

The
Athanasian
Creed

1760

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Translator's Preface

The author's manuscript of these little works [*The Athanasian Creed* and *The Lord*] is not known to be in existence. A copy made under the direction of Augustus Nordenskold is now in the possession of the Swedenborg Society, London. The copyist plainly was not skillful in his work; it has very many errors. From this copy these works were first published in Latin, London, 1840. An English translation was published in 1848. They have again been published in Latin, under the editorial care of the present translator, during the year [1885]. For additional particulars, consult Dr. R. L. Tafel's *Documents*, number 313 (107, 108). . . .

It is plain that these little works were not prepared for publication in their present form. It is also plain that they were not written connectedly, nor without many interruptions.

They consist in great part of general statements and propositions for further development, and of hints and memoranda for the author's guidance when the time should come for their elaboration; and many of these propositions were stated, and memoranda made, several times. Repetitions are therefore frequent; and all is fragmentary. We have here not even a full syllabus or skeleton of a proposed work. But repetition had its use; for it has given us the truth in many aspects.

In his revision of the Latin text, the present translator carefully avoided all changes that were not absolutely necessary to a proper sense, and that were not demanded by the author's constant use of words; and the changes that were made were carefully noted. Several sentences were left almost certainly imperfect, and doubtless differing from the manuscript of the author, through the mistakes of the copier. They were left wherever a true sense could be honestly drawn from the text as it stood, even though imperfect and feeble. And in this translation the aim has been to present

clearly and simply the meaning of the Latin text, even where it probably has slight inaccuracies.

With all their imperfections, these little works are of great value. They need few apologies.

Samuel H. Worcester
Bridgewater, Mass., October, 1885

Dr. Worcester's translation has been revised in this edition.

John Whitehead

Preface

1. (Here introduce what the Lord spoke in Matthew, concerning the last time of a church; the words themselves, and their explanation as given in *Heaven and Hell*, n. 1.)

2. That that [revelation] is the coming of the Lord, and that it is in consequence of this that the arcana concerning heaven and hell, concerning man's life after death, concerning the Word, concerning the last judgment, have been opened by the Lord—this is the doctrine of the church. All these things have been written out in the Latin language, and they have been sent to all the archbishops and bishops of this kingdom [Great Britain], and to some of the nobility; and still not a word has been heard—a sign that they do not interiorly care for the things of heaven and of the church, and that it is now the very end of the church, and indeed that the church is not; for the church is where the Lord is worshiped, and the Word is read with enlightenment, and there are yearly examinations from the assembly. (Summaries of the truth as presented in the little works just referred to, may be seen at the end of this work.)

[ARGUMENTS WHICH ARE TO BE EXPANDED]

3. Because there is one Divine, it is the same Divine (let this be confirmed from the Word); thus not equal to, but the same as the Father.

4. Who cannot see that there are mere contradictions there, and that are under examination therefrom, and that these are many? Thus that things are to be believed which can never be seen by

faith, and comprehended. But they are to some extent excusable, because they are from the sense of the letter of the Word, and the spiritual sense was not yet known, nor did they know that there is a spiritual sense. The spiritual sense has therefore been disclosed, through which it may now be known why the Father, the Son, and the Holy Spirit are named; and that it is because “the Father” signifies the Divine itself, “the Son” the Divine human, and “the Holy Spirit” the proceeding Divine.

5. One who believes in three can in no wise be saved, but they are saved who believe in one God. (Let this be taken from Athanasius.) Why there is not salvation.

6. If one thinks of the Divine of the Lord in his human, and not of another Divine which they call the Father, the idea of the thought, and thence the faith, does not fall to the left of the Lord, and thus outside of the Lord, but in the Lord; and with the idea is the perception that no one cometh to the Father except through him, thus through his Divine human. Examine yourselves, ye who think of three persons; do they not think of another Divine than that of the Lord himself, and thus outside of that when the Father is named?

THE CREED OF ATHANASIUS

7. (First let it be presented in full.)

8. They saw there that God is one, although they assumed three persons for their principle. (Show this by quotation, and how cautiously they worked.)

9. They saw that soul and body are one. (Show this by quotation, etc.)

10. They saw that his Divine, and not another Divine, assumed the human.

11. They made this Divine to be altogether the same with the two other divines.

12. That they so wrote was of the Lord's Divine providence, lest they should altogether wander away as to the Lord, and thus no one would be saved.

13. They made a distinction among the persons; this was not from the Word; that they made a distinction among *three*, was from certain passages of the Word, from the sense of its letter not understood; they did not know that in the particular expressions of the Word there is a spiritual sense.

14. There is therefore a trinity, or trine, or triunity, in the Lord—the Divine itself, which is called the Father, the Divine human which is called the Son, and the proceeding Divine which is called the Holy Spirit.

15. That they distinguished between the Divine nature and the human nature was thus because they were in an obscure idea from the sense of the letter of the Word.

16. The cause of the Lord's saying, "If there be faith, it shall be done," and this in several places, was, that there might first be implanted in their minds that the Lord is God and is omnipotent; because this is the fundamental of all things of the doctrine of the church. Knowledge precedes with everyone; but still this does not become faith before he lives the life of faith, which is charity; what is before this, belongs to knowledge; for the Lord makes faith from the knowledges with man.

17. The hells were subjugated by the Lord (Luke 10:20).

18. Father and Son is the Lord alone. He is so called for the reason that he was in the world in the state of union. In the Old Testament also he is called Jehovah and the holy one of Israel; here are two names, but nevertheless one, namely, the Lord. He is called Jehovah God, he is called Lord, he is called Jehovah and God, also Jehovah and Lord, and also Jehovah Zebaoth. (Let the passages be quoted in which he is called "Jehovah" and "the holy one of Israel," and in which he is called "Jehovah" and "God.")

CONCERNING THE CREED OF ATHANASIUS

19. The whole creed of Athanasius can be harmonized, when one is acknowledged; that is, one only Divine; and if the one only Divine is acknowledged which the Lord calls his Father, and which is his own Divine.

20. The whole, also, can be harmonized that it may be perceived altogether according to the very expression used in the creed of Athanasius, which is the creed of England; namely, that they adore the trinity in unity and the unity in trinity; for the trinity in unity is then adored, when it is in one, or in one person; and the unity in trinity is then adored, or one person in whom is a trine.

21. That the Lord is called "the Lord Jehovih," may be seen Isa. 40:10; 52:4; 61:2; (that he is called "Jehovah,") Ps. 96:2, 13, and throughout the psalm.

22. Who can conceive that the Divine itself, in body, can be simultaneously in the human from the mother, which thence is infirm? Cannot anyone see that the Divine, which is life itself, made the human an image of itself, and thus also Divine? And that it did this by successive steps, as it glorified it through temptations? If this were not so, would not the corporeal idea be that the Lord's Divine was as it were outside of the human and not within it, and as one with the human? As indeed the creed of Athanasius teaches, that they are not two, but one person, and that they are united as

soul and body. How then can one think separately of the soul of any man, and of the body, that is, to separate them in the idea of thought? Would not this be thinking of a human body without the life, as of a corpse?

23. Isaiah 7:14, 15; “Immanuel”: That this is plainly said of his human, may be seen explained in *Apocalypse Explained* (n. 619a).

24. That the Son was born of the Father from eternity, is such a paradox that the human understanding, or even the angelic understanding in the third heaven, can by no means be so enlightened as to have any perception of it; for what is it to be born from eternity?

25. And further, it is said that the three persons are one substance or essence, when yet they are made distinct as to attributes; as it is taught that the Father created, that the Son redeemed, and that the Holy Spirit teaches. Those attributes are Divine; and when they are made distinct, it follows that the substance or essence itself, which is called one, is made distinct, by specific attributes, into three essences.

26. An arcanum in heaven and in the world, is this, namely, that things were so created that every good conjoined to truth clothes itself with forms; principally with the human form, since the Divine good and the Divine truth proceed from the Divine human of the Lord and from every part of the body. The putting on of form, which is everywhere in the atmospheres, is an arcanum of which no one yet has knowledge; and it is an essential of the atmosphere, both the spiritual and the natural. Hence insects are born, each according to its spiritual genius; and hence affection everywhere clothes itself with a body; hence there are so many great and small; that there are also things of the vegetable kingdom is for the reason that their first substances are in nature, and that thus they are destitute of life, etc. etc.; and that they have relation to the human, etc., etc.

27. These things have been presented, that some idea may be acquired concerning the Divine human from the Father, namely, that the Divine clothed itself with the human, according to Divine order, from firsts to lasts; and therefore in the Divine human was Divine order; consequently, that thus it fills all things, or is omnipresent everywhere.

28. That the Divine truth, which is the Holy Spirit or the spirit of truth, is from the Lord alone, is evident from the passages in which it is said that the Holy Spirit is from him; the Holy Spirit is the Divine truth. (See John 7:39, and other places.)

29. That the human is Divine, is manifest in Isaiah, where it is said that:

A virgin shall bring forth a son, whose name is God with us (Isa. 7:14);

and in another passage:

A son and boy shall be born, whose name shall be God, Father of eternity (Isa. 9:6).

It is also said that:

Of David shall one be born who shall be called Jehovah, our justice (Jer. 23:6; 33:15–16).

In these and other passages, is meant the Lord as to the human; which therefore is called “God,” “Father of eternity,” “Jehovah.”

CONCERNING THE CREED OF ATHANASIUS

30. This is altogether in harmony, if only one God is acknowledged, so that one does not think of three persons; and

then if the creed of Athanasius is read in accordance therewith, and no other idea is suffered to enter, full harmony is effected.

(1) No one denies that the Divine which took upon itself the human was his Divine; thus that the Lord himself suffered himself to be born. Hence it follows that this is the Divine of which he was conceived, concerning which we read in Matthew and in Luke; and that this is the very Divine, and no other besides it, which he called his Father; nor was there any other; according to what is said in Matthew, that Joseph “touched her not”; and in Luke, when Mary said that she “knew not a man”; and when Joseph “found that she was with child,” and on that account wished to put her away.

(2) The Divine of the Lord took upon itself the human; and if the Divine is one, it follows that the Divine itself, which is one, took it upon itself. Nor does the idea that the Divine which created the universe put on the human, make anything against this; for it is said in the creed that the Divine of the one person and the Divine of the other person are altogether equal, in these words:

As the Father is infinite, eternal, uncreate, omnipotent, God, Lord, so likewise is the Son; for no one is first or last, greatest or least; but they are altogether equal.

What then does it matter whether I think that the Divine of the Lord or the Divine of the Father took it upon itself, since in either case there exists a similar idea? For when it is said that the Divine of the Father put on the human, the idea which at the present day exists in the Christian world stands in opposition; when nevertheless this statement is altogether like the other, since the one Divine is altogether the equal of the other.

(3) It is said that the Lord was perfect God and perfect man; or it is said concerning the human that he was perfect man, consisting of a rational soul and a perfect body; and afterwards, that he was man from the nature of the mother. No one who thinks on this subject from the Divine order that is known to everyone, can still bring it into his faith; for this would be saying that the Lord can exist a

rational man, or a perfect man, from the mother alone. Was he not from the Father? And are not life and the first of life from the father, and its additions from the mother? To believe that the Lord was perfect man from the mother alone, is wholly contrary to all order, and contrary to what is stated. Is not the image of the father in his children as much as that of the mother? The very love or the ruling affection of a father stands out clearly in grandchildren and in families. In a word, there must be father and mother, that a man may be a perfect man. How then is it to be believed that he was perfect man from the mother? And does it not thence follow that the Divine was in the Lord from conception, as is the soul with every man?

(5) This was clearly seen by Athanasius, when he said that God and man are one Christ, and not two but a united person, like soul and body. From these things it is evident that according to the faith of our creed the Divine and the human in the Lord are together in one person, and not that the Divine is outside of the human, as many insanely hold in the idea of their thought.

(6) And still further, it is said that the two natures were not commixed, but that the Divine took to itself the human. Neither are soul and body commixed, with any man; but with everyone the soul clothes itself with the body, and thus takes to itself that which is called the human. In this likewise there is agreement.

(7) And when the Divine takes to itself the human, and unites itself with it as soul and body, so that there is one united person, then also the human becomes a partaker of the Divine; that is to say, by unition. From this, likewise, it may be manifest that the human also is Divine.

(8) This, likewise, is confirmed in the Word; as in the Old Testament, where it said that a "Son" was born, whose name shall be called "God," "Father of eternity"; whose name is "God-with-us"; whose name is "Jehovah our justice"; these things are said concerning the human of the Lord, for it is said that the "Son" shall so be called (Isa. 9:6). And this is also confirmed elsewhere,

particularly in Revelation, where such things are said concerning "the Son of man"; by which name, also, the Divine human of the Lord is meant.

31. (Let these things first be set forth briefly, or in the form of summaries, in a few words; and let them afterwards be clearly explained.)

32. Think, my reader, what kind of an idea you are able to have of a Son born from eternity. Is it not such an idea that it at once puts itself to flight, and consequently becomes null? So that when there is no idea there is sound only, with which no thought has anything in common? And is God to be thought of so? But if there be thought from the idea which has now been presented, then the idea becomes comprehensible; and in such alone can there be faith.

33. The learned, according to their idea, place the Divine of the Lord outside of himself, for the reason that they think of the Divine of the Father, and think only of the human of the Lord separate from the Divine, and do not think of the Divine of the Lord himself in the human. Nor do they attend to the last words in the creed of Athanasius, which they do not at all weigh; but they abide solely in the idea of the two natures, and these they separate, contrary to the words of the creed.

34. And because they separate the Divine from the human, and place the Divine outside of his human in the idea of their thought, it follows that they think that the human with the rational soul and the perfect body existed from the mother alone. That to think thus is contrary to all that is rational in man, anyone may see.

35. If, therefore, there be a trinity or a trine of the Lord, namely, the Divine from conception which is the Father, the Divine human which is the Son, and the proceeding Divine which is the Holy Spirit, then all things and every particular fall distinctly into thought, and there can also be a comprehension of God.

36. This likewise can be deduced from the creed of Athanasius. And let it be explained: (1) That as the one, so the other, is infinite, eternal, uncreate, omnipotent, God and Lord, yet still there are not three infinities but one; this can then be comprehended. (2) That there is one God; and there is no need of saying with Athanasius that, although each person is God, nevertheless according to the Christian faith he is to be called one God—from which there is the appearance of his having said, that, although there are three Gods, nevertheless he was only able to say one God. (3) Then that no one is greatest or least, first or last, but that they are altogether equal; this, too, can be comprehended. (4) And likewise that they are not two, but one Christ; and that the Divine and the human of the Lord are one person. (5) That they were not commixed, but that the Divine took to itself the human. (6) That they are one as soul and body. (7) Also that it is then known that the Lord was gifted with a rational soul and a perfect body, not from the mother alone, but from the Father and the mother; this, also, may then be comprehended. (8) Then likewise may be comprehended all things that are said in the Word concerning the Lord—as that the Father and he are one; that the Father is in him and he in the Father; also many other passages. (9) Only let it be understood that the Divine took to itself the human successively while he was in the world (of which in its own place).

37. In a word, all things of the creed of Athanasius may thus be comprehended, as consistent. But if this be not known and received, nothing whatever in the whole creed can be comprehended, when yet this creed is the most essential thing of the church.

38. That the human of the Lord is the Son of God, and that it is the holy, is plainly said in Luke:

Wherefore the holy one that is born of thee, shall be called the Son of God (Luke 1:35).

39. The way to heaven is to the Lord; for he says:

I am the way, and the truth, and the life; no one cometh to the Father but by me (John 14:6).

The same is likewise meant where it is said:

Ye shall ask the Father in my name (John 14:13; 15:16).

(And he says, Hereafter ye shall not pray the Father, but me; also, "I will give to you." Find where this is said, and let it be explained. See Matt. 11:28; John 14:14; 16:26; Rev. 2:10, 17, 23, 28; 21:6.)

40. That is called saving faith, which is from confidence that the Father loves for the sake of the Son; but by this no one is saved. The Father never hears you, but the Lord; and by this faith no one is saved. They pass¹ the Lord by, and pray to the Father; which is altogether contrary to the Lord's commandment; and besides, no one hath seen the Father, nor heard his voice.

41. Authority over heaven and earth belongs to the Lord (Dan. 7:14; Rev. 11:15).

42. That the human of the Lord is equal to his Divine, may be seen in John:

The Jews sought to kill Jesus, because he said that God was his Father, making himself equal with God. Jesus saith, Verily, verily, I say unto you what things soever the Father hath done, these also doeth the Son likewise. As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will (John 5:18 to the end).

(Add the passages which follow, and deduce from them that the human of the Lord is Divine: Zech. 3:8; Micah, 5:2. There are many passages in Revelation, which may be read before, also the prophets of the Old Testament, and the gospels gathered therefrom.)

CONCERNING ATHANASIUS

43. It was granted me to speak with Athanasius; and because he had confirmed himself in the faith of three Gods, he vacillated among the three; nor was he able to acknowledge one God; and from this it has come to pass that he is in error in regard to all things; nor can he know anything of the truth of faith. So, also, is it with others who have confirmed themselves in the faith of three Gods. But they who have not confirmed themselves in that faith, but who have merely heard it and retained it, and still with the faith of one God, come into heaven; for as they did not confirm themselves in it, they reject the idea of three Gods, and preserve the idea of one God.

44. They say that it is not allowable to enter with the understanding also into the things which concern the trinity, because this is from certain passages of the Word in the external sense. But while this faith reigns, and while this is required and confirmed, there is then no room for the understanding to be enlightened. Such faith closes the way of access for the light, and indeed for the understanding of the Word in the spiritual sense; when yet if one believes that the Divine is in the Lord alone, the understanding can be enlightened from many passages in the Word, which passages are not otherwise seen or understood; as, that he is one with the Father; and others besides.

I heard certain spirits reasoning concerning the three persons, and yet one God; and they reasoned from the words in the creed, that they are of one substance or one essence, and thus that the three are one; or, as is there said, that trinity is in unity and unity in trinity; thus believing that still there is one Divine; and in this manner they confirmed themselves with the lips that they are one trine and thus that it is difficult for them to believe in a unanimous trine. However, it was then said to them that they are able to say such things, and can persuade others who attend to nothing but the words that such is the case; but it was said, "Think of one,

consisting of three persons, each of whom is God"—and it was asked whether they were then able to say or utter, one God; but they could not. It was thence evident that those things were mere words; but that every one of them thought no otherwise than of three Gods. And it was said further that such things are in the Athanasian faith, for the reason that they were able in no other way to connect one with the other; knowing from interior thought, and from the Word also, that God is one, and consequently that there is only one person.

45. The Lord liberated and liberates from hell all who are in truths from good, and thus those who receive him thereby; thus he subjugated the hells and glorified his human. (See many passages concerning redemption in *Apocalypse Explained*; and others besides in the Gospels, especially the prophecies concerning him, as given in Luke 1–2, and in Matthew 1:21.)

46. In the creed of Athanasius they assume that his human consists of a rational soul and a body; and thus, as if the soul of every man were from the mother; but the soul of everyone is from the father, and its clothing from the mother; wherefore in those words Athanasius is in error. The soul of the Lord was the Divine itself, as is plainly shown in Matthew and Luke; consequently it is plain that his soul was his own Divine itself. And whereas the body is not the man, without the soul, (indeed, whatever belongs to the body, even to its least particle, lives from the soul) consequently such as the soul is, such is the body; and the body is formed to the likeness of the soul; hence to such likeness are formed the young of animals, eggs, and also grafts, as is well known. And so they make three parts in the Lord, when yet there are two, the Divine and the human; and these two are one only person.

47. As soul and body make one man, so the Divine and the human is one Christ; and this is in accordance with the creed of Athanasius.

48. First it is said that he is man from the rational soul and the body, and thus that the soul is from the mother; it is afterwards

said that as soul and body are one man, so the Divine and the human is one Christ. This is a manifest contradiction.

THINGS TO BE NOTED

49. Let the conclusion be drawn, as clearly as possible, that the Divine could not subjugate the hells, and restore to order all things in the heavens and on the earth, except from the Divine by the assumed human; because every Divine operation passes through all order from firsts to lasts [*ultima*] and there operates, for in lasts are all things simultaneously; on which account it has been shown that in lasts is strength, not from themselves, but from those things which are in lasts from firsts; hence, also there is strength in the sense of the letter of the Word. It is for this reason that the Lord so often said that it is the Father in him that doeth the works; but in other places, that he himself doeth the works. Hence it may be manifest that the Divine would not have been able to do such a work, if it had not assumed the human; thus that it could no longer do it through its own Divine in the human race; for when the Lord came into the world, the human race had so removed itself, and was therefore so remote, that not even with a single one was there natural good from a spiritual origin; and thus it was consummated; which also is confirmed from various things in Daniel, and wherever in the Word we read of consummation and decision, and wherever we read of the end that should come; and from other passages also. And it may perhaps also be told that that last judgment which is described by the flood, was accomplished from the Divine that yet remained in the human race; thus that the Divine effected it from its own therein, and thus also from firsts by ultimates; the ultimate was then the Divine that yet remained in the human race. And when this ceased, in order that the human race might be saved, the Divine itself willed to make itself (the last), in the human which it assumed, and which at the same time it made Divine, so that it can forever operate from firsts by lasts.

50. (Let those things be quoted which have been said and shown in *Arcana Coelestia*, concerning the ultimate; also those which are in *Heaven and Hell*, and in other works.)

51. (But this is an arcanum that is very fully unknown.)

52. In the Old Testament the Lord is called “the redeemer,” “the holy one of Israel.” (Here quote from *Apocalypse Explained*, n. 328f).

53. It is contrary to the Divine that God the Father alienated from himself the human race, and that he made reconciliation through the blood of the Son (see *Apocalypse Explained*, n. 328f).

54. The Lord is life itself, because from the Divine which is life itself; from which life all in the heavens and the earth live. Men and angels are not life, but are recipients of life. (Here it is useful to present an explanation concerning life itself, and concerning reception of life; also from the Word.)

55. Moreover, who in any wise knows what it means that he was born from eternity? And that he was born, and yet is equally eternal with the Father, and that no one of them is prior nor posterior? Wherefore no one can think this; but can only hold to the words, without any perception.

56. Who, also, knows what unity in trinity is, and trinity in unity, if the explanation must be that unity in trinity means that one essence is in three, and that trinity in unity means that there are three in one essence?

57. Whereas from the Athanasian faith they make one essence of three things, and those three are attributes of one essence, it is thence evident that they make the attributes themselves to be Gods, and call them three persons, or three Gods, from the three attributes; calling the Father creator, the Lord intercessor and redeemer, and the Holy Spirit regenerator and enlightener. Thus

they make creation, redemption and enlightenment, which are attributes of one Divine essence or of one God, to be three gods, because three persons. Because they are attributes, and that their statements may agree, they say that all are as in his own body (see the words in the creed). So also did the ancients; when the church declined, they made gods of the attributes; hence they worshiped God Shaddai, and others also. So, too, the Gentiles; whence they had so many gods; they made a god of every Divine attribute.

58. In matters of theology, concerning everything whatever, the idea is formed according to each person's understanding; and this is the case, also, with those things of which it is said that the understanding must be kept under obedience to faith; such things, especially, are those which are from the creed of Athanasius respecting the three persons. The idea which is formed concerning a thing, is the understanding of it; if there be no understanding of it, there is merely a knowing, and they are but empty words which are thought of. The idea is manifest in the other life. Such ideas as are formed by man respecting the trinity, and concerning the union of the Divine and the human in the Lord, are many, and they are such as rather destroy than build up; I am not willing to recount them, because they are for the most part full of incongruities; when nevertheless the thought of God as being one, and that one the Lord, is the principal and fundamental in all things in the doctrine of the church; without that, no one can be saved.

59. What is said by Athanasius, that the human consists of the rational soul and the body, involves the idea that the rational soul is from the mother; when yet nothing is from the mother but the clothing, and the soul which is to be rational is from the father. Thence there is a contradiction.

60. Nevertheless it was so written in the creed of Athanasius, of the Lord's providence, in order that faith concerning the one only God and concerning the Lord might still be saved. (Let certain things therein be compared, and this will be seen.)

61. They were permitted to write thus, for the reason that they knew nothing of the spiritual sense of the Word, and therefore remained in the sense of the letter; also because it was foreseen that faith alone would be assumed as the essential of the church, with which believing in the Lord alone does not harmonize.

62. That the Son from eternity was the Divine human from eternity—also that it was the preceding Divine, from which is heaven, and was thus the Divine that forms heaven—is plain from the Lord’s words, that they saw not and heard not the Father; also from considering that all things were made by the Divine truth; then that the Lord appeared as man before the sons of Israel, and that they saw under the soles of his feet, as a sapphire and as heaven as to clearness; that it is said, “This day have I begotten thee”; and that the Lord said, “Such as I was with thee from the foundation of the world”; that he also is the Son of man, spoken of in Daniel, and that the Lord became the same as to his human; also that in Luke, he is called the Son of God, for it is said that “the Word was made flesh.” Hence it is plain that it was the same and the one Divine.

63. To make three persons because it is said, “Father, Son and Holy Spirit,” is to falsify the Word. In the Word there are appearances of truth; and if these are made to be truths actually and really, they become falsities; but otherwise, they are truths in both senses, namely, in the sense of the letter and in the spiritual sense, which sense comes from the Lord through the enlightened rational. (As was shown concerning the sun’s progression and its rest, in *Apocalypse Explained* n. 719.) (Here let many passages be quoted where the Father and the Son are named—that they are truths in both senses, if they are viewed from doctrine; otherwise the sense of the letter is falsified.)

64. That the first and primary thing of the church is to know its God, thus the Lord, and so the one God, is because the other things of the church, both doctrine and perceptions, depend thereon. Man cannot otherwise understand the Word; as may be manifest from the case of the ancients who were Gentiles, although they likewise had altars and offered sacrifices, and had other things

also that belonged to the rites of the church, but who still did not worship Jehovah, but some of them Shaddai, and others some other God; nevertheless they were extirpated, because they had nothing of doctrine and of worship that was then accepted in heaven. It was from this cause that the Lord inquired of those with whom he did miracles whether they had faith, and said that it was done according to their faith, in order that it might be acknowledged that he was the Son of God and had power over all things, and thus that he was God descending out of heaven. This was the first and primary thing in the conjunction of God with man.

65. This is now the first thing of the church which is called the new Jerusalem.

66. Of the pontifical religion, all those are accepted who adore the Lord, and who do not acknowledge the pope except as the chief priest. They are accepted because they rarely worship the Father and separate the Lord from the Father, although they are empty, from their doctrine which is empty of truths.

67. What is the quality of the idea concerning the Lord, with those who are in the doctrine of a trinity of persons; that they place his Divine above and also outside of himself; the causes of which are, that they think of the human as they think of a common man (and so they make a separation); then they think of the Divine of the Father with whom he is conjoined; and so they speak of the conjunction of the Father with the Lord, and not concerning the conjunction of the Lord's Divine itself, and of the conjunction of this with the human. Hence they go to the Father, that he may be merciful for the sake of the Son; and by so doing, their thoughts ascend above the Lord, and they think not at all concerning the Lord's Divine according to the Athanasian faith; and nevertheless this is clearly contrary to the faith of the church; for in the Athanasian faith the Divine is conjoined to his human, as the soul to the body, and in himself, etc.

68. The idea can with difficulty be held by Christians that the Divine which is called the Father is in the Lord, for the reason that they think that the Divine of the Father, because it created the universe, cannot be in the human; and then (because of their idea of the entire heaven and the entire world) that it cannot be conceived of as in the human body. They think from the idea of extension and space; when yet the Divine itself is not to be thought of from the idea of extension or space; for thus, instead of God, the purest of nature and of the visible universe is thought of, from which idea a man becomes a natural man, and at last an atheist, acknowledging nature as creator. And nevertheless the idea of extension and space does not exist in the spiritual world, where spaces are only appearances of space (concerning which, see *Heaven and Hell*). But of God there should be no other idea than that of the Divine man; and of the creation of the entire heaven and the entire world, no other than as from the sun which is the Divine love; and of the proceeding Divine, from which was the entire heaven, and the entire world, the idea of extension can be held, especially in the natural world.

69. Of God, that is, of the Lord, there should be no other thought than that he is life itself; and of created beings, as angels and men, no other than that they are forms recipient of life. The Lord's life is the Divine love; and this alone has life, and it alone is life. Whence it is plain that to no one is there life except from him; also, that men believe that life is in themselves, is for the reason that in the recipient form life is felt as if it were its own; as the principal [is felt] in the instrumental, which act together as one cause. And because the Divine love is such that it wishes that which is its own to be another's, it has been granted that life should be perceived as if it were man's, so that he may receive it as if it were from himself; nor is there reception in any other way, for there is no reciprocal (of which, however, elsewhere).

70. Man was so created as to be a heaven in the least form, corresponding to the greatest; and it is to be known that the Lord was heaven itself as to the life of all, and that angels and men as to reception in finite forms; because the Lord was conceived of the

Divine itself, thus of life itself; and concerning life itself there cannot be held the idea of extension and space, as concerning receptacles of life; hence it is evident that the Lord was man as being the life, as every other man is [a receptacle] of life; and thus that from him, as from the very fountain of life, is the all of the life of heaven, concerning the extension of which there can be no thought, but from the extension of the forms of life.

71. That the Lord was made life thence even as to the human, will be told elsewhere; the Divine itself, and the soul, can dwell only in life.

72. The things which have now been said, are to be related as the ideas of angelic thoughts concerning the Lord. It has been said by angels that such also are the ideas of their thoughts concerning the Lord, but that those which have been related are most general; also that they know and think things innumerable on these subjects, which are their particulars; and that they are not perceived by men, nor told in human words, even to the thousandth part. Hence it was evident that those things which they say to each other concerning the Lord, are ineffable and incomprehensible to man; also that such things are in the inmost sense of the Word, where it treats of the Lord alone.

73. Let those who have an idea of the Lord's Divine as above the human, weigh well the idea which those in heaven have concerning him; whether the human is there where the Divine is; whether the Divine is separate and with the Father, and the human in heaven, for thus the Lord would be two, not one. Hence it may be manifest whether it is allowable for anyone to have such an idea concerning the Lord.

74. It is said that there is one substance or essence, when yet there is specific difference, because the attribute in the specific case belongs more to one than to another. Consider whether it be not so when you are speaking of the Father as the creator, of the Son as the redeemer, of the Holy Spirit as the enlightener; does not the thought then attribute to one what it does not attribute to another

except in a general way? Then let it be considered whether their being one, or one substance, means that the work of creation proceeds from the Father to the Son, and from the Son to the Holy Spirit, thus in that order; whether or not the idea can be formed of its proceeding reciprocally; that the work of creation proceeds reciprocally, from the Holy Spirit to the Son, and from the Son to the Father. This is contrary to the idea which proceeding carries with it; when, nevertheless, that there may be one substance to the three, there must also be the idea of reciprocal proceeding, which cannot be given; otherwise, there are three substances, etc.

75. There was a trial made, to see what kind of an idea they have when they are saying and thinking, and while they are asking the Father to be merciful for the sake of the Son; and it was perceived that they had an idea wholly repugnant to the doctrine of faith and to the Word, namely, that they think of the Father, and think of the Son as a common man who suffered the cross; and that they then wholly separated the Son from the Father and placed him below; and because they were asked how at the same time they think of the Lord's Divine, it was perceived that they think nothing about it; or else that they think of it also as one with the Father; that it was brought forward for the sake of the human or the Son; and if they think in any other way, that they supplicate the Divine above, and place the human separate. In a word their idea is plainly contrary to the doctrine of Athanasius, that the Divine and the human is one person; thus that the human also is with the Father, and one with the Father, which cannot be thought, unless the human also is Divine; for the Father is the infinite, uncreate, almighty God; and the human cannot be of the true and one substance with the Father, unless the human also be Divine.

76. There is contradiction in saying that Christ is rational and perfect man from the mother alone; there is also contradiction in saying that the Lord as a man can be the Father with the Father, or with the Divine; when nevertheless if there be one person, and so a Divine human, the case is otherwise; it is a contradiction to say that God and man can be one person, unless the human be Divine.

77. The ideas of the learned wholly wander from the Athanasian faith concerning the Lord's human. They were examined as to the quality of their ideas, and it was found that they are not acquainted with those things in Athanasius.

78. An examination was made with spirits, who in the world were learned, to ascertain whether it were possible for them to think of one God while thinking of three persons, and each person God; and it was clearly found that they could not possibly do so, except that they could think of three as unanimous—thus still as three. An examination was next made with reference to the origin of a Son from eternity, that he was born of the Father; and they were asked whether they were able to think of his having been born from eternity; but it was found that they could think from no other thought than that of the speech, which is the lowest thought, belonging to the body. An examination was made whether they were able to think of the origin of the Holy Spirit from eternity, by considering that it proceeds from the two; with this it was the same; and it was found that there cannot be the thought that thus God who is a person exists through himself, besides that God is from himself, and that he himself is of himself.

79. Nor did the learned spirits understand what I had said, that the Lord in the world was the Divine truth, and that afterwards he was the Divine good, and then one with the Father. It was therefore granted to explain this; namely, that the Divine truth is the same with Divine intelligence and wisdom, for understanding is from truths; and also while man is being regenerated by the Lord, his understanding is being formed from truths, and so far as it is formed so far he is intelligent; also, that the Divine good is Divine love, and love is of the will; wherefore, so far as a man is regenerated from truths, which are of the understanding, and they become of good, namely of the love, so far he is regenerated; and, to speak now of the Lord, so far he was glorified, or made Divine, because from the Divine itself. It is here said Divine truth and Divine good, for the reason that it is said concerning God that he is good itself and truth itself; and this is from the consideration that

all the good of love and the truth of intelligence, with angels and with men, are from him.

80. Let the whole creed of Athanasius, respecting the trinity, be explained from beginning to end, in accordance with the truth concerning the trine of the Lord; and it will be seen that it can be explained; also, that thus, of the Lord's Divine providence, that Divine truth has been saved or preserved, so that, concerning the infinite, the eternal, the almighty, it may be found that there are not three, but one; that there is one substance, and that there is trinity in unity and unity in trinity; that God and man is one person; that the Divine took to itself the human. But that the Father is the greater; how is that to be understood? If in any other way, heaven could not have been present with man.

81. The simple think of God as of man. Those of the most ancient people did the same; moreover, they who were of the church, from Adam even to Abraham, to Moses, and the prophets, saw him, and as man, and called him Jehovah; and he whom they saw was the Lord, as is evident from John (8:58), where it is said that the Lord was before Abraham. The wise Gentiles thought of him in like manner; thence their idols; and at the present day the Africans especially also the inhabitants of all the earths; and all the angels in the heavens also, who can have no other thought, from the very form of heaven. The idea comes thence, by influx; and thus it is as it were implanted; but it is lost among the learned in the Christian world. (See *Apocalypse Explained* n. 808.)

Let him who is willing reflect whether he thinks of the Divine of the Lord when he is named alone; and thus, whether his Divine is approached. When three persons are named, the case is different; then many think of three Gods; can he alone ever be approached in this manner?

82. They who think of the Lord while they think of God, have a determinate idea; but many who think of God the Father have an indeterminate idea, and they easily acknowledge nature as God; and on this account it is granted them in the other life to see

someone on high, sitting upon a throne, who calls himself God the Father; and who calls some spirit, either near him or elsewhere, his Son. This is permitted, that they may not become fools or insane through their indeterminate idea concerning God; and I can affirm that many who can reason intelligently determine their idea to him who is on high, and take commands from him. He is some bearded person from one place or another; for the most part from those who have wished to be worshiped as divinities; but still among those who do not acknowledge the Lord. In a word, their thoughts at length become such that they believe that there is no God, and so they are sent into hell. Some say that God is everywhere; but it was shown that the proceeding Divine is everywhere, like light and heat from the sun; but still, to say that the sun as to its body is everywhere is folly.

83. Almost all who pass from the world into the other life regard the Lord as a mere man, and very few have an idea of his Divine. This is meant in Luke:

Shall he find faith on the earth (Luke 18:8).

The reason is, that they say three persons and one God, and make the Lord's human to be distinct from his Divine; and then to say and to believe in one God is impossible; it is almost impossible to believe that God is God; for the idea of Divinity is thereby destroyed to that extent. The case is otherwise when it is said that the Lord alone is the one God. (See Isaiah 40:9, 10; and explain that the Lord is Jehovah; also that he came to execute judgment.)

84. The sin against the Holy Spirit is the denial of the Divine in the Word; for they who deny this, tacitly and in the heart deny all things of heaven and the church, for these are all from the Word; they also deny the Divine of the Lord. Wherefore in the other life all are taught that there is a spiritual sense in all things and in every particular of the Word, so that they may know and acknowledge the Word; and this, that they may not be led away by evil spirits, from all the passages of the Word which in the sense of its letter appear paradoxical, and likewise as if they were not Divine.

85. The Divine which the Lord called the Father—some, from their own idea, understand the Lord so spoke from his Divine, thus as born from eternity; but that he thus spoke from his human, is plain from his words to Philip:

He that seeth me, seeth the Father (John 14:9);

also in John:

And we beheld his glory of the only begotten of the Father (John 1:14).

86. That “to smite with hands,” and “to give the face to shame and spitting,” signifies to do to the one Divine even as it was done to the Lord, is clearly manifest in Isaiah (50:6–7), where Jehovah says this concerning himself.

87. (Let those things be taken up which are of experience, concerning the Gentiles who acknowledged God under a human form, in various ways, and who have been saved according to this.)

88. (Let it be shown from the Word that the Lord’s riding on an ass, and a colt of an ass, was a sign of royalty.) Man ought to think of the Lord when he thinks of God, and he ought to think from him; for otherwise man cannot think with angels, and thus be with them; the reason of this is that the angels think of God as of man, because heaven is in the human form; and unless they do so, they are not able to think of God. On account of this, also, the Lord is to be approached, and not God the Father entreated for the sake of the Son.

89. They who, concerning the human of the Lord, have the idea of a human alone, make two persons of the Lord, which they call natures; and they seek him in two places in heaven, and thus not the one Lord. It is wonderful that from the beginning of the church they have not attended to the words of the Athanasian confession, that God and man is as soul and body.

90. They have given no attention to those words, for the reason that the Christian church became Babylonia and Philistia.

91. How reciprocal union is effected, such as that of good and truth and of truth and good; and that thus the Divine took upon itself the human, and the human conjoined itself to the Divine just as a man becomes spiritual and an angel, from the Lord. Of the reciprocal, the Lord said that:

The Father was in him, and he in the Father (John 14:10);

He also said:

Glorify thy son, that thy son also may glorify thee (John 17:1, 5).

92. If the Lord had not now executed the last judgment (and this is his coming), no one in the church could have been saved any longer; for all are in falsities, and all the Word has been falsified, as may be evident in the work concerning spiritual faith. It is because of this that the Lord has now revealed the spiritual sense as truth of doctrine; as was done also in his coming when he assumed the human.

93. (There are arcana which are to be presented respecting his incarnation.)

94. All who deny the Lord's Divine have separated themselves from heaven, and they have placed as it were a covering over themselves, and they also appear to themselves to be without strength in the *praecordia*, which hang down, and pendulous swing to and fro; and indeed they fall into falsities of every kind; and when they are thinking of God the Father, it is some spirit from the lowest heaven, and sometimes an evil spirit, that makes answer and inflows into their thoughts. (Many things besides may be seen in the extracts.)

95. That to deny the Lord's Divine, and thus the Word, is the sin against the Holy Spirit, will be shown from the Word.

96. All are examined in the other life, what their quality is as to their spiritual faith and life, by means of influx from heaven concerning the Divine human of the Lord. They who receive it, see and acknowledge, these have been conjoined with the angels. The reason of this is, that all heaven is in that acknowledgment; wherefore the operation of heaven is received only by those who are in the life of faith, which is charity.

97. It may possibly, indeed, be received by others; but by those only who care not whether they think and do wickedly or falsely; as for example, by dissemblers, who can be in any affection; but this, in the state in which they are while listening; and afterwards they likewise take their allotted places in hell, according to their lives.

98. The Lord lived in so humble a way as scarcely to be distinguished from an ordinary man, and not in splendor as God, that the Jews might not acknowledge him as the Messiah from externals, but from internals; and for the same reason he was not willing to give them signs from heaven; for if they had acknowledged him in any other way, and afterwards had not seen themselves exalted to be the lords of earth, they would have fallen back, and so would have become profaners; it was for this reason that he was not willing to give them a sign (concerning which see . . .).

That he was the possessor of all things, may be manifest from this: that he fed the five thousand, then the four thousand, also that he gave them wine to drink at Cana, and that he was able to pay the tribute money from the mouth of a fish. But that he willed to seem poor, was for the reason already given.

99. That he was a carpenter's son, was because "a worker in wood" signifies the good of life from the doctrine of truth.

100. In the creed of Athanasius it is said that the Lord as man is less than the Father; when nevertheless his Divine was as the soul; and the Divine cannot so dwell in what is not Divine that they are one.

101. It is said that he also is a rational man; but because such a rational man is from the mother alone, lest there should be contradiction it therefore follows that the Divine and the human are one person; so there is agreement, and a contradiction does not result.

102. It was from the papists that the Lord's human was made to be less than the Divine of the Father, and thus less than his own Divine.

103. That the Lord's human is Divine, is manifest from the passages in the Word where the Lord is called "redeemer"; as in the Old Testament, "Jehovah your redeemer," "the Lord your redeemer"; and this then is the Divine human, for the Lord was the redeemer as to that.

104. Whereas the Lord alone is acknowledged in all the heavens, and the trine one in him, therefore to acknowledge the Lord is the first thing. In no other way can any idea of the thought enter heaven, but is repelled; and neither is conjunction given in heaven, and thus in the world, and consequently there is not elevation into heaven after death.

105. The Lord in many passages calls himself the Divine truth or "the Word," as in John in his transfiguration in the presence of the disciples, and in other places; the same is signified by "the Son of man," and also by "the sons of man" in the Old Testament.

106. By his death the Lord rejected all the human that was from the mother, and put on the human from the Father (concerning which see *Apocalypse Explained*, n. 899c at the end).

107. The Lord said that there was freedom to die, and not to die. This was the case in order that he might glorify his human from his own proper power, and this must be from freedom.

108. To spirits who were saying that they believed in three persons and still one God, because there is one essence or substance to the three, I said “What need is there of the metaphysical term essence, and substance?” that I might by this means persuade them. “Consult your thoughts; do you not think of three Gods? And so do you not believe in three Gods? Can you by any means think metaphysically?” And it was found that it was so; for if there are three persons there are three Gods. That term involves nothing else than that they are of one mind; or that what one wills another wills; and what one does another wills; and then their properties differ; and then the Father is implored for the sake of the Son, and the Holy Spirit is approached for the sake of enlightenment; the Father is adored on account of creation, the Son on account of redemption, and the Holy Spirit for the sake of enlightenment. Would not this be allowable if God were three persons? And each is one and another, as to works.

109. Worshiping the Father only, induces a severe pain in the arm and the shoulder blade. I know this by experience, for it has been tried many times.

110. Take the idea that there is one person, and that the trine is in that person, and you will see that the creed of Athanasius, from beginning to end, will coincide and harmonize with that idea; it will be free from paradoxes, or things that must be of faith although not understood.

111. That the Divine human was from eternity is manifest from this, that the Lord says that Abraham saw him; that it is he who was seen, and not the Father; that it is he who spoke; and that he is “the holy one of Israel,” who was seen; besides many other things in the Word. These things cannot be said of the Divine itself, for

this can appear to no one; but they can be said of the Divine human.

112. Scarcely anyone knows why the Lord came into the world and became man; therefore it shall be told; but it falls within the understanding of the learned only. There are successive things from the Lord through the heavens to man, and thus to ultimates. Successive order is not continuous but discrete; that is, one thing is from another, as is the case with everything in the world. The more remote things in successive order contain in themselves the successive things in their own order; which order is called simultaneous. In this order, namely, the simultaneous, all the successive things are together; so formed that you may wish to have a conception of them: the first things are there created within; and so on, even to the last circumference; and because successive things are together in the simultaneous, therefore in things simultaneous is all strength or all power at once. And because there was no longer this ultimate with men in the world, that is, in their truths and goods in which the Lord has his abode, therefore he himself came into the world, that he might become the last, and that so the first might act by last things and reduce to order all things in the heavens and in the hells; that is, from firsts by lasts; for when he acted from firsts by lasts, he acted also by all things, and thus likewise by the successive things which were in order in the lasts as in their firsts. This now was the cause of the coming of the Lord into the world; thus also he was where there is fullness in his creation; and the Lord works those things which he works, where there is fullness. It is for this reason that the Lord is called in the Word "the first and the last"; and for the same reason the Word in the letter is most holy, because this is the Divine truth in the ultimate of order, and for the same reason also strength itself is there. That this is so, is known to me more than to others. For the same reason the Lord said to the disciples that he has flesh and bones, otherwise than a spirit; and thus can the Lord be present with man in ultimates, and can save those who also are in ultimates.

113. Man, because he is a miniature heaven, has also successive things in himself corresponding to the successive things in the heavens; and in his natural part especially, as the ultimate, the successive things are in simultaneous order; and whereas the Lord had heaven in his human, consequently from the heaven in himself he arranged into order all things in the heavens² and in the hells.

114. (Concerning successive and simultaneous order see *Heaven and Hell*, n. 38. Quotations may be made therefrom.)

115. Moreover, it cannot be comprehended in the world that the Lord from himself could arrange into order all things in the heavens and the hells. But they do not understand this, because they think from space and distance. But spaces and distances in the spiritual world are states of affections and thoughts; in accordance with these states are all spaces and all distances there; and this it has been given me to know from experience, namely, that things that were a thousand miles away, yes, a hundred thousand, were present when there was similarity of state. And from this I have been able to be present near earths in our solar system, and near earths beyond that system, while my body, and my spirit too, remained in their own place. What could not the Lord do, who wrought all things in himself from the Divine, and from the Divine in himself?

116. That the Lord from eternity was the proceeding Divine, thus the Divine human, may be seen from this: that all heaven is the greatest man, and the proceeding Divine makes heaven. (See *Heaven and Hell* where it treats of the greatest man.) That this was the Divine human is evident from the passages where it is said that the Father was not seen and that he did not speak, but the Son; then that the Lord spoke through the prophets; also for the reason that God cannot appear as man except from the proceeding Divine.

117. That the Lord says that he should be with the Father as it had been from eternity, is for the reason that in the world he was the Divine truth which is the proceeding Divine. It is plain from this what was the Son of God from eternity, and what the Son of God that was born. No mortal can comprehend what "born from

eternity” means, in any other sense; but what has now been said can be comprehended.

118. That the Lord is the Father may be shown from the Word. He is there said to be “Father of eternity,” “Jehovah,” “one with the Father,” “in the Father and the Father in him.” The Father can be in no other human than that which is from himself, and thus his own Divine human.

119. From first creation he was in a human, and in a human from himself; namely, in the universal heaven, which in the complex constitutes one man; but this was not his own proper [human], because it was in the angels of heaven; but in the Divine human he is in his own, that is proper to himself.

120. That men do not comprehend that the creator of the universe can be in a human, is for the reason that their conception of the universe is from space, which idea does not reach God unless there be the idea of the proceeding Divine; nor should the idea of the proceeding Divine in the spiritual world be taken from space, but in the natural world only. Of the Divine from which is the universe, an idea is to be conceived in no other way than as of the Divine man in firsts, who is life itself, and whose Divine love appears as a sun above the heavens, whence all things are.

121. The Lord means his own Divine by “Father”; this, therefore, assumed the human; wherefore it is as his soul in the body; for “the Father” cannot be understood to have been a first person, since so there would have been two Fathers. The Divine cannot be in any other body than its own; thus it must be Divine.

122. That heaven was endangered by conjunction with the hells in its disordered ultimates, may be illustrated by the extreme prostration of a man, from which at last he dies; and that thus no one could have been saved if the Lord had not come into the world, is illustrated in *Apocalypse Explained* (n. 744); in which work it is also shown that the more distinct the separation of heaven and hell, the more perfect is the state of heaven (n. 746a).

123. (Let those things be adduced which have been gathered from the spiritual world concerning the faith of the Mohammedans respecting three persons, and concerning Christ, n. . . . not yet transcribed, being not yet reached, n. 5992 [*Spiritual Diary*, part 3, vol. 2, n. 5952].)

124. Christians were examined, to ascertain what kind of an idea they have concerning three persons of the Divinity. It was found that they have various ideas; some placing one near another in consultation, and the third³ as sent forth from these; some, as conversing together, and Christ interceding; some place them in successive order, and some in other ways; but because these are three Gods, at the presence of Mohammedans and of gentiles, who see their ideas, they are ashamed and are on their guard.

125. Let all the representatives concerning the Lord that are found in the Gospels, be taken up: that he was laid in a manger, because there was no room in the inn; that he was a carpenter's son; that he chose twelve disciples; then all things pertaining to his passion, his garments, and other things besides.

126. He was called a prophet (Deut. 18:15, 18, and also in the Gospels), because "a prophet" signifies the Word, and doctrine from the Word.

127. Let it be explained what is meant by "proceeding," when said concerning the Holy Spirit; that it is like the light and heat from the sun; but that the opinion of the multitude is that the Holy Spirit hears and goes forth as a person from a person.

128. There are paradoxes in the creed of Athanasius, and consequently the opinions of the multitudes are various; to the understanding of which the understanding must be constantly kept under faith; but from the heavenly doctrine, according to which that paradox is to be explained, not anything of the understanding is to be kept under faith.

129. Concerning the Divine human from eternity; and that it was of the Father's love to become man even to ultimates, which could be done only by being born of a virgin.

130. The Lord in the world was the Divine truth; but so long as he was in the human from the mother, he was not life in itself, as to the human; but afterwards, when he had put off^d that human, he was life from himself.

131. (Let it be explained what is life of itself, and what is life not of itself; that he was life of itself, from the Divine which was his soul, and which was inwardly in the human from the mother. Life of itself is pure love, the Divine itself; life not of itself is a form recipient of life. Let this be illustrated by other things, etc.)

132. The Divine truth is the Christ; the proceeding Divine good is Jesus; the Divine human is the Son of God; the proceeding Divine which is the Word is the Son of man.

133. The separation of the human of the Lord from the Divine was made in the Council of Nice, for the sake of the pope—that he might not be called God on earth.

134. Let facts be presented concerning the Council of Nice, who were present of the papal party; that unless the words “that he is perfect man” had been accepted, the pope could not have been acknowledged as his vicar. But these things also were not solely for the pope. He would otherwise be acknowledged as God of heaven and God of earth, if he had taken upon himself the Divine, when nevertheless it is actually Divine to save men, to create them anew, to impart heaven to them, to lead them from infancy even to the last moments of life and afterward forever. But because they who protested also saw contradictions in the Council, therefore they admitted the things that follow [in the creed], to which, however, few of the Protestants of the present day give any attention; wherefore they believe with the Papists that the human is not Divine; hence [they place] the Divine above the human, near to the Father.

135. From the creed of Athanasius it is allowable to say that three Gods are one God by union; that there are three, is of the thought; that they are one is of the speech. May one be prohibited from speaking thus? What would be the feeling of Mohammedans, of Jews, of Gentiles, at such an expression? Would they not say, "They are insane"?

136. Let the signification of his bearing the iniquities of all, be illustrated by the case of the prophets, who represented the quality of the church; let it also be told what is signified by his having been laid^s in a manger, because there was no room in the inn, etc., etc., etc.

137. (Let it be illustrated in many ways how the Lord through temptations subjugated the hells, and glorified the human from the state of spirits in temptations from the hells; and other things from personal experience.)

138. That the Divine human was from eternity, is also meant by its being said that the Word, which in the beginning was with God, became flesh; and this because it was from the Divine love; the Lord also, conceived of Jehovah, was the Divine truth in the world.

139. Concerning the three persons: that specific properties distinguished them; and if this were not so, they would not be three persons but one . . . moreover they are conjoined into one metaphysical God; also concerning trinity in unity, and unity in trinity; these things by no means fall within the idea of the common nor of the learned man. It therefore necessarily follows, that three Gods are thought of.

140. Man has an idea, when it is said that the second person descended and assumed the human; not, however, when it is said that the first person did so; and yet they are altogether equal. Let examination thereof be made to ascertain whether a finite idea will not be held concerning the second person, and not a truly infinite idea, as of the Father; also that concerning the Father there will be held the infinite idea as of the universe; and that this in the idea is

that it is impossible, but that the other is possible. From this idea a conclusion may be drawn as to the quality of the idea concerning the Lord as God, also that therefore he is not approached.

141. It may be said that it is contrary to perception that the Divine which is the Father took on the human, but not that the Divine which is the Son, did so; when nevertheless it is the same thing, both because the one Divine is equal to the other, and because they are one as to substance; so that this also ought not to be separated, since thus three divines as to persons which are one as to substance, assumed the human; otherwise they would be separated, and one would be the soul in the human, and not another.

142. And thus, also, one saved the human race, and not the other; that is, to one would belong the work of redemption, and not to the other; for the Lord wrought redemption from the human.

143. And besides, it is believed that his soul was from the Divine which is called the Father, from the common faith.

144. Besides, there is a common⁶ idea that the Divine which is the Father did not take⁷ on the human, because this Divine fills the whole world. But the idea of space ought not to come into the matter; because God, regarded in himself, is man (as will be shown). The case would be the same⁸ if the Divine which is called the Son took the human, for this Divine is like the Divine which is called the Father; for it is not denied that the Lord's Divine assumed the human; nor can the idea of extension into the universe be held in respect to this Divine any more than concerning the Divine of the Father.

145. The extension of the Divine into the universe is what can be predicated of the proceeding Divine, which is the Divine truth and is called the Word. Through this were all things made which were made, and the world was created from it, according to the words in John (chap. 1). But an idea is to be held concerning the Divine

itself—the idea as of man whose Divine love appears as a sun, and the light from which is Divine truth, and the heat Divine good. But still the idea of extension is fitting only for the natural world, but not in the spiritual world; in the spiritual world extension, like space and distance, is but an appearance. (Concerning which, see *Heaven and Hell*, in the chapter concerning space.)

146. When the Lord was transformed and seen in glory, a voice out of the cloud said, “This is my beloved Son.” It was his human which was transformed and seen in glory; and this was the Son of God (Matt. 17 and other places).

147. The essential of the doctrine of the new church which is called the New Jerusalem, is this concerning the Lord; and he who wishes to be therein, acknowledges it; for this church is the very Christian church; and no one is admitted therein but he who thinks of, and believes in, one God, and thus the Lord alone. It is to be known that one is admitted into heaven in accordance with his confession of God; he is explored as to the quality of his thought and faith concerning God; for through that confession is conjunction; and when there is conjunction, there is enlightenment in particulars. All of love and of faith is dependent thereon; they, therefore, who deny God are in hell, because there is disjunction. The first and primary thing, therefore, is to know and acknowledge, believe in, and love God; all other things depend on this.

148. Anointing, spoken of in the Old Testament, was representative of the Lord; wherefore he is called “the Messiah,” and “the Christ,” meaning “the Anointed,” for the reason that in him was the Divine good of the Divine love. By the oil with which kings were anointed, is signified the good of love.

149. By “the Son of God” is signified the Divine truth, because by “sons” in the Word are signified truths; “the Son of God” therefore means the Divine truth. Hence by “the Son of God from eternity” is meant the proceeding Divine which is called the Divine truth, and from which is heaven; and hence, likewise, the Lord in

the world was the Divine truth, which afterwards proceeded from him. Thence it is that they are called “sons of God” who are recipients of the Divine truth.

150. The Lord was conceived of the Divine itself, and was afterwards born of that; for what was born of Mary, this the Lord from his own Divine expelled; thence he assumed a human corresponding to the Divine; thus he united the Divine, which means that the Divine took to itself the human. Hence it is that he was not only conceived but was also born of Jehovah, according to what is written in Psalm 2:1, 2, 6. It is also said:

I will tell the decree; Jehovah hath said unto me, thou art my Son; this day have I begotten thee (Ps. 2:7);

and hence it is that he is the Son of God.

151. It has been said that the chief essential of the church is to know and recognize its God, and that without this chief essential there is not any conjunction with God, and thus there is not heaven and eternal life; the reason of which is, that in the spiritual world thought and will have their conjunction with him who is regarded and loved; he turns himself in that direction, and then also all things belonging to the man; wherefore the direction of all heaven is towards the Lord. (Concerning which conjunction, see *Heaven and Hell* n. 141–153.) (Experiences concerning the turning according to the thoughts, and according to the love; and concerning enlightenment when the turning is toward the Lord.)

152. There are many other arcana concerning man’s turning and the enlightenment therefrom. All have societies to which they turn when they are in obscurity; there is presence when they are thinking of anyone; there is conjunction with him whom they love; they who acknowledge other gods, turn themselves to their own loves; they who to the Father, turn in various ways; but the greater part towards the summit of heaven, whence there is no turning; wherefore they who do not acknowledge the Lord cannot be with the angels of heaven; etc., etc.

153. The ancients, when they represented God in their pictures, represented him as man, surrounded about the head with a radiant circle, as if the rays of the sun were round about it. So is the Lord represented by those of the present day; and this from the common idea which all have from heaven, that the Divine is like the sun, or that God is encompassed with a sun.

154. In like manner the ancients represented God as man in their pictures; and the same is done at the present day, as may be seen by consulting paintings; and this, too, from the common idea concerning God that comes from heaven. But still, the idea of the Divine as in the human form has at this day been destroyed; and the reason is that they draw conclusions from space, since there is an extension of the sphere from the Divine into the universe, like that of the sun; and indeed the sphere proceeding from angels extends itself into much of heaven. The cause of such a conception is that men are too external, and hence are limited like the sensual. The inhabitants of all the earths perceive God to be in the human form. The wise men of old, as Abraham, had such perception; men of interior wisdom of the present day, as the Africans, have the same; not so our wise men; but the simple-minded only, with whom the common idea of God that comes from heaven has not been extinguished by perverted reasonings.

155. Let those things also be seen which have been said and which have been adduced from the Word in *Apocalypse Explained* (n. 684), showing that the Lord alone as to the Divine human was united to Jehovah, because in him was the Divine good of the Divine love, which is signified by "oil," and which was represented by anointing. Passages from the Word may there be seen also; and thence it may be seen that his human is Divine.

156. A canon which will be explained more particularly: That the Lord is "the Anointed of Jehovah," "the Messiah" and "the Christ," also "the Son of God," as to the Divine human, from the fact that the Divine good of the Divine love, which is Jehovah and the Father, was in him from conception, from which his human was made the Divine truth when he was in the world, thus such as is

heaven; but afterwards it was successively made the Divine good of the Divine love by union with the Father, which was the *esse* of his life, and was his soul, which is called Jehovah. Hence the Lord became one with Jehovah, and thus the Father as to each. The Divine truth which makes heaven and is called the Holy Spirit then proceeds. They who receive it from the Lord are “sons of God.” From these considerations it may also be manifest that the Lord in time was not only conceived of Jehovah, but was also born of him; and that the Holy Spirit proceeds from him. (See the passages adduced in *Apocalypse Explained*, n. 684.) That the Anointed, the Messiah, the Christ, and the Son of God are synonymous terms, how also he was king, and that they are the Lord as to the Divine human, may also be seen in *Apocalypse Explained* (n. 684).

157. The Divine human is “the holy one” (spoken of in Luke 1, and elsewhere in the Word; from Psalm 89:4–5, 20; also Dan. 9); “the holy of holies” (as in many passages); “the holy one of Israel.” (Let passages be freely quoted.) That “the holy one” is the Divine human, is plain in Luke (1:35).

158. That “the Spirit” is the proceeding Divine, is made plain in Isaiah (11:2–3), where the Lord is treated of.

159. In the doctrine of our Faith it is also said that the Lord overcame death, and ascended with triumph into heaven, and sitteth at the right hand of the Father. What else is meant by “death” which he overcame, and by “triumph,” than the subjugation of the hells? For “death” signifies hell, because all who are there are called “dead.” And what else is meant by “sitting at the right hand of the Father,” than the Divine omnipotence? For how can a human which is not at the same time Divine, sit at the right hand of the infinite Divine?

160. They who separate from the Lord the Divine which is called the Father, and who place the Divine of the Father outside of the human of the Lord, should be named Philipians from Philip, who asked of the Lord that he might see the Father; to whom the Lord

made answer that he saw him, and that he who seeth him seeth the Father, because the Father is in him and he in the Father.

161. That the Lord put off all the maternal in the sepulcher, and rising therefrom glorified himself, and that for this he died, is manifest from considering that the Lord spoke concerning the seed cast into the earth, that first it dies; also that he said to the woman that she should not yet touch him, because he had not yet ascended to the Father; for in the sepulcher all such was to be dissipated.

162. That the Lord, in the sepulcher, and thus by death, rejected all the human from the mother and dissipated it (from which he underwent temptations and the passion of the cross, and whereas this could not be conjoined with the Divine itself), and that so he assumed the human from the Father, thus that the Lord, thoroughly and clearly glorified, rose with the human—this also is from the faith of the church, that he overcame death, that is, hell, and rose with triumph. The “third day,” on which he rose, also signifies full, and the whole; and “the Passover” signifies that glorification.

163. That the Lord carried sins, signifies that he endured the hells and properly that he represented the falsities and the evils of the church, for the representatives are many, especially those which belong to his passion (which may be enumerated, and confirmed by those things which the prophets underwent and whereby they represented the church; which, on account of their number, need not be adduced; it is there said of Isaiah that he carried sins, Isa. 20:3). That thus, also, they are taken away, is an arcanum which may be explained; here, by temptations admitted into himself, etc.

164. The words in the creed of Athanasius sound as if it were permissible to think of three gods but to name only one God. Let the words be quoted.

165. What it is to carry iniquities: (1) That it is to endure all the hells, by temptations; (2) In order that in him might be represented

the states of the church; as in the case of the prophet who was to take a harlot to wife, who was to go naked and barefoot, who was to eat a cake prepared with dung, and was to lie on the right side and on the left, and carry iniquities. So it was with the Lord, in the particulars of his passion.

166. It was permitted to say three persons, for the reason that at the beginning there could be no thought unless of Jehovah God, the Father, the creator of the universe, and it could scarcely be thought that the Lord was he; wherefore it was useful. This seemed to them to be a thing that could not be received, that the creator of the universe so descended and became man; simply the idea of Jehovah as filling all heaven and all the world from his presence and his providence, would stand somewhat in the way of that. Wherefore in the sense of the letter of the Word three are named for that reason; as if they were three persons into whose names they were to baptize. Hence also it was permitted that similar things should be said in the Athanasian Faith, which was to be received for Christianity; but still, so that it should be possible for the trine of one person, thus of the Lord, to be received by those who are in enlightenment; and likewise so that in the end of the church it might be received. The Athanasian Faith is such as to be incomprehensible, and thence incredible, and likewise contradictory. (Let things that are therein be adduced.) This truth is laid open, and that Faith does not preclude anyone from receiving it; but this may be done by those who wish to understand what they believe; let those, however, who do not wish to understand what they believe, remain in their own opinion; but let them know that in the spiritual world no one receives anything which he does not see, that is, understand; for he says, "Perhaps it is not true."

167. (1) Mohammedans have not acknowledged three persons, but one God; they have therefore denied the Divinity of the Lord, and have acknowledged the Father alone as God. (2) The Socinians, also, do the same, and for the same reason; they say that there is one God, and that he is the Father. (3) For the same reason many others, both learned and simple, silently acknowledge the

Father only, and the Lord but as a common man. Let each one examine himself to see whether he has the idea of Divinity in respect to the Lord; and yet there must be belief in him, that men may have eternal life. (4) On the same grounds the Jews revile the Christians, as having three Gods. (5) For the same reason, the greater part in the other life, when they are explored, are found to worship the Father only, or the Holy Spirit, and not the Lord; and, yet, without faith in the Lord there is no safety. (6) All these things, because among us they have distinguished divinity into three persons.

168. To say three persons and one God is contradictory, for the term “person” involves something distinct and different from another. The distinction and the difference, also, is itself laid down in the doctrine of the church; and because the distinction differs among the persons, it follows that each is a separate God from another; and if separate, it follows that there are three Gods.

That the substance or essence makes one God therefrom, this falls within the idea of no one, when the essence or substance is itself distinguished by the attributes of the one not proper to the other; for so one is worshiped for this attribute and another for that.

169. But if you think that the substance or essence is what is called person, then there necessarily results one person and the trine in that; and thus unity in trinity and trinity in unity.

170. And still further, each attribute by which one person is distinguished from another, is Divine. The attribute of the Father is Divine, the attribute of the Son is Divine, the attribute of the Holy Spirit is Divine; and whatever Divine there is in the three persons⁹ is a distinct Divine substance or essence; and because Athanasius saw this, he took care that the three should all be in each single attribute. From these considerations it follows that the substance and essence also is not one unless it be in one person.

171. That the human of the Lord is Divine is manifest from this also: that it is said in John that it was the Word by which all things were made and created, and that the eternal Word is called God (John 1:1, 2); and that it is also said that this was made flesh; consequently, that God, who is the Word, was made flesh, that is, man. Hence it follows that the Lord's human is Divine.

172. That in the world the Lord accomplished a last judgment, is manifest from all the passages in the prophets where his coming is spoken of; which is called "the terrible day," "cruel," etc., etc., etc.

173. The Coming of the Lord is revealed, in the end of the church. At the end of the Jewish church, the Lord himself came into the flesh, and he then revealed himself as being God or Jehovah who was to come, as told in the Prophets, and still further, that he it is who rules heaven with the earth, and who is the one only God. This, in the Gospels (Matt. 24), is also called his Coming. Hitherto, however, he has been almost neglected,¹⁰ because in thought and in idea he has been like a common man; in regard to whom there has been almost no thought of anything Divine, for the reason that men have in their idea placed the Divine outside of him and not within him, as nevertheless he teaches that it is; and by the Divine outside of him, most have understood the Father, and thus another person; so that the Lord has been almost neglected in the world, at the end. Consequently his new and second Coming is made.

174. That the Lord is the creator is manifest in John: "By the Word were all things made that were made"; and also that he is the proceeding Divine because he is "the Light."

175. That the Lord is so often called the Father, was because the Lord before his Advent was himself the one who is called the Father; and then the Son was the proceeding Divine, or the Word; this was then the Son, and this was then the Divine human; and they who are mentioned in the Old Testament, before the Lord was born, and before he was called the Son of God as to the Divine human, knew no other Father, for there was no other. He therefore

so frequently speaks of the Father. But afterwards the Lord was made the Father as to the Divine human also, and from this is the proceeding Divine.

176. The proceeding good is called by the Lord “the Father in the heavens”; to see this is to be in love and in innocence. But the proceeding Divine truth, the Lord calls “the Son of man.”

177. The proceeding Divine before the coming of the Lord, is described as to its quality by circles and by degrees, through the heavens and through the interiors of man. The degrees are successive (concerning which, see *Heaven and Hell*); wherefore while it is in every¹¹ degree, they correspond with each other, and they thus as it were transfer to each other; but when in the ultimate degree there is no longer a reception of the Divine, as was the case in the church with the Jews, then the proceeding Divine could not be extended thither. Wherefore the Lord himself took on the human, from which the proceeding Divine would go forth; and this can also be in ultimates, and so can preserve the heavens and save the human race. Thence is the omnipresence of his human in the holy supper. He spoke of his omnipresence in Matthew.

178. The proceeding Divine, however, is such that in things greatest and in things least it is man. For such as it is in what is greatest, such it is in every least thing, and this in nature where the proceeding Divine is in ultimates. For all things were so created that affection which is of good, or love which is of good, or good which is of affection and love, clothes itself with what is human in the several degrees from first to last. Hence angels are human forms; and so it is in nature; whence the human form is there. This arcanum has been hitherto unknown in the world. That there is such a disposition in the several degrees, that is, that affection clothes itself with a body, and this from the proceeding Divine, is for the reason that what proceeds from the Lord proceeds from the single things of his body, interior and exterior. It is in consequence of this that the proceeding Divine is the Lord in the heavens, and is called “the Son of man,” and likewise “the Paraclete,” and “the Holy Spirit.” From this it is evident what his omnipresence is.

Since affection and love put on that human form in every heaven or in every degree, it follows that the human which is put on is Divine truth, and that they are in the proceeding Divine and are truly men who are in love and the truth therefrom. Hence, also, love is the complex of all truths, and love is the being [*esse*] whose existence [*existere*] is the human in form, in every particular of which must be the being from love.

179. (The cause of the Lord's coming; because strength is in ultimates, and so in the material body. Let the causes be investigated, whence it is that strength is in ultimates; see Psalm 68:28–30; otherwise it has no power over the natural man, where all evil is; “the wild beast¹² of the reed” (verse 30) is the natural man. From this the Lord is called “strength,” also “right hand,” by which is signified all power.)

180. The Lord is the only God, Isa. 45:13, 14; there concerning the Lord.

181. The whole life of the Lord was representative, so that he might be in ultimates, and so from things first by things ultimate might subjugate the hells and reduce all things into order; in ultimates is all strength. It is for this reason that by all things of his passion, also, was represented the state of the church; how it is against the Divine, and against the truths and goods of heaven and the church. It is an arcanum that spirits do not see the man, but only his affections; and the evil are wholly opposed to the affections of truth and good, and have them in hatred, and attempt to destroy them utterly. So did the Lord admit temptations into himself, for the reason that he was at the same time in ultimates. And so it is to be understood that he fulfilled all things of the Law.

182. Concerning the temptations of the Lord, with which may be compared the temptations with man—namely, that the temptations with man cause the hells to be removed, and man to become spiritual and an angel; what then was done by the temptations of the Lord, who from conception was God, and who

brought them to their completion from his own Divine? Does it not follow that he subjugated all the hells, and glorified his human?

183. Let it be considered whether one and the same essence or substance, in which are like properties and like attributes, can be called otherwise than one, and without distinction into persons; otherwise, when specific properties and specific attributes are of the same essence or substance, it may then be distinguished into persons; but still it is not then the same essence which from three makes one.

184. Purity coming from an imputation of the merit of the Lord can be understood by no one, if the man be not purified as to the life. Can the imputation of the Lord's merit reform, alter and change a man, and from a devil make him an angel? Must not the evil of life be removed? Can this be done by the imputation of merit, and by condoning sins, and by justification through faith alone, so that God gives no attention to the evils? The evils remain, and they infect and infest societies.

185. According to the common idea, the Divine is distinguished into three persons; but according to the idea drawn from the creed of Athanasius, the second person is not only Divine, but is human also; so that in the second person there is more than there is in the first or the third, namely, the human; and this can in no wise be saved unless there be a trine in the Lord, and unless his human be Divine.

186. When it is said that God became man; also that God was willing to be born of the virgin Mary; then that the Word, which was God, was made flesh; also as stated in the creed of Athanasius, that the Divine took to itself the human; does it not then clearly follow that the human is Divine? (Let this be taken up again and shown.)

187. That the Lord was not Mary's son, is also evident from the words of the Lord to the Pharisees, that he was not David's son (Matt. 22); wherefore neither was he Mary's.

188. In the creed of Athanasius it is said that the Divine took upon itself the human. Hence it follows that the human is the Divine human; otherwise the human could not be assumed by the Divine, when they are as soul and body. And consequently there is not commixture, but union; like that of soul and body.

189. There is the idea of the Divine human concerning God in all the earths in the universe (references); it also exists with the Gentiles of our earth, as with the Africans; and this from the influx of heaven. But this idea has been destroyed with Christians, especially the intelligent, for the reason that they think from space, and thus from extension; when nevertheless, he as man is girded about with the Divine love; this appears about the Lord as man, like a sun.

190. This love, or sun, is his Divine love that proximately proceeds from him; the radiant circles are devolutions of the infinite, so that it may be applied to the angels in their order; for an angel can bear the presence of the Divine love no more than a man can bear the presence of the fire of the sun.

191. The proceeding Divine is what is extended into the universe; and it is the Divine truth, and the light of that sun. Hence it is the inmost of the spiritual world; and it is this from which nature had its origin; this is also extended in the created universe; it is afterwards formed successively into spheres, the last of which is the atmosphere of the natural world.

192. (Let it also be described how he could expel the maternal human—namely, that the maternal human was infirm which adheres to nature; and because that is evil, it was in correspondence with hell. When this is expelled, then succeed those things which are concordant with the Divine and in correspondence with it. For the body is only a correspondence of the soul or spirit of man; and there is correspondence with heaven so far as this is removed; so also, what is new is set in its place, and thus man is regenerated and is made spiritual and an angel.

The Lord, however, whose soul was the Divine itself, made his body correspondent with the Divine itself that was in him; and thus above heaven. But evil, with man, cannot be expelled, but is removed. Because he is not in life in himself, and because he is not the Divine as to soul, but is only a recipient of the Divine, therefore man dies, as to the body. But the Lord from the Divine in himself expelled the evil which was from the mother; wherefore he rose with the whole body. He retained the infirm while he was in the world because in no other way could he be tempted, and least of all on the cross; there the whole maternal was expelled.)

193. Following the Athanasian doctrinal concerning the trinity, the thought must necessarily be that three Gods together make one Divine; for of three that are consentient there can be the thought of one thing, but not of God as a person. Since this is so, and this was foreseen by Athanasius, it was said that although there are three, still according to the Catholic faith it must not be said otherwise than one God. But the thought and the speech must be alike and the same; nor can they be otherwise.

194. That the Lord made his human Divine, is also evident from this, that he subjugated all the hells. For the evils with man are from no other source than hell, or from influx therefrom through evil spirits; and when these are removed, man is as it were without evils. But the Lord from his Divine so removes the hells that they do not gape open to look at him, nor are they able to name him; thus he removed them by separating the hells and their crews¹³ from himself; and he continually separates them; and when these are removed, evils also are removed, for to remove the hells and to remove the evils is the same thing. But the Lord, because from the Divine, and being the Divine as to the life and soul, completely separated them from himself. And from this also it is evident that he made his human Divine.

195. When it is said that God the Father assumed the human, it is perceived by the man of the church as a thing too exalted to be thought of, and greater than could possibly be done. But still, it is according to the faith concerning the Divine of the Lord, that his

Divine is altogether equal to the Divine of the Father, and no one greatest or least, prior and posterior; and that as the one is eternal, uncreate, almighty, God, and Lord, so is the other; thus there is likeness, nor is one more exalted than the other; wherefore to think otherwise is only from the idea of man who is such.

196. That the Lord's Divine is what he calls the Father, is evident from the Word, and also from the Faith of the church; but that he calls this the Father has not been thought hitherto.

197. (Let passages concerning the Father be adduced, and let the Gospel of John be read, from beginning to end.)

198. The idea of Europeans, especially of the learned, is also a fallacy; it comes from this, that it cannot possibly be thought that man, or what is human, can be Divine; when, nevertheless, they who are in the third heaven, cannot at all have any other idea, and this from the influx of heaven (of which elsewhere).

199. Also the wise men of old, as is evident from the Word throughout, when angels were seen, called them Jehovah, and creator of the universe. (Let passages be adduced, also, from Revelation.)

200. (Also let the many passages concerning the Lord be quoted, which are found in Revelation, where many Divine things are said concerning the Lord or the Lamb.)

201. That the Lord is God who alone is to be worshiped, is clearly manifest from this: that the hells are filled with the most bitter hatred against the Lord; not so against the Father, whom also some hells call the creator of the universe, from the habit of speaking that was formed in the world, and this without hatred; but all the hells are against the Lord; they are not willing, neither are they able, to name him, and to all of them it is most delightful to torment those who adore the Lord, and this enjoyment of theirs is extreme. (Gyllenborg, for an example.) A sphere against the Lord is exhaled from all the hells, and a sphere for the Lord from all the

heavens; hence is equilibrium. (A trial was made with Gyllenborg, to ascertain whether he was able to refrain from tormenting me in the breast; and this by manifold punishments; but he was not able. He and others confessed that this was their chief enjoyment.)

202. The case is different with men, because their life or soul, from the father, is affection which is evil; consequently evil is removed from them by the Lord; it is not separated.

203. Still further, all the infants in heaven are led to the acknowledgment of the Divine human of the Lord; and all adults who have lived in the life of charity are instructed concerning this; and they who receive, come into heaven. All the angels in heaven, also, perceive that the Lord's human is Divine; and the higher they are in the heavens, the more clearly do they perceive this; for no one there can think otherwise. The reason is, that the whole heaven is the Divine human, and every thought also goes according to the form of heaven. (On this subject let those things be cited which are in *Heaven and Hell*.)

204. Whereas this is so, and this is the primary thing of the church, also because no one can be received and saved unless he acknowledges the Divine of the Lord in his human, therefore he so often said, "Believe ye that I am able to do this?" "Be it done according to thy faith"; that is, that the Lord is omnipotent, and thus God.

205. That the Lord so often said that the works which he does he does from the Father, was that they might believe in his Divine itself; or that his human was Divine; wherefore he also afterward said the same concerning himself. (Let the passages be quoted; see *Index Biblicus*, under head "*Talaris*," "*Filius*," etc., Rev. 1:13.)

206. (These may be introduced later, following the things written in *Apocalypse Explained*, n. 250; perhaps those things also which are in the same work, n. 251; and perhaps what may be found at the end of n. 252, concerning the "ten virgins.")

207. (Lastly, perhaps, may be presented the meaning of loving the Lord; namely, that it is to do his precepts; this from the Word. Perhaps there may be then brought forward what has been written concerning faith alone, and concerning justification; and extracts may then be made from their prayers at the communion, showing that they know that practical religion is the way to heaven, and theoretical religion is not the way.)

208. (Let the Lord's words to Peter be brought forward, where he thrice said "Lovest thou me, Simon Peter?" And yet he did not follow the Lord, but John followed him. These things were said, because by "Peter" are here signified those who are in faith alone and by "John" the good of charity. From the words to Peter it is plain that they who are in the doctrine of faith alone will not acknowledge the Divine human of the Lord, but they only who are in the good of charity. For this reason, also, something is to be said here as to what is meant by "loving the Lord." That faith without charity cannot be given, and that faith is from charity, also that the faith is such as the charity is, may be seen in *New Jerusalem and Its Heavenly Doctrine*; and it will be seen in *Apocalypse Explained*, in many places.)

209. Christians can scarcely think of and perceive the Divine human (this may be shown from the experience of many); because they think of a common man, and not concerning the human essence, which is love. But angels, on the other hand, can think in no other way; neither can those Gentiles, indeed, who are intelligent.

FROM THE CREED OF ATHANASIUS

210. From this it is evident that there are not three who are infinite, eternal, almighty, Gods, and Lords, but one; and that no one of them is greatest or least, first or last; thus there is one Divine; and this Divine is that of which the Lord was conceived, and this was himself; and because it is one and the same it is plain

that it is Jehovah. (Let this be confirmed from the Word of the Old Testament.)

211. Let two sayings be taken up and explained: (1) "I am the way, and the truth, and the life"; and "No one cometh to the Father but by me." (2) "My Father is the vinedresser and I am the vine," etc. It is plain that these things were said concerning his human, for he spoke of the Father besides. If doctrine concerning the Lord had been made from these two passages, it would then have been known to everyone that it is the Lord who alone should be approached, and also that his human is Divine.

212. (Let the sayings be taken up, in which the Lord is called "Jehovah," "the holy one of Israel," "the redeemer," as Isaiah 41:13, 14; 49:7-9, 26; 54:5; 63:8, 9, 16; Ps. 19:14; and many other passages; also those in which he is called "savior," "former," "creator," "maker.")

213. When the church was being established by the Lord, the primary thing was to acknowledge and to receive him; to acknowledge that it was he of whom the Word of the Old Testament speaks; and that he was God, and had power over all things. Therefore he so often said, "Believe ye that I am able?" also, "Because thou believest"; and "Let it be done according to thy faith," that is, according to the faith that the Lord was God who had power over all things, or was almighty. This was the primary, for without that faith there was no safety, because all things are from him. Through that confession and faith from the heart is conjunction; without it there is not conjunction, and thus there is no safety. The case is similar at the present day, when the new church is being established; which is called the new Jerusalem, and when its doctrine is taught; the primary thing is to know and believe that the Lord is the only God, from whom is all safety. It is for this reason that this now is taught; this is the occasion of the present work; for without that faith no one comes into the new church, neither does anyone receive anything from its doctrine; consequently, without this faith no one henceforth can be saved. For henceforth it is not allowable to believe in three equal Gods

and say one, nor to think of the human of the Lord as separate from the Divine, as is done by so many.

214. (Perhaps lastly may be presented the passages of the New Testament where the term “faith” or “believing”¹⁴ is used.)

WHAT IS IN THE FIRST PLACE

AND WHAT IS IN THE LAST

215. It is known from two passages in Matthew and in Luke which have been quoted, that the Lord is the Son of God, or that his Father was the very Divine which created the universe. If therefore as man he is the Son of God, it follows also that the Lord as man is God. It is known that everyone is named from his father, and is called his son, from this and on account of this, namely, that the life of every man is from his father, and only the clothing is supplied in the mother; thence it is that every man is named from the father and not from the mother. Why therefore, when it is known that his Father was his Divine, is it said in the church that the Lord is “the son of Mary,” from which comes the belief that the Lord was thus born a mere¹⁵ man, or not God as to the human?

216. And further, what a man has from his father is the very love, or the very affection, because the love is man’s very life, and the body lives from that; and thus it is plain that man’s very life is from the father, and nothing of life from the mother. Since therefore the very life was Divine, or was the Divine love, and the body is simply obedience, it thence clearly follows that the Lord as man is God. (Here quote, first and last, what is written in Luke 1:34, 35.)

217. The Lord is treated of in the whole prophetic Word. To quote the many passages where he is called “the holy one of Israel,” “the redeemer,” and “Jehovah the redeemer,” would be too diffuse. See Isaiah 60:1, etc., where it is said, “Jehovah shall arise upon thee, and his glory shall be seen upon thee”; besides many other things there which were said concerning the Divine human.

218. The affection of man, into which he is born, is from his father, because this is his soul. With men when they are born there is evil affection and lust, because the soul of the father is such. But with the Lord alone there was good affection from birth, because the soul from the Father was the Divine itself, which is nothing but the love of good, and good itself; then to the love all wisdom conjoins itself, and from that all evil is expelled; for they cannot be together. Wherefore the Lord made his human Divine from the Divine in himself.

AT THE END

219. (The contents of the things in this work, in the books written in Latin, and sent to the archbishops, the bishops and the noblemen of the kingdom of Great Britain.)

220. Athanasius, and learned men after him, had it in thought to conjoin three divines into one, by these considerations: that the essence is one, and that there is unity in trinity and trinity in unity. But from this subtlety, however, of which there can be no comprehension, who thinks that therefore God is one? Does anyone? But the thought is that there are three persons, and that each is God; and this takes possession of the interior¹⁶ thought, so that it does not see one God, but three Gods; and thus it is contrary to the Christian religion itself, which is that there is one God.

Critical Notes

Athanasian Creed, numbers 1–220

1. Copyist wrote *perlucent* instead of *praetereunt*, “they pass by.” For a statement regarding the copying of this manuscript, see the Translator’s Preface.
2. Copyist wrote *delatis* instead of *in caelis*.
3. Copyist wrote *totum* instead of *tertium*.
4. Copyist wrote *erat* instead of *exuerat*.
5. Copyist wrote *posset* instead of *positum esse*.
6. Copyist wrote *hominis* instead of *communis*.
7. Copyist wrote *reciprocum* instead of *susciperet*.
8. Copyist wrote *sicut* instead of *fieret*.
9. Copyist wrote *perpaucis* instead of *personis*.
10. Copyist wrote *perfectus* instead of *neglectus*.
11. Copyist wrote *uni* instead of *omni*.
12. Copyist wrote *seu* instead of *fera*.
13. Copyist wrote *caela* instead of *coetus*.
14. Copyist wrote *inde* instead of *credere*.
15. Copyist wrote *Deus* instead of *merus*.
16. Copyist wrote *in templum* instead of *interiorem*.