

JESUS IS GOD

The Philosophy of A Universal Religion

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with a foreword by \_\_\_\_\_

And an account of the Author's life  
by H. N. Morris

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## I N T R O D U C T I O N

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8/ Incarnation stories were current in many countries of the world from ancient times. The recurrence all over the world of legends so strikingly similar, not only to the Gospel story but to one another is a remarkable fact that demands explanation. The reason for such remarkable coincidences seems to lie in the fact that these people had either a common origin or derived their thought from a common source.

Swedenborg gives an authoritative explanation for all these remarkable coincidences. He says that there have been four general churches, each founded on a Divine Revelation given to it. The second was the Ancient Church and its Word was the Ancient Word. Swedenborg says that from the Ancient Word religious knowledge was propagated through India and many other countries.

This Ancient Word contained prophecies of the coming of a Redeemer. The nations that possessed the Ancient Word took with them that Word itself, or traditions founded upon it; thus it comes to pass that stories like those of the birth, life and death and resurrection of our Lord are found all over the world; the need for the coming of a Redeemer had been Divinely foretold in the Ancient Word; the prophecies concerning Him have been handed down through many generations and spread over the earth, becoming enshrined in the traditions of the great religions of the world; all of them descended from the Church of ancient times that possessed the Ancient

Word. These ancient prophecies together with that contained in the Word, was certainly fulfilled in the Coming of Jesus. In the second chapter this question has been fully explained.

The Incarnation was the putting forth into actuality of all the resources of Divine Love and Wisdom eternally potential in God, for the redemption of mankind. Jesus was the truly Incarnate God. Many other nations simply imagined that some outstanding figures of virtue and heroism among them were the Redeemers. In India, they made Krishna such a Redeemer and we shall show that this and some other incarnations are not true.

Owing to man's choosing evil and consequent enslavement by hell Jehovah descended as Jesus and offered himself as a sacrifice for the redemption of mankind. His suffering was not a sacrifice which God exacted in order that He might be appeased. It was only a sacrifice, He provided in order that He might be revealed. In Jesus, was the old Aryan belief in the (Dyaush-pita) Heaven-Father worked out in very deed. This is supported by the three Vedas, Rig, Yazur and Sama, that Prajapati, the Lord of creatures sacrificed Himself for the good of His creatures, having desired, and got a mortal body fit for sacrifice, and having become Himself half mortal and half immortal. Jehovah's becoming Jesus, is the grand central event of history. This has been the theme of Divine prophecy through the ages. The study of ancient beliefs only affords strong and striking testimony to this central doctrine.

The unity of God in Christ was destroyed by the invention of the unscriptural and irrational dogma of three Divine Persons in the Godhead, each by Himself being God and Lord. This false

Doctrine lies at the root of all the errors in Christian theology. Particular functions were assigned to each Divine Person and gave rise to the idea of a vicarious sacrifice on the part of one of them, which is nowhere taught by Christ Himself.

The literal sense of the Word seems in places to deny the unity of God. It is needless to quote such passages here. Taken in a literal sense they deny the unity or oneness of God and the Divinity of Jesus Christ. This dilemma is avoided through a knowledge of the spiritual sense of the Word given to us through the inspiration of Emanuel Swedenborg.

The words, Father, Son, and Holy Spirit describe merely the three grand essentials in the one Personal God - Love, Wisdom and Operation. The three essentials of Divinity exist together in Christ, as will, understanding and act, or soul, body and proceeding operation, exist together in one man.

Jesus Christ is the only personal God revealed to men. He is the manifested Jehovah - "God with us" . In Him is all that Divine Trinity signified by the Father, Son and Holy Spirit. So, St. Paul says:- "In Him dwelleth all the fulness of the Godhead bodily." He is revealed to us as the Light of the world - the very Truth itself - the power of God and the Wisdom of God - the eternal Logos or Word made flesh - the personal manifestation of the Divine Love and Wisdom - the fulness of God revealed in a bodily form - the everlasting Father brought forth to the view of mortals; so that He Himself could say, "He that hath seen me, hath seen the Father."

The Divinity of Jesus Christ which is the central Doctrine of Christianity has not been understood by the orthodox Christian

*transfer* Churches. Their Trinity of Three separate Persons each of whom is God gave rise to the idea of a propitiation or vicarious sacrifice on the part of one of them, to appease the wrath or to satisfy the justice of another of them, an idea nowhere taught by Christ Himself. Even the Reformer, Luther himself said:- "God's anger against the sinner was so fierce that He could only be appeased by the blood of His Son. Protestant theologians attempted to explain away this appalling doctrine by saying that the blood of Christ was necessary not to appease God's anger but to satisfy His justice. This may sound better but it is really nonsense.

The idea of Transubstantiation that is of a real change of the substance of the elements in the Lord's Supper as advocated by the Roman Catholics and of consubstantiation, introduced by Luther, which signified that although the elements remained unchanged, the real body and blood of Christ are received by the communicants along with the symbols are both unscriptural and untenable.

In the Second Century, the Doctrine of the Universal priesthood of Christians (I. Peter II. 5-9, Revela. I. 6) began to be lost sight of and a separate sacerdotal order made its appearance in the Christian Church. As Sacerdotalism developed, it brought on all the evils of Christianity. It introduced several irrational doctrines and dogmas and a scientific spirit was subdued. Cruel persecutions followed. All this was done by the priesthood of the Church of Rome. Professor Huxley said:- "If we could only see in one view, the torrents of hypocrisy and cruelty, the lies, the slaughter, the violations of every obligation of humanity which have flowed from

this source along the course of the history of Christian nations, our worst imagination of Hell would pale beside the vision."

The degradation of Christianity through the centuries went from bad to worse until the Protestant Reformation in the 16th century swept away some of the worst corruptions of the Church of Rome. But it was in no way the primitive Christianity. It still retained many traces of the mediaeval form of Christianity, particularly the undue prominence given to the Dogma of Three separate Persons in the Godhead and to the dogma of vicarious sacrifice. The Reformers introduced extraordinary doctrines. One of them is the Doctrine of Justification by faith only, which teaches that good works has nothing to do with salvation.

Much of what passes as Christianity to-day is not Christianity. The question by whom, at what time and in what place, the surplice should be worn divides brother from brother, and father from child, as if that piece of white linen possessed some mysterious power. The place where a clergyman should stand when he administers the Sacrament, whether he substitutes wine and water for wine and whether he may light candles when it is not dark, have all been the subject of quarrels.

Christ promulgated no dogmas, insisted on no articles, enunciated no definitions. He laid no stress on creed but much upon conduct. Yet, Church Membership, conformity to doctrine, liturgies and ceremonies, the observance of religious customs and sacred days, have become of more importance than good deeds.

Mr. Cotter Morrison in his book, The <sup>^</sup>Service of Man <sup>^</sup>says that

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cap! the commonplace Christianity by its doctrine of vicarious sacrifice, of justification by faith alone, but its insisting on the repentance of the past rather than on good conduct at present, by its exaggerated emphasis of belief and its comparative disregard of morality tends to foster immorality and make the world more wretched than it need be.

Syrian Christianity has worked for seventeen centuries in India Roman Catholicism for four centuries and Protestantism for two centuries. All the Christians of India taken together number less than seven millions out of a total population of nearly three hundred and sixty millions. Is it possible to get at the reason why the advance has been so slow? or rather what is the cause of the failure of Christianity in India?

Revd. J.N. Farquhar, M.A., one of the leading Protestant Missionaries in India discusses the question in a pamphlet, entitled Christianity in India, and points out that firstly, caste, and secondly, the Doctrine of Metempsychosis, with its two pendent doctrines Karma and Maya, which he says buttress the caste system, are the great obstacles.

There is no doubt Christianity condemns caste, but so did Buddhism. The history of India tells us that nearly the whole of India gave up caste for the purpose of adopting Buddhism. It is a wonder why caste was no obstacle to Buddhism, and why it should be so ~~attractive~~ to Christianity. We cannot help concluding that there is something wrong in the way Christianity is presented in India in addition to the obstacle offered by the caste system.

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The second reason, namely that Metempsychosis with its two pendant doctrines, Karma and Maya buttresses the caste system is on the face of it wrong. ~~one~~ of the essentials of Buddha's teachings and one which <sup>^</sup> for the first time enunciated in India, was the doctrine of Karma, and while openly advocating it, he succeeded in abolishing caste in the whole of India. The statement of the Missionary gentleman that the staying power of the old faith was the cause of the downfall of Buddhism is entirely wrong. Those who have studied the history of Buddhism in India, know very well that the causes were different.

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The defence based on the opposition of Maya is very weak. The followers of Vedanta who accept this doctrine are few, and many who are Vidanti<sup>ns</sup> by birth do not know what the doctrine itself is. It must here be pointed out that the Indian Christians set a very bad example by adopting the caste system themselves even after their conversion to Christianity. The missionaries owe an explanation to us as to why the Hindus who become converts to Mahamadanism, never observe caste afterwards in their life.

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The Missions at first tried to convert the high caste Hindus, but seeing that there was no success, they then turned their attention to the low castes. The cen<sup>s</sup>us report makes it quite plain that the bulk of the gains to Christianity have been won from the aboriginal tribes which have never been Hinduised, or from the depressed castes, the outer fringe of Hinduism. The circumstances under which these low castes become Christians are simply deplorable. Mr. Subbarago Kamath in his "Census of India" gives a true description of it:-

"When we pass on to consider the causes that aid proselytism



it is easily found to be the treatment which the depressed classes receive at the hands of the people of India. A member of the "untouchable caste" has only to be informed of the material advantage of giving up the faith of his ancestors, and he not only readily consents to be called a Christian, but also to aid in the conversion of his relatives and neighbours .....

These people have consented to change their faith on grounds which have not the remotest connection with any religion, Hinduism or Christianity. They go to the Missions in the majority of cases for food and clothing. They want to appease long standing appetite by eating good food, and exchange dirty clothes for coats, collars and trousers and boots of English pattern. The Missionary neglects the spiritual and moral progress of his people. He devotes more attention to their immediate necessities, viz., food and clothing, and at the same time sets before them what is to them a very high material standard of life. He does so because the worldly advancement of these people will be a great inducement for others in similar position to join the Christian fold. In various ways their physical wants are supplied and their economic condition improved. The son of a so called "Pariah" convert is given good university education and is turned out an "M.A.", without corresponding moral and spiritual progress. The results are often deplorable.

Mahatma Gandhi, writing of these converts some time ago in "Young India", his own paper says.-

"The writer brings up for commendation the Christian work

among untouchables. I must not enter into the merits of Christian work in India. The indirect influence of Christianity has been to quicken Hinduism into life. The cultured Hindu society has admitted its grievous sin against the untouchables. But the effect of Christianity upon India in general, ~~must be~~ judged by the life lived in our midst by the average Christian, and its effect upon us, I am sorry to say in my opinion, has been disastrous. It pains me to say that the Christian Missionaries as a body, with honourable exceptions, actively supported a system which has impoverished, enervated and demoralized a people, considered to be among the gentlest, and most civilized on earth."

Every disciple of Christ, be he a layman or otherwise, must be an evangelist, enlisting in the Army of Jesus to make a spiritual conquest of India, and set up a good example as a man of pure Christian life, and thus be an attraction for drawing non-Christians to Christ. On the other hand, while Christ is forcibly attracting us towards Him, these people, with some exceptions, repel us much more strongly.

Christ was poor so far as worldly goods are concerned. "The Son of man had not where to lay His Head." (Matt. VII.10; and Luke IX. 58) He was a poor carpenter. "He went about doing good;" and "in all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom" but not for money. When He sent forth His Disciples to preach, He said to them, "Get you no gold, nor silver, nor brass in your purses; no wallet for your journey; neither two coats, nor shoes, nor staff, for the

labourer is worthy of his food." (Matt. X.9; Mark VI. 8; Luke IX.3). The well-known Missionary, Revd. C.F. Andrews in his book, "North India" says:- "It will be seen at a glance that this is a position of extraordinary danger for one who is to represent the poverty and humility of Christ, to live the life of the Crucified, to imitate Him who came "not to be ministered unto, but to minister." He points out that the Hindu ideal of renunciation comes into conflict with the western mode of living of the missionaries. He recommends that the Missionaries should live as "Indians" among Indians, and condemns the exclusive living in bungalows outside towns and cities.

The man who could best touch the hearts of Indians must be a Sannyasi who has renounced the world. He must take milk and fruits only as food. He must be willing to receive no payment, and to give up everything that makes life comfortable. A Swamiyar like Fattinathar would really attract the people.

One of the arguments of the Hindu attack against the Christian position which was assiduously taught by Swami Vivekananda and also by Mrs. Besant is that the East is spiritual, and the West material; that the East is profoundly religious, and the West profoundly irreligious; that Christianity is rapidly dying in the West, and that the Missionaries who come to India are but the forlorn hope of a dying Church.

That Christianity is foolishly divided into innumerable sects, that there are bitter animosities between the various sects and that the missions thrust their divisions and follies before the eyes of heathendom, are sufficient grounds for Indians to reject it as

unworthy of any examination. No Hindu is willing to be drawn into the seething maelstrom of conflicting creeds. It is better that the disciples of Christ get closer together and first come to an agreement in their camp as to the right way of preaching Christians before they begin preaching in India.

Success in religious propaganda depends upon its power to obtain adherents from the intelligent classes, and not among the ignorant masses. The masses do the world's work and depend upon men of genius for guidance in religious matters. Genius is to the millions what steam is to the locomotion.

The late Keshu Ghunder Sen of Calcutta, the well-known Brahma-samaj leader, in a lecture on "India asks, who is Christ?" - which was addressed to Hindus, said: "Gentlemen, go to the rising sun in the East, not to the setting sun of the West, if you wish to see Christ in the plenitude of His glory, and in the fulness and freshness of His Divine Life. Why do I speak of Christ in the West as the setting sun? Because there we find Apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless dogmas and antiquated creeds. But if you go to the true Christ in the East and His Apostles, you are seized with inspiration ... surely, Jesus is our own Jesus."

Professor Max Muller says:- "If we find that the Christianity of the 19th century does not win as many hearts in India and China as it ought, let us remember that it was not the Christianity of the first century in all its dogmatic simplicity, but with its overpowering love of God and man, that conquered the world, and superseded religions and philosophies more difficult to conquer than the

religious and philosophical systems of Hindus and Buddhists. The Christianity of the nineteenth century is not the Christianity of the Middle Ages, the Christianity of the Middle Ages was not that of the early Councils, the Christianity of the early Councils was not that of the Apostles, and what has been said by Christ, that alone was well said. And mark well, that alone He commanded His disciples to teach; and if His presence with them now has failed, it is because they, on their part, have failed to adhere to His word: and in lieu of it have taught the traditions of men."

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Let us next consider why the Christian Missionaries fail to convert the ~~uneducated~~ classes. Long before Christianity was born, India had philosophies and religion of snow white antiquity. Her people have been for centuries moulded by philosophy. The few rules of morality and many an old traditional and theological statements which the Roman Catholic and the Reformed Churches present to the thinking man in India, make no impression upon him.

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The religion of the first Christian Dispensation of Christ was itself a very limited one in its disclosures. It was suitable only for ~~the~~ ill-advanced people of those ancient days. "Speaking generally", says Herbert Spencer, "the religion current in each age and among ~~each~~ people has been as near an approximation to the truth as it was then and there possible for men to receive." Similarly, we find Max Muller asserting that "in one sense every religion was a true religion, being the only religion which was possible at the time, which was compatible with the language, the thoughts and sentiments of each generation, which was appropriate to the age of

the world" (Introduction to Science of Religion, page 261).

In Sura V, Koran, Mahamad says:- "Unto every one of you have we given a law and an open path, and if God pleased, He had surely made you one people; but He hath thought fit to give you different laws, that He might try you in that which He hath given respectively."

The Christian Revelation explained and carried forward the work of the limited Israelitish Revelation. Even the first Christian Revelation required expansion and was in itself a limited one as stated above. At the end of His earthly career, an hour or two before Gethsemane, Jesus said to His disciples in the course of that intimate communion with them that accompanied and followed the last Supper, "I have many things to say to you, but ye cannot bear them now," (John XVI. 12) implying clearly two things, first, that if they could have borne the things He was compelled to still hold in reserve, He would have imparted them then; and secondly, that when they or their successors in later times should be able to bear them, He would impart them; "I have many things to say unto you." The second implication here mentioned is fortified by His direct statement a few moments later: "These things have I spoken unto you in parables; but the time cometh when I shall no longer speak to you in parables but I shall show you plainly of the Father." (John XVI. 25) There is here foreshadowed a further Revelation which He would at some time give to His Church. This further Revelation has been made through Swedenborg and one of the essential features of this Revelation is its philosophy.

Paul said, "Prove all things and hold fast that which is good." Jesus said, "If ye know these things, happy are ye, if ye do them."

"This is life eternal, that they might know Thee, the true God and Jesus Christ whom Thou hast sent." All these statements point out the importance of philosophy.

The child, in the first years of its life, has merely to do what it is asked to do, and has no right to question, and does not question. A time comes when the growing mind of the child no longer accepts unquestioningly the instruction of its teachers. Indeed from a very early age, the child begins to ask the "how" and "why" of things, as he is told they are. The germ of the rational faculty was there from the first, and asserts itself more and more as education proceeds. The Revelation Jesus made was sufficient for the people who lived two thousand years ago, when Christianity was in its infant stages. But now the people of Europe have advanced very far in science and mathematics and their reason has been very much developed. It has become impossible for them to take anything on trust. They want proof and the orthodox Churches are not able to give any. It is this failure on the part of the Churches that gave room for the uprising of the Atheists, Agnostics, Scientists, Positivists, etc., who all try to destroy Christianity itself. And amidst the full flush of the glory of the 20th century, a century of reason and science, the orthodox Christianity hides itself and no religion has been substituted in its place.

The result is that bodily life and all that pertains to it has become the idol of our day. How to cure its ills, how to free it from limitation, how to heap upon it all comforts and delights, is the absorbing occupation of all classes, callings and pursuits

87 The few exceptions to this rule only serve to bring out more clearly the rule, which is "everything for the body and nothing for the soul;" satiety for the senses, and starvation for the spirit. In a word, it is spiritual insensibility that has overtaken the Christian world. There is intellectual delight but spiritual darkness. What is wanted is a powerful impulse towards spiritual progress.

Bhagavat gita assures us that whenever there is a decay of religion and an ascendancy of irreligion, then God manifests Himself as man. This belief is also found in the teachings of Swedenborg.

87 Seeing that the world had become irreligious and was therefore running to its ruin, Jesus in proper time came again a second time. This Second Coming of the Lord is not a coming in material personal form as in His First Coming. It is a Coming in the Revelation of new spiritual truth for which the world was not prepared when the Lord was in the world. This Second Christian Revelation of the Lord was made through Emanuel Swedenborg, who was introduced into the spiritual world with full and conscious contact with and knowledge of that world. By the experience, Swedenborg thus gained, he was able to make known to men in the world the true knowledge of the Lord, the spiritual world, and the life after death. By this, we in the natural world realize the nature of the future life and its intimate relationship with the natural world. But the most wonderful and valuable of the things made known to us with such marvellous clearness is that the Lord Jesus Christ is the sole



God of Heaven and earth. Although the Lord clothed Himself with flesh and thereby became manifest in the world and revealed His Divine power and nature, He was never fully perceived by men of that and the following ages, because the scientific and rational powers of man had not yet been clearly developed. Swedenborg was a shining example of this development. As the First Christian Revelation advanced so far beyond the Israelitish Revelation as to rest upon its own miracles of mercy instead of the terrors and trumpet tones of Sinai, so this New Revelation advances one step further and appeals only to reason and faith. In this Revelation the claims of faith and the facts of science are truly reconciled. The demands of the age are fully answered there. It is by the adoption of this Second Christian Revelation, that not only Christendom but also the whole world will be set right on the path of true spiritual progress. The teaching of this Revelation being both rational and Scriptural, brings the new doctrine into the world as light which was to develop a new day.

In parts of the Epistle to the Romans, we find teachings characterized by a nobleness of sentiment and freedom from narrowness and sectarianism that must commend them to religious and thoughtful minds everywhere of whatever faith. On the other hand, we have doctrinal teachings based on the Messianic idea and others of a purely theological character. Readers of history will remember that the Christian Churches since the middle ages and up to the present time have taken their stand on the last mentioned or Anti-Pauline Doctrines. The difference in teachings referred to, is more plainly indicated in the Epistle to Galatians and is

clearly defined in the first Corinthians. In the latter, we read ~~there were~~ divisions among the members and contentions on matters of teaching and the respective standpoints of the two schools are plainly shown.

The Pauline is the Wisdom teaching; the Messianic school, i.e. the Christian Church, took its stand on the utter ignoring of all philosophy. We may describe the difference between the two kinds of teaching which we find in these writings of the Christian Church, as one of teaching versus preaching. The latter alone has survived to this day, the former has been lost in the troubles that swept the Roman Empire and the ages of barbarism and ignorance that followed - lost, that is to the Christian world. It was the want of philosophy, ~~preached for~~ <sup>in the preachings of</sup> so many centuries that resulted in a thorough failure of the Christian Churches.

Therefore the followers of Jesus Christ in later days did not make use of their reason to find out the truth of many irrational statements that were introduced into Christianity, but blindly believed in many unscriptural things. Owing to the want of scientific and rational powers they committed several mistakes.

The presentation of Christ during all those centuries to the Indian mind in a purely western fashion and through the lurid light of Christian formalism and Church literalism, was of no use, apart from the fact that such a teaching has created a reaction against Christianity itself amongst Indian Christians.

Whatever might be the great philosophical confusion that reigns in India, it is quite certain that any religion without a philosophy

will never succeed in this country just as it did not in Greece as recorded in the first Epistle to the Corinthians.

But the philosophy of the Second Christian Revelation revealed through Swedenborg which does one absolutely new thing in destroying the separation, if not antagonism between faith and reason, and religion and science, basing the whole world of spiritual truth upon the world of natural truth, and opening to the grasp and to the work of reason all truth equally. Such is the revelation the world wants, and therefore the spiritual ~~for~~ conquest of India and other countries for Christ can only take place through the teachings of Swedenborg.

The first thing the orthodox Christian Churches ~~should do is~~ to eliminate from their old Christianity all the unscriptural and irrational dogmas like the Trinity of Persons, Justification by Faith alone, or Faith without works, Atonement by the mediation of a second person, etc., and unite into one Church with only two principles, namely, (I) a knowledge of and confidence in the Lord God, the Saviour Jesus Christ, and (II) a trust that he who lives well and believes aright will be saved by Him as revealed by Swedenborg.

In the words of the Apostle Paul, "God, in times past, suffered all nations to walk in their own ways; nevertheless He left not Himself without witness."

But with different races and in different ages, these truths have borne very different aspects, and have left very different conclusions of faith and practice. Like the soul in nature which clothes itself according to times, seasons and climates and circumstances, so the spirit of religion manifests itself in a vast

variety of outward shapes according to the period in which it appears and the people by whom it is received.

Paul says: "God is no respecter of persons; but in every nation, He that feareth Him and worketh righteousness is acceptable to Him. (Acts X<sup>o</sup> 34,35.)

In Mathew VIII. 11, 12, we read:- "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. But the children of the Kingdom shall be cast out in outer darkness, there shall be weeping and gnashing of teeth."

Jesus Himself said:- "Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice and they shall become one flock, one shepherd." (John X. 16)

Jesus also said: "He that believeth on the Son hath eternal life; but he that believeth not the Son, shall not see life; but the anger of God abideth with him." (John III. 36)

Jesus said to the Jews:- "Your father Abraham rejoiced to see my day: and he saw it and was glad . . . . Before Abraham was I am." (John VIII. 56-58). He said again: "I am he, ye shall die in your sins." (John VIII. 24)

When Jesus had put off the infirm humanity assumed from Mary, Jesus said: "All power is given unto me in heaven and on earth." (Math. XXVIII. 18)

In Revelation He says of Himself: "I am Alpha and Omega, the beginning and ending, saith the Lord, which is and which was and which is to come the Almighty." (Rev. 1. 8)

In considering the above quotations, we have first to say

that there is no religion in the world which does not acknowledge the Divine. Therefore the two essentials of salvation are

(1) the acknowledgement of God, and (2) good life.

But who is God? God before the Incarnation was called Jehovah. God in His unmanifested condition was called Sivan by Saiva Siddhanties. After the Incarnation, the same Jehovah became the Lord Jesus Christ. There is enough of proof that all the other so called incarnations of the world are not true. In fact all the countries which held such ideas have either given them up or adopted Jesus as such Incarnate God. In India alone false incarnate gods are still believed in and worshipped. We are devoting two chapters in this book to prove the falsity of such gods.

The claim of Jesus Christ to be the Almighty God of heaven and earth will be examined and confirmation of this claim will be given in the following pages.

The Hindus call themselves a nation of philosophers. There is no doubt that they have done a good deal of philosophical thinking from time immemorial. But unfortunately, no Hindu philosopher or Guru has ever explained in any book the great problem of God becoming Men. Simply believing that Krishna & Rama is God without knowing how it is so or whether they are so, without a philosophical understanding can only be called blind belief. We therefore pray that after a careful study of this book and several works of Swedenborg, they will respond to the call of Jesus in the following words:- "Other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and they shall become one flock, one shepherd." (John 10.16)

ABBREVIATED TITLES

of the

VARIOUS WORKS OF SWEDENBORG REFERRED TO.

- A.C. .... Arcana Celestia  
A.E. .... Apocalypse Explained  
D.L.W. .... Divine Love and Wisdom  
D.P. .... Divine Providence  
H.H. .... Heaven and Hell  
T.C.R. .... True Christian Religion  
D.L. .... Doctrine of the Lord  
A.R. .... Apocalypse Revealed  
H.D. .... New Jerusalem and its Heavenly Doctrine  
E.F. .... Doctrine of Faith
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CHAPTER I  
THE SPIRITUAL HISTORY OF MAN

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God's purpose in creating man was that he should reject the evil and choose the good so that he may become an angel of Heaven. For this purpose, he gave him freedom and rationality. The history of the use he made of this freedom and rationality is the spiritual history of man. It is also the history of the Internal Church which is the Lord's kingdom upon the earth. Swedenborg divides the history of the world into four ages or churches, each of which is characterised by its mode of receiving and obeying revealed Divine Truth. Revealed Divine Truth has always been the means of conjunction between God and man, between heaven and earth; a revelation or Word of God has existed since man existed on the earth. Thus the real springs of the history of mankind are religious. These four periods are the most Ancient Church, the Ancient, the Israelitish and the first Christian Churches. The fifth now commencing is the New Christian Church signified by the "New Jerusalem" in the Revelation.

The gradual degeneracy of the world in its attitude towards religion, in moral behaviour, in the performance of duties, etc., has been acknowledged in every religion worthy of the name. The Hindu Scriptures have, in unmistakable

terms, revealed the character of the different epochs of time, and the humanity of the present day are in a position to bear testimony to the truth of the revelation.

According to Swedenborg the state of mankind in the first period called the Most Ancient Church was "Celestial." It was from the Divine.

The voluntary and intellectual parts of man were in the beginning made one, and thus one mind. The Divine was revealed intuitively to the people of those days. In Arcana Celestia, 10355, Swedenborg says: "In the most ancient times, men were informed concerning heavenly things or the things which relate to eternal life, by immediate intercourse with the angels of Heaven. Heaven then acted as one with the men of the Church, for it flowed in through their internal man into their external; whence they had not only enlightenment and perception but also conversed with the angels. This time was called the Golden Age, from the fact that men were then in the good of love to the Lord; for gold signifies that good. These things are also described by the Garden of Eden in the Word."

Such was the state of the men of the Most Ancient Church, the Golden Age, the Adam or Man of the Garden of Eden. Divine Revelation in those times was not a written Word. They had the Word inscribed in their hearts. But in process of time, men were not satisfied with the perception of the good and true



which they had inwardly from God but began to feel their independence and to use reason and investigate the mysteries of faith from things sensuous and known. This led to a gradual decline and ultimate fall of the men of that age. In Arcana Coelestia, 502, Swedenborg says: "The perceptive faculty of the first Church, here and there diminished in the succeeding Churches and became more general. Then in place of the clearer perception, one more obscure succeeded and so it began to pass away."

The effect of this change was that the people instead of having cognisance of everything of faith from interior perception required to be instructed in the truths of faith. The Will was separated from the Understanding and man was formed, not as before by a will for good, but through the understanding of truth, true charity was given. After this change Swedenborg says: "Information concerning heavenly things and the things that relate to eternal life was given by such things as are called correspondences and representations..... Heaven then flowed into these things and enlightened them, for correspondences and representations are external forms of heavenly things, and men were then enlightened in proportion as they were in the good of love and charity..... and because men at that time were in spiritual good, which in its essence is truth, those times were called the Silver Age; for silver signified such good." (Arcana Coelestia, 10355).

This new Church which was represented by Joaz was so

constituted. This age might also be called the Noahite Age. This was the age of the living symbol, when symbols were chosen out of nature to stand for their correspondent spiritual essences or qualities. Here is the origin of hieroglyphics, of mythology and of all spoken and written languages.

This Ancient Church had a Word called the Ancient Word from which all the religions of Asia were derived.

The Silver Age continued but gradually declined until the establishment of the third Church, called the "Israelitish Church." This Church commenced with the promulgation of the Decalogue upon Mount Sinai.

Swedenborg states that the Israelitish Church was not a "Church" but the "representative of a Church," which means that in it there was no internal worship but only external worship. In order that there might still be conjunction of the Lord with man, without which there can be no salvation, this "representative of a Church" was instituted. This was an age of dead symbols when the living idea was gradually lost and the natural object substituted in its place. In this age, religion reached its lowest decline from the primitive monotheism and childlike innocence of the Golden Age. This third or first historic age is that of the Israelitish Church, its written Word, its sacerdotal worship and obligatory ritual. Revelation in the first age was by immediate vision and in the second by symbol, now

which

finds in a fixed and divinely sanctioned ritual the only means of preserving the human race from the universal tendency to idol-worship and utter materialism.

This Age was called the Copper Age, and the Word belonging to it is called the Israelitish Word, which was contained in the Old Testament Scriptures.

The Israelitish Church ended by the profanation of the Word, and the fullness of this profanation was at the time when the Lord came into the world. Symbol, written law and holy ritual, all became dead. The Jews acknowledged no truth and the lowest state of mankind was reached. This complete perversion of the human nature called for a counter move by the Lord to save mankind.

According to the Hindu books, the degeneracy of religion, etc., is described in the same or similar terms to those used by Swedenborg. According to those books, there are said to be four Yugas - the Kreta, Treta, Devapara and Kali. Of the four Yugas in the Kreta Age, only one religion prevailed over the whole world. Humanity was perfect and each individual had the truest conception of God. It was not necessary in those times for men to perform religious ceremonies. All were virtuous, and defect there was none. Gods, demons and Ghandarvas were not, nor do we hear in the Kreta Yuga of Ra~~ff~~shas, Ra~~ff~~shashas or Nagas. Commerce was a thing totally unknown. The hydro-headed vices of the present day were not heard of in

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those times. The merit of the individuals consisted in the right performances of their respective duties ordained by the Holy Writ. Salvation was within the reach of all and the times were rightly called Kreta or perfect.

This is just such a description of the perfect state as that enunciated by Swedenborg as prevailing during the time of the Most Ancient Church.

It is needless to enter into the details of the degenerate state of man in the succeeding Yugas as they all coincide exactly with what Swedenborg has described. But it is necessary to state that at the beginning of the Kali Yuga, even Hindu books say that men were degenerate and their natures corrupt. Injustice was the rule and justice the exception. Degeneracy in religion was everywhere.

Thus at the beginning of the Kali Yuga or fourth Age, even according to Hindu books, men reached the lowest depth of degradation in religion.

Thus the fall of man was gradual and it was fully completed at the time the Lord came into the world. By this gradual declension man was not able to receive divine life in its true order.

As generation after generation passed into the spiritual world, evil spirits increased and they began to take bodily possession of men and led them into further evil ways. If these influences had been allowed to increase, they would have

destroyed man from the face of the earth. Man while he is in the world, is as to his mind in constant association with angels and spirits in the spiritual world; otherwise he would have no mind at all. He would be like a stone or piece of wood, stirred up by no warm human impulse. His ideas would all be lacking because these come in every case by influx from the spiritual realm. These ideas are inspired by contact with angels and spirits. It is from the spiritual realm we derive the suggestion of both good and evil. We are not directly connected with heaven or hell. Influences ~~come~~ through the intermediate spiritual world in which are all who die here. This is the region of spirits. These spirits exercised a very powerful influence upon men in the world. Men had become the bond servants of sin. Redemption had therefore to begin at the seat and source of trouble. The spiritual world had to be reduced to order. Hell must be held back for man to approach heaven.

*Come!*

Such briefly were the real relations of men to the Lord, and out of it grew the necessity for the Incarnation. Men also felt the necessity for God to incarnate and save them.

In the next chapter we shall speak of this need of the Incarnation of God felt by mankind in all countries.

## CHAPTER II.

### THE UNIVERSAL EXPECTATION

of an

### INCARNATE GOD.

Anyone who reads the three stout volumes of Sir James George Frazer's book, called, "Folklore in the Old Testament" will be surprised to see how many are the coincidences in religious thought, customs, beliefs, laws etc., among the various nations of the World.

Incarnation stories were current in Egypt, Babylonia, Persia, India, China, Greece, Rome, Scandinavia, North and South America and Polonesia, from ancient times. In most cases, the non-Christian records are much earlier than the time of our Lord.

In India, Vishnu broke forth in the flesh many times. Avataras were not only as the three Ramas, Dwarf, and Kalki but also as the Fish, the Tortoise, the Boar, the Lion, amounting to ten in all. The Hindu mind has an inherent tendency to believe in incarnation and to see such around them. This making of Avataras is but one aspect of that passion for deifying men which has characterised Hinduism from first to last; a passion which has set men like Chaitanya and Sri Rama Krishna among the Gods.

So, with the Buddhas, who from the mystic other world, emerge as men whenever this world needs redemption. Twenty-four times has they come before our Buddha appeared; and

already in Tibet, the worshippers worship the unborn Buddhas elect who are yet to come in the flesh, named and known in advance for their future feats of salvation.

The other stream of thought was Greek. All round Jewry lay the bright Greek world. That world too, had its religion; but in the time of Jesus, the old faiths were dying and dropping from the mind. In their place Monotheistic philosophies were rising and one idea among the Greek thinkers was that God creates all things by His Logos, His Living Word. Plato had philosophised on "Λογος", the archetypal ideas, the proto-types of all things extant and to be. In the orderly movements in nature, the planets in their orbits etc., the Stoics saw the expression of the World-Soul. Then Philo came "platonising" and ushering in his grand concept of the Logos, the manifested God-head. The Unmanifested is the absolute, the ineffable that none can see; but the Logos is the manifested God and stands as intermediary between It and us.

The Gospel of John makes contact with the Greek mode of thought by introducing the Doctrine of the "Logos" - the Creative Word or Wisdom of God - a conception characteristic of Greek philosophic thought, and it proceeds to identify the "Logos" with the historic person of Jesus Christ. The Word became Flesh and dwelt among us. (John I.)

The Druids also believed in a Divine becoming flesh. They thought that God could participate of every state of existence without changing, i.e., that He could enter fallen

humanity in order to redeem it without undergoing change in Himself. The Divine Promise of coming in flesh is proclaimed in Gwydon as Daw Yu nghan and one of the triads expressly says so. There is evidence to say that the Druids had a knowledge of the most Ancient Church and there is accumulative evidence to say that the Writings of the Druids were derived from the Ancient Word. Thus we see that even the pre-Christian systems had the idea of the Incarnation of God in human form.

The recurrence all over the World of legends so strikingly similar, not only to the Gospel story but to one another is a remarkable fact that demands explanation.

More than one-hundred and fifty years, before the study of comparative mythology has made the World-wide existence of legends, similar to Gospel stories, Swedenborg published his books. In the True Christian Religion, Swedenborg wrote in 1771, he says in No 11 of that work:- "Primeval Revelation extended throughout the whole world; but it was perverted by the natural man; whence arose religious disputes, dissensions, heresies and schisms." Therefore it is impossible to charge Swedenborg with having propounded a theory to account for the acts. Long before the question was raised, he had given the solution. The reason for such remarkable coincidences, seems to lie in the fact that these people had either a common origin or derived their thoughts from a common source.

Swedenborg says, as already stated, that there were four general Churches, each founded on a Divine Revelation



given to it. The first Church which may be called the most Ancient Church was extant before the Flood and its end is described by the flood. The second Church which may be called the Ancient Church was in Asia or part of Africa. Its Word was the Ancient Word. The third which was the Israelitish Church began with the promulgation of the Decalogue on Mount Sinai and its Word was the Israelitish Word. The fourth is the Christian Church established by Jesus Christ and its Word is the "Christian Word."

Swedenborg says that from the Ancient Word and the Israelitish Word, religious knowledge was propagated throughout all parts of India, with its islands, through Egypt and Ethiopia with the Kingdoms of Africa; from the maritime parts of Asia into Greece and from thence into Italy (D.S. 117 and T.C.R. 275). In the True Christian Religion, 760, he says that there were four Churches one after another and that this can be learnt from both the historical and prophetic books of the Word, especially from Daniel where the four Churches are described by the statement that Nebuchadnezzar saw in a dream and afterwards by the four beasts rising out of the sea.

We can quote from the Old Testament books passages to prove that the Divine Worship almost like that instituted by Moses among the people of Israel existed among the Gentiles. That it also existed from the time of Abraham is plain from what is written by Moses in Deut. LXXII. 7, 8. but still plainer from Genesis LIV. 18 - 20. These and many others are clear

proofs that previous to the Word which was given to the people of Israel, there existed a Word from which was such a Revelation.

That a Word existed among the Ancients is evident from Moses who mentions it and also quotes from it. Its historical parts were called the Wars of Jehovah and its prophetic parts, Enunciations. That this Word was also Divinely inspired is plain from Jeremiah XLVIII, 4, 5, 46. Besides these, there is mention of a prophetic book of the Ancient Word called the Book of Jasher or the Book of the Upright. From these it is evident that the Ancient Word existed in the World, particularly in Asia, previous to the Israelitish Word. Within the last half a century the peculiar learning necessary for a critical examination of the Scriptures has greatly increased and it has been used by many writers, some of great ability to prove that there was the Ancient Word.

The early chapters of Genesis belonged to the Ancient Word. The source from which such ideas of God becoming man spread throughout the World is Genesis III, 15 which runs as follows:-

"And I will put enmity between thee and the woman and between thy seed and her seed. He shall trample upon thy head and thou shalt bruise his heel."

This is the first prophecy of the Lord's advent into the World. It appears clearly from the words themselves and therefore from it and from the prophets, even the Jews knew that a Messiah was to come. As this prophecy has been inscribed upon the pages of the "Ancient Word" from which the early

chapters of Genesis were compiled, that Word or some modification of it must have existed in all countries or else it is not possible to conceive how in a number of ancient faiths, this theory has been practically believed, although they contain no such reliable prophecies as in Christianity.

This prophecy is of great antiquity. The early chapters of Genesis are much older than the rest of the book or than any other book of the Bible. Swedenborg teaches that these early chapters had their origin not in ignorant and childish fancies of undeveloped people, but in the granting of a Divine Revelation to a highly intelligent and spiritual, cultured race. This Ancient Word contained prophecies of not only the Coming of a Redeemer but also many more. Thus it comes to pass, stories like those of the birth, life and death and resurrection of our Lord are all found all the World over where that Word itself or traditions founded upon it existed. The prophecies concerning Him have been handed over through many generations and spread over the earth, becoming enshrined in the traditions of the great religions of the World. These ancient prophecies together with that contained in our Word, was certainly fulfilled in the Coming of Jesus.

The Virgin birth of our Lord is foretold in Isaiah VII. 14 (see Mathew I. 23); the nativity stories in Mathew and Luke assert very clearly that Jesus had no earthly father; his birth is the only Virgin birth Divinely foretold; the prophecy of it in the lost Ancient Word has given birth to the world-wide

legends that many people find so perplexing and disturbing.

There is no doubt that the Scriptures of the Hindus and other nations of Asia were derived from the Ancient Word. In our article on the "Ancient Word and the Dravidians" published in the April - June 1929 issue of the "New Church Magazine," London, we have established by sufficient authorities that Saiva Siddhanta is part of or derived from that Ancient Word. Similarly ~~that~~ other Scriptures of Asia are connected with the Ancient Word in some way or other.

These are the ways in which, according to Swedenborg the world-wide recurrence of the tradition of a Divine Redeemer and its striking parallels to the Gospel story including that of the Virgin Birth, can be explained.

We shall next speak about the Avatars of the Hindus.

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## CHAPTER V.

### CHRISTOLOGICAL PROBLEM.

Was Jesus a God? or God and Man? If both God and Man what is the nature of the relation within His Single person of Divinity with Humanity? This is the problem presented by the Gospels, the problem technically called "Christological." Before going to direct answer to these questions, we shall begin by stating the Jewish back-ground of beliefs and expectations in which the faith in Jesus had its origin. The chief aim and object of the revelation of God given in the Old Testament was to prepare the way of the Lord Jesus Christ. Hence it bears witness to Him and is full of Messianic prophecies, announcing before-hand the time and place of his appearance and the nature of the salvation which he was about to offer, with very many particulars as to His work, sufferings, death and resurrection, so that the true seekers for the truth might recognize and serve Him when He should come. Thus it is that an apostle says: "Christ is the end of the law unto righteousness to everyone that believeth." (Rom. X.4) Accordingly, it was fitting that the Old Testament prophets should bear witness to the dignity and greatness and to the true nature of the promised Saviour of the world. This they have done.

Man's history after Adam's fall begins with a promise of the coming of the Messiah. This promise is found in Genesis III.45, as follows:- "And I will put enmity between thee and the woman and between thy seed and her seed." It is needless to say that the

last verses of the Old Testament speak of the same subject.

(Mal. IV.2, 5-6)

We cannot deal at full length here with messianic prophecies, but we will just call attention to a few of them.

*Ab* Moses tell<sup>s</sup> the people of the Coming of the Messiah as a great Prophet and in God's name warns them against refusing to obey Him in Deut. XVIII, 18-19. In the book of the prophet Isaiah, God speaks of the nature of the work which the promised Messiah was to do (Isa. XLIII. 1-8). Even the way in which Christ entered Jerusalem shortly before his Crucifixion, is described by the prophet Zechariah. (Zech. IX 9) It tallies exactly with the accounts given in the four Gospels. Isaiah, the prophet writes <sup>of</sup> Him thus:- "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding ...." (Isa. XI.1.2) The prophet Daniel speaks of His dominion as an everlasting dominion which shall not pass away.

*cat/9* We shall now quote some passages in the Old Testament which show the Deity of the promised Messiah. Many such are found in the Book of the prophet Isaiah. For example, he describes a vision of the glory of God which the New Testament refers to as a vision of the Lord Jesus Christ in His Glory. (Isa. VI. 1-3,5) In reference to this vision, St John, having quoted two other passages from the Book of Isaiah, says that Isaiah saw his glory (John XII, 36-41;) and he spake of <sup>him</sup> that is, of the Lord Jesus Christ. Now if the vision which Isaiah saw was the vision of Christ in the glory which He had with His Father before the world was (John XVII.5), the conclusion as to the evidence, which this Old Testament passage bears to His Deity is obvious.

In another passage, Isaiah says;- "Behold a virgin shall conceive, and bear a son and shall call his name, Immanuel. (Isa. VII. 14) St Mathew quotes this passage and says that it was fulfilled in Christ, adding that "Immanuel" means "God with us" in the Hebrew language. (Math. I. 22.3) We may here remind our readers of the saying of Christ Himself;- "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father (John XIV. 9). In another place Isaiah says:- "The voice of one that crieth, prepare ye in the wilderness the way of the Lord, make straight in the desert a high way for our God." Isa. XL. 3) In all the four gospels, this passage is referred to and all the four evangelists state that the "voice" was the voice of John the Baptist. (Matt. III.3; Mark I. 1-3; Luke. III. 4, 15-17; John I. 23).

Micah mentions the name of the place in which the Messiah was to be born (Micah V.2). The prophet Jeremiah teaches the Deity of the Promised Messiah (Jer. XXIII. 5-6). In the book of the prophet Zechariah, there are two passages which give important evidence regarding the Deity of the Lord Jesus Christ, viz. Zechariah XII. 10 and Zechariah XIII. 7.

Besides this testimony of the Law and the Prophets, there are also some Psalms that also bear equal testimony.

## II TESTIMONY OF JESUS HIMSELF.

While the Pharisees were gathered together, Jesus asked them a question, saying, what think ye of the Christ? Whose Son is He? They say unto Him, "The son of David." Jesus again asks;- "How

then doth David in spirit call Him, Lord, saying, "The Lord said unto my Lord, "set thou in the right hand, until I make thine enemies thy footstool."

If David then call Him Lord, how is He his son? (See, Math. XXII. 41-6). The Jews could give Him no answer.

When Jesus and His Disciples were on their way to Caesarea Philippi, He asked His Disciples, saying unto them, What do men say that I am? They answered that some say He was John the Baptist, some say Elias, and others, one of the prophets. But He said unto them, "whom say ye that I am?" then Peter answered and said:- "Thou art the Christ" (Mark VIII. 27-30). St Mathew alone recorded the benediction of Jesus upon Peter after his answer, as follows:-

"Blessed art thou, Simon-Bar-Jona, for this is not anything thou hast learnt by human influence. It is a real disclosure made by my Heavenly Father in thy soul. It is conviction wrought in thee by God." (Math. XVI. 17)

After His resurrection Jesus appeared to his disciples and said to Thomas: "Reach hither thy finger and see my hands and so on." Then Thomas answered and said to Him, "My Lord and My God." Jesus said unto him, "Because thou hast seen, thou hast believed; Blessed are they that have not seen and yet have believed. (John XX. 26, 29). When Thomas called Him "Lord and God," Christ did not reprove Thomas but accepted the titles.

On one occasion, Christ said to His Disciples, "If ye had known me, ye would have known my Father also; for henceforth ye know him and have seen Him. Philip said to Him, "Lord show us the Father



and it sufficeth us." And Jesus replied:- "He that hath seen me, hath seen the Father. (John XIV. 7-11)

The Lord Jesus said to the Jews:- "Your father Abraham rejoiced to see my day; and he saw it and was glad. (John VIII,56). They in answer scoffingly said:- "Thou art not yet fifty years old and hast thou seen Abraham? (John VIII.57). Jesus replied "Verily, verily, I say unto you, "Before Abraham was, I Am." (John VIII. 58)

On another important occasion, Jesus, when He was brought before the high priest for judgment, made a declaration of his Divine Sonship at the risk of His life.

#### TESTIMONY OF THE NEW TESTAMENT.

Before going to the testimony of the Apostles and Disciples, let us see what testimony the angels bore regarding Jesus.

When the angel was sent from God to the city of Nazareth it announced the good news that she would become the mother of the promised Messiah. (Luke I. 30-33 and 35) On the night when the Lord Jesus was born at Bethlehem, the Angel of God appeared to the shepherds and spoke of the birth of Christ, the Lord. (Luke II.10-11, 13-14). When Jesus Christ was baptised, the Holy Ghost descended in a bodily form as a dove and a voice from heaven said: "Thou art my beloved son in whom I am well pleased (Luke III. 21-22). When Jesus was on the mountain with Peter, John and James, a voice from the cloud said: "This is my Son, my chosen: hear Him." (Luke IX. 29-36).

The great fact of the New Testament Scriptures is that this Messiah or Saviour did come and that He was Jesus of Nazareth,

, Christ, the Lord.

Who is this Christ, this Jesus of Nazareth? Here the statements of the Gospels, the Writings of the Apostles, and the book of Revelation must be final with all who accept these books. The word of these early Christian writers, preachers and evangelists is of special value here. For most of them knew Him at first-hand, had had personal association with Him, had lived with Him, talked with Him, walked with Him, been instructed by Him, had received His own commission to preach His Gospel throughout the world. And what do they say?

In a letter to the Romans, Paul says of this Jesus, "He is over all God, blessed for ever." In an Epistle to the Colossians he writes, "By Him were all things created ....." Later in addressing the same people he said that this Lord Jesus is, "the visible image of the invisible God." In a letter to the Hebrews, he said that Jesus "is the brightness of the glory of God, the express image of His substance." He wrote these words to Timothy: "God was manifest in the flesh, preached unto the gentiles, believed on in the world, received up into glory." At another time, he said of this same Lord;- "In Him dwelleth all the fullness of the God bodily. It is therefore quite evident from Paul's teaching that he held this Jesus of Nazareth to be God.

John said Jesus was, "the true end and eternal life." James called Him, "The Lord of Glory." Jude concludes his Epistle with the significant benediction, "To the only wise God, our Saviour" Peter called Him Lord of all."

When we examine the Book of Revelation, we find most definite statements of His Divine nature. When John saw Him in vision, He said, "I am Alpha and Omega, the Beginning and the Ending saith the Lord, which is, which was and which is to come, the Almighty. We find similar statements all through the book of Revelation. These affirmations were made by Jesus Himself as direct and positive as could be made.

But one thing is common to all New Testament writers. Without a single exception Jesus is for them, "God and Lord." It is <sup>^</sup>relations to and with the "Father" are not just filial. "In Him ~~dwell~~ <sup>dwell</sup> ~~eth~~ <sup>eth</sup> bodily the fullness of the Godhead." He is "Judge of the quick and dead." "He is exalted above all Heavens," shares the glory, and majesty of "The Father." "He is God over all, blessed for ever."

In the Gospels there is no trace of a Christian theology, as distinct from a recital of the facts upon which the theology is built. The Gospel writers have described the earthly life of "The Son of God." No less faithfully have they presented Him as a "Son of Man." They wrote not as interpreters of the life of Christ but as recorders and eye-witnesses and left the facts to speak for themselves. Yet, it is the very artlessness and manifest truthfulness of the Gospel records that present us with the problem or problems, the problem of centuries since Christ appeared upon the earth.

The Apostolic Church did not acknowledge three Divine persons or a Son of God from eternity, but only the Son of God born in time. This is plain from the Apostle's Creed where it is said; "I believe

In God the father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints." It is evident from this that they acknowledged only the Son of God, conceived of the Holy Spirit and born of the Virgin Mary; and by no means any Son of God, born from eternity. According to this creed, there was only one Jehovah God from eternity and the so-called Son of God of the heretics did not exist with Him but came into existence only when Jehovah, God Himself, the Creator, descended as Jesus in order to become the Redeemer, and thus once more a Creator. The "Son of God" meant for them only the Jehovah God in His "Human nature."

The Apostolic Church was of considerable magnitude and extended to three quarters of the globe.

#### THE DECLINE OF THE CHRISTIAN CHURCH.

This Apostolic Church existed in its purity for about one-hundred and fifty years, after which it began to decline; and after three hundred years, the official Church was distinctly different - a fact which is clearly recognized by all reliable Church historians.

Discussions arose as to the correct interpretation of the Scriptures, from its infancy, the first Christian Church began to be infested and rent asunder by schisms and heresies and in process of time was torn and mangled. The whole idea of Incarnation was challenged.

The most important of all these heresies is that of Arius. He said that Christ was a being neither truly human nor truly Divine but somewhere between the two, a sort of Demi-God and a superman

different from both. Plainly speaking, he denied the Divinity of Jesus Christ. He seems to have thrown himself zealously and successfully into the task of propagating his idea. Doubtless he saw in it a bridge by which the non-Christian intellectual world could be persuaded to accept Christ.

Arius' first opponent was his Bishop, Alexander. It was the commotion stirred by Alexander's resistance to Arius which alarmed the Emperor Constantine and led him to try the expedient of summoning a General Council, which should represent the bishops of all the Christian Churches of the Empire, to settle the matter. This Council met in 325 A.D. in Nicaea and condemned Arius almost unanimously. The Members of this Council came to the conclusion that from eternity there were three Divine persons, Father, Son and Holy spirit. In the Nicene creed it is written, "I believe in one God, the Father Almighty, Maker of heaven and earth; and in one Lord Jesus Christ, the only-begotten son of God, being of one substance with the Father, who came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary; and in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified."

The great opponent of Arius was Athanasius, to whose final and later summary emendations of the Creed hammered at Nicaea, is to be attributed its final form, known as the "Athanasian Creed." In this Athanasian Creed it is said: "This is the catholic faith that we worship God in Trinity and Trinity in unity, neither confounding

the persons nor dividing the substance; for there is one Person of the Father, another of the Son, and another of the Holy Ghost. But wheress we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so, we are forbidden by the Catholic religion to say there are three gods or three lords."

Thus it was decreed that three Divine Persons from eternity ought to be acknowledged; and that although each person singly by himself is God, yet nevertheless, they ought not to be called three Gods and Lords but one. God's Unity in Christ was destroyed in the mind of the people. They said "One God" with their lips and thought of three in their minds."

Both the Nicene and Athanasian Creeds ought to be congratulated in spite of their defect for their success in preserving the belief of the Christians in the true Divinity and real Humanity of our Lord at a time when such belief was seriously threatened.

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But with the Doctrine of Trinity thus ~~started~~ began the decline of the Church. The Apostolic age ended and Romanism developed. The Church was removed from its original foundation. Corruptions in Doctrine and Life arose. Individuals began to dictate invented dogmas and to arrogate to themselves despotic power over the souls of others.

The Lord's words to Peter in the 16th Chapter of Mathew:- "Thou art Peter and upon thy rock I will build my church; and the gates of Hell shall not prevail against it," was misunderstood by the Catholics. Under the pretence of the keys being given to Peter, they have transferred to themselves all the Divine Power of the Lord -

having locked up Divine Truth from the people by taking away the Word - and have attributed to the dictates of the Pope a sanctity equal, yea, actually superior to the sanctity of the Word. They also teach but little, if anything, of the fear and worship of God; but the fear and worship of themselves, and also the worship of holy things for the sake of themselves" says Swedenborg.

The Apostolic Church then, was founded, not upon any finite man such as Peter was, but upon the rock which Peter represents, namely, "truth originating in good" which is the finite form of "the Divine Truth begotten of the Divine Love." Truth from good is the primary principle of the Lord's Church in the matter of time; that is the reason why Peter was the Lord's first Apostle.

The fact that Peter, as a man, was not intended here should be amply apparent from the Lord's further words to him in which Peter, in a bad sense represents truth without good. These words follow only five verses after the above quotation: "Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man."

To take this passage literally, in connection with the other, and believe that the Christian Church was founded upon Satan, is to repudiate the first principles of Christianity. This shows how important it is to understand the word correctly.

Peter's protest against the suffering on the Cross by Jesus only shows that he was actuated by "salvation by faith", and this the Lord called "Satan." He did not call Peter "Satan" any more than he called him a "rock" upon which to build His Church.

That this is the real meaning of this verse, may be verified by the fact that after these words to Peter, the Lord says to His Apostles in the verse immediately following, "If any man will come after me, let him deny himself and take up his cross and follow me."

Armed with this spurious power, the Roman Catholics, befitting the Dark Ages which represented the reign of obscurantism and mystery-mongering, committed great havoc in religious thoughts.

In the Sixth Century, Mahamadanism arose as the Eastern protest against the profligacy of the existing church.

In the ninth century, the Word of God was closed to the people and the clergy propounded the most gross falsities as the teaching of the Church.

The madness of possessing a Sepulchre in Jerusalem produced the crusading mania with its wholesale slaughter.

The thirteenth century saw the murderous passion turned upon Christians themselves in the Spanish Inquisition and the executioner. We cannot here omit the massacre of St. Bartholomew.

^2/ The Primacy of Peter, the Supremacy and infallibility and temporal power of the Popes, the Invocation of Saints, the Blessed Virgin Mary, Sacred Images, Purgatory, the Sacrament of Confirmation, the Doctrine of the real presence of Christ in the Holy Eucharist, the Sacrifice of the Mass, Forgiveness of Sins, Indulgences and Extreme Unction and many others which cannot stand the test of reason were thrust upon the people by the Popes during those dark days when gross ignorance prevailed.

The Reformation was a protest and a correction of external



abuses, and set free the Word but made confusion worse confounded by separating faith from charity, and adding the Doctrine of Salvation by faith alone and the Doctrine of Atonement to the many heresies it inherited from the Age of the Councils. The internal state of the Church, was not changed though things were outwardly improved. No new upward step in doctrine and life was taken and good was made secondary to truth.

Christendom settled into the worship of three persons who formed one God. They were made distinct individualities, having different characteristics and functions. Thus we can understand the Doctrine of Vicarious Atonement, connected with this distinctness of persons. According to this doctrine, the first person of the Trinity accepted the self-sacrifice of the second person as atoning for the Sin of the sinner and satisfying the requirement of the first person's justice; whereby the third person became able to do for the sinner, the work of regeneration and salvation. This idea certainly makes the three persons as separate from each other, as much as three men are.

It is to Augustine, Bishop of Hippo, more than to any other, that the unchristian church owes its system of election, predestination and salvation by faith alone. The believers of this system say that its foundations are to be found in the epistles of Paul. He thought <sup>that</sup> ~~the~~ by Adam's fall, all men became sinful and they merited the punishment of damnation. According to him, they could only be saved by the self-sacrifice of the only begotten Son of God; who thereby atoned for their sins.

Luther then came. He took up Augustine's whole scheme, dwelling especially upon salvation by faith alone. As a result of this doctrine, Antinomianism or disregard of the law, broke forth with fury and did vast mischief.

It is however, to Calvin more than to any or all others, that the prevalence of the Doctrine of Salvation by faith alone among Protestants is due. He rested this Doctrine upon ~~them-at-once~~ the atonement by vicarious punishment, and that upon the Doctrine of three persons in one God. With his powerful logic he bound together with such consistency and coherence these elements of his system that it has resisted all assault until recently. It is impossible to uphold the Doctrine of Atonement by vicarious suffering on the one hand, and of maintaining the unity of God on the other. Some say that it is not a truth for reason, but that it is a truth for faith.

From the early part of the Sixteenth century, the time of Reformation, down to the middle of the eighteenth century, the condition of Christianity and civilization in general grew steadily worse. Disgusted with the spirit of both <sup>Roman</sup> Catholics and Protestants, a great number of people cast aside religion altogether and sought relief in a materialistic faith, destroying philosophy, the clergy no less than others taking part in it. Among those who still believed, innumerable denominations came into existence and monstrous heresies arose.

In His admirable prayer immediately before His passion, Jesus said: "I pray for them also who through their Word shall believe in Me; that they all may be one, as thou, Father, in Me and I in Thee

that they also may be one in Us; that the World may believe that thou hast sent Me." (John XVII. 20,21). Here Jesus means that His followers may be united in the bond of a common faith as He and His Father are united in essence.

In this Epistle to the Galatians, (V. 20,21) St. Paul ranks heresies with the crimes of murder and idolatry and he declares that the authors of sects shall not possess the Kingdom of God. In his Epistle to the Ephesians (IV. 3-6), he says: "Endeavouring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all."

The Protestant Christians disobeyed these injunctions of Jesus Himself and St. Paul by establishing a vast multitude of sects. Unity of Doctrine is not to be found in the Protestant sects, taken collectively or separately. That the various Protestant denominations differ from one another not only in minor details but also in most essential principles of faith is evident to every one. The multiplicity of sects, with their mutual recriminations, is the scandal of Christianity and the greatest obstacle to the conversion of the heathen. Not only does sect differ but each particular denomination is divided into two or more independent or conflicting branches.

One portion of the Protestant Church believes in the existence of Three Persons in one God from eternity; which another portion of the Church unhesitatingly deny. One portion believe that the only-begotten son of God, born from eternity, was incarnated in the

womb of the Virgin Mary, and was thus a third part of God in the world; which another portion indignantly deny. One portion believe that the Holy Spirit is a third Divine/person, proceeding from the Father and the Son; while another portion maintain that the Holy Spirit proceeds from the Father alone; and yet another portion insist that the Holy Spirit is in no sense at all a Divine Person, but a Divine Sphere, or outflowing of love, wisdom and energy, proceeding from the one only God. Who knows not the fierce controversy as to the relationship of "good works" to "faith?" <sup>^</sup> what is the Doctrine of Christianity, which has not been, or is not now, a matter of controversy?

All these were the result of the Right of private judgment and liberty of conscience which came into existence after the Revival of Learning in Europe without a religious philosophy. Men and nations began to declare for their liberty, industries increased, schools and other public institutions were established. The revolt was not against religious teachings alone. The cultured people objected to irrational dogmas of religion and also against the restraints of religion. From the early part of the Sixteenth Century, the time of Reformation down to the middle of the Eighteenth Century, the condition of Christianity and civilization in general grew steadily worse. <sup>Disgusted</sup> ~~Distinguished~~ with the Spirit of both Roman Catholics and Protestants <sup>^</sup> a great number of people cast aside religion altogether and sought relief in materialistic and faith destroying philosophy; the clergy no less than others, taking part in it.

The Christianity of the Apostolic Church was real and its followers were true men.

Acts IV. 34-35 says:- "Neither was any one among them (the faithful) needy; for as many as were owners of lands and houses sold them and brought the prices of the things which they sold and laid ~~the prices of the things which they~~ them before the feet of the Apostles, and distribution was made to every one according as he had need."

What a difference between this and the present day Christians!!

Civilization was in the balance. Humanity has finally reached  
 a lowest possible point at this time just as it had at the beginning  
 of the Christian Age. "Never since the Roman Empire had morality sunk so low; and corruption was general." Thus does history picture the middle of the eighteenth century. When Sir Isaac Newton looked down upon the wickedness which surrounded him, he wrote the following memorable words:- "As the few and obscure prophecies concerning Christ's first Coming were for setting up the Christian religion, which all nations have since corrupted, to the many and clear prophecies concerning the things to be done at Christ's Second Coming are not only for predicting, but also for effecting a recovery of the lost truth and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse."

Carlyle, in his Life of Frederic the Great, writes:- "There was need once more of a Divine Revelation to the torpid, frivolous, children of men if they were not to sink into the ape condition."

In the higher circles of Society, "everyone laughs," said Montesquieu on his visit to England, "if one talks of religion."

We shall next begin to discuss the reasons for the downfall

of the first Christian Church, the first of which is the ignoring of the religious philosophy which St. Paul so strongly advocated in his Epistles.

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## CHAPTER VI

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### THE IMPORTANCE OF PHILOSOPHY.

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Since the goal to which the world is gradually evolving through eternity is moksha or attainment of supreme Bliss which is the inherent property of all eligible souls, it now becomes a seeker after Truth to determine the path by which he should proceed, having regard to the qualifications he has. Among the various paths chalked out for mortals in this world, Gnana Yoga or the Path of Wisdom and Karma Yoga or path of action, are two.

The Christians of the orthodox Christian Churches completely ignore the path of wisdom. They say that all religious philosophy is of no use.

In the Epistle to the Romans, we have two different, in fact, contrary sets of teachings. In parts of the Epistle we find teachings, characterized by a nobleness of sentiment and a freedom from narrowness and sectarianism that must commend them to religious and thoughtful minds everywhere, of whatever faith. These portions breathing the spirit of the Gospel are very probably from the genuine Epistle, and we may really ascribe them to St. Paul.

On the other hand, we have doctrinal teachings, based on the Messianic idea and others of a purely theological character.

The subjects dealt with in the former portion are :-

1. Gospel ,      2. Jewish faith and Gospel
3. References to the higher teachings of the Gospel.

## 4. Moral and religious precepts.

The anti-Pauline teachings in the Epistle are the Messianic idea, election of grace, and many others like the rejection of the Jews and the Jewish faith, the efficacy of "faith" over "works," God's arbitrariness and the "fall of man" through one man's transgression.

Readers of history will remember that the Christian Church since the middle ages and up to the present time has taken its stand on the last mentioned or anti-Pauline Doctrine, Hence its blood-stained history and in these days when its powers for mischief have been curbed by the spread of civilization, its ignorance of, and consequent assumption of superiority towards other faiths.

The difference in teachings referred to, viz:- the Gospel versus the Doctrine of the Messianic belief - is more plainly indicated in the Epistle to the Galatians.

The line of difference between the two systems of teaching is more clearly defined in the Epistle to the First Corinthians. We read there that there were divisions among the members and contentions on matters of teaching and the respective standpoints of the two schools is plainly shown. The Pauline or Gospel teaching is the Wisdom teaching; the character of the other is best described in the words of the text:- "through the foolishness of the thing preached to save them that believe." (I. 21). The Messianic School - that is the Christian Church, it can be seen, took its stand on an utter ignoring of all philosophy. "Where is the wise? Where is the scribe? Where is the disputer of the age? Hath not

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God made foolish the wisdom of the world? (I. 20). According to it man's soul is left in utter darkness unless it is saved by preaching: "Seeing that in the wisdom of God, the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the thing preached to save them that believe" (1 - 21) Ignorance takes the higher place, "God chose the foolish things of the world, that He might put to shame, them that are wise." (I. 27, 28)

*i/* To be learned was to be conceited: "If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise; "the Lord knoweth the reasonings of the wise, they are vain." (III. 18, 20)

The Pauline or philosophic school protests against such teachings and points out, owing to its dogmatic and unphilosophic character, it could never be accepted by the learned amongst Jews or Greeks: "Seeing that Jews ask for proofs (signs) and Greeks seek after philosophy (wisdom); but we preach a crucified Messiah, unto Jews, a stumbling block and unto Gentiles unphilosophical (foolishness): and it explains the true meaning of the Christ Doctrine (I. 24, 24). This wisdom we read further is only rightly understood by those who are properly prepared to receive it: "we speak wisdom, however, among them that are full grown." (II. 6).

*2f* This is a contrast to the Doctrine that God chose the foolish things of the world. Then we are told about the nature of this wisdom. The system was systematic teaching, a definite training, the object of which was an union or spiritual illumination.

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We should note that the great leader of the Messianic section -

or Christian Church, whose authoritative pronouncements, commands and exhortations, in a strikingly personal key, on various Church questions, make up the greater portion of the Epistle from Chapter IV to XI, profess no knowledge of the wisdom or mystery teaching. This system therefore was one which rested on "Preaching;" it was not the wisdom teaching. Hence we may further describe the difference between the two kinds of teaching which we find in the Scriptures as one of teaching versus preaching. The latter alone has survived to this day, the former having been lost in the troubles that swept the Roman Empire and the ages of barbarism and ignorance that followed - lost, that is, to the Christian world.

Christianity arose amidst the corruption and decay of the greatest civilization which the human race had seen, amid the death-throes of the ancient world.

The creed and chief dogmas of the Church were worked out in the period which extends from the Council of Jerusalem to the Councils of Nice, Chalcedon, Alexandria and Ephesus. The Nicene Creed in the fourth century after Christ, was as natural and legitimate a product of the conditions of the time as was the Socratic philosophy in the fourth century before Christ. What we have to note is that the Nicene Creed was the product of an age of decay, of disaster and approaching death, so far as civilization and science are concerned. These were the days of gloom, ignomy and misery. Within two centuries of its promulgation, the Græco-Roman world, had descended into the great hollow, which is roughly called the Middle Ages, extending from the fifth to the fifteenth century, a hollow in which

knowledge as we understand it and as Aristotle understood it, had no place.

The revival of learning and the Renaissance are memorable as the first sturdy breasting of humanity of the higher slope of the great hollow which lies between us and the ancient world.

The birth of Christianity being in this wise, we must look to causes of its development in another direction. In the decline and fall of Rome, the conditions favorable to various doctrines and dogmas of Christianity emerged. In the days of the decline, there was no question of free institutions or settled industry amidst the scourge of war, pestilence and famine, arbitrary, tyranny and military despotism. The pursuit of knowledge for the sake of knowledge was out of place at a time when daily existence was not safe from the swords of successive barbarian hordes or failing these, from the more cruel onslaught of a merciless tax-collector. That is to say, all the outlets through which modern energy is chiefly expended, were then closed. The Christian doctrine found nourishment not in knowledge or the eager questioning spirit which leads to knowledge but in the humble spirit which believes and accepts on trust the word of authority.

Because the Messianic or Christian Church teaching had no wisdom teaching i.e. no philosophy, the Christians did not understand the words of Jesus correctly. They interpreted those words in innumerable ways and created the multitude of sects and finally degraded the noble religion preached by Christ.

There are passages in the New Testament to show that Jesus

Himself recommended wisdom.

"Prove all things and hold fast that which is good."

"If ye know these things, happy art ye if ye do them".

"This is life eternal, that they might know Thee,  
I am God and Jesus Christ whom thou hast sent."

"Whosoever cometh to me and heareth my sayings and doeth them is like a man who built a house and laid the foundation on a rock. But he that heareth and doeth not is like a man that ~~is~~ without foundation built a house upon the earth."

Do not these passages appeal to the reason of man? Jesus does not want anybody to believe in a thing without making use of his reason. Therefore Jesus recognized the importance of Philosophy.

What is philosophy? It is impossible to have a sound system of philosophy unless on the basis of rational or philosophical psychology. Psychology or the study of human mind forms part of general philosophy and metaphysics. The aim of psychology is philosophical and as such the facts of psychology should obviously be studied from the point of view of Metaphysics of which it is part and parcel. An imperfect psychology leads to imperfect or no philosophy. What is known as empirical psychology in these days, is contented with the study of the various mental phenomena and the modes of their activities without going deep into their source, the human soul which forms the real background of all mental phenomena as such a study is obviously narrow and defective in as much as it loses sight of the higher purpose which rational psychology tries to serve as a branch of general philosophy. In fact, the conclusions of empirical psychology in addition to their unsatisfactory nature, have no real significance unless they are interpreted along with

other facts in the light of higher unification aimed at in general philosophy and metaphysics.

*Handwritten:* In his treatise on Psychology Michael Maier says:- "The importance of such study is evident. What are we? Whence are we? How ought we to live? What is there to hope for? These have been questions of transcendent interest to mankind and never more so, than at the present day. Besides these problems, unless in so far as they may throw light upon them, the discussion of empirical psychology sinks into comparative insignificance. Yet the great majority of recent text books on psychology affect to ignore these matters altogether. Or if they allude to them, they do so with a shamefaced profusion of apology which is not a little amusing ..... The first part of the work, whatever be its positive value, ought to have at least proved that it is impossible to separate the investigation of our mental activities from philosophy ..... *Handwritten:* ^

*Handwritten:* 27  
Following this view, Swedenborg draws a clear line of distinctio in the human mind in its various stages of development. An examination of these stages in the mind, in the natural, mental, moral, spiritual and celestial lives, will clearly indicate to us the importance of the religious philosophy.

*Handwritten:* Swedenborg says that those who believe from the doctrine of the Church, that the spiritual or theological matters transcend the understanding know nothing of those faculties called rationality and freedom. Every man by creation and consequently by birth, has these two faculties and they are from the Lord. They are not taken away from him. From them arises the appearance that man thinks, speaks, wills and acts as of himself. The Lord dwells

in these faculties with every man. In consequence of that conjunction man lives to eternity. It is by means of these faculties man is distinguished from the beasts. The origin of evil is the abuse of these faculties. It is by means of these faculties that man is reformed and regenerated and without them he cannot be reformed and regenerated because by rationality he can understand what is good and what is evil and thence what is false and what is true; and by liberty he can will that which he understands and knows.

To attain inspiration, one must be in illustration which is a condition of spiritual enlightenment in which he distinguishes between the non-essentials and essentials between the apparent and real truths. This inward light is from Heaven and can only come to the man who seeks to know genuine truth for the sake of life and use. And this genuine truth is the spiritual sense of the Word. When he is in this condition of illustration, he can "compare one thing with another, perceive what is to be believed and what is to be done. This, however, does not fall to the lot of any one except he be enlightened by the Lord." (A.C.6222.)

Man passes from the state of ignorance to the state of intelligence and from this state to the state of wisdom. Swedenborg's description of these states in Divine Love and Wisdom will throw a good deal of light upon the problem. It must be distinctly understood that wisdom is the light which can show us the way to God. The discernment of truth from a fountain of inward goodness, Swedenborg calls "wisdom." It is the final stage of regeneration, though it does not come to fullness of bloom all at once but unfolds

itself gradually, strengthening and perfecting itself to eternity.

The evil fruits of blind faith are sufficiently evident in the history of religious thought, and even to-day it is a potent cause of much spiritual backwardness and religious intolerances. Only the most vigorous examination of the truthfulness of all things human and divine and the impartial weighing of the evidences they present, prior to receiving them, can satisfy the intellectual standards which Swedenborg sets up for others as well as for himself. In such action lies the sole promise of enlightenment and spiritual advancement.

In Doctrine of Faith, Z, we read, "Real faith is nothing else than the acknowledgement that a thing is so, because it is true. Accordingly one who is in real faith thinks and says, "This is true, and for that reason I believe it."

We are also told that it is contrary to the inclination and the practice of angels to believe anything before its truthfulness has been seen.

In the New-Church, the dogmas that the understanding is to be kept under obedience to faith is rejected, and in place of it is received this, that the truth of the Church must be seen in order to be believed, and truth can be seen no otherwise than through rationality.

Swedenborg says that the Lord wills that we should reason about spiritual matters as a means of gaining insight into them and that if the reasoning is inspired by a genuine desire to find the truth, it is a real urge of the Lord Himself within us.

In A.C. 3539, Swedenborg says:- "The faculty of understanding what is good and true, even though man does not will it, has been given to man in order that he can be reformed and regenerated; therefore it exists with the evil as well as with the good."

In the New Jerusalem and its Heavenly Doctrines, 256, Swedenborg says:- "The Word is understood only by a rational man; for to believe anything without an idea of a thing and without the view of the thing, is only to retain a word in the memory, destitute of all the life of perception and affection, which is not to believe."

We get our knowledge through sense impressions. Unless we have some sense of a thing, we can have no knowledge of the thing, can never form any idea relating to it.

For this reason, knowledge of anything belongs strictly to its own plane or degree and can never rise above that plane or degree. A man may possess much knowledge in one field of science and yet be densely ignorant in other branches of science.

Mind works and as it works it makes of mere knowledge and information something other. As mental action succeeds sense-impression the mind enlarges, increases in its scope and apperception until out of knowledge, by a process of analysis come understanding and comprehension. The mind now holds ideas. Thus the knowledge becomes real and personal. Yet the mind can only mature thoughts and ideas which are in correspondence with the knowledge that has been acquired. For this reason the natural mind cannot deduce facts which lie beyond the realms of the physical and material. This is why the idea of God is so illusive to natural reasoning.



The natural mind "speculates" only in the realms of the natural and the material, while the spiritual mind has its "speculation" in the realms of the spiritual. The idea of God is a spiritual idea and for its evolution depends upon impressions of spiritual kind, which originate from other sources and make impressions of other quality.

In Himself God transcends all human thought. No mortal man can know anything of Him as He exists in Himself. To the perceptions of the natural mind, God is "not an object of definite thought." Yet we are in the habit of talking about knowing God, seeing Him and so on. How can that be? When and where ~~the~~ human mind falls in ability to lift itself <sup>to the level of the Divine</sup> levels itself to the human. God brings Himself down within the range of the thought of the human mind, and so is apprehended, comprehended, made an object of thought. He reveals Himself, and only through revelation can He be known. Just as sensation is necessary as the basis of our natural thought, so revelation is necessary as the basis of our spiritual thought. Not until spiritual faculties have received the idea of God can we comprehend who and what God is. This is the function of revelation, to provide the necessary objective element for sensing, out of which spiritual ideas may be constructed and established. The heritage of all peoples is an inborn sense that God exists, that He is One and so on. This inborn perception is an endowment and ~~is~~ dictate into the inner realms of mind and being. It is implanted in them at birth. God thus moves the boundaries of knowledge forward and upward into another realm of sensings and so permits the mind to enter into comprehension and

one consideration of the being of God and the nature of God with this spiritual perception as the "experience" upon which the thought and idea can be based. In this way, revelation furnishes a basis for experimental knowledge and constructive informative action.

The wiser a man grows or the higher he ascends towards the origin of truth he will receive from the Divine revelations and the more confirmation and illustration of this truth will he derive from below. To this progress, there can be no end. The more he learns of the spiritual treasures which lie interiorly in the Word, and which come to him from its letter and by just reasoning from spiritual truth concerning the letter and its significance, the more he will find all he thus learns confirmed and illustrated by the wonderful forms and forces and laws of the material world, as they open before him. The opposite course presents a melancholy picture. Beginning with the science of nature as a starting point and endeavouring by this and in one's own strength, to penetrate the mysteries of the spirit will never end in success.

So, people are entirely wrong when they ignore reason in matters of faith and thus reject philosophy.

The second reason is the fatal mistake the people of the first Christian Church, make in thinking that the Bible has but one signification, the literal or grammatical, the right understanding of which is to be attained in the same way as with any other book. For example, people discovered that the account of the creation given in the first chapter of Genesis contradicts science and therefore thought the Bible to be unscientific and therefore not worthy of belief. This literal interpretation of the Bible is

the parent of a good deal of scepticism and it is felt to be the key of imposition assumed by the infidels.

Some inspired books of the Bible called the Books of the Word contain within the sense of the letter, which is occupied with earthly and human affairs and with temporal events, a spiritual and Divine sense, having reference solely to the things of Heaven which are enduring and timeless, the things of the soul and of the kingdom of God.

The doctors of the first Christian Church, had not the key, the Science of Correspondence which all can apply for the unlocking of any passage of Scripture and can thereby discover the spiritual and abiding treasures therein. Only the lack of such a definite principle and key of spiritual interpretation, rendered the spiritual exegesis of Scripture by the earlier doctors of the first Christian Church fanciful and arbitrary in application and trivial in the character of their results.

Properly understood, the Written Word becomes the inexhaustible source of knowledge, concerning the Lord, our relation to Him; His purposes towards us and concerning the World and Life beyond. The want of a knowledge of spiritual sense led people to commit serious blunders in regard to all these matters.

Thus we see more than a hundred years back, every just conception of the character of God was well-nigh blotted out. All Christendom was immersed in darkness. There was a general and deep eclipse of faith and the charity for which the primitive churches were distinguished, had departed from the Church. And along with the

extinction of true charity and a living faith and a just conception of Divine character, the knowledge of man's higher life and the way to its attainment as well as of the nature and reality of Heaven and Hell and all things spiritual had well-nigh perished and thus was fulfilled in its spiritual sense, the Divine prediction: "the sun shall be darkened and the moon shall not give her light, and the stars shall fall from Heaven."

The reason for this downfall of Christianity is not far to seek. The ignoring of philosophy by the priests and the leading of the people to blind faith were the chief causes. The people of Europe later on became a particularly intelligent people, after making a great deal of advance in science, mathematics, etc. They have a reason which has been much cultivated and developed. It became very difficult for them to believe anything unless their reason was satisfied. The Churches offered no satisfaction.

Christians themselves admit that their Revelation was a progressive one. What God told Adam and Eve was developed on Mount Sinai and Christ developed the latter. Even Christ had to deal with people who were not capable of receiving much. He Himself said: "I have many things to say which you cannot bear." His teachings were, therefore, even according to Him, not final. Christ has therefore made a fuller revelation through Swedenborg, revealing the philosophy underlying Christianity. This chief characteristic of the Second Christian Revelation satisfies the demands of reason.

CHAPTER VII.

THE SECOND COMING OF THE LORD.

a/ There have been periods, some of them in the very remote past, when conditions on this earth became so corrupt that a special act of Divine intervention was necessary to protect the human race. One of these periods occurred just before the beginning of the Christian era when the Lord had to become man and live among men in order to reach them and save them.

All Churches should be founded on the knowledge and acknowledgement of one God, with whom their members could have conjunction. Even the first Christian Church acknowledged one God with their lips but confused three Gods in the mind. It reached as described in Chapter V, in the middle of the eighteenth century such a desperate state of moral and spiritual depravity that we can very well say that it was a thorough failure and therefore the "end of the Age" which means the end of the "period" in the history of the Church and not the end of the World has come already.

Just at this time, the Lord's Second Coming took place. Swedenborg says:- "The Lord manifested Himself before me, His servant, and sent me to this office, that He afterwards opened the eyes of my spirit and so intronitted me into the spiritual world, granted me to see the heavens and the hells, also to

converse with the Angels and Spirits, and this continually for several years, I affirm in truth; as also from the first day of that calling I have not received anything whatever pertaining to the Doctrines of this Church from any angel but from the Lord alone while I read the Word." Again he says:- "In order that the Lord might be constantly present he has disclosed to me the spiritual sense of the Word in which resides Divine Truth in its own light and in this light He is continually present."

There are several places in the Word in which the Lord's Second Advent is foretold. The 24th Chapter of Mathew announces the subject in unmistakable words. On account of this, there are people in the World who are still waiting fulfilment of the promise in the dim and distant future. Even the primitive Church expected it, but as centuries rolled by, the expectation became dim; then it revived and then faded again, and at the present day it is again being much thought about and predicted.

The New Church teaches that this conception is based upon a misunderstanding of the Scripture. It tells us that what is said in Mathew, twenty-fourth chapter, is not to be understood literally but spiritually or metaphorically, and that the Second Coming of the Lord has already occurred; not in any physical manner but in the opening of the Spiritual sense of the Word, whereby the Lord is enabled to come, in the fullest and most directly possible way to the enlightened

consciousness of the individual soul.

If passages can be quoted to show that the Lord will come in person if taken literally, there are other passages in the Bible which show that these are to be taken spiritually and not literally. We will just quote an example. When the Pharisees asked Jesus, as to when the Kingdom of God should come, He answered:- "The Kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within you. (Luke XVII verses 20, 21), which negatives an outwardly spectacular advent.

We are told that it would be wrong to set up reason against the declarations of the Word of God. But in Mathew XXIV. 15, the Lord says:- "Whoso readeth, let him understand." This admonition is to be thought over.

The Israelites who lived previous to the Christian era looked forward to the Coming of their Messiah as an event attended with great pomp and display of temporal power. But when they saw that the Lord came only to establish His spiritual kingdom the Jews did not recognise and acknowledge Him. With the tragic example of the Jews before them it behoves Christians to beware that they do not make a similar error, and they through unreasoning preconception and blind prejudice, should not only fail to see Him, but actually reject Him, as lamentably as did the Jews of old.

The assertion that every eye shall see Him may be compared to Isaiah XL. 5, where it is said:- "The glory of

the Lord shall be revealed and all flesh shall see it together in connection with the first advent. Luke III. 4-6, says that this has been fulfilled. And yet it was certainly not the fact literally, that "all flesh" saw the glory of the Lord in the First Advent. Therefore we may rightly conclude that "every eye shall see Him," does not indicate a coming of the Lord visible to material eyes, but, like so much more in the Divine Word, is to be "spiritually discerned."

It is written in many places that the Lord will come in the "Clouds of Heaven." But as no one has hitherto known what is meant by "Clouds of Heaven," men have supposed that he would appear in person.

Swedenborg says:- "Now since the Lord has opened to me the spiritual sense of the Word, and has granted me to be together with Angels and Spirits in their World as one of them, it is disclosed that the clouds of Heaven mean the Word in the natural sense, and glory means the Word, in the spiritual sense; and power means the Lord's power through the Word. That such is the signification of the Clouds of Heaven may be seen from the following passages in the Word:- Deut. XXXIII. 26, Ps. LXVIII. 4; Isa XIX. 1; Ps XVIII. 10, 11; Job XXVI. 8, 9; Ps. LXVIII. 34; Isa. IV. 5."

That the Lord is the Word is very manifest from John I. 1-14. The Word here means Divine Truth because Divine Truth among Christians is from no other source than the Word. John also bears testimony to the fact that the Word means Divine Truth in his first Epistles, V. 20.



From these it is plain that the Lord will also appear, now in the Word. He will not appear in person, because since He ascended to Heaven, He is in His glorified Humanity. In this glorified humanity, He cannot appear to any man unless He first opens the eyes of his spirit. Therefore in Luke XXIV. 31, we read:- "And their eyes were opened and they knew Him; and He vanished out of sight."

The Lord comes in the truth that reveals Him. He fulfills His promise of "coming again" with "power and great glory" by giving to the World a new revelation of His truth, fuller and more glorious than it has known before.

The Word in the letter is written by appearances and correspondences; and in all its particulars there is therefore a spiritual sense, in which the truth is in its light and the sense of the letter in shade. Swedenborg says:- "Lest the man of the New Church, therefore like him of the old, should wander about in the shade in which the literal sense of the Word is .... it has pleased the Lord to open the sight of my spirit."

He further says:- "He has disclosed to me the spiritual sense of the Word in which resides Divine Truth in its own light; and in this light He is continually present. For His presence in the Word comes exclusively by means of the spiritual sense. Through the light of this sense, He passes into the shade in which the literal sense exists, comparatively as the light of the sun in day-time is obscured by an interposing cloud

We have seen that the omnipresent Lord comes to man in the truth that reveals Him, also that the "clouds" in which He is to come are a figure denoting the literal sense of the Word. It follows therefore that the Lord accomplished the Second Coming by revealing the spiritual sense of the Word, that has laid hid within the literal sense. And this revelation He has made by means of the theological Writings of Swedenborg. Swedenborg was the rationally-enlightened human instrument through whom the Lord has revealed His Divine Glory to the rational mind of man. The revelation is the Lord's.

The Writings of Swedenborg afford a complete rational theology, an all embracing Doctrine of Life, a satisfactory answer, coming with Divine Authority to the deepest questions that exercise the human soul. Such is the Lord's Second Coming.

The Second Coming is the revelation of new spiritual truth for which the World was not prepared when the Lord was in the World. The new truth also referred to the life after death, the deeper philosophy of the universe, the inter-relation of all things with each other and with God Himself and especially the revelation of God as to His essential nature, involving the nature of the Incarnation and Christ's Divine nature and His work of redemption and salvation.

We shall next proceed to proclaim in greater fullness the truths of Christianity according ~~to~~ the Second Christian Revelation after pointing out the corruptions and perversions of it made by the Roman Catholic, Protestant, and other Orthodox Churches.

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CHAPTER VIII. ✓

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THE PERSONALITY OF GOD.

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God, the Source of all life, is a Person. This can be justified by the proposition that life is love and that love can exist only in a person that loves.

The generally accepted idea of God is derived from the literal sense of the Word and those who have been in this idea usually do not care to change it. Let us speak about the Lord in the way taught in the internal sense of the Word.

Genesis I. 26 runs as follows:- "And God said, let us make man in our image, after our likeness." In the literal sense this means that we resemble him physically. This is wrong interpretation.

In the Spiritual Sense, which is correct, God's image is His Divine Wisdom and His likeness is Divine Love and to be created in His image and likeness means that He has created spiritual receptacles in us by which these two essential of the Divine Nature may be received in a finite degree. These receptacles are the understanding and will, the one formed to receive the life of Wisdom and the other to receive the life of Love. These two may be formed into a perfect operating unity without losing their identity, the will being directed by the truth of the understanding and the understanding being vivified by the affection of the will, this union producing all the voluntary activities of life.

This is true of man because it is true of God. The Divine Love and Wisdom of the Lord form a perfect operating unity, without losing their identity and the result of unity is the Power by which He operates and creates.

Our Heavenly Father is one man, but a Divine Man in whom is a perfect trinity of Love, Wisdom and Power, activity or life.

Dr. Frank Sewall says:- "Except God be a person, there can be no science founded on universal laws because there can be no universal relation and because relation exists in mind alone and mind exists in person alone. The essence of the idea of person is that of selfconsciousness and self active mind."

Nearer, the great historian of the Christian Church says:- "From the contemplation of God's self-manifestation in the Creation, we are constrained to form our conception of the Divine attributes in accordance with the analogy of our own minds."

Dr. J.R. Illingworth in his Personality, Human and Divine says:- "These then are the constituent elements of personality, as such, self-consciousness, the power of self-determination and desire which irresistibly impel us into communion with other persons or in other words, reason, will and love."

Revelation declares:- "Great is the Lord; His understanding is infinite." This is that Divine Personality which is the source of the axiomatic knowledge of universal relation - ie. the relation of all the parts which make up the great whole. Hence we see the assent which reason and philosophy must bring, in all humility and reverence to the challenge of the scriptures.

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"He that teacheth man knowledge, shall He not know?" We see that a knowledge of universal relation must lie at the basis as giving security to the finite minds knowledge of any relation. The Divine Personality of the Infinite pre-exist as the final and real basis of human knowledge. For "Thine eye did see my substance, yet being imperfect: and in Thy book, all my members were written which in continuance were fashioned when as yet there were none of them." (Psm. CXXXIX. 16).

Personality in the sense in which Emerson employs it, signifies true Being, both concrete and spiritual. It alone is original Being. It is not limited. Personality is that universal element and fount of Being. Distinction from others and limitation by them results from individuality and not personality. Personality therefore pertains to the soul and individuality to its form.

*Saivism/g/* God according to ~~Saivism~~ is both Nirguna and Personal. The word "Nirguna" need not frighten anybody. It only means that God has none of the Mayavic Gunas known as Satva, Rajas and Tamas which are within the range of limitation, and does not mean that God has no attribute. The word, "Nirguna" means the same as the word, "Gunatheetha," "beyond Guna or matter." They both imply what is non-material and therefore pure chit or pure Being. God may be spoken of as impersonal without being non-personal; in other words that God's non-personality may be of a kind to be called super-personal rather than impersonal. God may have personality of some kind, above our apprehension or any of the attributes we attach to personality.

God's personality in relation to the world may be discussed later on. His special characteristic according to Saiva Siddhanta consists in His possession of eight attributes. He is called the person of eight attributes. The eight attributes are:- (1) Self-dependence, (2) Purity, (3) Self-knowledge, (4) Omniscience, (5) Being free from sin, (6) Supreme Graciousness, (7) Omnipotence, (8) Unlimited Bliss.

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The attribute of Self-dependence or absoluteness is possible only to immutable sat. Therefore Self-dependence is included in sat. Purity is included in chit. The variations of chit are Self-knowledge, Omniscience, Being ever free from sin, supreme graciousness, omnipotence and unlimited bliss. Therefore these attributes of God are included in sat and chit. God as called Sat-Chit-Anandam, Anandam or Bliss, is as above stated, included in chit. Hence the words, sat and chit express all the attributes of God. Sat is Being and chit is Intelligence.

The Sixth Sutra of Sivajana-bodham says that if God can be perceived by the senses, He becomes Asat, a being subject to change. If He cannot be perceived in any way, He becomes non-existent, just like the horns of a hare. Therefore the Gnanis say that He is neither the One nor the Other but is Siva-sat or chit-sat.

According to Saiva Siddhanta, God is personal, as meaning True Being (sat), both concrete and spiritual, a living being and not a dead material energy. chit is Intelligence. In other words God is True Being and Intelligence.

Sivajana-bodham contains the shortest definition of God as

Siva-Sat or Chit-Sat. Sat denotes God as a Pure Being, in which aspect. He can never reach us; Chit or Arul or Love denotes His Aspect, in which He can reach us, and we can know Him. Sat is the Sun which we can never comprehend. Chit is the Light, one ray of which is enough to remove our darkness and enlighten us; but for that one ray of light, we can never know the Sun.

Sivajñana Siddhanti, S. I. 62 says:- "the form of this Sakti is pure intelligence. If asked whether supreme Will and Power are also found in this Supreme Intelligence, we answer, Yes. Wherever there is intelligence, there are Will and Power. As such Power and Will also, He manifested Himself by this Chit-Sakti."

In Sivajñana Siddhanti I. 63, we read:- "This one Parasakti becomes three, Ichcha, Gnana, and Kriya Sakties."

Ichcha Sakti may be defined as supreme Love or Divine Love; Gnana Sakti is Divine Wisdom and Kriya Sakti is the Proceeding Divine. Siva appears as Siva-Surya before the angels, and from that siva-surya proceed heat which in its essence is Ichcha sakti and light which in its essence is Gnana Sakti or Chit-Sakti.

Swedenberg deals with the question in Divine Love and Wisdom in a new masterly and philosophic way and shows that Personality of God is implied in the very existence of things and states boldly and with cogent reasons that God is a Divine Man.

It will be simply astonishing to hear that God is a man. Body is not the essential part of the individual and it is not the essence of the person. We can only know one another in the body because it is the covering and instrument of our senses.

But what we know unless our knowledge be very superficial, is the man within the body. Our habit of looking only at and thinking much of the body and of getting access to persons only through the body, makes it difficult for us, to think of God as Man and yet not think of Him as in a body as we are. As long as the higher faculties are controlled by the lower faculties, it is impossible to do this. These higher faculties in the degree in which they are liberated from the influence of the lower faculties, see clearly that the difficulty belongs to them and not to the object of thought.

The higher faculties are employed upon affections and thoughts and these are beyond the scope of space and time. And while they acknowledge the difficulty of thinking without reference to space and time, they knew that a ~~difficulty~~ <sup>reference</sup> to them of things and thoughts which do not belong to them, causes error, and against this error they are on their guard.

Nos. 11,12,13 in Divine Love and Wisdom, are devoted by Swedenborg to prove that God is Very Man. In the Bible also we read of the "Eyes of the Lord," "His ears," "Face of the Lord," "right hand of the Lord," and so on. In all this there is no anthropomorphism. It is not changing God into man - not attributing to Him degraded human actions; it is the simple assertion that He is the Archetypal Man after whose pattern we are fashioned. The Swetaswatara Upanishad and the Gita also speak of God as having hands and feet on all sides, eyes, and faces, on all sides, of course, in the same sense as above.



No. 286 of the Divine Love and Wisdom is so very tempting that we cannot refrain from quoting it. He says;- "That God could not have created the universe and all things therein, unless He were a Man, may be very clearly comprehended by any intelligent person from this, that he cannot deny, that in God, there are Love, and Wisdom, Mercy and Clemency, and also that absolute Good and Truth exist, because these things are from Him. And because, ~~these things are from Him~~ he cannot deny these things, <sup>only of</sup> neither can He deny that God is a Man, for not ~~can~~ these things is possible apart from man; man is their subject, and to separate them from their subject is to say that they have no existence.

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Think of Wisdom as outside of Man. Is it anything? Can you conceive it as something ethereal or flaming? It is impossible, unless perchance, you think of it as in them, and if it is in them, it must be Wisdom in a form such as that of Man; it must be in his entire form, no part can be without Wisdom. In a word, the form of Wisdom is Man; and because Man is the form of Wisdom, he is also the form of love, mercy, clemency, good and truth, because these make one with Wisdom. That love and wisdom are not possible except in a form (See Nos. 40 - 43, Divine Love and Wisdom). ^

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So, God is Man; perfect and infinite Man in form; in form but not in shape, for shape is but the expression and outward manifestation of form. It is by means of shape that form becomes apprehensible, by sense and thought, and then thought may rise above shape, and think of form as it is in itself. Form is the inmost nature or essential being of a being, God is above the limitation of shape. He is also above the limitation of space

and time. But God is Man; and man is man only because God's life is given to him to be as his own.

Form is not the same thing as shape. Everything has a form and only some have shape. The correlative to form is essence. Whatever exists has both. Essence is what a thing is and form is that which determines how a thing is.

Swedenborg uses the Latin words, esse and existence.

The esse of anything is that which is in itself, while its existence is that which it is as it "stands forth" and makes itself manifest and active in its functions. According to Swedenborg <sup>the</sup> ~~the~~ one

⇒ God is called Jehovah from esse, because he alone is, was and will be; and because He is the first and the last, the beginning

⊙ and the end, the Alpha and the Omega, <sup>that</sup> ~~that~~ Jehovah signifies I am and to be is well known; and that God was so called from the most ancient times is evident from the Book of Creation or Genesis,

where in the first chapter He is called God, but in the second and following chapters Jehovah God; afterwards when the descendants of Abraham, by Jacob, forgot the name of God, during their sojourn in Egypt, it was <sup>recalled</sup> ~~called~~ to their remembrance; concerning which it is thus written:- "Moses said unto God, What is thy name?

And God said - "I am that I am. Thus shalt thou say unto the Children of Israel, I am hath sent me unto you; and thou shalt say, Jehovah God of your fathers hath sent me unto you. This is my name for ever, and this is my memorial unto all generations"

(Esd. III. 13, 14 15). ↘ For a fuller understanding of the questions, pp. 78 - 24 of the True Christian Religion may be read.

Also Eos. 28 - 34 of the Divine Love and Wisdom.

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Swedenborg says:- "Being and Manifestation in God ~~are~~ are distinctly one. (Divine Love and Wisdom, No. 14). Love also is Being and Wisdom is Manifestation; for there is no love except in wisdom nor any wisdom except from love; therefore when Love is in Wisdom then it becomes manifest." In the language of Salva Siddhanta, this is the same as saying Sat and Chit. As Sat, He is. Sat is what is, was, and will be always unchangeably. As Chit He manifests Himself (Vide S. Siddhar. stanza 52).

So, both Salva Siddhanta and Swedenborg agree in calling God a Man.

What is true of us, must be true of God. If we cannot love without thinking and cannot love and think without acting, neither can He. Therefore He must be three fold just as we are. He is a Person, because just like every person, He first loves, then thinks about the thing he loves, and finally gets to work to accomplish what He loves and thinks about. Love, Wisdom and Use are the three elements which make up the Divine Personality.

The three-fold character of God is most clearly recognised in the Bible. But these three elements are given different names. God's Love is the "Father" or "Jehovah" which means "He who is," "Wisdom" is the "Word" or the "Son," and His activity in use in the universe is called the "Holy Spirit."

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CHAPTER IX

THE DOCTRINE OF TRINITY

We possess a large store of information regarding religious beliefs which were held in various countries long before the Hebrew nation had taken form. What is of interest is that allusions to Trinities are frequently found in those old-world documents.

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*in* The ~~accadipn~~s who flourished prior to 3,800 B.C. had in their religious system, a Trinity. Their triads originated perhaps the triad of the Sun-God, the Moon-God and the evening star according to Professor Sayce. The Chaldeans had their Trinity composed of a Divine Father and Mother by the side of their son, the Sun-God. Numerous kinds of Trinities are found in the Babylonian religions. *d/* The Assyrians had their great Triad, Ann, Bel and Hea. A few years ago, evidence that the Hittites had their belief in a Trinity was discovered. The sacred symbol of which was a triangle. *ly* The ancient Greeks had their trinities of father, human mother and virgin-born son. The Egyptian Trinity of ancient days consisted of Osiris, Isis and <sup>40</sup>Orus. *na/* Brahma, Vishnu, Rudra form the male deities of the Brahmin Trinity. The Saivite Trinity consisted of Siva, Uma, and Subbramanya, forming the Somaskanda Murthi. *40* The Chinese had also a similar Trinity. We know that even later Jews of Alexandr ia proved to be susceptible to the philosophical trinity, hailing from Greece some 150 years B.C. The Apocryphal Book of Wisdom is an application of that philosophy to Jewish

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theology. God is therein set forth now as Creator, now as Wisdom, now as Word, the two latter being the Creator equal to him in power and influence. So far therefore, from a Trinity being an exclusively Christian revelation, it is found to be a surviving relic of an earlier stage in the evolution of the religion of mankind as it has grown from polytheism.

Even supposing from all these conceptions of Trinity that God wanted men to believe Him a Trinity of persons in Unity, which kind of trinity are we to accept? There is the trinity of male deities, there is the Father, Mother and Son order of Trinity and so on. There is another order of Trinity which is of the philosophical class.

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 The question of Trinity has more than thousand years divided Christendom. One Council after another was called to settle authoritatively what should be believed and taught till eventually the Trinity of the Nicene Creed was fixed on by the majority in power. *one course*  
~~In *one course*~~, the Athanasian Creed was accepted as the final word on the subject. But did these creeds unite Christendom as it was intended they should? Far from it. On the declaration that the Holy Ghost proceedeth from the Father and the son, the Greek Church separated from the Roman Church and on this point, they remain apart yet. In times nearer our own, the American Episcopalians separated from the Anglican Church one of the causes of the disruption being, the refusal of the Anglican Bishops to sanction the omission of the Athanasian Creed. Mr. Armstrong in his "Trinity and the Incarnation," says:- "No dogma so divides men in thought as that of the Trinity, and scarcely any two

apologists would explain it in the same way."

The advanced thinkers of the Hebrew nation, the prophets contended against the worship of multiplicity of Gods either separately or in any kind of unity. The Hebrews were surrounded by nations, who worshipped many Gods, and most of them had trinities in their religious systems. The prophets endured hardship, obloquy, persecution and death for thinking that Jehovah was the one God whom Israel should worship. They would admit no other God as His equal. They would not compromise by allowing any dualities or trinities in unity. If we read such books as Daniel and Maccabees, we will find that the prophets never consented to compromise with anyone on the matter of their mono-theistic faith.

The oneness of God has been plainly stated in the Bible.

In Exodus XX. 1 -3, we read:- "I am the Lord Thy God ..... thou shalt have none other Gods beside me." In Deut. VI.4,5 we read:- "Hear oh, Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might." This law allows of no divided allegiance such as any division in the personality of the Godhead inevitably leads to. Jesus Himself, though He wrought to reform the Jewish religion held fast to this fundamental article of Jewish belief (Mark XII. 29, 30). He declared that on it hung all the law and the prophets. He nowhere is found teaching his followers to pray, "O blessed and holy Trinity." Repeatedly does God name Himself "The Holy One of Israel," the Mighty one of Jacob." Through Moses to Israel in Egypt, He made Himself known as the "I Am" - "I Am hath sent me unto you." (Ex. III. 14); a name implying self subsistence. The Ten

Commandments began with the Words, "I am the Lord, thy God, thou shalt have no other Gods before Me." (Ex. XX. 2,3) God is One.

AI. In the New Testament also we read:- "We know .....that there is no God but one." (Cor. VIII. 4). Again we read: "One God, and Father of us all who is above all and through all and in you all." (Ephesians IV. 6).

It would be an easy task to quote many other passages to the same effect. But these are sufficient to show how baseless is the doctrine of Trinity. If anyone is not to believe in the oneness of God, he cannot be a Christian.

The writer of the fourth Gospel, though caught up in the Greek Logos speculation, which He applies to Jesus, does not say a word about the Trinity in Unity. Paul has the deepest reverence for Jesus but he never swerves from his Hebrew Monotheism. "To us there is but one God, the Father," he writes to the Corinthian Church. (I Cor. VII. 6). The Word, "Trinity" does not at all occur in the Holy Scriptures. The two respective standards of the "old" and the "New Dispensations" are the "Ten Commandments" and the "Sermon on the Mount"; in neither of which, we assert, can the slightest trace of a Doctrine of a Trinity be found. If Christians had continued to abide by the simpler faith and teaching of Jesus, and had rejected the mystical speculations of Greek and Alexandrian converts of the third and fourth centuries, it seems certain that there would have been no trinity in the creeds of the Churches at all.

Trinities are indications of a stage of religious conception reached in the evolution of religion, from the crude polytheism of

of early man to the Monotheism of a higher state of culture. The conceptions of a lower evolutionary stage have been read into the sacred literature which Christians adopted from the Jews.

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 The supporters of the Doctrine of Trinity quote Math. XXVII.18-19 where the Lord says:- "All authority hath~~h~~ been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the n<sup>^</sup>tions, baptising them into the name of the Father and of the Son and of the Holy Ghost." They say they are three, yet they are one in the Unity of the Deity. They suppose that the whole doctrine of the Trinity is here taught.

Among Hindus, God is spoken of both in masculine and in neuter and that in the same verse. God is addressed in all forms as "He," "She" and "It." Sivah, Siva, and Sivam are the masculine, feminine and neuter names of God according to Saivism. Max Muller says that the gender changes frequently according as the author thinks either of the Brahma or its impersonation as "Isa," Lord. God is neither male nor female nor neuter. The Hindu does not find any difficulty whatever might be the gender used because whatever is used, he thinks he is addressing only the Supreme Personality. But the Christians seem to make a difference.

The Sweteswatara Upanishad itself does not recognise any difference between the use of "it" and "he" and it does not contemplate that by using "he" instead of "it," a higher being is reached.

The chief reason why the orthodox churches have misunderstood the Holy Spirit as an independent person equal to God lies in their want of philosophical studies. If they only understood the Doctrine of Degrees, they would not have committed such serious error in



interpreting the Holy Spirit. The word "Discrete" in the Doctrine of discrete degrees means "distinctly separate." A thing changing by these degrees becomes another thing; it is higher or lower than it was before in the scale of being.

End, Cause and Effect, Affection, thought and act, God, Spirit and World, in each of these, one is distinctly separate from the other, and not at all equal. We can for no reason say that affection, thought and speech are the same.

When the arms and hands move, the man does not know that a thousand motor fibres concur in every motion of them and that to the thousand motor fibres, thousands of things of thought and affection correspond and excite the motor fibres. As these act most inwardly, they do not appear before any sense of the body. This much is known, that nothing is done in the body or through the body, except for the will through the thought, and because both of these act, it must needs be that all things of the will and of the thought in general and particular lie in the action. They cannot be separated. Hence it is that from the deeds or works of a man, others judge of the thought of his will, what is called his intention.

No doubt the ultimate degree is the complex and containant of the prior degrees. Hence it follows that the prior degrees are in the ultimate degree.

Suppose a man gives us a hundred rupee note, with his right hand, are we to thank the hand or the will and understanding, in other words, the love and wisdom of the man or his right hand. The right hand which gives it, is dead of itself but got life from the will and

understanding to do the act.

Suppose you meet a friend in the street and want to ask a favor of him. You do not ignore him and address yourself to his will, calling it by name, and conclude by asking his will to accomodate you for the sake of his understanding. You address your friend directly as a man - the man you know and love although you realize perfectly well that he has these faculties of will and understanding with their resulting life, activity or use.

After death, the corpse is no longer a person but a thing - no longer a "he" but an "it." The body was a person while the spirit was in it; but when the separation came the "person" departs and only a lifeless "thing" remains.

In exactly the same way our Heavenly Father is one man, but a Divine Man in whom is the perfect Trinity of Infinite Love, Wisdom and their resulting activity or life. But they are not three persons. If He could be three persons, we, His reflexions, also would be three persons.

But we have seen that the Will faculty or love of a man is what forms his real character. He may understand what is right and even do what is right, but we prefer to do what is wrong, in which case, his correct understanding or correct deed is of no spiritual benefit to him. The will is ~~is~~ what makes the man. This is because "God is Love" in His inmost nature and His Wisdom serves and is dependent upon that Love.

So, we have to thank the man for the love in Him that induced his wisdom to make the gift through the hand.

The generally accepted idea of the tripersonality of God is derived from the literal sense of the Word; but it is equally true that this idea is entirely due to the ~~influence~~<sup>inference</sup> of the readers. The New Testament contains no direct declaration of a trinity of persons and the Old Testament contains not even an intimation of it. Nor is there any authority in Scripture for dividing the Trinity by praying to "God the Father" and ending with a petition that what we ask may be granted "for Christ's sake." The only place in the Bible where this phrase occurs is in Ephesians IV. 32, where we read:- "forgiving one another even as God for Christ's sake hath forgiven you." But here again we encounter a mistranslation. The Revised Version reads as follows:- "forgiving each other even as God also in Christ forgave you." That is where the Lord said the Father is in Him. Do we not deny that the Lord is Himself, the Saviour when we pray to another to save us - for His sake?

The example of petition we find in the Bible are such as these:-  
 "For thy name's sake",<sup>1</sup> "for thy goodness sake;" "For thy loving kindness sake,"<sup>1</sup> "for thine own sake." In these instances, the Lord is immediately pictured as one person.

Not knowing the difference between the Doctrine of Discrete degrees and the Doctrine of Continuous Degrees, many Protestant scholars commit the sad mistake of quoting things in continuous degrees as examples of Unity ~~and~~ Trinity. For example, take snow, water and ice. These are distinct but one they say. This is not true.

The answer is that ice and the snow come from water and in a

sense though ice and the snow are distinct, they are both water. But can ice and snow be got from water and the same quantity of water remain. That is impossible. And further, when the ice and the snow revert to their original state as water, they cease to exist as ice and snow and by analogy you have no Trinity of Person in the God-Head when the Lord Jesus Christ has ascended up where He was before.

Jesus sitting on the right hand is simply an allegory

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In T.C.R. No. 168, Swedenborg says:- "When the Father, Son, and Holy Spirit are said to be three essentials of one God like soul, body and activity of man, it appears to the human mind as if those three essential were distinct persons, and that is absurd; but when it is understood that the Divinity of the Father which constitutes the soul, and the Divinity of the Son which constitutes the body, and the Divinity of the Holy Spirit or the Proceeding Divinity which contains their activity, are the three essentials of one God, the statement is then comprehensible. For God, the Father is His own Divinity, the Son from the Father, and the Holy Spirit proceeding from both, are each His own Divinity, which being of one essence and unanimous, constitute one God. But if these three Divinities are called persons and to each is assigned his own attributes, imputation to the Father, mediation to the Son, and activity to the Holy Spirit, then the Divine Essence is divided although it is one and indivisible; and then no one of the three is perfect God, there being a triple division of Divine power. This is a conception that every man of sound understanding is bound to reject."

True faith is seeing God! It is the inward perception of His presence.

The God who is seen must be a person; there is no seeing of an impersonal Deity. Neither is there any seeing of a Being who is more than one. The idea of three persons making one God, as suggested by the Athanasian Creed, is beyond conception. Even to call it an "idea" involves contradiction; for an "idea" is something seen; and who is there that can see a God who is both one and three?

The writings of Swedenborg teach and by its teaching enables the intelligent affirmative mind to see that there is one God in whom there is a Divine Trinity.

The Trinity in God is not one of persons but of attributes or aspects and essential parts.

There is a like trinity in every created thing. It may be recognised in a flower, bird, and a human being. There exists a trinity even in a grain of sand. It is not in these such as is the Divine Trinity; but it is one in which the Divine is surely reflected; it is a three in one, substance, form and proceeding sphere. These three make everything one thing. But three flowers do not make one flower at any time; nor do three birds one bird; or three human beings one human being. But three essentials make one God; and there are specifically the Divine Substance, the Divine form, and the emanating Divine sphere. The Divine Substance is His Love; the Divine Form is His Wisdom; and the Divine sphere is His going forth to influence, sustain and bless - the all pervading effluence and operation by which the universe is created and maintained. In these three constituents, the fulness of the Godhead consists. They are all that the Divine is, has been or ever can

be. And there is nothing more than these in Heaven or earth. All that presents itself to the senses is but their reflexion and expression.

Even Athanasius and his counsellors felt the difficulty of calling three separate Gods as one God, for they said:- "For like as we are compelled by the Christian verity and acknowledge each person by himself to be God and Lord; so are we forbidden by the Catholic religion to say, there be three Gods or three Lords."

The words, "Each person by Himself to be God" must be noted. That certainly makes three Gods. The statement above said, comes to this: "We are compelled to believe that there are three Gods but are forbidden to say so." Who could expect the non-Christian to accept such a statement?

The men of the Dark Ages blindly believed in the Doctrine of Trinity. It is a wonder that even in the twentieth century people believe it. Still, it has been said that those who do not believe it shall "perish everlastingly." Therefore to introduce into the Church a belief that there are three Divine Persons, each of whom singly and by Himself is God and of the same essence, and one born from eternity and the third proceeding from eternity, is utterly to destroy the idea of God's unity and thereby every just appreciation of the Godhead and thus to banish all the spirituality of reason from the mind.

The New Revelation teaches that the terms, "Father." "Son" and "the Holy Spirit" are not equivalent terms. But, "Father" is the name used to denote the essential Nature, "Son" is the name used to

denote the form and nature in which the Lord became a man among men, "Holy Spirit" is the name used to denote the Divine proceeding from the Father and the Son, the Glorified, the Divine Humanity of the only wise God, our Saviour. This teaching of the whole Trinity in the One Person of the Lord Jesus is the only teaching that succeeds in reconciling belief in the Deity of Jesus Christ with belief in the absolute unity of God.

In India, the Brahmin idea of the Trimurthies, Brahma, Vishnu and Rudra, all males alike working in no co-operative mood, is alike subject to all the objections to which the Christian Doctrine of Trinity has been subjected. But the Trinity of Saivism deserves some consideration. God, according to Saiva Siddhanta is Sat - Chit - Ananda symbolized in the form of Somaskanda (Sa - uma- Skanda) and this is Siva; Uma and Skanda, ie God, the Father, Uma, mother, and son. It may at first sight appear that the mother coming in cannot be accepted. According to Saiva Siddhanta, Uma, the wife of Siva is only a Sakti of the Lord, corresponding to the Holy Spirit of the Bible. Skanda is the Son of God called also Muruga, and later on as Subhamanya. So, this Saivite Trinity reduces itself to the Christian idea of the Father, the Son and Holy Ghost.

87/ Saiva Siddhanties too, in interpreting this Trinity say that they are not three separate persons but that they are the three essentials of God viz., Love, Wisdom and Power exactly like what Swedenborg says. They are likewise compared to soul, body and actor

This doctrine of Trinity whatever may be its meaning, was introduced by the Brahmins. But the Tamils gave it a philosophical interpretation as stated above.

It is said that from the six faces of Siva, six bits of fire came out and that after cooling they became Subbramanya. It is stated that this form was not produced out of Maya, the Seed of the phenomenal world but that it is God's Grace transformed into a shape for the benefit of the Souls. According to Saiva Siddhanta, the various limbs of God Siva are his Grace; all acts that proceed from him are Grace; His disposition is Grace; His Sakti, being itself His Grace, it has often been said that He takes His form out of that Sakti.

~~This~~ <sup>this</sup> origin of the birth of Subbramanya and others given in books relating to him like Paripadal, Mahabharata, Ramayana and Skanda Purana differ from each other a great deal so as to make that origin itself imaginary.

A full investigation of Paripadal, an ancient Tamil work, leads one to think that Skanda is only a prince and nothing else. It is the Brahmin Puranas, Mahabharata, Ramayana and Skanda Purana that contain many mythological stories, making skanda as the real Son of God, born of Uma, the wife of Siva.

The emergence of Subbramanya from God, Siva without the instrumentality of human parents makes him not an Incarnation of God like Jesus who had a physical body. It is absurd to say that Subbramanya, the Son of God, came into the world in any other form but a physical form and conquered Surapadman, a Rakshasha in Ceylon.

Although there are Saivites, who accept the Brahmin theory of Lord Sabbramanya, being the Son of God Siva, there are some learned Tamil scholars that think that the early Tamils worshipped the Sun



as God under the name of Muruga but after the advent of the Brahmins into South India, they (the Brahmins) called him Lord Sabbramanya, and the Son of God.

The whole story of Subbramanya is mythological as there is no historical foundation for it. Similarly, Vinayaga, the other Son of God Siva, is only an imaginary deity and we need not go into the details about him.

Uma, Vinayaga and Subbramanya are at best Divine Human forms but not incarnations of God as we understand Jesus to be. The Brahmins only degraded them in their Puranas by attributing physical actions to them.

The pure Saiva Siddhanta philosophy does not recognize any Doctrine of Trinity except the three essentials of God, viz. His Iccha Sakti, Gnana Sakti, and Krya Sakti, which are the same as the Divine Love, Divine Wisdom and Power stated by Swedenborg.

Thus real Saiva Siddhanta is in complete agreement with our condemnation of the Doctrines of Trinity as stated by the orthodox Christian Churches and some of the Saivites, who have been misled by the Brahmins by means of their Puranas.

Vinayaga and Subbramanya, the imaginary Divine manifestations of God ought to give place to Jesus, the only and very Incarnation of God.

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## CHAPTER X

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### THE DOCTRINE OF ATONEMENT

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In the Christian use of the word, "atonement," other elements enter into it from Greek thought which are not to be found in the Old Testament. Recent researches prove that Hebrew religious ideas were closely allied to those of other Semitic peoples and even the way in which they were expressed owed not a little to older civilizations. In nothing was this more clearly the case than with the ideas included afterwards in the Doctrine of Atonement. The word "Atonement" played an important part in the Old Testament sacrificial system and this again was closely connected with the Semitic modes of worship in general.

The idea of Atonement took precedence of the idea of sin. The root principle of Atonement is not that of escaping punishment for transgression, but the assertion of the fundamental oneness of God and man. This may or may not be accompanied by feelings of guilt and contrition, but it is the very marrow of religion. Atonement implies the acting together of God and Man, the subordination of the individual will ~~and~~ the Universal Will, the fulfilment of the unit in the whole. These are the ideas which find ceremonial expression in the Day of Atonement of the Israel-  
to/ itish peoples.

The early Israelites were greatly afraid of offending God

but did not think of sin. The sense of sin found in the Psalms and the prophetic writings was a comparatively late development. To placate God for anything consciously or unconsciously done, sacrifices were offered. They did not think they committed any sin and then offered the sacrifices. The prophets of Israel protested against the material ideas of sacrifice and declared the true sacrifice was of a spiritual kind and ought not to be thought about in any other sense. Psalm, fifty one, contrasts mere ceremonialism with spiritual worship:-

"Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt-offering. The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, Thou wilt not despise."

Micah, Chap. VI vers:6, contains a reference to human sacrifice to which the Israelites were accustomed:-

"Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?"

The prophet answers thus:-

"He hath showed thee, O man, what is good. And what doth the Lord require of Thee, but to do justly and to love mercy and to walk humbly with they God?"

This simply shows that worshipping God means that the worshipper must treat his fellowmen properly and that sin is selfish life.

We may therefore now say that Atonement is the assertion of the fundamental unity of all existence, the unity of the individual with the race, and the race with God. The individual can

realize that unity by sacrificing himself to it. To fulfil the self, we must give the self to all. This is the truth presumed in all ancient ideas of atonement. From this truth resulted the idea of placating God for sins committed against him.

Sacrifice is an important feature of the Vedic worship and it is symbolical in its significance as most of the various forms of worship are. Sacrifice there, is intended to represent the killing of the self or Ahankaram (Iness) which is offered to appease the Deity involved in Yajnas, in token of the submission and resignation which the performer tenders to such Deity. In the Vedic Age, animals were considered to be the fittest objects of sacrifice as in that age of religious emblems required some striking features of semblance to the objects represented owing to the ignorance and simplicity of the people. Sacrifice was intended to represent the killing of the animal portion (Pasut vam) of man and hence the substitution of animals for that portion. If the subject of sacrifice is further enquired into, it will be found that it represents not only the animal portion or pasut vam of man in general but that certain forms of psychic powers are represented by certain animals.

The Balipeeta (altar) in all Hindu temples only means that before one enters the temple to worship God, he must give up his self or animal or Anava mala before he could further enter into the temple to worship the God inside it.

Even the Sacred Ashes which the Saivites wear on their foreheads and other parts of the body involves the idea of self-

sacrifice of the Anavamala before he can pray to God.

Beneath all that the New Testament writers say about the death of Jesus, there is the grand spiritual truth of atonement. The writers that existed before the Council of Nice was held, avoid giving any theory of the Atonement at all, but two of the greatest writers of that period, Origen and Irenæus, held that mankind had fallen under the Dominion of Satan and that Jesus by His sufferings paid a ransom to Satan in order that we might be freed from his power. Post-Nicene Fathers, for the most part adopted this view. Later on, Augustine anticipated subsequent thought by maintaining that the atoning work of Jesus was part of an eternal purpose.

Anselm, an astute thinker of the Middle Ages, rejected the idea of a ransom to Satan but put forward the theory that Jesus made to God satisfaction for an infinite debt.

Some Protestants of the Reformation held the doctrine of total depravity of human nature and insisted that Jesus bore the actual penal sufferings of sinners.

Socialism held that the passion of Jesus was enacted to excite men's contrition and win their love.

In all these theories the death of Jesus is closely connected with the forgiveness of sin, and the forgiveness of sin is the vital element in the atonement. Sin is selfishness, pure and simple, and this will cover all its manifestations. All possible activities of the soul are between selfishness on the one hand and love on the

other. It is easy now to understand why the doctrine of Atonement is so closely associated with sin.

The relation of the death of Jesus to the forgiveness of sins has been variously stated by the New Testament writers. St. Paul believed that in the death of Jesus, justice is satisfied, and that therefore men are not to live to themselves but "unto Him who died for them." He believed in the judicial sovereignty of God, justification by faith, the imputed merits of the Redeemer. Still, he spoke of "dying with Christ," "being crucified with Christ," "dying to sin," and so on, evidently meaning that the whole redeeming process has to take place within the soul of the sinner who seeks God.

The Epistle to the Hebrews is quite different from the writings of St. Paul. The dominant thought in the epistle is that of salvation by sacrifice, a perfectly correct idea. He says that salvation is setting right with God and living a holy life. But he omits all reference to a judicial penalty or the necessity for escaping annihilation by faith in the substituting ~~worth~~<sup>work</sup> of a sinless Redeemer.

*work*

The New Testament treating on the subject of atonement shows two things - First, that the theories of the New Testament writers concerning the redeeming <sup>work</sup> ~~worth~~ of Christ are not taken literally, and that the truth implied in all the theories is precisely the truth of atonement which we have already stated to be implied in all religion. Faith in His atoning worth means death to self that we

may live to God. When the selfhood perishes on its Calvary, the Christ, the Divine Man, the Divine Reality in whom we are one with all men, rises in power in our hearts and unites us to the source of all goodness and joy. We are "justified by faith" only in the sense that no man can become good without believing in goodness, and no man can really believe in the Christ revealed in Jesus without gradually becoming like Him. Here are Atonement, Justification and all else that is needed to unite mankind to the life eternal which is to know God and Jesus Christ whom He has sent.

The Lord's mission had no special and direct reference to saving man from punishment. He did not come to evade his own law. He came to fulfil it. He was not sacrificed instead of us, the penalty grows out of the violation of laws. There is no way of saving man from the penalty but by saving him from sin; and there is no saving him from sin but by bringing the Divine Life into direct contact with his diseased nature. The law therefore cannot be set aside or compromised by any substitution or evasion. The original declaration is as ~~inexorable~~ <sup>immutable</sup> as God Himself; - "The soul that sinneth, it shall die." His life shows that there is no escape from spiritual death but in escaping from sin, in overcoming evil in ourselves. Our path to heaven, like His, lies through self-sacrifice, through a life of devotion to others, through Gethsemane and the Calvary.

His sufferings and death are merely the negative side of His work. They are necessary though incidental effects. They have

been compared with the flash and thunder of a cannon which are the most conspicuous effects of its discharge and are so necessary to it. Yet they contribute nothing whatever to the effect of the ball. The Lord saved us by coming to us, by bringing His Divine Life so near to us. The glorified Human nature of the Lord became the Mediator. It opened the way by which the only saving power in the universe could save us.

Jesus was not sacrificed by the Father as a substituted suffering. He sacrificed Himself. He says: "I lay down my life for the sheep. No man taketh it from me. I lay it down myself." The sacrifice did not save us, but He could never have reached us without making it. The nature and cause of those sacrifices have not been correctly understood.

Jesus rescued us from inevitable death. He poured out His life into the heart of humanity and now He heals all our spiritual diseases, when we obey His prescriptions. His life becomes our life when we voluntarily receive it. He saves us from our sins and <sup>us</sup> consequently from their penalty. His righteousness becomes our righteousness when we receive His Truth with our understanding and life. He dwells in us and we become one with Him only so far as we love Him. Thus we have a doctrine of salvation in perfect harmony with Divine Unity with inflexible justice and with demands of Reason. This reconciles all contradictions and justifies the ways of God to

men. <sup>of</sup> ~~the~~ <sup>Heavenly</sup> ~~doctrines~~

By "bearing iniquities" nothing else is meant than to endure

of the Lord  
we see:



grievous temptations; also to suffer the Jews to do with Him as they had done with the Word, and to treat Him in the same manner, because He was the Word; for the Church which then was with the Jews, was utterly devastated; and it was devastated by their perverting all things of the Word, so that there was no truth left; therefore they did not acknowledge the Lord. This is meant and signified by all things of the Lord's passion. The prophets also were treated in like manner because they represented the Lord as to the Word, and then as to the Church, and the Lord was the prophet. In Matthew XIII, 57, Mark VI.4, Luke IV.24, we have authorities to say that the Lord was the Prophet.

Jesus said: "It is not meet that a Prophet perish out of Jerusalem". (Luke XIII.33)

Matthew XXI.11, John VII.40, Luke VII.16, Deuto.XVIII.15-19 may also be referred.

That the like was done with the prophets is evident from Isaiah XX.2,3, Jeremiah XIII.1-7; also XVI.2,5,8."

*The following is from the  
"Heavenly Doctrine of  
the Lord:"*

"Bearing their Iniquities"

^ "Bearing the iniquities and sins of the people" means that the state of the Church from the Word was represented in the Prophets. That this their "bearing iniquities" manifestly appears, in Ezekial when he was ordered to "lie three hundred and ninety days on his left side against Jerusalem, and to eat a cake of barley made with cows' dung;" where these things also are read. (IV.4-6)

*and forty  
days on his  
right side*

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

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

"Taking away their Sins"

By taking away sins, the like is meant as by redeeming man and saving him; for the Lord came into the world that man might be saved. Without His coming, no mortal could have been reformed, and regenerated and thus saved; but this could be done after the Lord had taken away all power from the Devil (that is from hell), and had glorified His Humanity (that is, united it to the Divine of His Father). If these things had not been done, no man would have been able to receive any Divine truth that would remain with him, and still less any Divine good; for the Devil who before had superior power, would have plucked them out of his heart.

From these things it is manifest that the Lord did not take away sins by the passion of the Cross, but that He takes them away (that is removes them) in those who believe in Him in living according to the Commandments; as the Lord also teaches in Mathew V. 17, 19.

Every one may see from reason alone, if he be in enlightenment, that sins cannot be taken away, except by actual repentance; which is, for the man to see his sins, implore help of the Lord, and desist from them. To see, believe, and teach otherwise, is not from the Word, nor is it from sound reason, but from lust and a depraved will which constitute man's proprium, from which intelligence is turned into folly. (D.L. No. 15 + 17). ”

Swedenborg teaches that we are saved by his Blood in the <sup>purely</sup> ~~pure~~ sacramental sense, whereby that blood becomes identified with Life itself and with the revealed Truth of which the earthly life of Jesus was the completely adequate expression. He called Himself the "Truth." And, "he that drinketh my blood," he said, "hath eternal life."

We are saved to-day to the extent in which we receive His Truth, follow Him in that life and are daily guided by Him in thought, word and deed.

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