

A COMMENTARY ON THE PAMPHLET AND SERMONS OF MR. GEORGE A. de C. MOUBRAY.

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It appears to me that the pamphlet and sermons of Mr. Moubray are written out of a love to the Lord, and contain trues that are not generally recognized in the New Church, and which are of much importance; but as I see it, there are in the pamphlet and sermons certain statements which are open to serious criticism, as will appear from what follows.

In the sermons and pamphlet the words "Divine Humanity", frequently occur. The Latin for humanity is "humanitas." The word humanity (Latin humanitas) occurs rarely in the Writings of Swedenborg (which we believe to be the Third Testament of the Word of the Lord.) The words Divine Humanity (Latin Divina Humanitas) are never used in relation to the Lord.

The translators do not make the distinction between words ending in "ty" (Latin "tas") and the words without this ending, while this use of words involves an important distinction. For example, the eternal (Latin aeternum) involves the Lord and things from Him which are eternal while, eternity, (eternitas) is a quality which can be separated in the mind from the thing itself, its substance to draw the mind to mere time.

No distinction is made by the translators between "verum" the true, and "veritas", truth, and between "bonum" the good, and "bonitas", goodness.

In explication of the words of the Lord "I am the way, the truth and the life", in a certain number which I do not have at hand it states that by truth, (Latin "veritas"), is signified the Divine True (Latin Divinum Verum), which shows that verum, the true, is the internal while veritas, truth, is the external. The words Divinum Humanum, the Divine Human, are from the Lord out

of Heaven, but the words Divine Humanity, is from the world and has the sphere of the world in it.

That the Writings of Swedenborg are the Word appears to me to be clearly taught in the following: "The Word was the God, and the Word was God...and the Word became flesh. (John 1:1,14) From these words it is clear that without the Lord's Coming into the world no one could have been saved. It is the same at this day; and therefore without the Lord's Coming again into the world in the Divine True which is the Word, no one could be saved." (see T.C.R. 3.)

"The internal sense...has been dictated to me from Heaven." (A.C. 6597e.)

In your sermons and pamphlet you say that Swedenborg taught this or that, which gives the impression as if it was from Swedenborg instead of, as is said, "from the Lord through (Latin per) me."

There are passages, which you may know, where it is said every syllable is from the Lord. It is very important to have an exact translation. Translators often try to improve on the original.

In your second sermon you say "I can throw little light on most of these subjects. We have to be content to grope. After all, even the angels of the highest Heaven are intensely interested in these subjects; and they could hardly maintain their interest, if they knew all that was to be known about them."

I also feel how little I understand of this most profound subject. We are taught that when Swedenborg visited the "temple of wisdom", in the spiritual world, he was told that no one could enter that temple, unless he acknowledges from the heart that that which he knew compared to what he did not know was like a drop compared to the ocean. To this Swedenborg replied that he not only acknowledged this from the heart, but also clearly perceived this to be the case. He was therefore permitted to enter.

What Swedenborg understood was finite and therefore like a drop of water compared to the ocean of the true which is infinite, and is the Lord; for the Third Testament is the Lord in His Second Coming; that is, the Third Testament, as to its internal is infinite." (see T.C.R. 387.) The Gospel of John closes with the words: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world could not contain the books that should be written." (John 21:25.) By the "world" here is signified the Church, and it signifies that to eternity the Church will draw wonderful new things from the Word, from the Lord's Holy Spirit.

As I have said; In the pamphlet and sermons, I find very important truths from the Word, (including the Third Testament) that are not generally recognized in the Church. There are other things which appear to me to be serious mistakes.

Before listing these, I will treat concerning a paradox or apparent contradiction in statements in the Third Testament.

On the one hand we read: "He (the Lord) was no longer the son of Mary." (A.C. 4692, 6872, 10830.)

"Mary...said...she had been the mother of the Lord, and indeed He was born from her; but having become God, He had put off the human from her; and therefore she now adores Him as her God; and she is unwilling for anyone to acknowledge Him as her son, because in Him every thing is Divine." (C.J. 66.)

"The Lord, when He had glorified His Human, put off every thing of His mother, and put on every thing of the Father." (see T.C.R. 94.)

"He put off the Human from the mother, and put on the Human from the Father." (see T.C.R. 102.)

"He was not the son of David, as neither was He the son of Mary." (A.E. 205e.)

"That which was born from Mary the Lord expelled." (ATH. 150.)

"The human from the mother He utterly expelled." (A.C. 2159.)

"Because now it follows concerning the separation of the former human, which the Lord had from the mother; and at last of its plenary putting off...it must be known that the Lord successively and continuously even to the end of life when He was Glorified, separated from Himself and put off that which was merely human, namely that which he derived from the Mother, until at last He was no longer her son, but the Son of God, as to both conception and birth...." (A.C. 2649.)

"With the Lord, the prior forms, which were maternal, were completely blotted out and extirpated, and Divine ones received in their place;...hence, when the Lord was Glorified, He was no longer the son of Mary." (A.C. 6872.)

On the other hand we read: "It was Jehovah Himself, from whom He was conceived;...to whom the Lord's Human became united after He had, by the combats of temptation, purified the maternal human, that is, which He derived from the mother." (A.C. 1793.)

"What ever the Lord received from the Father, was Jehovah in Him for He was conceived from Jehovah. What a man receives from his father is one thing, and what he receives from his mother is another. From his father a man receives all that is internal...but he receives from his mother all that is external. In a word the interior man, or spirit is from the father; but the outer man or body itself, is from the mother..."

"It may be seen from this that as to His internals the Lord was Jehovah... The external which the Lord received from the mother was to be united to the Divine or Jehovah and this through temptations and victories." (A.C. 1815.)

"...The Human which He Glorified, that is, made Divine, was the natural human, which He could not Glorify or make Divine but by taking on a human in a virgin in the natural world; to which He then united His Divine, which He had

from eternity..." (A.R. 820.)

"The Lord designed to assume the human nature by being born as other men, and to make that nature Divine, and in this way also He is the only Man."

(A.C. 1894.)

"As to the Lord, His Divine was from the Father, and His Human was from the mother. These two united are the Son of God...." (see T.C.R. 92.)

"What else did Mary the Mother bring forth except a human in which was the Divine from the Father." (Canon ~~8~~ 10)

"...The Holy thing born from Mary was the Human in which was the Divine from the Father." (see T.C.R. 93.)

It is said in the pamphlet, "Having taken from corrupt humanity its own characteristics and made them Divine."

This statement appears to me to be contrary to all the teachings of the Word. The Lord did not make any thing of the corrupt or merely human heredity from Mary Divine, but completely expelled all this human. But He did glorify a human taken on by means of a human assumed by birth by means of Mary, thus He had two humans from birth: the corrupt human which He entirely expelled and a human which He Glorified and made Divine. The question is, what was the human which was before glorification not Divine, but which could be made Divine? This was certainly not the corrupt human, but it had adjoined to it the corrupt human.

It does not appear to me that in the pamphlet and sermons this apparent contradiction has been resolved. It is said in a number, that I cannot locate, that every man is born a son of God, but that if he is not regenerated, or born again he is no longer a son of God.

If a child were not born a son of God, he would be born as a monster, and not as an innocent baby. We know that the Lord implants celestial remains in

an infant; but celestial remains can only be implanted in a receptacle, not in a receptacle which is nothing but evil, that is, in that which is corrupted, which is the heredity from the parental proprium. The first created men were born into the order of their life, from the Lord the Creator. Their human indeed had to be regenerated in order to become celestial or spiritual, but it was in a natural order from creation. It was a natural which could be made celestial or spiritual by regeneration, for even in the Most Ancient Church they had to be regenerated. With the fall, more and more, as to the heredity, the order of creation, was destroyed, but still there was some remnant of the order of creation. If all of the order of creation was destroyed they would have perished as did the Antediluvians who perished by suffocation. We are told that Noah had a heredity similar to the heredity of those who perished, but with him there were certain remains by which he, that is, the Ancient Church, could be saved. That is, there was something of the order of creation from God with him that had not been completely destroyed.

When the Lord came into the world, the order of creation was nearing the point where the order of creation would have been completely destroyed and the human race would have perished. If this order had been completely destroyed, and if there was not a little remnant left there would have been nothing human left and the human race would have perished before He came into the world. There was still a remnant of the order of creation remaining, although it was little and was in danger of extinction. These little remains of the good and true which the Lord as a shepherd rescued when He came into the world are represented by the words: "...As the shepherd hath rescued out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be rescued that dwell in Samaria in the end of a bed, and on the end of a couch." (Amos 3:12.)

Concerning these words we read: "In the corner of the bed, denotes the lowest of the natural; and on the end of the couch, denotes what is sensual." (A.C. 6188.) These words also signify:... "The goods in the natural man, and something of perception of the true therefrom and a little natural light from the spiritual and something of the true therefrom." (A.E. 163³.) And what is "More remote from the goods and trues of Doctrine." (A.R. 137.) "Which is of the external Church, and its perception and is in external worship...the lowest natural, which is the external sensual and its true and good." (A.C. 10,050.) It was similar at the time when the Lord made His Second Coming. It was the remnant of the order of creation which was from the Lord the Creator, that the Lord took on and glorified in Himself. This order was not from Mary as an individual person, but was from the Lord the Creator. To it were adjoined all the hereditary evils of the human race.

We read in Heaven and Hell: "Little children...are...confided to angel women...The children, from an implanted instinct, love them as their own mothers." (332.) This instinct of loving their mother, and child companions, children in the world also have. This instinct is not from what is hereditary of the proprium of their parents, but is from the Lord from creation. There is a passage in the Third Testament which I cannot locate which indicates that with the fallen race of mankind, there is some little remnant of the instinct for good, but not, as with animals, who are in their order of their life, instinctive knowledge. This instinct is not the child's proprium nor does it belong to the child by appropriation, for a little baby has not appropriated any thing to itself of either good or evil. As I see it it is this instinct to love in which celestial remains are implanted from the Lord through the celestial angels who are with a baby; and a similar thing took place with the Lord; for as we read: "...As to His Human He was an infant

like any other infant, a boy like any other boy, and so on; but with this sole difference, that He passed through those progressive states sooner, more fully and more perfectly than others..." (see T.C.R. 89.)

This number however must be seen in relation to other numbers which treat of the great difference between the Lord, and other men, such as that, "...He was born Spiritual Celestial, while others are born natural..." (A.C. 4594.) And that He had a Divine heredity from His Father, which man does not have. That His Glorification commenced in childhood, while man's regeneration takes place in adult life; and there are other distinctions spoken of; but I will not enter into a consideration of this subject now as it would take a whole pamphlet to do so.

As we have said, remains, are implanted in the instincts from the Lord from creation. Concerning this we read: "An unregenerated man being able to think and understand what is good and true, is from the Lord's life through remains." (A.C. 977².)

"Remains are not only goods and trues from the Word, but also states derived thence...States of love towards parents...States of charity towards the neighbor and also pity for the poor." (A.C. 561.)

Note that the first celestial remains are implanted before a child can speak or understand words and therefore know any thing about the Lord or His Word. These remains are implanted in conjunction with the things around him, especially on the basis of the love and contact of his parents. We are taught that the parents of a child are, in relation to him, representatives of the Lord, for in this state he cannot know the Lord except through such representations. "These remains are gifts from the Lord." (A.C. 1906.)

We read further: "...Again of mustard-seed is man's good before he becomes spiritual, which is the least of all seeds, because he thinks he does good from himself, and what is from himself is nothing but evil. But as he is in a state of regeneration, there is something of good in him, but it is the least of all. At length, as faith is conjoined with love it grows larger etc..." (A.C. 55.) "...That a similar thing took place with the Lord, is evident from what is said about Chedorlaomer, who signified the apparent goods and trues with the Lord..." (A.C. 1661.)

We read: "Man was created no otherwise than to be receptacle of the Divine." (A.C. 10299⁴.) If this receptacle from creation were entirely destroyed, man would from birth be predestined to hell instead of to Heaven. It is this receptacle which the Lord gives to every man, which is the human which can be regenerated; and which with the Lord, was made Divine, until finally it was life itself.

This human is not from the heredity from man's parents, and, with the Lord, was not from the heredity of Mary, but is from the Lord by means of His creation; and, while this human is first as a grain of mustard-seed, there is no limit to its growth with man, and, with the Lord, it was made infinite life itself, one with the Father. As is quoted in the second sermon of Mr. Moubray "From the time of the first promise (spoken of in Genesis 3:15.) The faith of love into the Lord who was to come effected conjunction. But when there was no longer any faith of love remaining in the whole world, then the Lord came and united the Human Essence to the Divine Essence, (A.C. 2034.) I take this to mean that the faith of love was about to perish but that still there was a little remnant like a grain of mustard-seed remaining. That there was some little remains, as is always the case at the end of a Church, appears from the

Gospels. The Jewish Church still expected the Coming of the Messiah, but their idea of the Messiah was merely worldly and was therefore not "the faith of love." But that there was some little faith of love remaining appears from the following.

"And behold, there was a man in Hierosolyma, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. And it was revealed unto him, that he should not see death, before he had seen the Lord's Christ...And when the parents brought in the child Jesus,...He took Him up in his arms, and blessed Him, and said, now lettest thou thy servant depart in peace...for mine eyes have seen thy salvation." (Luke 2:25-29.) Also with Anna, a prophetess, with Mary, the shepherds, and the wise men who came to the infant Lord, there was something living from the Lord, of the faith of love into the Lord who was to come, although their ideas were external and appeared similar to the ideas of others in the Jewish Church who had a merely external idea of the Messiah.

We are frequently told in the Word that the Lord works from firsts through lasts or ultimates to form intermediates. In the Most Ancient Church the things of creation seen as a theatre representative of the Divine, that is, of Lord and Heaven, were to them the ultimate Word, for as yet the Lord did not have a natural of His own. With the fall of the Most Ancient Church the celestial was closed, and at the same time they were no longer able to see the things of creation as a theatre representative of the Lord without a written Word. A written Word was therefore given to them, which was the Lord in lasts with them. In the Hebrew Church the spiritual was closed. The Lord therefore worked through the spiritual natural with them as through firsts, and the letter of the Word or lasts. In the Jewish Church the Lord was only in the external natural as firsts, and the ceremonies or rites of the Church, as

described in the Word as lasts. Finally, there was scarcely any thing living remaining with those in the Church, "...and a total damnation, stood at the door and threatened." (see T.C.R. 3.)

In order to save man the Lord was born into the world, and took on a body by means of birth from a virgin in order that He Himself could become not only the First, but also the last, the Alpha and Omega. By His life in the world, and the Glorification of His Human, He established in Himself, the Divine order of creation, which was almost destroyed in the Human race, and would have been completely destroyed if He had not been born into the world.

From His Divine Human, if received by man, this order can be re-established with man, but never from the order of creation as it was in the beginning, but only from His Divine Human, including a Divine natural of His Own, which He did not have before His birth into the world." (See Nine Question No. 2.)

The Lord is the First and the Last in Himself, but He must become the first and the last with man, if man is to be saved. He is now present in His Divine Human in the soul of every man, for the Lord is Omnipresent, but He only becomes the Lord in lasts with man, if man sees the Lord in His Divine Human, as a Divine Man in the Word even down into the letter, especially the letter of the Third Testament where His Divine Human is revealed, as described in Mr. Moubray's third sermon on the first chapter of the Apocalypse, where the Lord as the Word is seen as a Divine Man, with His feet, that is its letter, as burnished brass glowing in a furnace, or as flames of fire. To see the letter of the Word including the letter of the Third Testament, and not see it as the Divine Human, is merely seeing the dead letter, which is not seeing the Lord in lasts, or in intermediates, still less the Lord in firsts. We seldom see the Lord in glory in the Word. If we did, as pointed

out in the third sermon, we would like John, fall at His feet as dead, and the Lord could then raise us up.

In the pamphlet and sermons it speaks as if the Lord before His Glorification was a different person than the Father. I question this statement. Man has an internal or rational man, and an external or natural man. The rational is regenerated first, and then the natural is regenerated afterwards, but with far greater difficulty. When the rational or internal man has been regenerated, but not as yet the natural or external man, there is a conflict between the internal and external man; yet we would not speak of man in this case of being two persons, and I think it is equally inappropriate to speak of two persons in relation to the Lord, before His full Glorification. The body while as yet not in agreement with the soul is not a separate person.

The disciples after the resurrection were not aware that they did not see the Lord with the eyes of their body, but that this was not the case is taught as follows: "It must be remembered that a man cannot see angels with his bodily eyes...nevertheless these things can be seen when he has been withdrawn from the sight of the body...In this case man does not know but that he is seeing them with his bodily eyes. Thus were angels seen by Abraham (etc.)...thus the Lord was seen by the disciples after the resurrection; and in the same way angels have been seen by me." (Heaven and Hell 76.) There is also given the teaching that everyone sees the Lord differently according to the state he is in. In what is said on page 13 of the pamphlet concerning Luke 24:42,43., it gives the appearance as if the disciples saw the Lord with their bodily eyes.

In the history of the New Church when treating of the Glorification of the Lord's Human much has been written as to what became of the Lord's material body. While the Lord's material body, when in the world performed an

important function, it is not of importance at present to know what happened to the material when He rose in a Divine Substantial Body. From many passages in the Word it is clear that the Lord's Divine Substantial Body is the Divine Love in Human form, even down to the plane of the sensual and corporeal. The human is not the material body regarded as merely material, for this, apart from its soul, is dead and is not even on the plane of a living animal. The human consists of human loves. The Glorification of the Human consisted of making good human loves Divine, that is, making them Divine Human loves, just as man's good natural loves are made spiritual and celestial loves by regeneration from which is born new natural loves when the natural is regenerated. Natural loves including the love of persons, even if good, have to, as it were, die, and be resurrected and be born again, from the Lord through the internal. As long as man is in the world, this resurrection of his natural loves is not complete, and the same was true of the Lord.

With angels the human loves from the Divine Human of the Lord still remain finite. The Divine Human loves, with the Lord, after His resurrection, from the Divine Itself were infinite.

From the twelfth to the forty-ninth chapters of Genesis in the Arcana the subject is the Glorification of the Lord's Human, and in all these chapters it treats of the Glorification of the Lord's Human loves and thoughts thence, and the material body is scarcely if ever mentioned.

The human loves which the Lord Glorified, as I see it, were the talents or gifts which were given man by the Lord from creation, and were not human loves of the material heredity, which loves and thoughts thence the Lord completely dispelled. There was also with Mary some talents or gifts left from creation, although they were like a mustard-seed. But as those were from the Lord from creation they were not hers, for they were gifts from the Lord

and everything from the Lord is not man's but only as if man's. All that was from the material heredity, everything that was from the proprium of Mary, was completely extirpated.

In this connection it may be observed that the form of the body is from the soul, and not from the mother. By means of the mother matters from the material world are provided in her womb which clothe the human from which is from the soul, and this according to the order of creation, which is from the Lord. This order is not from the mother as an individual person. It is not from the maternal hereditary. There is indeed a maternal heredity in the ovum of the mother but this infirm heredity the Lord entirely put off. In the ovum there is also an order of creation but this also is not from the maternal heredity.
