are now ascribed to nature." But I replied that in nothing is nature of itself the operative power, but God through nature. And when they asked for proof I said, "Those who believe the Divine operation to be in every least thing of nature find in very many things they see in the world much more evidence in favor of a God than in favor of nature. For those who find evidences in favor of the Divine operation in every least thing of nature observe attentively the wonderful things that are seen in the production of plants and of animals. In the Production of Plants, they observe that from a little seed sown in the ground there goes forth a root, and from the root a stem, and successively branches, buds, leaves, flowers, and fruits, even to new seeds, just as if the seed knew the order of succession or development by which to renew itself. What rational person can imagine that the sun, which is pure fire, knows this, or that it can impart to its heat and light the power to produce such effects and to have such uses in view? Any man whose reason looks upward, when he sees these things and properly considers them, must needs conclude that they are from one whose wisdom is infinite, that is, from God. In this conclusion those who recognize a Divine operation in all the particulars of nature confirm themselves when they observe these things. On the other hand, those who do not recognize such an operation in nature behold these things with the eyes of their reason in the back of the head, and not in the front. These are such as derive all the ideas of their thought from the bodily senses, and confirm the fallacies of the senses, saying, 'Do you not see the sun accomplishing all these things by means of its heat and light? Is that which you do not see of

any account?' Those who confirm themselves in favor of the Divine carefully observe the wonderful things they see in the Production of Animals; as in regard to eggs (speaking first of these), the chick in its seminal state lies concealed in them With every thing requisite for its formation, and also for its entire development after it is hatched until it becomes a bird in the form of the parent. Moreover, to any mind that thinks deeply, things which excite wonder are presented whenever winged creatures in general are observed; as that both the smallest and largest of them, both the invisible and the visible, that is, both minute insects and great birds and beasts, possess organs of sense, namely, sight, smell, taste, and touch; also organs of motion, which are muscles, for they fly and walk; also viscera connected with the heart and lungs which are moved by the brains. All these things are seen also by those who ascribe everything to nature; but such merely notice their existence, and claim that they are products of nature. This they claim because they have turned away their minds from all thoughts of the Divine; and those who have done this, when they behold the wonderful things in nature, are unable to think about them rationally, still less spiritually; but they think sensually and materially; thus they think in nature from nature, and not above nature; and such differ from beasts only in being endowed with rationality, that is, only in an ability to understand if they wish to. Those who have turned themselves away from all thought of a Divine, and have thereby become corporeal-sensual, never consider that the sight of the eye is so gross and material that it sees many small insects as a single obscure object; and yet each one of these is organized for sensation and motion, and is consequently endowed with fibers and vessels, with a minute heart and pulmonic tubes, with minute viscera and with brains; and these are composed of nature's purest elements, these textures corresponding to life in its lowest degree whereby their least parts are

severally actuated. Considering the grossness of our bodily vision, to which many such insects, with the innumerable parts in each, appear as a single minute indistinct object, while yet it is from this vision that sensual men think and draw conclusions, it is evident how gross their minds must be, and in what darkness they must be respecting spiritual things. "Any man is able, if he will, to find evidences in favor of a Divine in the visible things of nature; and this he does whenever he thinks of God and of His omnipotence in the creation of the universe, and of His omnipresence in the preservation of it; as, for instance, when he sees that among the birds of heaven each species knows its own food and where to find it, recognizes its companions by sight and sound, and among other species knows which are friends and which enemies; that they know how to mate, to form marriages, construct their nests skillfully, place their eggs in them and hatch them, also the period of incubation; and when the young have been hatched they love them most tenderly, shelter them beneath their wings, feed and nourish them, and this until they are able to provide for themselves and to perform like offices. If anyone is willing to think about a Divine influx through the spiritual world into the natural he can see it in these creatures; and can also, if he will, say from his heart that the sun through its heat and light cannot be the source of such knowledge, for the sun from which nature has its rise and essence is pure fire, and consequently its effluent heat and light must be utterly dead; and thus he may reach the conclusion that these knowledges are from a Divine influx through the spiritual world into the outmosts of nature. "Anyone can find evidences in favor of a Divine in the visible things of nature when he observes those worms which are moved by the joy of a peculiar love to aspire after a change of their earthly state into one somewhat analogous to a heavenly state. For this purpose they crawl into suitable places, enclose themselves in a covering, and thus place

themselves in a womb from which to be born again; and there they become chrysalids, aureliae, nymphs, and finally butterflies; and having undergone this transformation and been decked with beautiful wings according to their species, they fly forth into the air as into their heaven, and there disport themselves merrily, marrying, laying eggs, and providing for themselves a posterity, meanwhile nourishing themselves with sweet and pleasant food from flowers. Who that sees evidences in favor of a Divine in the visible things of nature can help seeing in these as worms an image of man's earthly state, and in these as butterflies an image of his heavenly state? Those who have confirmed themselves in favor of nature behold the same things, but having rejected man's heavenly state from their thought they call them mere operations of nature. "Anyone can find evidences in favor of a Divine in the visible things in nature when he gives thought to what is known of bees, their knowing how to collect wax from roses and blossoms, to suck out honey, to build cells like little houses, to arrange them like a city, with streets for going in and out; their smelling from a distance the flowers and herbs from which they collect wax for their houses and honey for food, being loaded with which they fly back straight to their hive. Thus they provide themselves with food for the coming winter as if they foresaw it. They also appoint a mistress over themselves as queen, and through her they propagate a posterity; and for her they build a sort of palace above themselves, and place guards around it. When the time for propagation arrives, accompanied by her guards, which are called drones, she goes from cell to cell, and lays her eggs, which her retinue seal up lest they be injured by the air. Thus a new generation is born; and when this generation has reached the proper age to be able to repeat the process it is expelled from the hive, and the new swarm, after gathering into a body to prevent separation, flies forth to find itself a home. About the time of autumn, as the drones