

A Speech by the Rev. Theodore Pitcairn, taken from a tape recording of the 8th Meeting of the International Interior Council, on the 7th of June, 1973, at the Church Hall, Bryn Athyn, with a Post Script, edited by the speaker.

In the first place, I would like to say why I first proposed to speak on the subject of the human of the Lord which He glorified, then withdrew the proposal, but finally agreed to speak on this subject.

The reason was that the order of the Church is to have a paper sent out formally so that those attending the meetings have a chance to consider the subject, and so that the subject does not come as something new but as something reflected upon.

I did not write a paper for the following reason: My ideas were just forming in my mind and had not yet taken a definite form, and there were <sup>many</sup> obscurities in my mind. I, therefore did not wish to put them down in written form until the subject was more clear in my mind.

I have been working for the last nine months, concentrating on the subject, but have not come to a conclusion on many things and, therefore, I did not know how much more study, or how much more time it would take before I felt like writing; and, as I'm getting to an age where one does not know how long one is going to live, or how long one's mental faculties will be fully alert, I thought I might say a few words on the subject.

I did express some of my ideas in a letter, which you have read. I have a great many ideas, but what I will say tonight will be a relatively a few thoughts on the subject.

Another reason I withdrew was that we will gain little from the subject if there is a spirit of debate and argumentation. If there is not a spirit of charity, we may say things that later we will regret. In DE HEMELSCHELEER it speaks of coming together in an interior dwelling, where we can meet.

That interior dwelling <sup>is</sup> a dwelling in the presence of the Lord. If we get into a debate or argument He is not present. This is a thing I feared. I did not fear it only on account of others, but I myself have felt drawn into that sort of debating and arguing atmosphere, so that when I returned home from the meeting, I have felt distressed at what I had said, and I don't doubt that others have felt the same way.

I have, therefore, requested that, as the subject is new and requires meditation, that we omit discussion... It would be better if we left the consideration of the subject to a later meeting when, possibly I might be able to write something on the subject. My ideas are based on many passages of the Third Testament that I have considered, but <sup>which</sup> I can not directly quote, nor can I give you the numbers that my ideas are based on; so I am just presenting thoughts for you to consider...

In considering something that is new, it is important to try to enter into the thinking and feeling of the one who presents it. There is always a danger that from one's former thoughts, one expresses ideas according to the habit of one's thinking instead of first trying to enter fully into what is being presented. In a letter of Mr. Groeneveld's to Bishop DeCharms, he complains that Bishop De<sup>C</sup>harms did not enter into the field of his thinking, but was arguing from his own previous ideas.

The first thing in coming to wisdom is to realize that what we know compared to what we do not know, is like a drop of water compared to the ocean. And this is certainly true in relation to the doctrine concerning the Lord. What we know is very, very little. If we have studied the ARCANA COELESTIA many times, especially those chapters which treat of the Lord and His Glorification, we are apt to think that we know far more than we

really know.

It says in DE HEMELSCHE LEER that <sup>when</sup> any one comes from one discreet plane of thinking to another, that the statements in THE CORONIS to the TRUE CHRISTIAN RELIGION apply.

In the CORONIS there are three of four lists of statements concerning a lack of cognitions, namely twenty some statements, of which it is said there is no cognition: no cognition of God, no cognition of the Lord, no cognition of the Trinity, no cognition of faith, no cognition of charity, no cognition of regeneration, etc.

And it says that whenever one comes into an essentially new state, one is totally ignorant of all these subjects.. This does not mean, of course, that one does not know the things he had learnt before, but that he does not have any cognition in relation to the state into which he is to come.

When I was in the General Church, before I came to know DE HEMELSCHE LEER, I had read the whole of the Third Testament seven or eight times. I thought I had a pretty good knowledge of the Third Testament; but when I came to know DE HEMELSCHE LEER, I realized what I knew was only generals of the letter and that I had no knowledge of anything internal at all..

If you enter into a new subject, you realize that what you know of it is scarcely anything. Yet that little you do know - that drop, is all-important; it is the very center of the life. Although it is as a drop compared to the ocean, these trues are still all-important. The Word contains infinite trues; few of those <sup>infinite</sup> ~~infinite~~ trues are expressed in direct statement, what has been called "taking up by direct cognizance." The interior trues are only within when the Lord orders them out of an influx of good so that we see them in a genuine relation.

For example, if we are studying chapters of the ARCANA which treat of the glorification of the Lord, we may find a passage that suddenly throws a new light on the whole subject;

a number from the ARCANAE COELESTIA, or maybe some other book in the Third Testament, with which, at first, one had not connected it at all with what one is studying. So it comes in a surprising way that we come to a certain light. This is enough for an introduction.

It is taught in innumerable places in the Word - hundreds of places in the Third Testament, that the Lord glorified His Human, and that He first made it the Divine True and then when He was resurrected, the Divine Good.

The question that I've been pondering is, What was the Lord's human before He made it Divine? The Lord had a human which He made Divine, and He had a human which He totally expelled. The question is, what was the human which He glorified?

In the history of the New Church, a great deal of thought has been given as to what happened to the material body of the Lord, and there have been articles written on it; but the material body, regarded in itself, is not the human. What became of the material body has not much to do with our lives, and philosophic and scientific reasoning about it, that is, external reasonings about it, have a great danger. I don't think that is a subject that the Church is capable of entering into now. The human that the Lord glorified - that is very important to us and should be. What was the human before it was made Divine? That is not so easy to see, but, as I see it at the present time, it was the human loves and affections, that is the human goods and truths, <sup>it was these loves and thoughts</sup> with the Lord, which were made Divine. The man of the Church starts with human loves and affections and by regeneration, they are made celestial or spiritual Divine. With the Lord they were made <sup>the</sup> Divine Itself.

What were those human loves and affections which the Lord glorified, but which were at first human? That is the question. I do not think much thought has been given to this subject in the Church. There are certain statements in the Word which tell us that the Lord was an infant as are other infants,



and a youth/as other youths, and that He came to adult life and that He went through all those periods as other men do, but more quickly and perfectly. There is also a statement that, on account of the fall, man is born in total ignorance and that unlike any animal, he has no instinctive knowledge. He is born in total ignorance. And there is one passage where it says that this applied to the Lord as to His human also. He willed to be born in total ignorance, as was the case with other men after the fall. He had to learn. He had to learn to speak as others have to learn to speak, and to read, and it says His rational had to be formed in accord with the normal order. There are certain distinctions made between the Lord and men. Man is born natural, while the Lord was born spiritual-celestial; thus as to His interior man He was different from others.

In one passage it says that man is born into the love of knowing while the Lord was born into the affection of the true. I believe that is what is meant by being born a celestial-spiritual man. The Lord as to His human also had a natural; as to His external human, He also had a love of knowing which was not as yet fully the affection of true as evident in the story of when He was in Egypt, where He had the love of knowing the things of the Word. This first love of knowing He had to leave. The love of knowing is a very important thing. Without that love of knowing, we could never fully become men and yet this love of knowing has to change.

The first love of knowing is a human love, not a Divine love. While we are not born into any instinctive knowledge like animals, we are born into instinctive loves. It speaks of children in heaven having an instinctive love of those who care for them as their mothers. A child on earth has an instinctive love of his parents and later on, his child companions. He also has a desire to learn and to know. Children are curious. These are instinctive loves. These loves are from Creation, they are not things that are inherited from one's particular mother. They are

things that are given to man from Creation, from the Lord the Creator, and I believe this was true also of the Lord's first human. These things were not things from heredity of Mary or from Mary's characteristics. They are things that are the Lord's from Creation. But to begin with, they are human; they are not yet Divine and they have to be regenerated with man and glorified with the Lord.

The Lord, when He was born, was born in entire ignorance like any other baby. He had to learn by means of his senses. He had to learn to talk like other children and later on to read and write. He had to grow up in that way.

It says in one passage that perception is from the internal of man and thought is in the external man. With us, perception is from heaven, from the Lord through heaven. With the Lord the perception was from the Divine Itself which was His soul. But His thinking, when he was in states of exinanition, was on the plane of the natural, to begin with a natural which was not yet made Divine, but which was being made Divine.

There are many, many paradoxes in the Word. When one first reads the Word, It appears rather simple. One does not see any problems. One does not observe apparent contradictions. One does not notice the problems that exist because one is just reading it for the first time; and, because one is only in generals, the Third Testament appears clear. We haven't any idea of how little we understand. Our thought in first states is on a plane that has no depth to it at all.

Of the Lord, when in the oak grove of Mamre, it is said that because He was a boy, His thoughts could not go above that which is represented by an oak grove, that is the scientific. Because He was a boy, His perceptions were on this plane.

There are two descriptions of the life of the Lord. One is given in the Gospels, and the other in the ARCANAE COELESTIA from chapter twelve to the forty-ninth chapter. And those two descriptions are entirely different. How they are related, we are not told.

In describing the Lord's life in the ARCANA COELESTIA we are not told as to the successive states, how they relate to the account of His life given in the Gospels. For example, in the ARCANA COELESTIA, we are not told, in relation to the series there given, when He, being twelve years old, went to the temple and talked to the doctors in the temple. Nor does it say what state He was in, in the series of the ARCANA COELESTIA, when He started His ministry in the world.

The Gospel always describes, with the exception of a few verses, the Lord's life with others. First, when He was born and with Mary and Joseph with whom He went into Egypt. Later on, with the doctors in the temple. In the rest of the Gospels His life is always described in relation to His life in the natural world; His life with His apostles, with the women who followed Him and with the leaders of the Jewish Church who attacked Him and finally crucified Him. It is always in relation to His natural life. While, in the ARCANA COELESTIA, nothing is said of His life in relation to His life among others.

In DE HEMELSCHE LEER it speaks about the fact that, internally seen, the New Testament reveals the Divine Natural of the Lord and not the Divine rational. Because the natural without the rational is not human, there had to be a miraculous pouring out of the Holy Spirit in order that Christian churches in the beginning might have a real human, a genuine human from the Lord.

In the Third Testament, internally seen, the Divine Rational is revealed. Therefore, there did not have to be the same miraculous pouring out of the Holy Spirit, for, internally seen, the Third Testament is the Holy Spirit.

In concentrating on the Lord's life, as revealed in the ARCANA COELESTIA, one might come to an apparent rational that is separated from the natural, what appears like the rational, but is not, because separated from the natural. The rational separated from the natural is not human any more than is the natural separated from the rational. The whole struggle in the regeneration

of man, and of the glorification of the Lord, is the union of the natural and the rational, or the internal man and the external man, finally with the Lord with the Divine Itself.

In the ARCANAE COELESTIA much is treated of the Lord's boyhood, while in the Gospels, there is only short paragraphs on His boyhood, when twelve years old in the temple, and nothing further is said on the Lord's life until the time when He started His ministry, apart from the one statement that He was a carpenter. That is all we are told about His natural life, up until the time when He started His ministry.

There is no doubt that it is in the Divine Providence why His life in the world, before He was thirty years old, was not revealed.

When a man is with others, he is in the natural; when he is by himself, he is in the internal. As I see it, the Lord, before He started His ministry, was in continual combat with the hells. He was overcoming the hells, ordering the heavens and glorifying His Human. His whole life was centered in relation to the spiritual world. By these means, He glorified His rational. But the time came when He had to glorify His natural.

But to glorify His natural, He had to face all the problems in the natural world. When He was twelve years old, it says that the Lord was "in favor with God and with man." At that time there was no conflict. Undoubtedly, His natural life was very important, but it was not a matter of conflict. But He had to come into conflict in the natural world in relation to the church around Him. That didn't mean that His struggles in the spiritual world, ordering the heavens and the hells ceased, but that to glorify His natural, he had to meet all those problems in the plane of the natural world and to suffer from the attacks of the Jewish church. We are told that spiritual temptations with the natural temptations are the most severe of all. It speaks in this connection of the Passion of the Cross. He had to go through all these temptations, not only from the hells, but also

from men. In order to glorify His natural, He had to overcome in all those temptations in relation to those of this world, of the church in this world, as well as from the hells.

The Lord, insofar as He was in the human which was not yet fully glorified, had a great human love for others, greater than anyone else. As a child, His love of Mary, Joseph, His companions and of His church, the Jewish church, was very <sup>R</sup>great. You may say how could He have a great love for the Jewish church, when He was in the human, when the Jewish church was what it was? That is not so difficult to understand. To take an illustration: A Catholic child who is in innocence, has a great love for the church as he knows it. He is entirely unaware of its internal disorders. We are told that it was by means of the Jewish church that there was a conjunction of the world with heaven. This could take place by the fact that there were simple spirits of angels who were in the sphere of the external holiness of the Jewish church, who were unaware of its internal. The Lord, undoubtedly, in infancy was in that sphere of those angels, so that He could be in that holy sphere in relation to the external of the church without any awareness of its internal. It was only later that the state of the of the Jewish church was revealed to Him. It speaks of this particularly in the fifteenth chapter of Genesis when the state of the church was revealed to Him and at which He was distressed. This brought Him into a great temptation.

To illustrate: Those of us who were in the General Church and who had a great love for that Church, and for its leaders, suffered far more when we saw how violently they attacked DE HEMELSCHE LEER, than if the attack had been made by a church and its leaders whom we had not loved or cared for.

I think there was something analogous to this in the case of the Lord. The Lord as an infant must have had all good human loves, including the love of His country, the love of His church, all those things that a child, from instinct, is born with.

These loves are, to begin with, human.

It says that every angel was born a man on earth. Every good and true that is born with us is born in the natural. The word "natural" comes from a word meaning birth. In order to become spiritual or celestial, the human has to be regenerated; and with the Lord, it had to be glorified or made Divine. The human of the Lord that was glorified was all those good human loves which are from the Lord from Creation. These are not the things from the heredity of Mary which He totally expelled. They were from the Lord from Creation.

In infancy there is no knowledge of the Lord or the Word or the Church before a child can speak. Before this He cannot possibly have any knowledge of Heaven or the Lord or the Word or of anything spiritual. His whole thinking is on the plane of the sensual things of this world. It can not possibly be otherwise, because he can not think otherwise. And yet there is a celestial with the infant in this state. The Lord is doing wonderful things in that state, implanting celestial remains which later on are the basis of his life, but the child is totally unaware of the wonderful things which are taking place before he can even speak or understand words. This must have been true of the Lord also. Before He could speak, before He could understand words, He could have no knowledge of the Word, or of the Lord, or anything else.

It says of children, <sup>in</sup> their first state, that to them their parents represent the Lord. So the parents are the representatives of the Lord, in that state, and that must have been true also of the Lord, because before He knew anything about it, before He could speak, before He could understand words, He could only be in the representation of wisdom.

The story of the Lord's glorification starts with the twelfth chapter of Genesis. This treats of His early boyhood. We may think by His early boyhood is meant His babyhood or when



He was first born as a baby, but we're told that <sup>in</sup> the infancy you have three states: that of a suckling, of an infant, and a boy. There are different things said about ages. The suckling is obviously one in the first year of his life. Normally with primitive people, it was longer. The only passage which actually describes boyhood or the age of boyhood, says it is the period from five to twenty-five, in other places it speaks of youth or puberty. In the twelfth chapter, it speaks of the Lord from boyhood to puberty. Different numbers appear to vary as to ages as applied to infancy and boyhood. In any case, when the twelfth chapter treats of the Lord's earliest boyhood, it does not mean that He was a suckling. Before He had come to an age where He had an idea of Jehovah, and could hear His voice, and could make a choice to obey, Jehovah's commands to leave the land He was in and go to the land of Canaan, that is go to the celestial, He was of a certain age. The celestial, represented by the land was not the celestial at the time when He was first born, for a new born baby has no choice. To obey requires an active one on the part of the human. <sup>17</sup> Abram was five and seventy years old when he went out of Haran. This signifies that as yet there was little of the Divine in the human.

(no <sup>17</sup>) The tendency of our thought is apt to go to two opposite directions, both are wrong; one is that He was a baby, and the other is that it is hard to get away from the feeling that He was an adult, because the choice that He made, with us can only be made in adult life. The obedience to the command of Jehovah could only be made after as to His human, He knew Jehovah. He was not like a baby who knows nothing. He already knew Jehovah and He knew the voice was from Him, and He consciously responded to Him, which a baby can not do. A baby, when first born, can not do this. The Lord advanced in different ways, first as a suckling, then as an infant, then as a boy; the first year as a suckling, until five or so as an infant and afterwards as a boy. Of course, with the Lord, He developed far more rapidly and perfectly. We are not told how old He was - five, six or seven or twelve years old when the Lord Jehovah



said, "Get thee out of <sup>thy</sup> the land," But what was the period before the Lord commanded Him to leave the land of His birth?

The first eleven chapters of Genesis are not explained in relation to the Lord's life. In the ARCANAE COELESTIA it often goes from one subject or series to another. Sometimes it describes the Jewish church, sometimes the spiritual church, sometimes the state of the Lord, sometimes two explications are given, one in relation to the Jewish church and the other in relation to the spiritual church, ~~sometimes the glorification of the Lord, sometimes~~ In Exodus, it does not treat of the glorification of the Lord the way Genesis does; and yet we know that in every place in the Word in the celestial sense, treats of the Lord and His glorification.

As to the first eleven chapters, in DE HEMELSCHÉ LEER it speaks as if it treated of the Lord when in the womb before He was born. These chapters may well have an application to the Lord when in the womb, but, as I see it, in the celestial sense, they describe the Lord's life from birth up until the period of His first boyhood.. During this period there was a coming down from the first chapter of Genesis down to the eleventh chapter; and in the twelfth chapter, the Lord had to leave something. A baby first born can not leave anything. There was already something in His human, that He had come into, that He, as it were, had appropriated and which He had to leave. Otherwise, I don't see how we can understand the twelfth chapter. As I see it, the Lord had the maternal human, and had that which was from the Lord from Creation that He could glorify, because, in its essence, it was from the Lord the Creator. This was all the good human loves which could be glorified. An animal is also born with good loves, and it says in some places that the first loves of a child are similar or even the same as those of an animal; in one place I think it says the same. For instance, x lambs or kids playing together are a representation of innocence and their play is very similar in the natural, to a little child playing. The innocence is very

similar. The difference between an animal and a man is that man is born with a potentiality of rationality and liberty, which an animal is not born with. The potential rational is represented by the smile of a baby. That makes him human. Apart from this human, the distinction from an animal <sup>as to affections</sup> is scarcely visible. The natural loves of an innocent little animal or of a little child appear almost on the same plane. But there is the potentiality with a baby of making these loves ~~of~~ spiritual and celestial, and with the Lord, of making them the Divine Itself...first of making His Human the Divine True and finally the Divine Good Itself.

There are apparent paradoxes, not only one, but many which, on first reading of the Word,<sup>wg</sup> do not observe. For example, we are told the Lord glorified the human taken from Mary; and in other places that He totally expelled the human from Mary; and a similar thing is said about the Lord's first or human rational. Sometimes it speaks of the Ishmael rational as being expelled from the house and other places of its being made Divine.

It speaks in the Word of the first rational Ishmael becoming the Divine Rational Isaac. It also speaks of the first rational represented by Sarah as a sister becoming Divine, where Abraham says of Sarah she was the daughter of my father, but not the daughter of my mother and she became my wife.

In DE HEMELSCHE LEER it speaks of Ishmael and Sarah, as a sister, as being related as the good and the true of the first rational. The first rational was a human rational, which had in it things from the maternal, which the Lord completely expelled, but there were other things from the God in it which the Lord made Divine.

We are apt to think of the Lord's human as not really human, but before it was glorified, it was human. It was a human that He glorified. The Lord in His human had these two things and there was a terrific combat between the human which could be glorified and the human which He had to expel. To begin with they were both human. This might be illustrated in this way. The

Lord's love for the church into which He was born, on the one side, was a normal love, in some ways similar to the love of everyone who is born in a church and this has something good from the Divine in it. But He also had the most terrible heredity anyone could have, as is evident from the history of the kings of Judah, from which He was descended on His maternal side. There was all the love of self and the love of the world that could possibly be in these loves. This was in His maternal heredity. When we think of that maternal heredity, we may think, well, that was sort of a hereditary thing that He saw, but it was a simple thing that ought not to be too difficult for Him to overcome because He was Divine. Yet, He had the most terrible temptations and struggles in overcoming His maternal heredity into which all the hells inflowed. This may be illustrated in this way. On the one side, there was a love of His church as a child that was innocent. On the other side, on the side of His maternal heredity, He saw that in it was all the pride and vanity, the love of the world and the love of self that the Jewish church had for their Word and church. He saw these loves in His maternal heredity. These loves were not <sup>just</sup> passive - the whole of hell was in those loves and they made them very active, vitally active, so that His combats were the fiercest of all in relation to this heredity.

Because it says that the Lord never sinned, the Lord never was in actual sin, we might take it that the Lord never had any active maternal heredity, that His maternal heredity was merely passive. But if that were the case, He would not have had any struggle. The hells would not even have flowed into Him and brought Him into temptation. It says, that what enters into a man, defileth him, <sup>not</sup> but ~~not~~ that which goes forth from the heart defileth him. The hells flowed into His maternal heredity and stirred up the things therein, so that they became intensely active, with the Lord, but there was never any evil that went forth from His heart for He overcame in all His temptations. Those temptations were very severe.

In relation to His apostles, the women and others who love and followed Him, He first had a human love for them. As long as He was in the world, He had a human that was not yet fully glorified. These human loves were far greater than with any other man. In time He had to put off all that was merely human; but as long as He was in this world, there was something of that human remaining. We know that the apostles were representative. We may think that because the apostles are representative, He only loved the representative in the apostles. But He had a human loves and thoughts to begin with. Any other thought would make His human Divine from the beginning and there would be no making of His human Divine.. The apostles, while they were representative, as for example Peter represents the faith of the Christian Church, but they were not merely representative. The Lord had to gather those around Him who, although they were in very external states, still could have some genuine love for Him. He couldn't have had just anyone. In the Old Testament it did not matter how bad the people were who represented the Lord, such as David and Jacob and others. But the Lord had to have a human relation with those around Him. It was not just a representative because the mere representative, with the Lord's coming, had been put aside. They were not mere representatives. His human relation to them and how He had to overcome it was very important to Him, also, all the opposition of the Jewish church to Him. This played a very important part in the glorification of His natural. He had to come down to the natural, into those temptations in relation to those in the natural world; and also, in so far as he was in a state of exinanition into natural human loves, which were good, in relation to His apostles and others.

When we read that the Lord sent forth His apostles on the nineteenth of June 1770 to preach the Gospel that the Lord Jesus Christ reigns and that regions of the spiritual world were assigned to them in which to work, and they were doing this with

all diligence; while we know that this has a spiritual sense, we do not, in this case, think of the apostles as being merely representative. Yet curiously, when we read of the apostles in the New Testament, we may think of them as merely representative.

In the Christian Church, with the simple and sincere, there is a human love of the Lord. It says that children have a personal love. They have to be in that love because that is the only thing <sup>ey</sup> they could possibly be in. But, if a person just remains in that personal and does not rise above the personal, he does not become rational. One's loves have to come to an internal.. But this internal has to come down again into the human, I mean down into the natural human, which is on the plane of person. For instance, supposing a married couple in heaven, if they love the marriage of the good and the true but did not care about their husband or wife, thus, if it did not come down to the personal, would it not be a thing in the air? We can be in a similar idea about the Lord, seeing all the things about the Lord in relation to the glorification of the rational mind and not see that He had to glorify His natural by<sup>3</sup>life in relation to people in the world. We then can fall into a sort of inhuman idea of the Lord. A simple person in the Christian church has a personal love of the Lord.. As long as they are in an innocent, childlike state, which, sad to say, is rare in the world today, they may be in a far better state than we, who are trying to get a rational idea of the Lord, but have lost all natural feeling. The natural always has to do with personal. We can have an apparent rational idea apart from the natural in relation to the Lord and we can have that in relation to those of the church. It says that a man does not regenerate until His natural is in agreement with the rational, the external with the internal. A man is not regenerated until those two are conjoined. This state in the Word, comes to its fulness, in the sixth and seventh states of formation and is described in the Word where it treats of Jacob and Joseph.

It is remarkable that in the beginning of the twenty--seventh chapter in the ARCANAE COELESTIA(3490), that is in the "Contents," it says man's new natural is Divine. This is the only place in the Word, as far as I know, where this is stated.

This chapter on Esau and Jacob treats of an early state of the Divine natural. Jacob has to pass through many states, many temptations before this state comes to its fullness.

In the "Contents" of this chapter, it says the Lord glorified not only His natural but also His sensual and corporeal. But it does not say the sensual and corporeal of men are Divine. Esau and Jacob also represent the Divine natural with man, which is Divine for the reason that goods and truths with man are from the Lord. It does not speak there of the corporeal and sensual with man as being Divine because man does not rise with his body as did the Lord, the ultimate corporeal and sensual with man are not regenerated, but remain in the grave. If we do not have an idea of the Lord's human, that He had human loves, human thoughts and affections - everything human, we do not have an idea of the human which He made Divine.

Indeed, we have to, at the same time, acknowledge that what we understand of this subject, while it may be relatively many things, is still as a drop compared to the ocean, that is to the Infinite things in the Word about the Lord's glorification. Our ideas, to begin with, are full of fallacies, that only little by little can be dispelled. Still although our ideas concerning the Lord are little and have fallacies adjoined to them, they should be of the greatest importance to us. Our ideas should not be too fixed for they have to develop little by little.

If our ideas are real things, they can only come from a celestial origin, that is from something of celestial light. There is a passage which says that to be in celestial light is one thing, and to be in light out of celestial things is another thing. There is a tremendous difference between being in celestial light



and being in certain rays of light out of the celestial. Certainly there is no question in my mind that I am not in celestial light. There is no question about that. I hope, however, there are a few rays of light out of something celestial in my thinking in relation to the Human of the Lord and how He made it Divine..



### Post Script

In what appeared like a reply to the above address, the following quotation was read at the meeting.

"As pertains to the instruction of the Lord in general, it was not as with other men through masters and those teaching, but through continuous revelations, which were being insinuated by His Divine, into perceptions and thoughts, and that thence He cognized what the good and the true, that namely, thus continually He made for Himself conclusions, out of which ever as new cognitions out of Himself He progressed further, even to Divine intelligence and wisdom." A.C. 2500

We read:

"As to the Lord's life itself, even to absolute union, it was a continual progression of the human to the Divine, even to absolute union...It pleased Him to put on a human like another man, to be an infant like another, to grow up into scientifics and cognitions;...Thus it pleased Him to cultivate the rational as another man, and in this way dispersed its shade, and bring it into light and this from His own power. That the Lord's progression from the human to the Divine was of this nature, can be denied by no one, if he only considers that He was a little child, and learned to talk like one; and so on. But there was this difference, that the Divine Itself was in Him, seeing that He was conceived of Jehovah." A.C. 2523<sup>2</sup>

"And therefore in order that the Lord might make the human Divine by the ordinary way, He came into the world; that is He willed to be born as a man, and to be instructed as a man and to be reborn as a man; but with the difference that man is reborn of the Lord, whereas the Lord not only regenerated Himself, but also glorified Himself; and further, that a man is made new by an influx of charity and faith, but the Lord by the Divine Love which was in Him and which was His. Hence it may be seen that the regeneration of man is an image of the glorification of the Lord." A.C. 3138<sup>2</sup>

"It is known that a man is born into no knowledge, and into nothing of reason, but only into the faculty of receiving them; and also that he afterwards learns and imbues himself with all things by degrees and this principally through the sensual things of hearing and sight, and as he learns and imbues himself with these, he becomes rational. That these things take place by the way of the body, that is by an external way, because through the hearing and sight, is manifest...That which inflows and disposes them is Divine celestial good, which is from the Lord... All this shows that man's rational is from Divine celestial good as a father, in accordance with the words in this verse: She is the daughter of my father.

As regards the other arcanum, namely that the rational is not concerned with the spiritual true as a mother; this is evident from what was said above (1902) (which treats of the birth of Ishmael). For if the spiritual true were to flow from within, as good does, man would then be born into every thing of reason, and at the same time into every thing of cognition, so that he would have no need to learn anything. But as man is such that he is hereditarily in all evil, and thence in all of the false and therefore if trues themselves were to flow in, he would adulterate and falsify them, and thereby man would eternally perish, it has been provided by the Lord that nothing of the true flows in through man's internal, but only through his external...It was the Lord's pleasure that His rational should be formed according to the same order, to the end that from His own power He might make what was human in Himself Divine, and might implant and unite the Divine spiritual true to Divine celestial good, and Divine celestial good to the Divine spiritual true." A.C. 25572,3

"The genuine rational is from good but exists from the true. Good flows in by an internal way; but the true by an external way...This is the common way in which the rational is formed with man. As the Lord was born like another man, and as it was His will to be instructed like another man, so did He will to make His rational Divine in a similar way."

A.C. 3030

"From the internal sense it is here evident how the case was with the Lord, namely, that His external man, or the human essence, was conjoined with the Divine essence by degrees, according to the multiplication and fructification of cognitions. In no way can any one, as a man, be conjoined with Jehovah or the Lord, except by means of cognitions, for by means of cognitions man becomes a man, and so the Lord, because born as are other men, was also instructed as they are, but into His cognitions as receptacles, celestial things were constantly being insinuated, so that cognitions continually became the recipient vessels of celestial things and themselves also became celestial. He continually advanced in this way to celestial things of infancy... The celestial things of love are insinuated from the earliest infancy up to childhood, and also to youth, when being a man, he is then and afterwards imbued with scientifics and cognitions... The innocence, of infancy, unless by means of cognitions it becomes the innocence of wisdom is of no use." A.C. 1616<sup>3,4</sup>

At first sight the above numbers appear to be in disagreement; but on reflection, the apparent disagreement disappears.

The Lord as to His human was born in entire ignorance. He learnt words, later letters, and how to read as other children learn. But when He had advanced to a state where He could read the Word, He willed to be instructed solely from the Word, and not by the learned. He was not instructed by learned masters in the "tradition of the elders," or in doctrines of the Sadducees Pharisees.

There is an image of this in the case of Swedenborg, who due to the guidance of Providence, did not read books on Christian theology before his spiritual eyes were opened, but instead studied the Word.

While he was brought up in the household of a bishop, his father, Jesper Swedberg's love was centered in the letter of the Word and not on Christian theology; wherefore in Swedenborg's dreams, as recounted in his "Dream Book," his father represented

the letter of the Word.

In all probability, the paragraph in A.C. 2500 in the original manuscript in Providence was omitted in the published work, for the reason that while it contained a most important truth, it was opened to a misinterpretation, which is contrary to the other passages in the Word which treat of the Lord's instruction, when a boy.

The Lord indeed learned the external meaning of words as other children learn; but the internal meaning of words, especially those of the Word, He did not learn from masters or teachers, as others do, but from continuous revelations which were being insinuated from His Divine Soul, and which were insinuated into His perceptions and thoughts, and from which He made conclusions.

Another objection was made to my address, outside of the meeting, on the basis of the passage which reads:

"As the Lord is here treated of, more arcana are contained than ever can be thought of and declared. For here, in the internal sense, is meant the Lord's first state, when born; which state, because most deeply hidden, can not well be set forth to the comprehension. Suffice to say that the Lord was like other men, except that He was conceived of Jehovah, but still was born of the virgin mother, and by birth derived infirmities from the virgin mother like those of man in general." A.C. 1414

Again we read:

"he is called his son, because the Lord's Divine Human was not only conceived, but was also born of Jehovah... That He was born of the virgin Mary is known, yet as another man; but when He was born again, or became Divine, it was from Jehovah who was in Him, and who was Himself as to the very esse of life." A.C. 2798

When it is said in number 1414,

"The Lord's first state, when born,"

which birth does this refer to? the birth from virgin mother or the birth from Jehovah? That it was the birth from Jehovah or His second birth, appears from the following considerations.

We read:

"Jehovah said unto Abram, That this signifies the first mental advertance." A.C. 1410

"Get thee out of thy land. That this signifies the corporeal and worldly things from which He was to recede." A.C. 1411

"And from thy birth. That this signifies the more exterior corporeal and worldly things and that, from thy father's house, signifies the more interior of such things... The more exterior are those which are proper to the body, such as pleasures and sensual things; the more interior are affections and scientifics." A.C. 1412

A baby when first born has no mental advertence. He can not hear the Lord speaking, and he has no scientifics, and can not obey a command to leave the things he is in, and, as is evident from the passages quoted above, this applies also to the Lord..

Abram was told, get thee out of thy land, concerning which we read:

"Land...is here used respecting corporeal and worldly things; for the land of his birth, out of which Abram was to go was idolatrous. In the historical sense, therefore, the meaning here is that Abram should go out of the land; but in the representative sense, that he should recede from the things which are of the external man; that is, that external things should not resist, not bring into disturbance; and because this is concerning the Lord, it signifies that His external should agree with His external.: A.C. 1411

A new born baby is not in external things which resist and bring into disturbance, and which are represented by idolatry. Nor can they actively respond to the command of the Lord; and this also applies to the Lord when born as a baby. The land here refers to things which had taken place in former states, this to things in the first eleven chapters of Genesis.

A baby is born in a celestial state, due to the presence of the celestial angels, he does not come into this celestial by obeying a command; and the same was true of the Lord. The land of Canaan to which the Lord was told to go was a celestial state

acquired by Him in His human, which state could only apply to Him when He was born again.

A man is only regenerated or born again in adult life; but the Lord was born again, or commenced His active glorification on the part of the human in boyhood.

It is acknowledged that the Most Ancient Church belongs to the period of the infancy of the human race. Every chapter of the Word, as to its celestial sense, treats of the Lord. The first two chapters of Genesis, in the celestial sense, must therefore treat of the Lord when a baby, that is in relation to His first birth; while the twelfth chapter treats of the Lord when first born again.

In the letter of the Third Testament, it treats some times of the glorification of the Lord, sometimes of the regeneration of man and sometimes of the historical churches. The first eleven chapters of Genesis, in the letter of the ARCANAE COELESTIA, treat of the Most Ancient, the Ancient and the Hebrew Churches; but in the inmost sense, they treat of the Lord, as to when He was first born from virgin Mary.

That the first eleven chapters in the celestial sense treat of the Lord is manifest from the following:

"That the difference between the three Words, the natural the spiritual and the celestial, may be understood, let us take for illustration the first chapters of Genesis, which treat of Adam and his wife and paradise....In the spiritual Word, which is with the angels of the spiritual kingdom....are meant in the first chapter...the reformation and regeneration of the man of the Most Ancient Church...In the second chapter, by paradise is described the intelligence of the men of that church; by Adam and his wife that Church itself... But in the celestial Word, or in the Word which is with the angels in the celestial kingdom of the Lord, in the first chapter is described the glorification of the Lord's Human. Instead of paradise is described His Divine Wisdom; and by Adam himself is there meant the Lord Himself as to the Divine Itself, and at the same time



the Divine Human; and by his wife which is called Chavah (Eve), from life, because it has life from the Lord. Of her Adam said that she was his bone and his flesh and that they were one flesh, because the Church is from the Lord and of Him, and as one with Him." The Word of the Lord from Experience. XIV (34)

It has been seen that the first eleven chapters of Genesis treat of the Church and the man of the Church, in states of reformation; while the twelfth chapter treats of his new birth or regeneration; but it has not been seen that this also applies to the Lord, although it is known that man's regeneration is an image of the Lord's glorification.

The states of reformation are representative and are called "made up historicals," but when man is born again, or when the Lord was born again, actual regeneration, with man, and actual glorification with the Lord commences....wherefore it is said of this chapter that "true historicals" here commence and "celestial and spiritual actualities." A.C. 1403

We read:

"He went according to his journeys. That this signifies according to order." A.C. 1454

"The will is being formed in man by the Lord from infancy to childhood, which is effected by means of the innocence that is insinuated and by means of charity towards parents, nurses and little children of a like age; and by means of many other things that man knows nothing about and which are celestial. Unless these celestial things were first insinuated into man while an infant and a child, he could by no means become a man. Thus is formed the first plane. But as man is not a man unless he is endowed with understanding, will alone does not make the man, but understanding together with will, and the understanding can not be acquired except by means of scientifics and cognitions, and therefore he must from his childhood be imbued with these." A.C. 1555



The above applies to man's first infancy and childhood, but also in a corresponding way to his new birth and childhood; and the same applies to the Lord.

We are told in the ARCANA COELESTIA (3493e) that with little children their parents represent the Lord. This must obviously be the case before they can speak or understand words, and the case was the same with the Lord. The state of the Lord before He was born again was necessarily a representative state, and is, I believe, in the celestial sense described in the first eleven chapters of Genesis.

In this first representative state, there was a descent, from the celestial, to the spiritual, to the natural; represented by the Most Ancient, the Ancient and the Hebrew Churches, until the Lord in His boyhood came into the obscurity represented by the land of his birth which He was called to leave.

It appears to me that if the above is accepted, the account of the Lord's life, as described, can to a little degree be comprehended; but if the twelfth chapter is regarded as a description of the Lord's first birth and not the first state of infancy when He was born again, it appears to me that the first part of the twelfth chapter of Genesis is incomprehensible and is in contradiction to other passages, which treat of the Lord's first babyhood.