

# The New Church

## Swedenborgianism

# Contents

## Articles

The New Church	1
General Church of the New Jerusalem	20
Lord's New Church Which Is Nova Hierosolyma	24
Swedenborgian Church of North America	27
Emanuel Swedenborg	28
Swedenborg Rite	49
Herman Vetterling	51

## References


Article Sources and Contributors	52
Image Sources, Licenses and Contributors	53

## Article Licenses

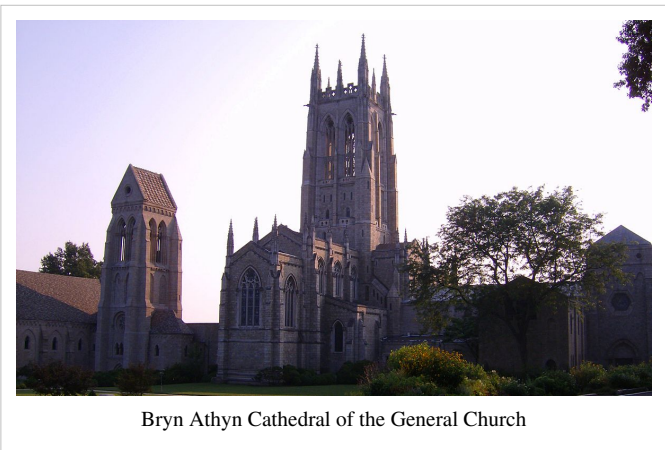
License	54
---------	----

# The New Church

"New Church" redirects here. For the Amsterdam church, see New Church (Amsterdam).

The New Church	
	
Classification	New Christian
Orientation	Swedenborgian
Polity	congregational, episcopal
Origin	May 7, 1787 England
Primary schools	Bryn Athyn Church Schools,
Secondary schools	Bryn Athyn Academy

**The New Church** (or **Swedenborgianism**) is the name for several historically related Christian denominations that developed as a new religious movement, informed by the writings of Swedish scientist and theologian Emanuel Swedenborg (1688–1772). Swedenborg claimed to have received a new revelation from Jesus Christ through continuous heavenly visions which he experienced over a period of at least twenty-five years. In his writings, he predicted that God would replace the traditional Christian Church, establishing a 'New Church', which would worship God in one person: Jesus Christ. The New Church doctrine is that each person must actively cooperate in repentance, reformation, and regeneration of one's life.<sup>[1]</sup> The movement was founded on the belief that God explained the spiritual meaning of the Scriptures to Swedenborg as a means of revealing the truth of the Second Coming of Jesus Christ. Swedenborg claimed divine inspiration for his writings<sup>[2]</sup> and followers believe that Swedenborg witnessed the Last Judgment in the spiritual world, along with the inauguration of the New Church.



Bryn Athyn Cathedral of the General Church

The New Church is seen by members of New Church organizations as something which the Lord is establishing with all those who believe that the Lord Jesus Christ is the one God of heaven and Earth, and that obeying his commandments is necessary for salvation. Therefore, it is thought that any Christian holding these beliefs is part of this New Church movement. New Church organizations also acknowledge the universal nature of the Lord's church: all who do good from the truth of their religion will be accepted by the Lord into heaven, as God is goodness itself, and doing good conjoins one to God.<sup>[3]</sup> Adherents believe that the doctrine of the New Church is derived from scripture and provides the benefit of further enlightenment concerning the truth, and that this leads to diminished doubt, a recognition of personal faults, and thus a more directed and happier life.<sup>[4]</sup>

Other names for the movement include **Swedenborgian**, **New Christians**, **Neodan-Christians**, **Church of the New Christ**, and **The Lord's New Church**. Those outside the church may refer to the movement as Swedenborgianism; however, some adherents seek to distance themselves from this title, since it implies a following of Swedenborg

rather than Jesus Christ. Swedenborg published his works anonymously, and his writings promoted one Church based on love and charity, rather than multiple churches named after their founders based on belief or doctrine.<sup>[5]</sup>

## History

Swedenborg spoke of a "New Church" that would be founded on the theology in his works, but he himself never tried to establish an organization. In 1768, a heresy trial was initiated in Sweden against Swedenborg's writings and two men who promoted these ideas. It essentially concerned whether Swedenborg's theological writings were consistent with the Christian doctrines. A royal ordinance in 1770 declared that Swedenborg's writings were "clearly mistaken" and should not be taught even though his system of theological thought was never examined. Swedenborg's clerical supporters were ordered to cease using his teachings, and customs officials were directed to impound his books and stop their circulation in any district unless the nearest consistory granted permission. Swedenborg then begged the King for grace and protection in a letter from Amsterdam. A new investigation against Swedenborg stalled and was eventually dropped in 1778.<sup>[6]</sup>

At the time of Swedenborg's death, few efforts had been made to establish an organized church, but on May 7, 1787, 15 years after Swedenborg's death, the New Church movement was founded in England. It was a country Swedenborg had often visited and where he died. By 1789 a number of Churches had sprung up around England, and in April of that year the first General Conference of the New Church was held in Great Eastcheap, London. New Church ideas were carried to United States by missionaries. One famous missionary was John Chapman, also known as Johnny Appleseed.

Early missionaries also traveled to parts of Africa. Swedenborg himself believed that the "African race" was "in greater enlightenment than others on this earth, since they are such that they think more "interiorly", and so receive truths and acknowledge them."<sup>[7]</sup> At the time these concepts of African enlightenment were judged highly liberal; Swedenborgians accepted freed African converts to their homes as early as 1790. Several of them were also involved in abolitionism.<sup>[8]</sup>

In the 19th century, occultism became increasingly popular especially in France and England. Some followers blended Swedenborg's writings with theosophy, alchemy and divination. What fascinated these followers most was Swedenborg's mystical side. They concentrated on his work *Heaven and Hell* which tells of Swedenborg's visit to Heaven and Hell to experience and report the conditions there. In structure, it was related to Dante's *The Divine Comedy*. Some continue to combine the theology of the New Church with ideas from other systems, including Jungian psychology and Spiritualism. Wikipedia:Citation needed

In the U.S., the church was organized in 1817 with the founding of the *General Convention of the New Church* (sometimes referred to as the Convention,) now also known as the *Swedenborgian Church of North America*. Wikipedia:Citation needed

The movement in the United States grew stronger until the late 19th century. There was a "New-Church Theology School" in Cambridge. A controversy about doctrinal issues and the authority of Swedenborg's writings caused a faction to split off to form the Academy of the New Church. It later became known as the General Church of New Jerusalem (sometimes referred to as the General Church,) with headquarters in Bryn Athyn, Pennsylvania, a suburb of Philadelphia. Other congregations felt doctrinally compelled to join the General Church at its inception. Two Convention congregations in Canada, one in Toronto and another in Kitchener, as well as two congregations from the British Conference, Michael Church in London and Colchester New Church joined the General Church at this point.<sup>[9][10]</sup>

In the 1930s, a doctrinal issue about the authority of Swedenborg's writings arose in the General Church. Members in the Hague branch of the General Church saw Swedenborg's theological writings as the Word of the Third Testament, which they wrote about extensively in their Dutch magazine *De Hemelsche Leer*. Faced with discipline by the leading Bishop of the General Church, those holding this new doctrinal view split off to form the Lord's New Church Which Is Nova Hierosolyma. Wikipedia:Citation needed

---

The *Swedenborgian Church of North America*, with headquarters in Newton, Massachusetts, now has 37 active churches with about 1,500 members in the U.S. today. The General Church of the New Jerusalem, with headquarters in Bryn Athyn, has about 5,000 members in 33 churches. The Lord's New Church Which Is Nova Hierosolyma, also in Bryn Athyn, now has about 28 active churches with about 1900 members worldwide. Wikipedia:Citation needed

The Lord's New Church is primarily associated with South Africa, although roughly 200 members are found in the United States. It is noted for its concern for social justice. Australia and Germany are estimated to have 504 and 200 members, respectively. Counting additional members in Asia, Africa, and South America, current sources put the total number of Swedenborgians between 25,000 and 30,000. Wikipedia:Citation needed

## Branches and membership

As of 2000<sup>[11]</sup> the most recent membership figures for the Four Church Organizations were:<sup>[12]</sup>

- General Conference of the New Church (Great Britain): 1,314
- Swedenborgian Church of North America, also known as The General Convention (USA): 2,029
- General Church of the New Jerusalem: 5,563
- Lord's New Church Which Is Nova Hierosolyma: 1,000

Membership in the New Church has always been small, and the different organizations have been heavily involved in publishing activities. In terms of doctrine, there is a striking similarity between the New Church and the Oneness Pentecostalism movement of the 20th century, which developed quite independently of the writings of Swedenborg. Although the movement is completely separate, some members make some acknowledgement of Emanuel Swedenborg, who preceded the foundation of their church by over 150 years.

## Doctrines

There are two essential doctrines of the New Church: the first is that one God as one person in Jesus Christ is to be worshipped, and the second is that one must live according to His commandments. "There are two essentials which constitute the church, and hence two principal things of doctrine — one, that the Lord's Human is Divine; the other, that love to the Lord and charity toward the neighbor constitute the church, and not faith separate from love and charity."<sup>[13]</sup> These "two things, the acknowledgment of the Lord, and a life according to the precepts of the Decalogue, which are the two essentials of the New Church."<sup>[14]</sup> It is by these two essential doctrines that conjunction with the Lord and salvation is effected.<sup>[15]</sup> "All things of the doctrine of the New Church have reference to these two, because they are its universals, on which all the particulars depend, and are its essentials, from which all the formalities proceed"<sup>[16]</sup> If one is unaware of these two essential doctrines of the New Church and yet has believed in one God and lived a good life, they will be taught this by angels after death.<sup>[17]</sup>

Swedenborg held that God is one person revealed in Jesus Christ, which was later independently expressed by modern day Oneness Pentecostalism. He stated that the doctrine of a trinity of three persons originated in the fourth century with the adoption of the Nicene Creed to combat the heresy of Arianism, but this was unknown to the early Apostolic Church, as shown by the Apostles' Creed which preceded the Nicene Creed.<sup>[18]</sup>

## The Lord

The Lord created mankind because He is Love Itself, and Love seeks to make others outside of self happy. The purpose of creation was that God be conjoined to mankind by the reciprocation of His Love. To be in His Love is to love others, and by loving others one also loves Him. He has always provided through revelation of Himself that this end may be met. When, on account of humankind choosing evil, connection with Him was almost entirely lost He had to reveal Himself in a way that would never lose effect. This earth and all of nature is part of the Lord's Kingdom, and in nature we can see the Love and Wisdom of the Lord manifested, but not apart from written revelation.

The universal principle of faith of the New Church is that the "Lord from eternity, who is Jehovah, came into the world to subjugate the hells and to glorify His Human; and without this no mortal could have been saved; and those are saved who believe in Him."<sup>[19]</sup> Further, "It is a universal principle of faith that God is one in essence and in person, in whom is a Divine trinity, and that He is the Lord God the Savior Jesus Christ. It is a universal principle of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal principle of faith that He came into the world to remove hell from man, and that He did remove it by means of contests with it and victories over it, and thereby He subdued it and reduced it to order and made it obedient to Himself. It is a universal principle of faith that He came into the world to glorify His Human which He took on in the world, that is, to unite it with the Divine from which [are all things], and thereby He eternally holds hell in order and under obedience to Himself. As this could be accomplished only by means of temptations admitted into His Human, even to the last of them, which was the passion of the cross, He endured even that."

From this universal principle of faith of the New Church, the Divine Trinity is defined as "the three essentials of one God, and they make one as soul, body, and operation make one in man. Before the world was created this Trinity was not; but after creation, when God became incarnate, it was provided and brought about; and then in the Lord God the Redeemer and Savior Jesus Christ."<sup>[20]</sup> As a trinity of soul, body and spirit exists in every man, so in Jesus this became the Holy Trinity. It is this doctrine of one God as one person which distinguishes the New Church from other Christian churches, most of which define the Trinity as three persons existing from eternity. The doctrine of three persons is regarded as inherently illogical by the New Church: "In the ideas of thought a Trinity of Divine Persons from eternity, or before the world was created, is a Trinity of Gods; and these ideas cannot be effaced by a lip-confession of one God."

In the New Church, monotheism is defined as one God who is one in person, and the immediate consequence of this doctrine is that only the Lord is worshipped, who is Jehovah. Worship and faith in Jesus is not placing worship in a created being; although born with a human body, His soul was the Divine from eternity. When He rose from the dead, He put off the human body he inherited from Mary, and put on a human body from the Divine within Him, which is known in the New Church as the *Divine Human*.<sup>[21]</sup> The Father is the inmost Divine which became outwardly manifest in a human form, known as the Son. As the Lord is one with the Father, the Lord's Prayer is directed to the Lord only. In the phrase *Our Father, who art in heaven, Hallowed be Thy name* the word "name" is everything by which God is worshipped, especially His Divine Human, the Son, by which He is approached.<sup>[22]</sup> In scripture it is known that Jesus at times prayed to the Father, and at other times declared Himself one with the Father. This was because during His life Jesus progressed towards God by gradually making the human body he inherited at birth one with the Divine: the progress towards union with the Divine was his state of *exinanition* (see Kenosis), and the unification itself was His state of *glorification*.<sup>[23]</sup> It was this progress towards unification, completed by the passion on the cross, that is the means by which all of humanity was saved from hell.

## Faith and charity

A saving faith is in Jesus Christ, who is God and Man, as he who approaches Jesus approaches the Father in Him.<sup>[24]</sup> A faith in Jesus is a faith in a visible God, in whom is the invisible. Jesus is the image and form of the invisible God, by which focus can be retained on a finite form for the human mind. Without such an image or form for the thought, a belief in God falls into nothing and cannot be retained.<sup>[25]</sup> The New Church takes this further, and states that God is Man Himself.<sup>[26]</sup> Inasmuch as a person is in good and follows the truth, so far God abides in that person who becomes closer to being an image and likeness of Him.<sup>[27]</sup> Whereas formerly the invisible God was worshipped, or God was worshipped by means of angelic intermediaries, or God was improperly divided into three persons, the revelation of the New Church is said to be the "crown of all churches which preceded it" as in it the one invisible God is worshipped in visible human form.<sup>[28]</sup>

The sum of faith is, that he who lives well and believes alright is saved by the Lord. Faith is not mere persuasive belief: faith without charity is not faith, nor is charity without faith charity, for faith and charity make one in good

works.<sup>[29]</sup> Faith and charity are one in the same way the will and the understanding in every person makes one: but they only become one in acts of good works or repentance.<sup>[30]</sup> The union of faith and charity is a central tenet of the New Church, for all things of substance and form have relation to the Divine Love and the Divine Wisdom,<sup>[31]</sup> and the will and understanding in each person is a symbolic form or receptacle of God's Love and Wisdom.<sup>[32]</sup> Thus a person must not only through self-effort learn and accept the truths of faith, but also live by them, and in this manner a person becomes a receptacle and an abode of the Lord's presence. In this union between man and the Lord the faith becomes a living spiritual faith.<sup>[33]</sup> All the precepts of how one should live is contained in the precepts of the Decalogue.<sup>[34]</sup> The first act of faith is repentance, which is a self-examination and acknowledgement of one's sins, and turning away from evil.<sup>[35]</sup>

## Sacred scripture

All of sacred scripture concerns the Lord and his kingdom, and the Lord Himself is the Word.<sup>[36]</sup> As a corollary doctrine, there are thus three essential doctrines or pillars of the New Church: the acknowledgment of the Divinity of the Lord, the acknowledgment of the holiness of the Word, and a life according to charity.<sup>[37]</sup> Holy Scripture is Divinely inspired, as the literal sense contains a spiritual sense, which has been unveiled in the New Church through a series of symbolic correspondences.<sup>[38]</sup> The literal sense, similar to a parable, hides the inner spiritual sense: "The truths of the sense of the letter of the Word are in part not naked truths, but are appearances of truth, and like similitudes and comparisons are taken from such things as are in nature; and thus are such as have been accommodated and adapted to the capacity of the simple and also of children."<sup>[39]</sup> Scripture will not be properly understood without doctrine, and doctrines of the church should be confirmed from scripture. True doctrine can only be known to those who are in enlightenment from the Lord,<sup>[40]</sup> and those who are not can derive heresies from it.<sup>[41]</sup> The literal sense of scripture contains the Divine truth in all of its fullness and power, thus a person becomes conjoined with the Lord and His angels when reading it.<sup>[42]</sup>

## Sacraments

### Baptism and the Eucharist

There are two primary sacraments of the New Church: Baptism and the Eucharist (also Communion, or Holy Supper). These are external rituals that are symbolic of the inner spiritual life.<sup>[43]</sup> Baptism signifies one's entry into Christianity, and signifies the reformation of the mind, where falsity is washed away by truth. The baptism ritual should be done when one has reached the age of reason to make the decision to follow Jesus Christ, and yet, Swedenborg states that infants who are baptized are assigned a guardian angel until they reach the proper age, to guide them into the Christian faith.<sup>[44]</sup> The Holy Supper, or Communion, signifies the regeneration of one's will in accordance with God's commandments, which causes the Lord to commune closely with man in his heart. Thus everyone should examine his or her life before partaking in the Holy Supper, in order for the ritual to fulfill its purpose.

### Marriage

A personal sacrament of the New Church is the rite of marriage, as administration by a priest is considered more of an expediency rather than a necessity. It is not mentioned as a sacrament along with Baptism and the Holy Supper. However elsewhere Swedenborg states that marriage should be administered by a priest "because marriages, considered in themselves, are spiritual, and thence holy; for they descend from the heavenly marriage of good and truth, and things conjugal correspond to the divine marriage of the Lord and the church; and hence they are from the Lord himself."<sup>[45]</sup> Moreover, true marriage love is founded in religion, as they both originate from God. Without a religious foundation, a marriage can turn cold.<sup>[46]</sup> Marriage that is truly spiritual lasts forever, even in heaven after death. There, the two remain male and female as to form, and become one angel as to their soul. As a couple they

live a life of useful service in the Lord's Heavenly Kingdom, which is perfected to eternity. If a person dies unmarried he or she will find a spouse in heaven.

Man is a form of truth, and the woman is a form of love, and the two make one. Marriage love comes directly from the sphere of heaven into all humans, and a life of celibacy interferes with this.<sup>[47]</sup> Thus marriage is to be preferred to a state of remaining celibate.<sup>[48]</sup>

## Afterlife

Before the universe was created, there was no space and time, and the realm where there is no space and time is the spiritual world. The spiritual world, which is divided between heaven and hell, is where the internal states of the soul become immediate realities. "All who die and become angels put off those two things proper to nature, which...are space and time; for they enter then into spiritual light, in which the objects of thought are truths, and the objects of sight are similar to the objects in the natural world, but correspondent to their thoughts."<sup>[49]</sup> Instead of time, there are states of being, and instead of space or distance, there are affections and love.<sup>[50]</sup> The more two souls love each other and are similar to each other, the closer they will appear to each other. God Himself is love itself, and the more one is in love towards God and others, the closer that person is to heaven, and the more one is into the love of self and the world, the closer they are to hell.

## The Soul

The soul is the recipient of life from God, and the body its natural clothing. The beginning of life, or the origin of one's soul, comes from the seed of the father, and the external body comes from the mother.<sup>[51]</sup> Given this, as Jesus was born of a virgin by the Holy Spirit, His soul was the Divine itself, and He had a pre-existence as Jehovah who always existed.<sup>[52]</sup> As souls originate from the seed of the father, for others there is no such thing as the pre-existence of souls, and thus there is no such thing as reincarnation or metempsychosis.<sup>[53]</sup> Associated with each person during their life are spirits and angels by which one obtains conjunction with heaven or hell, depending on how one lives their life. Generally, communication between spirits and man is not permitted, however in ancient times this communication was more open. Angels and spirits do retain their memories, and under certain mental states when communication is opened, a person may remember that spirit's memory as if it was one's own. In modern times this kind of mental state can be achieved under hypnosis and is known as "past life regression". It is from these types of experiences that some of the ancients derived a belief in the pre-existence of souls and reincarnation.<sup>[54]</sup> However this is not true, one only lives once, and how one lives this life determines one's eternal destiny. At death, the soul sheds the physical body, after which one becomes aware of the spiritual society one's soul was associated with.<sup>[55]</sup> Thus Jesus said, *The kingdom of God is inside of you* (Luke 17:21).

## Spirit world

There is no such thing as purgatory, a state after death where one suffers temporal punishments before entry into heaven. Punishment only takes place in hell. However immediately after the death of the body, one enters the world of spirits, an intermediate state where one awaits judgment to enter heaven or hell.<sup>[56]</sup> Insofar as the evil feign false appearances to appear good, or those who are good retain false ideas, one remains in this intermediate state until an exploration takes place.<sup>[57]</sup> Those who are good and at the same time in truth pass immediately to heaven, and those who are in evil and the same time in falsity pass to hell. Otherwise, one gradually withdraws from exterior appearances and fallacies into one's interior intentions and affections in the world of spirits.<sup>[58]</sup> This process is completed when one acts in complete freedom without any exterior restraint, and everything of a person's character is then made open and manifest. "Thus hidden things are laid open and secret things are uncovered, according to the Lord's words: *There is nothing covered that shall not be revealed, and hid that shall not be known: whatsoever ye have said in the darkness, shall be heard in the light, and what ye have spoken in the ear in closets, shall be preached on the housetops* (Luke xii. 2, 3). And in another place: *I say unto you, that every idle word that men shall*



*speak, they shall give account thereof in the day of judgment* (Matt. xii. 36)."<sup>[59]</sup>

## Hell

When all external restraints are removed in the world of spirits, nothing remains to stop evil spirits except punishment. As evil spirits act according to their nature, they are then drawn downward towards similar evil societies in hell. "Every evil brings with itself punishment, the two making one; whoever therefore is in evil, is also in the punishment of evil. But still no one in the other world suffers punishment on account of the evils which he had done in this world, but on account of the evils which he then does. Yet it amounts to the same, and is the same thing, whether it be said that men suffer punishment on account of their evils in the world, or that they suffer punishment on account of the evils which they do in the other life, inasmuch as every one after death returns into his own life, and thus into similar evils, his nature remaining the same as it had been in the life of the body. That they are punished, is because the fear of punishment is the only means of subduing evils in this state. Exhortation is no longer of any avail, neither instruction, nor the fear of the law and loss of reputation, since every one now acts from his nature, which cannot be restrained nor broken except by punishments."<sup>[60]</sup> God casts no one to hell: as hell is the internal state of evil, and heaven is the internal state of good, each person enters a state that matches his or her internal nature. Each person will remain to eternity according to his will or ruling love.<sup>[61]</sup>

## Heaven

The Lord is the God of heaven, and heaven is made of the Divine which proceeds from Him.<sup>[62]</sup> In heaven the Lord is seen by the angels as a Sun which provides light to all of heaven, and at times He appears in the midst of heaven in the form of an angel.<sup>[63]</sup> Thus Jesus stated that He is the light of the world, and at one time the apostles saw the face of Jesus shining like a sun. It is for this reason the ancients aligned their temples to the east to the rising sun.<sup>[64]</sup> In heaven there are innumerable societies each fulfilling a particular office, each arranged according to one's love. Altogether the form of heaven is that of a human form. Each angel has a spiritual body also in human form, and is a heaven in its least microcosmic form.<sup>[65]</sup> All angels and demons in heaven and hell originated from the human race, and this is why angels have human form. There is no individual spirit known as the devil or satan: "in the whole heaven there is not one angel who was so created from the beginning, nor in hell any devil who was created an angel of light and cast down; but that all, both in heaven and in hell, are from the human race; in heaven those who lived in the world in heavenly love and faith, in hell those who lived in infernal love and faith; and that hell taken as a whole is what is called the devil and satan."<sup>[66]</sup>

## Free will, morality, and salvation

Free will to choose between good and evil originates from the spiritual equilibrium that exists between heaven and hell. Hell continually influences man to do evil, and heaven continually influences man to do good. It is from this spiritual equilibrium that man has freedom to think rationally, and it is from this freedom that one can be spiritually reformed by acknowledging evil in one's self, then ceasing to do evil, and finally to hold that evil in aversion.<sup>[67]</sup> The reason why this choice is spiritual in origin is there is a constant spiritual influx into the soul and mind with every thought and action. Inasmuch as one does good one becomes conjoined with angels, and inasmuch as one does evil one becomes conjoined with evil spirits.<sup>[68]</sup> One must become reformed and saved by means of Divine truth: for it is truth which fights against what is evil and false. When the truth is accepted and one sees an internal evil selfish desire, combat or temptation results. One must resist against evil temptation from one's own effort, which appears as a remorse of conscience, but in reality this is a combat that takes place between the Lord and the devil or hell.<sup>[69]</sup> Thus "he who thinks that he fights from himself against the devil is enormously deceived."<sup>[70]</sup>

Salvation or condemnation is a result of one's moral choices in life, based on one's intentions. Good is only considered good once evils are removed, not before. Good must be done for the sake of the Lord out of love, and not for profit or self-honor. And, one must acknowledge that all good comes from the Lord only, and only the Lord can

conquer temptation. This is a continuous process during one's lifetime. If this is the case, the question then arises, why was it necessary for Jesus Christ to come to save the human race? The answer to that is before the time of Jesus, the spiritual equilibrium between heaven and hell had become imbalanced, and hell began to gain control and influence over humanity: more people began to choose evil, and an eternal damnation threatened the entire human race.<sup>[71]</sup> By becoming incarnate in human form, Jehovah could fight directly against all of hell, as Jesus suffered enormous temptations from the body He inherited from His human mother. This process continued until Jesus conquered all temptations, and thus all of hell, even to the point where His physical body was made one with the Divine. From His body the Divine proceeded forth as the Holy Spirit, by which He can directly operate through each person's will for reformation, so that each person can become conjoined directly with the Lord.<sup>[72]</sup>

Remission of sins is nothing more than their removal after repentance.<sup>[73]</sup> This is the other point where the New Church differs from the older Christian churches. "The belief that the passion of the cross was redemption itself is a fundamental error of the church; and that error, together with the error concerning three Divine persons from eternity, has perverted the whole church, so that nothing spiritual is left in it."<sup>[74]</sup> The passion of the cross was simply the last temptation that was endured before the human was made Divine.<sup>[75]</sup> There is no such thing as vicarious atonement, where sins are transferred from one person to another. Passages from scripture that refer to the body and blood of Jesus refer to the Divine Good and Divine Truth which proceeds from his Divine Human; and these are imbibed or imputed by a life of charity and faith.

## Biblical canon

The Word of God is contained in the Bible, which has a symbolic spiritual meaning hidden in its literal sense. Swedenborg's visions primarily explain how and why the Bible is Divinely Inspired, and it is methodically delineated word by word in his massive multi-volume work, the *Arcana Coelestia* (meaning *Heavenly Secrets*). The symbolic language, where each passage follows the other in a coherent logical series, is what Swedenborg called "correspondences." This inner meaning was kept hidden, and could only have been discovered through revelation, which was made available when mankind was ready to receive it. It is this hidden inner meaning that separates the Bible from other books, and each statement Swedenborg makes is supported through numerous quotations of Biblical passages. The books that have this inner spiritual meaning is what forms the true Biblical canon, as follows:

### Old Testament

According to Swedenborg, the original text of the Old Testament is preserved in the Hebrew Masoretic edition, where letters were counted by the Masorites to ensure that the scripture remained accurate and free from corruption.<sup>[76]</sup> Similar to Judaism, Swedenborg divides the Old Testament into three main divisions: the Law of Moses, the Prophets, and the Psalms. The same divisions were specified by Jesus Christ in the gospel of Luke (Luke 24:44). The books of the Bible that have an internal spiritual sense, and are thus divinely inspired, include the Law of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings), the Prophets (Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi) and the Psalms.<sup>[77]</sup> Swedenborg's groupings differ from Judaism's, as he assigned Joshua, Judges, Samuel and Kings to the Law of Moses, while according to the Jewish biblical canon the Law of Moses (the Torah) refers to the first five books, and these four books belong to the Prophets (*Nevi'im*). However, in other passages Swedenborg states that Moses and Elijah represent the Law and the Prophets respectively,<sup>[78]</sup> and as Elijah appears in the book of Kings that would indicate that this book should belong among the Prophets.

The other books of the Old Testament, which are not believed to be divinely inspired, include those that are generally grouped by the Jews under the "Writings" (*Ketuvim*). In the Greek Septuagint these works were mixed in with the rest of scripture, which largely determined the Biblical book order for all of Christianity. Moreover, the Greek Septuagint introduced other writings among the Hebrew scripture, which Martin Luther removed and placed

among the Apocrypha. Among the Writings the Jews included Lamentations, Daniel, and sometimes the Psalms, which the New Church states are divinely inspired and are considered as primary sacred scripture. Of the other books in the Writings, Swedenborg takes special note of the Book of Job and the Song of Songs. These books do indeed contain symbolic representations similar to divinely inspired scripture, but not in a complete series.<sup>[79]</sup>

## New Testament

The New Church regards the words of Jesus as divinely inspired, and thus the canon of sacred scripture, and among the books of the New Testament includes only the four Gospels (Matthew, Mark, Luke, John) and the Book of Revelation.<sup>[80]</sup> Only these books contain an internal symbolism in a series, and are thus divinely inspired.

Although this leaves out the Book of Acts and the letters of the apostles, the New Church holds them in esteem similar to that of the Jews for the Writings of the Old Testament. Swedenborg stated that these books were included as an act of divine providence, as books explaining Christian doctrine were needed for the general public.<sup>[81]</sup> Paul's letters, although not containing a word for word symbolic correspondence, was still Divinely influenced: "Paul indeed spoke from inspiration, but not in the same way as the prophets, to whom every single word was dictated but that his inspiration was that he received an influx, according to those things which were with him, which is quite a different inspiration, and has no conjunction with heaven by correspondences."<sup>[82]</sup>

## Pre-Biblical texts

Swedenborg stated that there were a set of sacred texts among an "Ancient Church" in the Middle East which preceded Judaism, but the texts became lost over time. Some of these are quoted in the Bible, such as *The Wars of Jehovah* (Num. 21:14–15) and another book similar to those in the Prophets (Num. 21:27–30).<sup>[83]</sup> Another work that Swedenborg said belonged to the Ancient Church was the Book of Jasher, which is also quoted in the Bible (Josh. 10:12–13, 2 Sam. 1:17–18), which Swedenborg stated was still extant in Tartary.<sup>[84]</sup> A Hebrew midrash called Jasher (see Sefer haYashar) was published in Venice in 1625, and an English translation was published in 1840. The Hebrew text was examined by the 19th century biblical scholar George Bush (a relative of the Bush political family), who later became a Swedenborgian minister. Although the New Church has no official position on this Hebrew text, Swedenborg stated that the first portions of Genesis was taken from the Ancient Word,<sup>[85]</sup> and these portions do happen to be found in the book of Jasher.<sup>[86]</sup> Scholars, however, have identified late additions to this Hebrew text.

## Assessments of other beliefs

In the doctrines of the New Church, there is a complete review and assessment of the doctrines of the former churches. Before the New Church can be received, the doctrines of the older churches must be exposed in the open and rejected.<sup>[87]</sup> This is because the faith of the New Church is so opposite to the doctrines of the older Christian churches that they cannot coexist.<sup>[88]</sup> An assessment of other beliefs also helps to clarify the position of the New Church, and explains why a revelation was needed to correct the theological direction of the Christian churches.

## Former Christian creeds

In the New Church, authority is based on Divine revelation, not on creeds or church councils.<sup>[89]</sup> All doctrine should be confirmed by scripture. However, one's interpretation of scripture is also determined by doctrine, and one should seek enlightenment from the Lord when reading the Word.<sup>[90]</sup> As the New Church was established to correct errors that have been accepted as true throughout the history of Christianity, the following is an assessment of the foundational creeds and ecumenical councils of the Christian church:

### Apostles' Creed

The Apostles' Creed is the Creed of the Apostolic Church, which contains no explicit statement of a trinity of persons, as indicated in the phrase, *I believe in God the Father Almighty, Creator 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: also in the Holy Spirit.* This creed is in agreement with the doctrines of the New Church, as it does not mention a Son who existed from eternity, but rather the Son born in time to the virgin Mary.<sup>[91]</sup> In the New Church, the Son is not a separate person, but the human born in time to the virgin Mary by which God became man and man became God.

### Nicene Creed

The Nicene Creed, along with the Athanasian Creed, introduced an idea of a trinity of persons, and perverted the entire Christian Church.<sup>[92]</sup> The Nicene Creed is a modified version of the Apostles' Creed, and in the view of the New Church a trinity of persons is equivalent to a trinity of Gods,<sup>[93]</sup> nor does the explanation that the three persons are of one substance or essence remove this idea of three Gods from the thought.<sup>[94]</sup> The Nicene Creed also introduces the concept of a Son "begotten from eternity," and in the New Church the idea of a Son born from eternity assuming a human body is not only erroneous, but is the source of several theological errors.<sup>[95]</sup> In the New Church, "the Human, by which God sent Himself into the world, is the Son of God."<sup>[96]</sup>

### Athanasian Creed

As with the Nicene Creed, the Athanasian Creed is incorrect when it defines a trinity of persons. Despite this, in the New Church the Athanasian Creed can be corrected as long as a Trinity of one person in the Lord is understood when the creed speaks of a trinity of persons.<sup>[97]</sup> Moreover, the Athanasian Creed expresses the correct doctrine of the Divine Human of the New Church, as it states: *That our Lord Jesus Christ, the Son of God, is both God and Man; and although He is God and Man, still there are not two, but there is one Christ. He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person: since as the soul and the body make one man, so God and Man is one Christ.* In the doctrine of the New Church, the human nature of the Lord was fully glorified and was made Divine.<sup>[98]</sup>

### Council of Chalcedon

The Council of Chalcedon declared that Jesus has two natures, the Divine and the human, and is thus contrary to the doctrine of the New Church. As for this particular council, Swedenborg stated that it was revealed to him in a vision from heaven that "those who had the greatest influence in the council, and who were superior to the rest in rank and authority, came together in a dark room and there concluded that both a Divine and a human nature should be attributed to the Lord; principally for the reason, that otherwise the papal sway could not be maintained. For if they had acknowledged the Lord to be one with the Father, as He Himself says, no one could have been recognized as His vicar on earth; and schisms were arising at that time, by which the papal power might have fallen and been dissipated, if they had not made this distinction. Then to give their decision strength, they sought out confirmations from the Word, and persuaded the rest."<sup>[99]</sup> Whereas most other churches still maintain that Jesus has two natures, the New Church states that His Human was made Divine.<sup>[100]</sup> The position of the New Church is thus similar or the same as the Monophysite theology of the ancient Christian Churches of the Middle East, which was suppressed by the western Chalcedonian churches.

### Socinianism and Arianism

In Socinianism the Divinity of Jesus is denied, and Jesus is considered to be no different from any other man. Arianism is similar, which states that Jesus was a created being. As the acknowledgement of Jesus as the God-Man or Divine Human is a central tenet of the New Church, this type of theology is regarded as the worst and most abominable of all heresies. The Divine Human is the means by which all of humanity is saved, and as all those who are in heaven are in His presence, those in the Christian church who have denied His Divinity have no other place to

go than hell. This condemnation, however, does not apply to those who have been born and lived outside the Christian church.<sup>[101]</sup> In the revelation of the New Church it was shown that many within the Christian church are Socinian at heart, denying that Jesus is Divine and are thus hypocrites. The reason why this is so is that this thought can be derived from a doctrine of three persons, from dividing Christ into two natures, and from calling Jesus as the mere son of Mary.<sup>[102]</sup>

## Islam

The religion of Islam was established according to Divine Providence, in order to eliminate the idolatrous worship of many nations. It is regarded as a partial or introductory revelation, as Islam worships one God, teaches one to live well and to shun evil, teaches that Jesus was a great prophet, the Messiah, but was a human creation rather than the Son of God, and was a Word born of the virgin Mary, and the Quran contains teachings from portions of scripture.<sup>[103]</sup> Islam is a religion adapted to societies where polygamy is permitted. As polygamy is an opposite love from monogamous marriage, and a marriage between a husband and wife corresponds to the marriage of the Lord and the church, internal spiritual matters were not revealed or allowed to be known in Islam to prevent what is holy from being profaned.<sup>[104]</sup> It is thus regarded differently from Socinianism or Arianism, because only those within the Christian church can profane what is holy by distorting scripture, and those outside the church such as Muslims cannot.<sup>[105]</sup> Muslims will oppose any Christian church where a trinity of three Divine persons is accepted.<sup>[106]</sup> The New Church teaches that there is a society of Muslims in heaven, but only those who reject polygamy in favor of monogamy can be taught the true nature of the Lord.<sup>[107]</sup>

## Roman Catholic Church

According to Swedenborgian teaching, the Roman Catholic Church has perverted scripture for the purpose of obtaining primacy and dominion in spiritual matters. Specifically, the intent of the decision at the Council of Chalcedon to declare that Jesus has a Divine and human nature was so that the Papacy could claim to be the Vicar of Christ, and appropriate spiritual powers to the priesthood which belongs to Divinity alone. Thus authority is often claimed by the Papacy and the priesthood over that of scripture.<sup>[108]</sup> The desire to spiritually rule over others or appearing pious for the sake of self-honor and reputation originates from self-love which is opposite to the love of God and others.<sup>[109]</sup> Papal primacy is claimed by the Catholic Church from a false interpretation of Matt. 16:18–19, where the apostle Peter is declared to be the rock on which the church will be built, and he is given the keys of heaven. In the New Church, this passage is understood spiritually: the "rock" signifies the truth that Jesus is the Lord, "Peter" signifies faith in the Lord, and the "keys of the kingdom of heaven" signifies the power from faith that allows one to enter heaven.<sup>[110]</sup> It was from Divine Providence that the Catholic Church was allowed to have spiritual dominion, as it helped spread the gospel and prevented the Christian church from being destroyed by Arianism or Socinianism.<sup>[111]</sup> Those within the Catholic church who do not read scripture are in external worship only, but this again is from Divine Providence to prevent holy scripture from being profaned.<sup>[112]</sup> Catholics who have avoided idolatrous worship, and out of a sincere heart adored the Lord alone and have done good works, can receive spiritual truth from scripture more easily than others.<sup>[113]</sup> The New Church is in agreement with the Catholic Church insofar as both do not separate faith from charity.

## Protestant churches

Although the Protestant churches have broken away from the Catholic Church and rejected many of its traditions, surprisingly on further analysis the basic theology has remained the same. For the most part, Catholics and Protestants agree on the belief of a trinity of three persons, original sin, the imputation of the merit of Christ, and justification by faith. The main difference is that the Protestants believe that faith alone saves, without works of charity.<sup>[114]</sup> The reason why the leading reformers separated faith from charity was for the sake of obtaining complete separation from the Catholic Church. Despite this, Protestants do adjoin good works to charity, but in man

as a passive subject, whereas in the Catholic Church good works can be done by man as an active subject.<sup>[115]</sup> In the New Church good works must also be done according to faith in man also as an active subject, with the acknowledgment that all good originates from God and not from self. According to Swedenborg, the Protestant doctrine of separating faith from good works is derived from a single verse from the apostle Paul, where he states that man is justified by faith without "works of the law" (Rom. 3:28). Swedenborg claimed that this is a false interpretation, for by "works of the law" Paul had meant the external rituals of the Mosaic law, not the Decalogue or the ten commandments, nor works of charity. He claimed that when it is recognized that the doctrine of faith alone is false, and true faith is joined to how one lives one's life, the rest of the theology falls apart.<sup>[116]</sup> Thus there is no instantaneous salvation by paying lip service to a belief in Christ, at which time "imputed righteousness" is transferred to the believer.<sup>[117]</sup> Rather, everyone acquires a nature according to their works, and thus everyone must repent of their sins by refusing to do evil. "The faith of the former church is, that repentance, remission of sins, renewal, regeneration, sanctification, and salvation, follow of themselves the faith that is given and imputed, without any thing of man being mingled or joined with them: but the faith of the New Church teaches repentance, reformation, regeneration, and thus remission of sins, with man's cooperation. The faith of the former church teaches the imputation of Christ's merit, and the imputation embraced in the faith that is given: but the faith of the New Church teaches the imputation of good and evil, and at the same time of faith, and that this imputation is according to the Sacred Scripture, while the other is contrary to it."<sup>[118]</sup> According to Swedenborg, insofar as Protestant churches withdraw from the doctrine of faith alone (see *Sola fide*), they tend to be in greater light than other churches, for "the Word is read by them, and the Lord is worshipped, and hence with them there is the greatest light; and spiritual light, which is from the Lord as the Sun, which in its essence is Divine love, proceeds and extends itself in every direction, and enlightens even those who are in the circumferences round about, and opens the faculty of understanding truths, so far as they can receive them in accordance with their religion."<sup>[119]</sup>

## Eschatology

There is no "end of the world" where the visible heaven and earth will disappear. Instead, the church has passed through different ages or dispensations, each ending with a Last Judgment that occurs in the spiritual world. The last of these took place in the year 1757. Previous last judgments had occurred at the time of Noah's Flood, and at the passion of the cross by Jesus Christ. The purpose of these last judgments is to separate the good from the evil in the intermediate spiritual world, which lies between heaven and hell. As a result of these periodic judgments, a new age or New Church begins among the people on earth. The Second Coming of the Lord is not a coming in person as the Word incarnate, but His coming is the revelation of the spiritual symbolism in the Bible, and the formation of a New Church as a result of this revelation.<sup>[120]</sup>

There have been four Churches or dispensations preceding the New Church on this earth: the first was the "Most Ancient Church" before the flood, where contact with heaven was direct. The second was the "Ancient Church" which followed the flood, which was destroyed by idolatry. The third was Judaism, which began with the revelation of the Decalogue to Moses on Mt. Sinai. The fourth is Christianity established by Jesus and his apostles, which over time became divided primarily into the Orthodox Church, the Catholic Church, and Protestantism.<sup>[121]</sup> The New Church, which is the final phase or dispensation, is a renewal of Christianity based on the Lord's Second Coming.<sup>[122]</sup> The New Church is the fulfillment of the prophecy of the heavenly New Jerusalem which descends out of heaven in the book of Revelation.<sup>[123]</sup> Swedenborg stated that the establishment of the New Church would happen gradually, and not in a moment, as the false beliefs of the former Church had to first be set aside.<sup>[124]</sup>

## Criticism and censorship

See also: Historical fires of Stockholm

Some Christians of other denominations have criticised the church's beliefs, due to the denial of a Holy Trinity of three persons and the denial of blood atonement. The New Church believes that there is one God in one person, Jesus Christ, and that his "blood" signifies the truth of the Holy Spirit which sanctifies a person. It is these two doctrines which cause some Christian theologians to classify the Church as a cult.<sup>[125]</sup>

Others reject the teachings on the basis that Swedenborg claimed to have visions. The late Walter Martin, a well known Evangelical author and apologist, quoted an authority that his spiritual experiences "were admittedly of such a character, that in an ordinary man they would have sufficed to qualify him for an asylum." In contrast, Martin stated that his theological writings were so systematic that "no one can reasonably say that Swedenborg was insane."<sup>[126]</sup> Instead, Martin argued that "Swedenborg was a rationalist, and paradoxically, a mystic. He was one who absorbed the introspective and subjective philosophy of Rene Descartes, and the empiricism of John Locke, which he combined with the transcendentalism of Immanuel Kant, thus forming a mold into which Christian theology was poured, and what would not go into the mold (selected Old Testament works, the Pauline epistles, Acts, James, Peter, Jude, etc.), he simply discarded. What emerged was a deeply speculative philosophical system of theology, couched in a redefined Christian terminology, and buttressed with mystical visions, trances, and dreams."<sup>[127]</sup>

The earliest and most well known example of a dual treatment of Swedenborg came from German philosopher Immanuel Kant, who was a contemporary of Swedenborg. Swedenborg was relatively unknown until 1759 when a fire broke out in Stockholm, Sweden, which threatened to burn down his house and all his writings. At the time Swedenborg was at a dinner in Gothenburg, 480 kilometres away. He suddenly turned pale and described to the guests exactly what was happening, until the fire was put out three houses down from his house. This was investigated by Kant who wrote *Dreams of a Spirit-Seer*, in which he criticized Swedenborg and knowledge derived from dreams and visions. In private letters Kant stated that he clothed his views in irony, and had great admiration for Swedenborg, but did not publicly admit it for fear of ridicule.<sup>[128]</sup>

Some Christians argue that Swedenborg was someone who channeled spirits, and that although he himself warned against such, he felt he had been given permission from God to do, and that the spirits Swedenborg contacted were "good spirits." As many of Swedenborg's teachings disagree with what has been established as orthodox theology, they state that he received his information from evil spirits and that the revelation that Swedenborg's New Church has promoted is "among the most antibiblical and anti-Christian material ever printed."<sup>[129][130]</sup>

Martin stated that Swedenborg "was apparently well aware of the fact that Pauline theology, if accepted at face value, would vitiate almost en toto his own. So he began with the basic assumption that he was right, and that the apostle Paul was wrong! In some of his visions and dreams, he stated that he actually argued with Paul, Luther, Calvin, and others. And, as ego triumphed, these great thinkers all retreated before Swedenborg's new revelations. However, one factor must never be forgotten, and that is the statement that the New Testament is the criterion for measuring all subsequent revelations, and whatever is found to be contrary to it, must be and always has been, rejected by the Christian church."<sup>[131][132]</sup>

These Christians emphasize that in distinguishing an evil spirit from an angel of light, true angels must glorify Christ and any teaching must be based on scripture.<sup>[133]</sup> In response, Swedenborg's apologists argue that Swedenborg would agree, as he stated no evil spirit in hell can even utter the name of Jesus, as the name "Jesus" signifies salvation and those in the spiritual world must speak as they think.<sup>[134]</sup> They also contend that, unlike many spiritualists, Swedenborg consistently elevates Jesus Christ as the God of heaven and earth, and all doctrines are derived from numerous scriptural references. Moreover, Swedenborg states that none of the teachings originated from any angel or spirit, and that the spiritual world was revealed to him so that humanity may know that there is life after death: "....when I think of what I am about to write and while I am writing, I enjoy a complete inspiration, for otherwise it would be my own; but now I know for certain that what I write is the living truth of God." "That the

Lord manifested Himself before me His servant, and sent me to this office, and that He afterward opened the sight of my spirit, and so has admitted me into the spiritual world, and has granted to me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years, I testify in truth; likewise, that from the first day of that call I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone while I read the Word."<sup>[135]</sup>

In response to claims of a Scriptural basis, Christian apologists point out that Swedenborg only held to 36 books of the Bible as being wholly inspired,<sup>[136]</sup> and that one of the devil's tactics is to masquerade as an entity of light,<sup>[137]</sup> and Swedenborg's allegorical and esoteric interpretations contradict former interpretations of Scripture and render as spurious any claim to be Scriptural.<sup>[138][139]</sup> It should be noted that Swedenborg did not deny the teachings of Paul, and in fact stated that they were Divinely influenced in a general way, just not inspired word for word as with the rest of scripture.<sup>[140]</sup>

In his day Swedenborg had distributed his books to many of the bishops of England, and to the nobility, but although considered well-written they did not think them valuable and instructed as many as they could not to read them.<sup>[141]</sup> Censorship in the form of omission was claimed by Eric J. Sharpe in the evangelical biographies of Indian missionary Sadhu Sundar Singh (1889–1929). Singh was said to have a number of gifts, including healing and having visions. Although Singh claimed to have seen Emanuel Swedenborg in his visions, Sharpe discovered that all the evangelical biographies would omit this fact, due to the fact they considered the teachings of Swedenborg as unorthodox (see "Biographical Controversies" in Sadhu Sundar Singh). Swedenborg apologists complain that censorship continues to this day as several Swedenborg websites on the internet are classified as a "malicious site" in web filtering software (see "Religious, anti-religious, and political censorship" in Content-control software).Wikipedia:Citation needed

## Influence

The writings of Swedenborg cover a wide area of subjects. Thus Swedenborg and the New Church have had influence in a number of other areas.

### Mormonism

Researcher D. Michael Quinn suggests that Joseph Smith, Jr., the founder of Mormonism, was influenced by the writings of Swedenborg.<sup>[142]</sup> Like Swedenborg, Mormons believe in eternal marriage, but require that the ritual be performed in a Mormon temple (see Celestial Marriage). Also Joseph Smith's idea of three heavens is similar to Swedenborg's view that there are three heavens (see Heaven and Hell (Swedenborg)). Both Swedenborg and Joseph Smith refer to the highest heaven as "celestial", in concert with the usage of the apostle Paul (see 2 Corinthians 12:2) when he described a visit to the "third heaven". Other historians, including William J. Hamblin, seriously doubt whether Joseph Smith, living in rural upstate New York, could have had access to Swedenborg's book and so find Quinn's assertions problematic.<sup>[143]</sup> However, Edward Hunter, a Swedenborgian who later became a Mormon, reported that in 1839 Joseph Smith told him he was familiar with the writings of Swedenborg.<sup>[144]</sup>

### New Thought movement

New Thought is a spiritual movement that began in the United States in the late 19th century which promotes positive thinking and healing. One of its earliest proponents was Phineas Parkhurst Quimby, a healer who said that illnesses in the body originated from false beliefs in the mind. One of the people he healed was Warren Felt Evans, a Swedenborgian minister, who himself became a healer and published several books promoting New Thought and explaining it in terms of New Church doctrines. Swedenborg had stated that there was a correspondence of heaven with all things on earth,<sup>[145]</sup> and thus there is a correspondence between the mind and the body. In general, the organized churches based on New Thought (e.g., Unity Church, Religious Science, Church of Divine Science) have developed their own teachings separate from those of Swedenborg and the New Church.



## Psychology

Carl Jung, founder of analytical psychology and a contemporary of Sigmund Freud, was familiar with the works of Swedenborg. He mentioned Swedenborg's clairvoyance of the fire of Stockholm in 1759 as an example of synchronicity, writing "'When . . . the vision arose in Swedenborg's mind of a fire in Stockholm, there was a real fire raging there at the same time, without there being any demonstrable or even thinkable connection between the two'"<sup>[146]</sup>

## Other notable adherents

Notable persons influenced either by Swedenborg's writing or by the New Church include:

- Daniel Burnham – His parents were Swedenborgians.
- William Blake – Influenced by Swedenborgian Christianity but later renounced it. Satirized it in *The Marriage of Heaven and Hell*.
- Robert Carter III – Became a Swedenborgian in 1787 after his wife died and stayed with it.<sup>[147]</sup>, but he left it as an adult.
- John "Johnny Appleseed" Chapman – was an American folk hero, missionary and pioneer who planted apple trees throughout the Midwest of America
- Aaron Lufkin Dennison, co-founder of the Boston Watch Company and pioneer of the American watch industry.
- Robert Frost – American poet who was baptized in the church<sup>[148]</sup>
- Leonard Gyllenhaal – Entomologist and dedicated Swedenborgian.
- Stephen Gyllenhaal – Descendant of Leonard who was raised Swedenborgian.
- William Harbutt – (Inventor of Plasticine) was a member at Bath too.
- Helen Keller – Wrote *Light in My Darkness* which advocated the ideals of Emanuel Swedenborg.
- James Tyler Kent – Late 19th-century American homeopathic physician who incorporated Swedenborgian principles into homeopathic theory of disease, as described in his *Lectures on Homeopathic Philosophy*.<sup>[149]</sup>
- Lucius Lyon – "In politics he was Democrat, in religion a Swedenborgian."
- Mehmet Oz - He has been influenced by the mysticism of Sufi Muslims, as well as the ideas of Emanuel Swedenborg
- William Rainey Marshall – Fifth governor of Minnesota and advocate for black suffrage.<sup>[150]</sup>
- Lois Wilson – Founder of Al-Anon, raised Swedenborgian.<sup>[151]</sup> (Her husband Bill W, of A.A. fame, married her at her family's Swedenborgian chapel. Still the influence of the faith on him is disputed.)
- Sir Isaac Pitman – inventor of Shorthand was a prominent member of the Greek styled New Jerusalem church in Bath, England.
- Ernest George Trobridge – an architect and developer who was active in domestic architecture during the first half of the 20th century, especially in the North Western suburbs of London

## References

### Notes

- [1] Swedenborg, Emanuel. *The True Christian Religion*, 1771 (TCR). 3 vols. Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 108, 330, 647.
- [2] Doc. II, page 404
- [3] TCR, n. 536.
- [4] TCR, n. 225–231, 352.
- [5] Swedenborg, Emanuel. *Heavenly Arcana* (or *Arcana Coelestia*), 1749–58 (AC). 20 vols. Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 1799(4).
- [6] Jonsson, Inge, *Swedenborg och Linné*, in Delblanc & Lönnroth (1999), pp.453–463.
- [7] Swedenborg, Emanuel. *The Final Judgment*, 1758 (FJ). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 118.
- [8] Carl Bernhard Wadström: biography and bibliography (<http://www.brycchancarey.com/abolition/wadstrom.htm>)

- 
- [9] Block, Marguerite Beck. *The New Church in the New World*. Swedenborg Publishing Association New York, p. 234 ISBN 0-87785-126-3
  - [10] Annals of The General Church of the New Jerusalem, p.71
  - [11] [http://en.wikipedia.org/w/index.php?title=The\\_New\\_Church&action=edit](http://en.wikipedia.org/w/index.php?title=The_New_Church&action=edit)
  - [12] Religious Movements Homepage Project: Swedenborgianism (<http://religiousmovements.lib.virginia.edu/nrms/borg.html>)
  - [13] AC, n. 4723
  - [14] Swedenborg, Emanuel. *Apocalypse Revealed*, 1766 (AR). 3 vols. Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 491.
  - [15] AR., n. 9.
  - [16] AR., n. 903.
  - [17] Swedenborg, Emanuel. *Angelic Wisdom concerning Divine Providence*, 1764 (DP). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 328. Also AR, n. 876.
  - [18] TCR, n. 174–175.
  - [19] TCR, n. 2.
  - [20] TCR, n. 163.
  - [21] TCR, n. 102.
  - [22] AC, n. 6887; TCR, n. 112; AR, n. 584, 839.
  - [23] TCR, n. 104–105.
  - [24] TCR, n. 337.
  - [25] TCR, n. 339, 647.
  - [26] Swedenborg, Emanuel. *Angelic Wisdom concerning Divine Love and Wisdom*, 1763 (DLW). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 11.
  - [27] TCR, n. 20.
  - [28] TCR, n. 786–787.
  - [29] TCR, n. 336.
  - [30] TCR, n. 362, 509.
  - [31] DLW, n. 40–46.
  - [32] DLW, n. 358–370.
  - [33] TCR, n. 359.
  - [34] TCR, n. 287.
  - [35] TCR, n. 510, 525–527.
  - [36] Swedenborg, Emanuel. *Doctrine concerning the Lord*, 1763 (DL). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 1.
  - [37] Swedenborg, Emanuel. *The Final Judgment Continued*, 1763 (FJC). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 88, and DP, n. 259.
  - [38] Swedenborg, Emanuel. *Doctrine concerning sacred scripture*, 1763 (DS). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 5–36.
  - [39] DS, n. 40.
  - [40] DS, n. 50–61.
  - [41] DS, n. 91–97.
  - [42] DS, n. 62–69.
  - [43] AC, n. 1083(2), TCR, n. 669.
  - [44] TCR, n. 677–678.
  - [45] Swedenborg, Emanuel. *The Delights of Wisdom pertaining to Marriage Love* (ML), 1768. Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 308.
  - [46] ML, n. 238–243.
  - [47] ML, n. 54.
  - [48] ML, n. 156.
  - [49] DLW, n. 70.
  - [50] DLW, n. 70, 73.
  - [51] TCR, n. 103, 112, 166.
  - [52] DL, n. 92, 103.
  - [53] TCR, n. 77, 171.
  - [54] Swedenborg, Emanuel. *Heaven and Hell*, 1758 (HH). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 256.
  - [55] HH, n. 438, 497.
  - [56] TCR, n. 784.
  - [57] HH, n. 423–426.
  - [58] HH, n. 491, 496, 499.
  - [59] HH, n. 507.
-

- [60] HH, n. 509.
- [61] HH, n. 480.
- [62] HH, n. 5, 7.
- [63] HH, n. 117–118.
- [64] HH, n. 119.
- [65] HH, n. 41–77.
- [66] HH, n. 311.
- [67] HH, n. 589–590, 597–598.
- [68] HH, n. 599.
- [69] TCR, n. 596.
- [70] AC, n. 1813.
- [71] TCR, n. 3.
- [72] TCR, n. 139–155.
- [73] DL, n. 18.
- [74] TCR, n. 132.
- [75] TCR, n. 126.
- [76] DS, n. 13.
- [77] AC, n. 2606, 10325.
- [78] AC, n. 2135, 5922(5), 5922(8).
- [79] AC, n. 1756(2), 3540(2), 3942(2), 9942(5).
- [80] AC, n. 10325.
- [81] Swedenborg, Emanuel. *The Spiritual Diary*, 1747–65 (SD). Trans. by George Bush, John H. Smithson and Buss, 1883-9, n. 4824.
- [82] SD, n. 6062.
- [83] AC, n. 1664(12), 2686, 9942(5); DS, n. 102.
- [84] AR, n. 11, and TCR, 266.
- [85] TCR, Index to Memorable Relations, 32.
- [86] Swedenborg, Emanuel. *The Divine Revelation of the New Jerusalem*, ed. by Theodore Webber, 2012, preface. ISBN 978-0-9857796-0-3.
- [87] Swedenborg, Emanuel. *Summary Exposition*, 1769 (SE). Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 95.
- [88] SE, n. 102–104.
- [89] TCR, n. 176.
- [90] TCR, n. 225–233.
- [91] TCR, n. 175.
- [92] TCR, n. 177.
- [93] TCR, n. 172–173.
- [94] SE, n. 34.
- [95] TCR, n. 83, 101–102.
- [96] TCR, n. 92.
- [97] DL, n. 55–57.
- [98] AC, n. 10125(3), 10824, DL, n. 29.
- [99] AC, n. 4738(3).
- [100] AC, n. 10125(4).
- [101] HH, n. 3, 83; DP, n. 231, 256; AR, n. 571; TCR, n. 380, 795.
- [102] DP, n. 262; TCR, n. 94, 111, 380, 637–638.
- [103] TCR, n. 833.
- [104] FJ, n. 71.
- [105] AC, n. 9021.
- [106] TCR, n. 831.
- [107] TCR, n. 832.
- [108] Swedenborg, Emanuel. *New Jerusalem and its Heavenly Doctrine*, 1758. Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 8.
- [109] HH, n. 508, 535, 562, 587.
- [110] AC, n. 3769(4), 9410(2)-9410(3).
- [111] DP, n. 257.
- [112] AC, 10040(2).
- [113] FJC, n. 58.
- [114] SE, n. 17–20.
- [115] SE, n. 21–29.
- [116] TCR, n. 338.

- [117] TCR, n. 626–646.
- [118] TCR, n. 647.
- [119] FJC, n. 14.
- [120] TCR, n. 776.
- [121] TCR, n. 760, 786.
- [122] TCR, n. 115, 753, 754, 772, 773.
- [123] TCR, n. 118, 182, 197, 307.
- [124] TCR, 784.
- [125] Walter, Martin. *Kingdom of the Cults*. Bloomington: Bethany House Publishers, 2003, pp. 636–7.
- [126] Walter, p. 631.
- [127] Walter, p. 641
- [128] Kant, Immanuel. *Dreams of a Spirit-Seer*, trans. by Emanuel F. Goerwitz, 1900, Appendix IV.
- [129] Ankerberg, John and John Weldon. *Cult Watch*. Eugene: Harvest House Publishers, 1991, p. 172.
- [130] Ankerberg, John and John Weldon *Cult Watch* (<http://books.google.com/books?id=K5DyeKul6-0C&pg=PA360&lpg=PA360&dq=John+and+John+Weldon+Cult+Watch&source=bl&ots=fGhZqP5vTd&sig=4mvDeQpa3mvY3UGYvFS5XyF70nw&hl=en&sa=X&ei=nevRUIvVBceP0QGC7YCIaw&ved=0CGMQ6AEwBQ#v=onepage&q=most+antibiblical+and+anti-Christian+material&f=false>) Eugene: Harvest House Publishers, 1991, p. 172 (Google book, text search)
- [131] Walter, p. 638
- [132] [Martin, Walter and Ravi Zacharias, *Kingdom of the Cults*, [http://www.amazon.com/Kingdom-Cults-Walter-Martin/dp/0764228218#reader\\_0764228218](http://www.amazon.com/Kingdom-Cults-Walter-Martin/dp/0764228218#reader_0764228218)], p. 638
- [133] Ankerberg, p. 173.
- [134] AR, n. 294.
- [135] TCR, n. 779. See also DP, n. 135.
- [136] Arcana Coelestia (10325)
- [137] Ankerberg, p. 264
- [138] Watchman Fellowship, *Swedenborgianism* (<http://www.watchman.org/profile/swedenborgpro.htm>)
- [139] Walter, pp. 638–641
- [140] Spiritual Experiences, Buss, n. 6062.
- [141] AR, n. 716.
- [142] see Early Mormonism and the Magic World View
- [143] Hamblin, William J. "That Old Black Magic." (<http://mi.byu.edu/publications/review/?vol=12&num=2&id=364>) FARMS Review 12.2 (2000): 225–394. The Neal A. Maxwell Institute For Religious Scholarship. Web. 01 Dec. 2009.
- [144] William E. Hunter, Edward Hunter: Faithful Steward (Salt Lake City: Publishers Press, 1970), 316.
- [145] HH, n. 103–107.
- [146] Jung, Carl. *Synchronicity*, 1960, para. 912, 915.
- [147] <http://www.siouxcityuu.org/frost.htm>
- [148] [http://www.shs.psr.edu/studia/index.asp?article\\_id=65](http://www.shs.psr.edu/studia/index.asp?article_id=65)
- [149] Peter Morrell, "Kent's Influence on British Homeopathy," *Journal of the American Institute of Homeopathy*, vol. 92 (1999–2000). Republished on the internet as part of *Articles on Homeopathy by Peter Morrell*, ([http://www.homeoint.org/morrell/articles/pm\\_kent.htm](http://www.homeoint.org/morrell/articles/pm_kent.htm)) [www.homeoint.org/](http://www.homeoint.org/)
- [150] <http://politicalgraveyard.com/group/swedenborgian.html>
- [151] <http://www.mental-health-matters.com/articles/print.php?artID=245>

## External links



Wikimedia Commons has media related to *Swedenborgianism*.



Wikisource has original works on the topic: *Swedenborgianism*

- Official Website of the New Church (<http://www.newchurch.org>)
- Audio Resources of the New Church (<http://www.newchurchaudio.org>)
- Library of the Swedenborgian Church (<http://www.swedenborg.org/Library.aspx>)
- History of the New Church (<http://newchurchhistory.org/>)
- Heavenly Doctrines (<http://www.heavenlydoctrines.org/>)

- 
- Digital Swedenborg Library (<http://www.swedenborgdigitallibrary.org/>)
  - Swedenborg Foundation Press (<http://www.swedenborg.com/>)
  - Swedenborg Society (<http://www.swedenborg.org.uk/>)
  - Swedenborg Open Learning Centre (<http://www.swedenborg-openlearning.org.uk/>)
  - Academy of the New Church Secondary Schools (<http://www.academyofthenewchurch.org/>)
  - Swedenborgian House of Studies (<http://www.shs.psr.edu/>)
  - The New Church Theology (<http://newchurch.net/>)
-

# General Church of the New Jerusalem

The General Church of the New Jerusalem	
<b>Classification</b>	New Christian
<b>Orientation</b>	Swedenborgian
<b>Polity</b>	Episcopal
<b>Origin</b>	1890
<b>Separated from</b>	The General Convention of the Church of the New Jerusalem
<b>Members</b>	6,760 (in 2006)
<b>Official website</b>	<a href="http://www.newchurch.org/">http://www.newchurch.org/</a>

The **General Church of the New Jerusalem** (also referred to as the *General Church* or just simply the *New Church*) is an international church based in Bryn Athyn, Pennsylvania, and based on the Old Testament, the New Testament, and the theological works of Emanuel Swedenborg (often called *the Writings for the New Church* or just *the Writings*). The General Church of the New Jerusalem distinguishes itself from other Swedenborgian churches by teaching that the Writings for the New Church are the Heavenly Doctrine revealed

by the Lord in His Second Coming and have authority equal to the Old and New Testaments. It is larger, newer, and more conservative than the Swedenborgian Church of North America.



Bryn Athyn Cathedral

## Doctrine

The General Church of the New Jerusalem accepts the doctrine of the New Church as described in the works published by Emanuel Swedenborg. The following doctrine can be drawn from and verified by these works. Among these works are, True Christian Religion, Heaven and Hell, Conjugal Love, The New Jerusalem and its Heavenly Doctrine, Heavenly Secrets, The Doctrine of the Lord, and many more. In these works the doctrine of The New Church is defined.

- The Creator of the Universe (YHWH) came into this world, taking on the form of Jesus Christ (God with us) in order to combat the real Hell humanity had created, redeem humankind from Hells growing and overwhelming influence, permanently restore His connection with humankind, and by His Divinely Human life show people the path to spiritual freedom.
- He struggled against every evil that humanity encounters in the corrupted will by allowing the evils of Hell to attack Him on the battleground of His Human form, overcoming evil in every instance, and making His Human form One with His uniquely Divine Soul, even as to the flesh and bones. Jesus Christ, thus, entirely became the One God through a process of removing the natural human imperfections and uniting His Divine Soul with His Human form.
- The New Church has been seen as a proponent of Monarchianism; it does not, however, see God as appearing in three modes. God is seen as One Divine Person, Jesus Christ, who has a Divine Soul of Love, Divine Mind

of Truth, and Divine Body of Energy. It is believed that unlike Arianism this doctrine retains both the Unity of God, as well as the full Divinity of Christ, and thus that it is not necessary to split God into a Trinity of persons.

- Following Him is seen as the only loving and rational choice one can make, since He is the One Source of all love and truth. If one is learning truth or doing good, it is from Him, whether it is consciously known or not.
- His direct instruction is found in the Word of the Old and New Testament, and the Word of His Second Coming, written through Emanuel Swedenborg, who was prepared mentally and spiritually by the Lord to receive the Revelation of the Lord's Holy Spirit, which reveals the answers to the mysteries of faith, leads into all truth, and speaks of the Father plainly.
- Every one of us can become angels if we choose to stop doing evil actions and allow the Lord's presence to grow within us. All angels in Heaven and Devils in Hell were once people on earth.
- The Lord created us all to go to heaven, but He does not make anyone go there. We freely choose our eternal destiny.
  - People of all faiths come into heaven if they have followed their beliefs sincerely and loved God and their neighbors. A person is seen as responsible for their reaction to the truth when it is made known to them. Those who love evil tend to choose to reject the truth, whereas those who love good choose to receive it openly.
  - Those who go to Hell have chosen Hell because they enjoy Hellish delights, which in Hell are only allowed to be enjoyed as fantasy.
- The spiritual marriage of one man and woman does not end with death but continues in heaven to eternity. There, the two remain male and female as to form, and become one angel as to their soul. As a couple they live a life of useful service in the Lord's Heavenly Kingdom, which is perfected to eternity.
- This earth and all of nature is part of the Lord's Kingdom, and in nature we can see the Love and Wisdom of the Lord manifested, but not apart from written revelation.
- Much of the Bible is believed to have not only a literal sense, but a spiritual sense as well, which work together by means of correspondence (theology). In other words, the Bible is seen as a kind of spiritual allegory, which uses words as symbols that each point to a particular spiritual form or concept. On the deepest level the Bible is seen as a story of the Lord's internal life as it was when He was on earth.
- Members of the New Church believe the One God, Jesus Christ is the author of the Word of the Second Coming, not Swedenborg. Swedenborg was merely an instrument of the Lord, as he himself stated.
  - The New Church is not seen as a denomination of traditional Christianity, but rather, the True Christianity, which the Lord has come to establish by means of His Holy Spirit, which leads into all truth.

## History

In 1890, as a result of a doctrinal disagreement, the General Church broke away from the General Convention of the Church of the New Jerusalem, also known as the Swedenborgian Church of North America, which had itself been established in 1817.<sup>[1][2]</sup> In 1999, the General Church had about 5,600 members, and the General Convention had about 2,600 members. By 2006, membership in the General Church had increased to 6,760.<sup>[3]</sup>

## Affiliated schools

### Preschool Education (ages 3–5)

- Bryn Athyn Church Preschool, Bryn Athyn, Pennsylvania, USA
- Carmel New Church School, Kitchener, Ontario, Canada (junior kindergarten)
- Glenview New Church Preschool<sup>[4]</sup>, Glenview, Illinois, USA
- Impaphala New Church Preschool, Eshowe, Natal, RSA

- Kainon Pre-primary School, Westville, Natal, RSA
- The New Church Preschool of the Diepkloof Society, Diepkloof, Gauteng, RSA
- Oak Arbor Church School <sup>[5]</sup>, Rochester, Michigan, USA (pre K)
- Olivet New Church School <sup>[6]</sup>, Etobicoke, Ontario, Canada (pre K)
- Pittsburgh New Church School <sup>[7]</sup>, Pittsburgh, Pennsylvania, USA (pre K)
- New Church School Tema, Tema, Ghana (pre primary grades)

#### **Elementary Education (ages 6–14)**

- Bryn Athyn Church School, Bryn Athyn, Pennsylvania, USA
- Carmel New Church School, Caryndale, Ontario, Canada
- Glenview New Church School <sup>[4]</sup>, Glenview, Illinois, USA
- Kainon School, Westville, Natal, South Africa
- Kempton New Church School, Kempton, Pennsylvania, USA
- Oak Arbor School, Rochester, Michigan, USA
- New Church Preparatory School, Asakraka, Ghana
- New Church School Tema, Tema, Ghana
- Olivet New Church School <sup>[6]</sup>, Etobicoke, Ontario, Canada
- Pittsburgh New Church School, Pittsburgh, Pennsylvania, USA
- Riunde New Church School, Kisii, Kenya
- Washington New Church School <sup>[8]</sup>, Mitchellville, Maryland, USA

#### **Secondary Education (ages 14–18)**

- The Academy of the New Church Boys School <sup>[9]</sup>, Bryn Athyn, Pennsylvania, USA
- The Academy of the New Church Girls School <sup>[9]</sup>, Bryn Athyn, Pennsylvania, USA
- Carmel New Church Secondary School, Caryndale, Ontario, Canada
- Kempton New Church School, Kempton, Pennsylvania, USA
- Midwestern Academy <sup>[4]</sup>, Glenview, Illinois, USA
- Washington New Church School, Mitchellville, Maryland, USA

#### **Higher Education**

- Bryn Athyn College of the New Church, Bryn Athyn, Pennsylvania, USA
- Academy of the New Church Theological School, Bryn Athyn, Pennsylvania, USA
- Academy of the New Church Asia Missionary Course, Bryn Athyn, Pennsylvania, USA
- Korea New Church Theological School
- New Jerusalem Theological Institute, Abidjan, Côte d'Ivoire
- South African Theological School

#### **Other organizations**

- British Academy Summer School
  - Colchester New Church
  - New Church Education Society
-



## Executive Bishops

- William Frederic Pendleton (1845–1927) In office as of February 6, 1897.<sup>[10]</sup>
- Nathaniel Dandridge Pendleton (1865–1937) In office from June 15, 1916 to June 21, 1936.<sup>[11]</sup>
- George deCharms (1889–1988) In office from June 21, 1936 to June 16, 1962<sup>[12]</sup>
- Willard Dandridge Pendleton (1908–1998) In office from June 16, 1962 to June 8, 1976<sup>[13]</sup>
- Louis Blair King (1925–2010)<sup>[14]</sup> In office from June 8, 1976 to July 1, 1991<sup>[15]</sup>
- Peter Martin Buss (1940– ) In office from July 1, 1991 to 2004.<sup>[16]</sup>
- Thomas Leroy Kline (1948– ) In office from 2004–2013.<sup>[17]</sup>
- Brian Keith (1951–) In office from 2013-present

## References

- [1] <http://www.heavenlydoctrines.org/Books%20and%20Monographs%5CKramph%20Will%20Case.html> at pp. 22-27.
- [2] <http://www.mainemason.org/mlr/swedenborg2.htm>
- [3] General Church of the New Jerusalem ([http://www.thearda.com/Denoms/D\\_1121.asp](http://www.thearda.com/Denoms/D_1121.asp)) The Association of Religion Data Archives
- [4] <http://www.glenviewnewchurch.org/schools>
- [5] <http://oakarbor.org/school/index.html>
- [6] <http://www.olivetschool.ca>
- [7] <http://www.pittsburghnewchurchschool.org>
- [8] <http://washingtonnewchurch.org>
- [9] <http://www.ancss.org>
- [10] *New Church Life*, 1897, p. 43.
- [11] *New Church Life*, 1938, p. 62.
- [12] *New Church Life*, 1962, p. 492
- [13] *New Church Life*, 1976, p.335
- [14] Online Archive Of Ornaments In Swedenborg's Theological Works ([http://www.newchurchthought.org/2010\\_06\\_01\\_archive.html](http://www.newchurchthought.org/2010_06_01_archive.html)) New Church Thought, June 30, 2010
- [15] *New Church Life*, 1991, p. 362.
- [16] *New Church Life*, 2004, p. 277.
- [17] *New Church Life*, 2006, p.245.

## External links

- The New Church (<http://www.newchurch.org/>)
- The New Church in England (<http://newchurch.org.uk/>)
- The General Church of the New Jerusalem: - Association of Religious Data Archives ([http://www.thearda.com/Denoms/D\\_1121.asp](http://www.thearda.com/Denoms/D_1121.asp))

## Further reading

- Swedenborg, Emanuel. *The Apocalypse Explained*. 6 vols. Translation revised by J. Whitehead. New York: Swedenborg Foundation, 1911–12.
- *Arcana Coelestia*. 12 vols. Translation revised and edited by J. F. Potts. New York: Swedenborg Foundation, 1905–1910.
- *Conjugal Love*. Translated by S. Warren, translation revised by L. Tafel. New York: Swedenborg Foundation, 1915.
- *Divine Love and Wisdom*. Translation revised by J. Ager. New York: Swedenborg Society, 1908.
- *Divine Providence*. Translated by W. Wunsch. New York: Swedenborg Foundation, 1963.
- *Heaven and Hell*. Translated by J. Ager, revised and edited by D. Harley. London: Swedenborg Society, 1958.
- *The True Christian Religion*. 2 vols. Translated by J. Ager. New York: Swedenborg Foundation, 1906.
- Ellis, John. *Scetticismo e divina rivelazione con un indirizzo al clero*. Nuova York: pubbl. dall'Autore, 1886.

# Lord's New Church Which Is Nova Hierosolyma

The Lord's New Church Which Is Nova Hierosolyma	
<b>Classification</b>	New Christian
<b>Orientation</b>	Swedenborgian
<b>Polity</b>	Episcopal
<b>Founder</b>	Former members of the General Church of the New Jerusalem
<b>Origin</b>	1937 Bryn Athyn, Pennsylvania, U.S. and The Hague, The Netherlands
<b>Branched from</b>	General Church of the New Jerusalem
<b>Congregations</b>	Ministries or societies in the United States (Bryn Athyn, PA), Lesotho, South Africa, the Netherlands, Sweden, and Ukraine
<b>Members</b>	Approximately 1,000, worldwide
<b>Official website</b>	[1]

The **Lord's New Church Which Is Nova Hierosolyma**, usually referred to just as the **Lord's New Church**, is an international, Christian church based on the Old Testament, the New Testament, and the theological writings of Emanuel Swedenborg, which its members view as the Third Testament. It was founded in 1937 by former members of the General Church of the New Jerusalem, also a Swedenborgian church, after a doctrinal dispute led to the ousting of Rev. Ernst Pfeiffer of The Hague Society, a branch of the General Church located in the Netherlands. Headquartered in Bryn Athyn, Pennsylvania, U.S., the Church maintains an international congregation, with ministries or societies in Africa, Europe, and the United States, and has a total membership of approximately 1,000.

## History

The Church was founded in 1937, under the principal leadership of Rev. Theodore Pitcairn (son of PPG Industries founder John Pitcairn) and the Rev. Ernst Pfeiffer of The Hague Society in the Netherlands, by former members of the General Church of the New Jerusalem who had left as a result of a doctrinal dispute.

The dispute in question centered on theological ideas proposed by a Dutch layman, H. D. G. Groeneveld, in *De Hemelsche Leer* (The Celestial Doctrine), a Dutch periodical started by Pfeiffer in 1929. Emanuel Swedenborg, whose writings compose the distinctive body of material used by the General Church, had proposed the idea that the Bible had, in addition to its intended material meaning, a spiritual meaning that had been revealed through the communications between Swedenborg and the angelic realm. The General Church placed paramount authority on the writings of Swedenborg, but Groeneveld went beyond this; he proposed that Swedenborg's theological writings themselves were nothing less than a Third Testament, and thus, according to Swedenborg's ideas, must also have an inner, spiritual meaning.

In the United States, Pitcairn emerged as an early proponent of Groeneveld's perspective. In 1927, he wrote a short book entitled *The Book Sealed with Seven Seals* to introduce the idea to the American church.

In the 1930s, first the leadership of the General Church, and later, its Council of the Clergy, rejected the leading theses propounded in *De Hemelsche Leer*. Rev. Pfeiffer, whose Hague Society supported the periodical, was thus ordered to stop publication. When he refused, he was forced, in 1937, to leave the General Church by its leading Bishop, the Rev. George de Charms. This led other leading adherents of the theses, including Pitcairn, to resign that year as well. That same year, Pitcairn, Pfeiffer, and others proceeded to establish the *Lord's New Church Which Is Nova Hierosolyma*, centered in Bryn Athyn, Pennsylvania, and The Hague, The Netherlands. Hierosolyma is a

Hellenized pronunciation of a Hebrew word for Jerusalem.

In 1939, Rev. Pitcairn established a non-profit corporation for the purposes of promoting and maintaining the new church.

The events of the Second World War delayed formalization of the new Church's organization. Finally, in March 1947, the Church's international governmental structure was drawn up by a provisional international council composed of the laymen Groeneveld and Anton Zelling, and the Revs. Pfeiffer, Pitcairn, and Philip N. Odhner, and approved by Church members in America and Holland later that year.

## Teachings and practices

The Church is a branch of what is commonly called the "New Church" or the "Swedenborgian Church", and is a post-Reformation form of Christianity that bases its teachings on the Old Testament (written in Hebrew), the New Testament (written in Greek), and the theological writings of Emanuel Swedenborg (written in Latin), the last of which is referred to as the *Latin Word*. The Lord's New Church differs from the General Church, as its parent denomination is commonly called, and from other Swedenborgian branches, in that the former's members view Swedenborg's theological writings as a Third Testament.

### The Three Essentials

The Church propounds three essential theological principles:

- The acknowledgment of the Lord Jesus Christ in His Divine Human as the one only God of Heaven and Earth, in Whom is the Divine Trinity.
- The acknowledgment of the Word of the Lord in its three Testaments, the Old Testament, the New Testament, and the Writings of Emanuel Swedenborg, which are the Third Testament. In this Third Testament the Lord has fulfilled His Second Coming, and all the Divine Truth of His Divine Human from firsts to lasts is present therein in fullness, holiness and power. What is said in this Testament concerning the Sacred Scripture or Word applies also to itself.
- The life of faith, charity and love into the Lord that is of Heaven, being the Divine essence of eternal life in man and in the Church.

### The Principles of Doctrine

The Church also identifies three 'Principles of Doctrine':

- It is not the Word that makes the Church, but the understanding of it. The Church is according to its Doctrine and the Doctrine is out of the Word. However the Doctrine does not instaurate the Church, but the integrity and purity of the Doctrine, consequently the understanding (*intellectus*) of the Word.
  - The Doctrine is spiritual out of celestial origin not out of rational origin.
  - The Third Testament without Doctrine is as a candlestick without light, and those who read that Testament without Doctrine, or who do not acquire for themselves Doctrine out of the Third Testament, are in darkness as to all Truth.
-

## Church structure and organization

The Church is essentially organized as an episcopal polity, a form of church governance which is hierarchical in structure, and in which the chief authority over a local Christian church rests with a bishop. The external governmental structure of the Church is based upon a portion of Swedenborg's writings that describes a 'circle of life' composed of a 'descending line' and an 'ascending line'; the priesthood corresponds to the former and the laity to the latter.

Headquartered in Bryn Athyn, Pennsylvania, U.S., the Church has ministries or societies in Africa, Europe, and the United States. It has a worldwide membership of approximately 1000, with the majority of these residing in southern Africa.

The headquarters of the church, with its main church building, are located adjacent to the Pennypack preserve, west of the Pennypack creek and the creek road trail.

The Church is supported by a non-profit corporation of the same name.

## References

[1] <http://www.thelordsnewchurch.com>

## External links

- Website of The Lord's New Church Which Is Nova Hierosolyma (<http://www.thelordsnewchurch.com>)
- History of The Lord's New Church Which Is Nova Hierosolyma ([http://www.thelordsnewchurch.com/history\\_of\\_the\\_lords\\_new\\_church.html](http://www.thelordsnewchurch.com/history_of_the_lords_new_church.html))
- The Fascicles of *De Hemelsche Leer* ([http://www.thelordsnewchurch.com/de\\_hemelsche\\_leer\\_fascicles.html](http://www.thelordsnewchurch.com/de_hemelsche_leer_fascicles.html))
  - An English translation of extracts of the original Dutch publication

# Swedenborgian Church of North America

---

For the General Convention of the Swedenborgian Church, see The New Church.

**The Swedenborgian Church in North America** (also known as the **General Convention of the Church of the New Jerusalem**). The Administrative Offices of the denomination are located at 11 Highland Avenue, Newton, Massachusetts.



Cross of the  
Swedenborgian Church

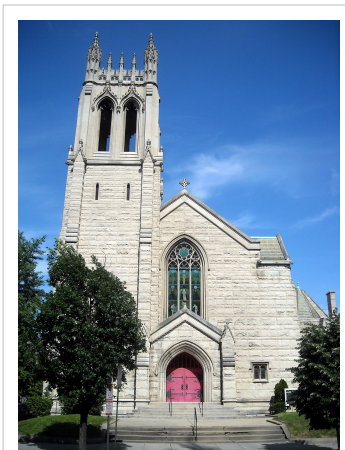
## Beliefs

The Swedenborgian Church draws its faith from the Bible as illuminated by the teachings of Emanuel Swedenborg (1688-1772). In 2003, the *Swedenborgian Church of North America* had about 1,800 members, almost identical to the membership it had in 1981 but rather less than the 5,440 it had in 1925.<sup>[1]</sup>

As a loose affiliation of regional associations, the Swedenborgian Church does not make any statements as to the exact authority of Swedenborg's writings on the Bible or to the correctness of either. Each Society and member is given the responsibility to arrive at their own conclusions, and the denomination allows for discussion and debate. It is also liberal on social issues and sexual ethics, such as the ordination of women, homosexuality, and abortion.

## Structure

The Swedenborgian Church has a congregational form of governance. Local churches, often called societies, form regional associations and those associations send delegates to an annual convention.



Church of the Holy City in  
Washington, D.C.

## Affiliations

The Swedenborgian Church in North America is one of the Four Church Organizations that comprise The New Church. It is a member of the National Council of Churches USA. It also operates the Swedenborgian House of Studies at the Graduate Theological Union in Berkeley, California.

## References

[1] The Swedenborgian Church ([http://www.thearda.com/Denoms/D\\_835.asp](http://www.thearda.com/Denoms/D_835.asp)) The Association of Religion Data Archives


## External links

- Swedenborgian Church of North America (<http://www.swedenborg.org/>) (Official Website)
- New Church in New Zealand (<http://www.newchurch.org.nz/>) (Official Website)
- Christian teachings of the New Church (<http://www.whatthebiblesays.info/>)


- New Christian Bible Study (<http://www.newchristianbiblestudy.org/>)
- Swedenborgian Church of North America ([http://www.thearda.com/Denoms/D\\_835.asp](http://www.thearda.com/Denoms/D_835.asp)) (Association of Religious Data Archives)

## Emanuel Swedenborg

---

Emanuel Swedenborg	
	
Portrait of Swedenborg by Carl Frederik von Breda.	
<b>Born</b>	Emanuel Swedberg 29 January 1688 Stockholm, Sweden
<b>Died</b>	29 March 1772 (aged 84) London, England, Great Britain
<b>Occupation</b>	<ul style="list-style-type: none"> <li>• Mining engineer</li> <li>• Anatomist</li> <li>• Astronomer</li> <li>• Author</li> </ul>
<b>Notable work(s)</b>	<ul style="list-style-type: none"> <li>• <i>True Christian Religion</i></li> <li>• <i>Heaven and Hell</i></li> </ul>
<b>Theological work</b>	
<b>Era</b>	18th-century
<b>Tradition or movement</b>	Lutheran Christianity
<b>Main interests</b>	<ul style="list-style-type: none"> <li>• Theology</li> <li>• Science</li> <li>• Philosophy</li> </ul>
<b>Notable ideas</b>	<ul style="list-style-type: none"> <li>• Trinity in one person</li> <li>• Correspondence</li> <li>• The Last Judgment and Christ's Second Coming began in 1757</li> </ul>

Part of a series on
<b>Spirituality</b>
<div><ul style="list-style-type: none"><li><b>Outline</b></li></ul></div>
<b>Influences</b>
<div><ul style="list-style-type: none"><li><b>Category</b></li></ul></div>
<div><ul style="list-style-type: none"><li></li><li></li><li></li></ul></div>
<div><div></div><div>v</div><div>t</div><div>e<sup>[1]</sup></div></div>

**Emanuel Swedenborg** (  listen Wikipedia:Media helpFile:sv-Emanuel\_Swedenborg.ogg; born **Emanuel Swedberg** on 29 January 1688;<sup>[2]</sup> died 29 March 1772) was a Swedish scientist, philosopher, theologian, revelator, and mystic.<sup>[3]</sup> He termed himself a "Servant of the Lord Jesus Christ" in *True Christian Religion*, a work he published himself. He is best known for his book on the afterlife, *Heaven and Hell* (1758).<sup>[4]</sup>

Swedenborg had a prolific career as an inventor and scientist. In 1741, at age 53, he entered into a spiritual phase in which he began to experience dreams and visions, beginning on Easter weekend of April 6, 1744. This culminated in a 'spiritual awakening', in which he received revelation that he was appointed by the Lord to write the *The Heavenly Doctrine* to reform Christianity.<sup>[5]</sup> According to *The Heavenly Doctrine* the Lord had opened Swedenborg's spiritual eyes, so that from then on he could freely visit heaven and hell and talk with angels, demons and other spirits; and the Last Judgment had already occurred, in 1757.<sup>[6]</sup> However, he tells us that at this day it is very dangerous to talk with spirits, unless a person is in true faith, and is led by the Lord.<sup>[7][8]</sup>

For the remaining 28 years of his life, Swedenborg wrote 18 published theological works, and several more which were unpublished. Some followers of *The Heavenly Doctrine* believe that, of his theological works, only those which Swedenborg published himself are fully divinely inspired.<sup>[9]</sup>

## Biography

### Early life

Swedenborg's father, Jesper Swedberg (1653–1735), descended from a wealthy mining family. He travelled abroad and studied theology, and on returning home he was eloquent enough to impress the Swedish king, Charles XI, with his sermons in Stockholm. Through the King's influence he would later become professor of theology at Uppsala University and Bishop of Skara.<sup>[10][11]</sup>

Jesper took an interest in the beliefs of the dissenting Lutheran Pietist movement, which emphasised the virtues of communion with God rather than relying on sheer faith (*sola fide*).<sup>[12]</sup> *Sola fide* is a tenet of the Lutheran Church, and Jesper was charged with being a pietist heretic. While controversial, the beliefs were to have a major impact on his son Emanuel's spirituality. Jesper furthermore held the unconventional belief that angels and spirits were present in everyday life. This also came to have a strong impact on Emanuel.<sup>[13]</sup>

In 1703–1709 Swedenborg lived in Erik Benzeliuss the younger's house. Swedenborg completed his university course at Uppsala in 1709, and in 1710 made his grand tour through the Netherlands, France, and Germany, before reaching London, where he would spend the next four years. It was also a flourishing center of scientific ideas and discoveries. Swedenborg studied physics, mechanics and philosophy and read and wrote poetry. According to the preface of a book by the Swedish critic Olof Lagercrantz, Swedenborg wrote to his benefactor and brother-in-law Eric Benzeliuss that he believed he (Swedenborg) might be destined to be a great scientist.<sup>[14]</sup>

## Scientific period

In 1715 Swedenborg returned to Sweden, where he devoted himself to natural science and engineering projects for the next two decades. A first step was his meeting with King Charles XII of Sweden in the city of Lund, in 1716. The Swedish inventor Christopher Polhem, who became a close friend of Swedenborg, was also present. Swedenborg's purpose was to persuade the king to fund an observatory in northern Sweden. However, the warlike king did not consider this project important enough, but did appoint Swedenborg assessor-extraordinary on the Swedish Board of Mines (*Bergskollegium*) in Stockholm.<sup>[16]</sup>

From 1716 to 1718, Swedenborg published a scientific periodical entitled *Daedalus Hyperboreus* ("The Northern Daedalus"), a record of mechanical and mathematical inventions and discoveries. One notable description was that of a flying machine, the same he had been sketching a few years earlier (see Flying Machine (Swedenborg)).

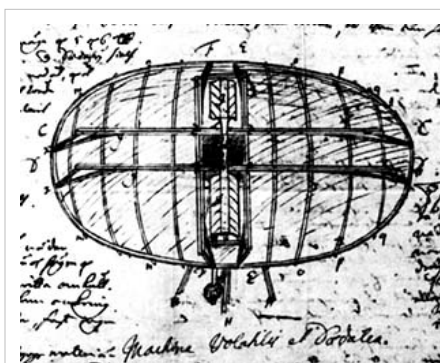
In 1718 Swedenborg published an article that attempted to explain spiritual and mental events in terms of minute vibrations or "tremulations".

Upon the death of Charles XII, Queen Ulrika Eleonora ennobled Swedenborg and his siblings. It was common in Sweden during the 17th and 18th centuries for the children of bishops to receive this honour as a recognition of the services of their father. The family name was changed from Swedberg to Swedenborg.<sup>[17]</sup>

In 1724, he was offered the chair of mathematics at Uppsala University, but he declined and said that he had mainly dealt with geometry, chemistry and metallurgy during his career. He also said that he did not have the gift of



Memorial plaque at the former location of Emanuel Swedenborg's house at Hornsgatan on Södermalm, Stockholm.



The Flying Machine, sketched in his notebook from 1714. The operator would sit in the middle, and paddle himself through the air. See Smithsonian model and explanation by Dr. Paul Garber, former Curator of the Smithsonian Air and Space Museum, on the principle of flight of the aircraft. His descriptions may be found in a chapter of the Söderburg book,<sup>[15]</sup> p. 32, or on the video clip at 5:48 on its timeline.



eloquent speech because of a stutter, as recognized by many acquaintances of his; it forced him to speak slowly and carefully, and there are no known occurrences of his speaking in public.<sup>[18]</sup> The Swedish critic Olof Lagerkrantz proposed that Swedenborg compensated for his impediment by extensive argumentation in writing.<sup>[19]</sup>

### New direction of studies, ahead of his time

During the 1730s, Swedenborg undertook many studies of anatomy and physiology. He had the first anticipation, as far as known, of the neuron concept.<sup>[20]</sup> It was not until a century later that science recognized the full significance of the nerve cell. He also had prescient ideas about the cerebral cortex, the hierarchical organization of the nervous system, the localization of the cerebrospinal fluid, the functions of the pituitary gland, the perivascular spaces, the foramen of Magendie, the idea of somatotopic organization, and the association of frontal brain regions with the intellect. In some cases his conclusions have been experimentally verified in modern times.<sup>[21][22][23][24][25]</sup>

In the 1730s Swedenborg became increasingly interested in spiritual matters and was determined to find a theory which would explain how matter relates to spirit. Swedenborg's desire to understand the order and purpose of creation first led him to investigate the structure of matter and the process of creation itself. In the *Principia* he outlined his philosophical method, which incorporated experience, geometry (the means whereby the inner order of the world can be known), and the power of reason. He also outlined his cosmology, which included the first presentation of his nebular hypothesis. (There is evidence that Swedenborg may have preceded Kant by as much as 20 years in the development of this hypothesis.<sup>[26][27]</sup>)

In 1735, while in Leipzig, he published a three volume work entitled *Opera philosophica et mineralis* ("Philosophical and mineralogical works"), where he tries to conjoin philosophy and metallurgy. The work was mainly appreciated for its chapters on the analysis of the smelting of iron and copper, and it was this work which gave Swedenborg international reputation.<sup>[28]</sup> The same year he also published the small manuscript *de Infinito* ("On the Infinite"), where he attempted to explain how the finite is related to the infinite, and how the soul is connected to the body. This was the first manuscript where he touched upon these matters. He knew that it might clash with established theologies, since he presents the view that the soul is based on material substances.<sup>[29][30]</sup> He also conducted dedicated studies of the fashionable philosophers of the time such as John Locke, Christian von Wolff, Leibniz, and Descartes; and earlier thinkers such as Plato, Aristotle, Plotinus and Augustine.<sup>[31]</sup>

In 1743, at the age of 55, Swedenborg requested a leave of absence to go abroad. His purpose was to gather source material for *Regnum animale* (*The Animal Kingdom*, or *Kingdom of Life*), a subject on which books were not readily available in Sweden. The aim of the book was to explain the soul from an anatomical point of view. He had planned to produce a total of seventeen volumes.<sup>[32]</sup>

### Journal of Dreams

By 1744 Swedenborg had traveled to the Netherlands. Around this time he began having strange dreams. Swedenborg carried a travel journal with him on most of his travels, and did so on this journey. The whereabouts of the diary were long unknown, but it was discovered in the Royal Library in the 1850s and published in 1859 as *Drömboken*, or *Journal of Dreams*.

Swedenborg experienced many different dreams and visions, some greatly pleasurable, others highly disturbing.<sup>[33]</sup> The experiences continued as he traveled to London to progress the publication of *Regnum animale*. This process, which one biographer has proposed as cathartic and comparable to the Catholic concept of *Purgatory*,<sup>[34]</sup> continued for six months. He also proposed that what Swedenborg was recording in his *Journal of Dreams* was a battle between the love of his self and the love of God.<sup>[35]</sup>

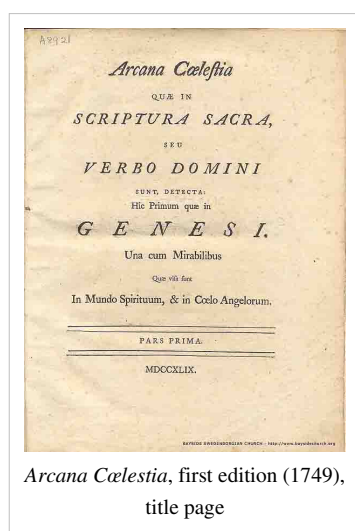
## Visions and spiritual insights

In the last entry of the journal from October 26–27, 1744, Swedenborg appears to be clear as to which path to follow. He felt he should drop his current project, and write a new book about the worship of God. He soon began working on *De cultu et amore Dei*, or *The Worship and Love of God*. It was never fully completed, but Swedenborg still had it published in London in June 1745.<sup>[36]</sup>

One explanation why the work was never finished is given in a well-known and often referenced story. In April 1745, Swedenborg was dining in a private room at a tavern in London. By the end of the meal, a darkness fell upon his eyes, and the room shifted character. Suddenly he saw a person sitting at a corner of the room, telling Swedenborg: "*Do not eat too much!*". Swedenborg, scared, hurried home. Later that night, the same man appeared in his dreams. The man told Swedenborg that He was the Lord, that He had appointed Swedenborg to reveal the spiritual meaning of the Bible, and that He would guide Swedenborg in what to write. The same night, the spiritual world was opened to Swedenborg.<sup>[37]</sup>

However, the Robsahm transcriptions on which this story is based were second hand, despite Robsahm's presenting them in the first person<sup>[38]</sup> and accuracy cannot be achieved since there are several versions of this story, in whole or part<sup>[39][40][41]</sup> differing in important respects, e.g. Lord figure seen in corner vs. close by, conditions of dimness or darkness vs. bright light and date of 1744 vs. 1745. However, Swedenborg did not publish any of these documents himself so the doctrinal aspects are not authoritative.<sup>[42]</sup>

## Scriptural commentary and writings



*Arcana Caelestia*, first edition (1749),  
title page

In June 1747, Swedenborg resigned his post as assessor of the board of mines. He explained that he was obliged to complete a work he had begun and requested to receive half his salary as a pension.<sup>[43]</sup> He took up afresh his study of Hebrew and began to work on the spiritual interpretation of the Bible with the goal of interpreting the spiritual meaning of every verse. From sometime between 1746 and 1747, and for ten years henceforth, he devoted his energy to this task. Usually abbreviated as *Arcana Caelestia* and under the Latin variant *Arcana Caelestia*<sup>[44]</sup> (translated as *Heavenly Arcana*, *Heavenly Mysteries*, or *Secrets of Heaven* depending on modern English-language editions), the book became his magnum opus and the basis of his further theological works.<sup>[45]</sup>

The work was anonymous and Swedenborg was not identified as the author until the late 1750s. It consisted of eight volumes, published between 1749 and 1756. It attracted little attention, as few people could penetrate its meaning.<sup>[46][47]</sup>

His life from 1747 until his death in 1772 was spent in Stockholm, Holland, and London. During these 25 years he wrote another 14 works of a spiritual nature of which most were published during his lifetime.

## The Last Judgment and Second Coming of Christ

One of Swedenborg's lesser known works presents a startling claim, that the Last Judgment had begun in the previous year (1757) and was completed by the end of that year<sup>[48]</sup> and that he had witnessed the whole thing.<sup>[49]</sup> According to *The Heavenly Doctrine*, the Last Judgment took place, not in the physical world, but in the World of Spirits, which is located half-way between heaven and hell, and which everyone passes through on their way to heaven or hell.<sup>[50]</sup> The Judgment took place because the Christian church had lost its charity and faith, resulting in a loss of spiritual free will that threatened the equilibrium between heaven and hell in everyone's life<sup>[51][52]</sup>

*The Heavenly Doctrine* also teaches that the Last Judgement was followed by the Second Coming of Jesus Christ, which occurred, not by Christ in person, but by a revelation from Him through the inner, spiritual sense of the Word through Swedenborg.<sup>[53]</sup>

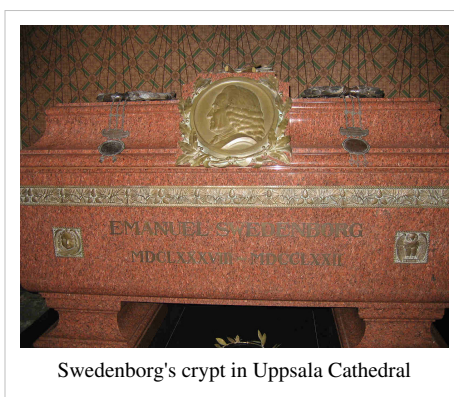
In another of his theological works, Swedenborg wrote that eating meat, regarded in itself, "is something profane," and was not practiced in the early days of the human race. However, he said, meat-eating today is a matter of conscience and no one is condemned for doing it.<sup>[54]</sup> Nonetheless, the early-days ideal appears to have given rise to the idea that Swedenborg was a vegetarian. This conclusion may have been reinforced by the fact that a number of Swedenborg's early followers were part of the vegetarian movement that arose in Great Britain in the 19th century. However, the only reports on Swedenborg himself are contradictory. His landlord in London, Shearsmith, said he ate no meat but his maid, who served Swedenborg, said that he ate eels and pigeon pie.<sup>[55]</sup>

In *Earths in the Universe*, it is stated that he conversed with spirits from Jupiter, Mars, Mercury, Saturn, Venus, the Moon, as well as spirits from planets beyond our solar system.<sup>[56]</sup> From these 'encounters' he concluded that the planets of our solar system are inhabited, and that such an enormous undertaking as the universe could not have been created for just one race of people; nor one 'heaven' derived from it.<sup>[57][58]</sup> He argued: "What would this be to God, Who is infinite, and to whom a thousand or tens of thousands of planets, and all of them full of inhabitants, would be scarcely anything!"<sup>[59]</sup> Swedenborg and the life on other planets question has been extensively reviewed elsewhere.<sup>[60]</sup>

Swedenborg published his work in London or Holland due to the freedom of the press unique to those countries.<sup>[61][62]</sup>

In July 1770, at the age of 82, he traveled to Amsterdam to complete the publication of his last work. The book, *Vera Christiana Religio* (*The True Christian Religion*), was published in Amsterdam in 1771 and was one of the most appreciated of his works. Designed to explain his teachings to Lutheran Christians, it was the most concrete of his works.<sup>[63]</sup>

In the summer of 1771, he traveled to London. Shortly before Christmas he suffered a stroke and was partially paralyzed and confined to bed. His health improved somewhat, but he died on March 29, 1772. There are several accounts of his last months, made by those he stayed with, and by Arvid Ferelius, a pastor of the Swedish Church in London, who visited him several times.<sup>[64]</sup>



Swedenborg's crypt in Uppsala Cathedral

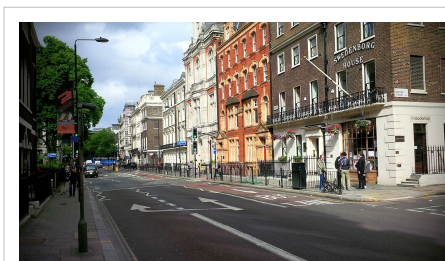
There is evidence that Swedenborg wrote a letter to John Wesley, the founder of Methodism, in February, saying he (Swedenborg) had been told in the world of spirits that Wesley wanted to speak with him. Wesley, startled, since he had not told anyone of his interest in Swedenborg, replied that he was going on a journey for six months and would contact Swedenborg on his return. Swedenborg replied that that would be too late since he (Swedenborg) would be going to the spiritual world for the last time on March 29.<sup>[65]</sup> (Wesley later read and commented extensively on Swedenborg's work.)<sup>[66]</sup> Swedenborg's landlord's servant girl, Elizabeth Reynolds, also said Swedenborg had predicted this date, and that Swedenborg was as happy about it as if was "going on holiday or to some merrymaking".<sup>[67]</sup>

In Swedenborg's final hours, his friend, Pastor Ferelius, told him some people thought he had written his theology just to make a name for himself and asked Swedenborg if he would like to recant. Raising himself up on his bed, his hand on his heart, Swedenborg earnestly replied,

"As truly as you see me before your eyes, so true is everything that I have written; and I could have said more had it been permitted. When you enter eternity you will see everything, and then you and I shall have much to talk about".<sup>[68]</sup>

He then died, in the afternoon, on the date he had predicted, March 29.

He was buried in the Swedish Church in Shadwell, London. On the 140th anniversary of his death, in 1912/1913, his earthly remains were transferred to Uppsala Cathedral in Sweden, where they now rest close to the grave of the botanist Carolus Linnaeus. In 1917, the Swedish Church in Shadwell was demolished and the Swedish community that had grown around the parish moved to West London. In 1938 the site of the former church where he had been buried in London was redeveloped, and in his honor the local road was renamed Swedenborg Gardens. In 1997, a garden, play area and memorial near the road were created in his memory.<sup>[69]</sup>



Swedenborg House, London

There are a list of biographies of Swedenborg available at "The Biographies" section of the Swedenborg Digital Library.<sup>[70]</sup> Further reviews of Swedenborg and his thought are available at online encyclopedias:<sup>[71][72] [73] [74]</sup>

## Veracity

Swedenborg's transition from scientist to revelator or mystic has fascinated many people ever since it occurred (see list of some of the people involved above, in introduction).

Swedenborg has had a variety of biographers, favorable and critical.<sup>[75]</sup> Some propose that he did not in fact have a revelation at all, but rather developed his theological ideas from sources ranging from his father to earlier figures in the history of thought, notably Plotinus. This position was first and most notably taken by the Swedish writer Martin Lamm, who wrote a biography of Swedenborg in 1915, which is still in print.<sup>[76][77]</sup> Olof Lagercrantz, the Swedish critic and publicist, had a similar point of view, calling Swedenborg's theological writing *"a poem about a foreign country with peculiar laws and customs"*.<sup>[78]</sup>

Swedenborg's approach to demonstrating the veracity of his theological teachings was to find and use voluminous quotations from the Old Testament and New Testament to demonstrate agreement between the Bible or Word of God and his theological teachings. The demonstration of this agreement is found throughout his theological writings, since he rejected blind faith and declared true faith is an internal acknowledgment of the truth. The vast and consistent use of Biblical confirmations in Swedenborg's theological writings led a Swedish Royal Council in 1771, examining the heresy charges of 1770 against two Swedish supporters of his theological writings, to declare "there is much that is true and useful in Swedenborg's writings."<sup>[79]</sup>

## Scientific beliefs

Swedenborg proposed many scientific ideas during his lifetime. In his youth, he wanted to present a new idea every day, as he wrote to his brother-in-law Erik Benzelius in 1718. Around 1730, he had changed his mind, and instead believed that higher knowledge is not something that can be acquired, but that it is based on intuition. After 1745, he instead considered himself receiving scientific knowledge in a spontaneous manner from angels.<sup>[80]</sup>

From 1745, when he considered himself to have entered a spiritual state, he tended to phrase his "experiences" in empirical terms, claiming to report accurately things he had experienced on his spiritual journeys.

One of his ideas that is considered most crucial for the understanding of his theology is his notion of correspondences. But, in fact, he first presented the theory of correspondences only in 1744, in the first volume of *Regnum Animale* dealing with the human soul.

The basis of the correspondence theory is that there is a relationship among the natural ("physical"), the spiritual, and the divine worlds. The foundations of this theory can be traced to Neoplatonism and the philosopher Plotinus in particular. With the aid of this scenario, Swedenborg now interpreted the Bible in a different light, claiming that even the most apparently trivial sentences could hold a profound spiritual meaning.<sup>[81]</sup> Swedenborg argued that it is the presence of that spiritual sense which makes the Word divine.<sup>[82]</sup>

## Prophetic accounts

Four incidents of purported psychic ability of Swedenborg exist in the literature.<sup>[83]</sup> There are several versions of each story.

### Fire anecdotes

On Thursday, July 19, 1759 a great and well-documented fire broke out in Stockholm, Sweden.<sup>[84][85][86]</sup> In the high and increasing wind it spread very fast, consuming about 300 houses and making 2000 people homeless.

When the fire broke out Swedenborg was at a dinner with friends in Gothenburg, about 400 km from Stockholm. He became agitated and told the party at six o'clock that there was a fire in Stockholm, that it had consumed his neighbor's home and was threatening his own. Two hours later, he exclaimed with relief that the fire had stopped three doors from his home. In the excitement following his report, word even reached the ears of the provincial governor, who summoned Swedenborg that same evening and asked for a detailed recounting.

At that time, it took two to three days for news from Stockholm to reach Gothenburg by courier, so that is the shortest duration in which the news of the fire could reach Gothenburg. The first messenger from Stockholm with news of the fire was from the Board of Trade who arrived Monday evening. The second messenger was a royal courier, who arrived on Tuesday. Both of these reports confirmed every statement to the precise hour that Swedenborg first expressed the information. The accounts are fully described in Bergquist, pp. 312–313 and in Chapter 31 of *The Swedenborg Epic*.<sup>[87]</sup>

(Bergquist states, but does not document, that Swedenborg confirmed his vision of the fire incident to his good friend, Consul Christopher Springer, "one of the pillars of the church, ... "a man of enviable reputation for virtue and intelligence",<sup>[88]</sup> "and that Swedenborg's innkeeper, Erik Bergström, heard Swedenborg affirming the story."<sup>[89]</sup>)

It seems unlikely that the many witnesses to Swedenborg's distress during the fire, and his immediate report of it to the provincial governor,<sup>[90][91]</sup> would have left room for doubt in the public eye of Swedenborg's report. If Swedenborg had only received news of the fire by the normal methods there would have been no issue of psychic perception recorded for history. Instead, "when the news of Swedenborg's extraordinary vision of the fire reached the capital, public curiosity about him was very much aroused."<sup>[92]</sup>

A second fire anecdote, similar to the first one, but less cited, is the incident of the mill owner Bolander. Swedenborg warned him, again abruptly, of an incipient fire in one of his mills.

### Queen of Sweden

The third event was in 1758 when Swedenborg visited Queen Louisa Ulrika of Sweden, who asked him to tell her something about her deceased brother Prince Augustus William of Prussia. The next day, Swedenborg whispered something in her ear that turned the Queen pale and she explained that this was something only she and her brother could know about.<sup>[93][94]</sup>

### Lost document

The fourth incident involved a woman who had lost an important document, and came to Swedenborg asking if a recently deceased person could tell him where it was, which he (in some sources) was said to have done the following night.<sup>[95]</sup>

Although not typically cited along with these three episodes, there was one further piece of evidence: Swedenborg was noted by the seamen of the ships that he sailed between Stockholm and London to always have excellent sailing conditions.<sup>[96]</sup> When asked about this by a friend, Swedenborg played down the matter, saying he was surprised by this experience himself and that he was certainly not able to do miracles.

## Kant on Swedenborg

In 1763, the philosopher Immanuel Kant (1724–1804), then at the beginning of his career, was impressed by these accounts and made inquiries to find out if they were true. He also ordered all eight volumes of the expensive *Arcana Cælestia* (*Heavenly Arcana* or *Heavenly Mysteries*). One Charlotte von Knobloch wrote Kant asking his opinion of Swedenborg's psychic experiences.<sup>[97][98]</sup> Kant wrote a very affirmative reply, referring to Swedenborg's "miraculous" gift, and characterizing him as "reasonable, agreeable, remarkable and sincere" and "a scholar", in one of his letters to Mendelssohn,<sup>[99]</sup> and expressing regret that he (Kant) had never met Swedenborg.<sup>[100][101]</sup> An English friend who investigated the matter for Kant, including by visiting Swedenborg's home, found Swedenborg to be a "sensible, pleasant and openhearted" man and here again, a scholar.<sup>[102]</sup>

However, three years later, in 1766, Kant wrote and anonymously published a small book entitled *Träume eines Geistersehers* (*Dreams of a Spirit-Seer*)<sup>[103]</sup> that was a scathing critique of Swedenborg and his writings. He termed Swedenborg a "spook hunter"<sup>[104]</sup> "without official office or occupation".<sup>[105]</sup> As rationale for his critique, Kant said he wanted to stop "ceaseless questioning"<sup>[106]</sup> and inquiries about *Dreams* from "inquisitive" persons, "both known and unknown",<sup>[107]</sup> and "importunate appeals from known and unknown friends",<sup>[108]</sup> as well as from "moon calves". Kant also said he did not want to expose himself to "mockery".<sup>[109]</sup> More significantly, he became concerned about being seen as an apologist for both Swedenborg and for Spiritism in the guise of his interest in Swedenborg,<sup>[110]</sup> which might have damaged his career.<sup>[111]</sup> *Dreams* was intended as a refutation of all such thinking.<sup>[112]</sup> This left Kant in the ironic or hypocritical position of trying to free himself of ridicule while he at the same time ridiculed Swedenborg.

However, there has long been a suspicion among some scholars that, despite *Dreams*, Kant actually had a behind-the-scenes respect for Swedenborg.<sup>[113]</sup> Certainly there were inconsistencies in Kant's handling of this issue. For instance,

(1) Kant's writing style was usually "complex, labored, dry ...and earnest"<sup>[114]</sup> but in *Dreams* was often "playful, ironic and humorous".

(2) While he mocked Swedenborg in print, in the preserved notes of Kant's lectures on metaphysics taken by a student named Herder, Kant treated Swedenborg with respect, "not to be sneezed at".<sup>[115][116]</sup> At one point, Herder's notes term Swedenborg's visions as "quite sublime".<sup>[117]</sup>

(3) Kant's friend Moses Mendelssohn thought there was a "joking pensiveness" in *Dreams* that sometimes left the reader in doubt as to whether *Dreams* was meant to make "metaphysics laughable or spirit-seeking credible".<sup>[118]</sup>

(4) In one of his letters to Mendelssohn, Kant refers to *Dreams* less-than-enthusiastically as a "desultory little essay".<sup>[119]</sup>

For more examples of these discrepancies, see Heron's list in the original<sup>[120]</sup> and with the Dole corrections.<sup>[121]</sup>

Finally, a case has been made that Kant wrote *Dreams* before, not after, the Knobloch letter and that this was accomplished by accidentally or deliberately falsifying the dates of the documents involved, notably that of the Knobloch letter.<sup>[122]</sup> This alteration, if true, would strengthen the case for Swedenborg's work being viewed by Kant, in the last analysis, positively. However, the fact of the matter is difficult to determine since the key date involved is that of the original of the Knobloch letter, which is lost.

## Theology

According to *The Heavenly Doctrine* the teachings of the Second Coming of Jesus Christ were revealed to and published by Emanuel Swedenborg.<sup>[123]</sup>

Swedenborg considered his theology a revelation of the true Christian religion that had become obfuscated through centuries of theology. However, he did not refer to his writings as theology since he considered it based on actual experiences, unlike theology, except in the title of his last work. Neither did he wish to compare it to philosophy, a discipline he discarded in 1748 because, he claimed, it "*darkens the mind, blinds us, and wholly rejects the faith*".<sup>[124]</sup>

The foundation of Swedenborg's theology was laid down in *Arcana Coelestia* (*Heavenly Mysteries*), published in eight Latin volumes from 1749 to 1756. In a significant portion of that work, he interprets the Biblical passages of Genesis and Exodus. He reviews what he says is the inner spiritual sense of these two works of the Word of God. (He later made a similar review of the inner sense of the book of Revelation in *Apocalypse Revealed*.) Most of all, he was convinced that the Bible describes a human's transformation from a materialistic to a spiritual being, which he calls rebirth or regeneration. He begins this work by outlining how the creation myth was not an account of the creation of Earth, but an account of man's rebirth or regeneration in six steps represented by the six days of creation. Everything related to mankind in the Bible could also be related to Jesus Christ, and how Christ freed himself from materialistic boundaries through the glorification of his human presence by making it Divine. Swedenborg examines this idea in his exposition of Genesis and Exodus.<sup>[125]</sup>

## Marriage

One often discussed aspect of Swedenborg's writing is his ideas on marriage. Swedenborg himself remained a bachelor all his life, but that did not hinder him from writing voluminously on the subject. His work on *Marriage Love* (*Conjugal Love* in older translations) (1768) was dedicated to this purpose.<sup>[126]</sup>

A central question with regard to marriage is whether it stops at death or continues into heaven. The question arises due to a statement of Jesus' that there is no marriage in heaven (Luke 20:27-38, Matthew 22:23-32, and Mark 12:18-27). For a detailed analysis of what He actually meant, according to Swedenborg, see *The Lord God Jesus Christ on Marriage In Heaven*.

The quality of the relationship between husband and wife resumes in the spiritual world in whatever state it was at their death in this world. Thus, a couple in true marriage love remain together in that state in heaven into eternity. A couple lacking in that love by one or both partners, however, will separate after death and each will be given a compatible new partner if they wish. A partner is also given to a person who loved the ideal of marriage but never found a true partner in this world. The exception in both cases is a person who hates chaste marriage and thus cannot receive such a partner.

Swedenborg saw creation as a series of pairings, descending from the Divine love and wisdom that define God and are the basis of creation. This duality can be seen in the pairing of good and truth, charity and faith, God and the church, and husband and wife. In each case, the goal for these pairs is to achieve conjunction between the two component parts. In the case of marriage, the object is to bring about the joining together of the two partners at the spiritual and physical levels, and the happiness that comes as a consequence.

## Trinity

Swedenborg explicitly rejected the common explanation of the Trinity as a Trinity of Persons, which he said was not taught in the early Christian church. There was, for instance, no mention in the Apostolic writings of any "Son from eternity". Instead he explained in his theological writings how the Divine Trinity exists in One Person, in One God, the Lord Jesus Christ, which he said is taught in Colossians 2:9. (See also 1 John 5:20, Matthew 28:18 and Acts 20:21) According to *The Heavenly Doctrine*, Jesus, the Son of God, came into the world due to the spread of evil

---

here.<sup>[127][128][129][130]</sup> The hells were over-running the World of Spirits, which is midway between Heaven and Hell, and parts of Heaven as well, threatening the whole human race with damnation. God needed to correct this situation to preserve the spiritual freedom of all people. Swedenborg tells us God corrected this situation by redeeming the human race. But God as He is in Himself could not come in direct contact with any evil spirit, which would destroy that spirit (Exodus 33:20). So God impregnated a human woman from the Holy Spirit (Luke 1), thereby creating a person – Jesus Christ – Who had a Divine soul in a material body. The human body from Mary provided Jesus access to the evil heredity of the human race.

He then set up two cyclical processes, one of redemption and one of glorification. In the redemption process the human part of Jesus was tempted by different hells, and He conquered them one by one (Matthew 4). In that way God and evil spirits could engage each other. At the same time Jesus went through the glorification process, in which He successively united His human external with His Divine humanity from God (Colossians 2:9). In this way the Human Jesus became one with the Divine Humanity of His Father and was then no longer the son of Mary. The glorification process involved alternation between a state of humiliation (or “emptying out”, as in Isaiah 53:12), when Jesus was only aware of His human from Mary, and a state of glorification, or union, with Jehovah. When Jesus was in the humiliation state He prayed to the Father as someone other than Himself. At times when Jesus was in the glorification state He spoke with the Father as Himself. The passion of the cross was Jesus’ final combat with and victory over the hells, in which He completely conquered them and glorified His Human form.

Jesus put off the human taken from the mother, and put on the Human from the Divine in Himself, as is evident from the fact that whenever He addressed His mother directly He called her “Woman,” not “Mother.” (John 2:3,4, 19:26, 27). Once he did not recognize her as His mother. (Luke 8:20, 21) In other places Mary is called His mother, but not by Jesus (e.g. Luke 1:43, 2:34).

That Jesus became fully Divine is also illustrated by the fact that He rose bodily out of the tomb (Matthew 28) and entered a closed room (John 20).

Swedenborg spoke in virtually all his works against what he regarded as the incomprehensible Trinity of Persons concept. He said that people of other religions opposed Christianity because of its doctrine of a Trinity of Persons. He considered the separation of the Trinity into three separate Persons to have originated with the First Council of Nicaea and the Athanasian Creed. According to *The Heavenly Doctrine* the Athanasian Creed is true, however, if by a trinity is understood to mean a trinity in one person and that person is in the Lord God Jesus Christ.

*The Heavenly Doctrine* about the Trinity being in the One Person Jesus Christ is labeled by some as modalism because it identifies three aspects (not persons) of one, unitarian God.

### ***Sola Fide (Faith Alone)***

*The Heavenly Doctrine* rejects the concept of salvation through faith alone (*sola fide* in Latin), since he considered both faith and charity necessary for salvation, not one without the other, whereas the Reformers taught that faith alone procured justification, although it must be a faith which resulted in obedience. The purpose of faith, according to *The Heavenly Doctrine*, is to lead a person to a life according to the truths of faith, which is charity, as is taught in 1 Corinthians 13:13 and James 2:20.

In other words, Swedenborg spoke sharply against faith alone, or that justification based upon imputed righteousness before God is achievable by a gift of God's grace (*sola gratia*), through faith alone, not on the basis of the person's deeds in life. *Sola fide* was a doctrine averred by Martin Luther, John Calvin, Ulrich Zwingli and others during the Protestant Reformation, and was a core belief especially in the theology of the Lutheran reformers Martin Luther and Philip Melancthon. Although the *sola fide* of the Reformers also emphasized that saving faith was one that effected works (by faith alone, but not by a faith which is alone), Swedenborg protested against faith alone being the instrument of justification, and held that salvation is only possible through the conjunction of faith and charity in a person, and that the purpose of faith is to lead a person to live according to the truths of faith, which is charity. He further states that faith and charity must be exercised by doing good out of willing good whenever possible, which



are good works or good uses or the conjunction perishes. In one section he wrote:

It is very evident from their Epistles that it never entered the mind of any of the apostles that the church of this day would separate faith from charity by teaching that faith alone justifies and saves apart from the works of the law, and that charity therefore cannot be conjoined with faith, since faith is from God, and charity, so far as it is expressed in works, is from man. But this separation and division were introduced into the Christian church when it divided God into three persons, and ascribed to each equal Divinity.

— True Christian Religion, section 355

## Later history

Swedenborg made no attempt to found a church.<sup>[131][132]</sup> A few years after his death – 15 by one estimate<sup>[133]</sup> – for the most part in England, small reading groups formed to study his teachings.<sup>[134]</sup> As one scholar states, *The Heavenly Doctrine* particularly appealed to the various dissenting groups that sprang up in the first half of the 18th century who were "surfeited with revivalism and narrow-mindedness" and found his optimism and comprehensive explanations appealing.<sup>[135]</sup>

A variety of important cultural figures, both writers and artists, were influenced by Swedenborg's writings, including Johnny Appleseed, William Blake, Jorge Luis Borges, Daniel Burnham, Arthur Conan Doyle, Ralph Waldo Emerson, John Flaxman, George Inness, Henry James Sr., Carl Jung, Immanuel Kant, Honoré de Balzac, Helen Keller, Czesław Miłosz, August Strindberg, D. T. Suzuki, and W. B. Yeats. His philosophy had a great impact on the Duke of Södermanland, later King Carl XIII, who as the Grand Master of Swedish Freemasonry (*Svenska Frimurare Orden*) built its unique system of degrees and wrote its rituals. In contrast, one of the most prominent Swedish authors of Swedenborg's day, Johan Henric Kellgren, called Swedenborg "nothing but a fool".<sup>[136]</sup> A heresy trial was initiated in Sweden in 1768 against Swedenborg writings and two men who promoted them.<sup>[137]</sup>

In the two and a half centuries since Swedenborg's death, various interpretations of his theology have been made, and he has also been scrutinized in biographies and psychological studies.<sup>[138]</sup> Of note is that, just as Jesus Christ, with his new teachings, was considered insane by some (John 10:20, Mark 3:21), so Swedenborg, with his claimed new dispensation, has been considered by some to suffer from mental illness.<sup>[139][140]</sup> "While the insanity explanation was not uncommon during Swedenborg's own time, it is mitigated by his activity in the Swedish Riddarhuset (The House of the Nobility), the Riksdag (the Swedish parliament), and the Royal Swedish Academy of Sciences. Additionally, the system of thought in his theological writings is considered by some to be remarkably coherent.<sup>[141]</sup> Furthermore, he was characterized by his contemporaries as a "kind and warm-hearted man", "amiable in his meeting with the public", speaking "easily and naturally of his spiritual experiences",<sup>[142]</sup> with pleasant and interesting conversation... An English friend of Kant's who visited Swedenborg at Kant's behest described Swedenborg as a "reasonable, pleasant and candid man and scholar".<sup>[143]</sup> Of note here is Swedenborg's statement that he was commanded by the Lord to publish his writings and "Do not believe that without this express command I would have thought of publishing things which I knew in advance would make me look ridiculous and many people would think lies..."<sup>[144]</sup>

## Works

Copies of the original Latin version in which Swedenborg wrote his revelation are available from the following sources:<sup>[145][146]</sup>

List of referenced works by Swedenborg and the year they were first published.<sup>[147][148]</sup>

Within parenthesis is the common name used in a New Church listing<sup>[149]</sup> Then follows the title in its original publication. All the titles listed were published by Swedenborg, except one, *The Spiritual Diary*, which was not.<sup>[150]</sup>

Various minor reports and tracts have been omitted from the list.

- 1716–1718, (Daedalus Hyperboreus) Swedish: *Daedalus Hyperboreus, eller några nya matematiska och physicaliska försök*. (English: *The Northern inventor, or some new experiments in mathematics and physics*)
- 1721, (Principles of Chemistry) Latin: *Prodromus principiorum rerum naturalium: sive novorum tentaminum chymiam et physicam experimenta geometricè explicandi*
- 1722, (Miscellaneous Observations) Latin: *Miscellanea de Rebus Naturalibus*
- 1734, (Principia) Latin: *Opera Philosophica et Mineralia* (English: Philosophical and Mineralogical Works), three volumes
  - (Principia, Volume I) Latin: *Tomus I. Principia rerum naturarum sive novorum tentaminum phaenomena mundi elementaris philosophice explicandi*
  - (Principia, Volume II) Latin: *Tomus II. Regnum subterraneum sive minerale de ferro*
  - (Principia, Volume III) Latin: *Tomus III. Regnum subterraneum sive minerale de cupro et orichalco*
- 1734, (The Infinite and Final Cause of Creation) Latin: *Prodromus Philosophiz Ratiocinantis de Infinito, et Causa Finali Creationis; deque Mechanismo Operationis Animae et Corporis*.
- 1744–1745, (The Animal Kingdom) Latin: *Regnum animale*, 3 volumes
- 1745, (The Worship and Love of God) Latin: *De Cultu et Amore Dei*, 2 volumes
- 1749–1756, (Arcana Cœlestia (or Caelestia) (Heavenly Mysteries) Latin: *Arcana Cœlestia, quae in Scriptura Sacra seu Verbo Domini sunt, detecta*, 8 volumes
- 1758, (Heaven and Hell) Latin: *De Caelo et Ejus Mirabilibus et de inferno. Ex Auditis et Visis*.
- 1758, (The Last Judgment<sup>[151]</sup>) Latin: *De Ultimo Judicio*
- 1758, (The White Horse<sup>[152]</sup>) Latin: *De Equo Albo de quo in Apocalypsi Cap.XIX*.
- 1758, (Earths in the Universe<sup>[153]</sup>) Latin: *De Telluribus in Mundo Nostro Solari, quæ vocantur planetæ: et de telluribus in coelo astrifero: deque illarum incolis; tum de spiritibus & angelis ibi; ex auditis & visis*.
- 1758, (The New Jerusalem and Its Heavenly Doctrine<sup>[154]</sup>) Latin: *De Nova Hierosolyma et Ejus Doctrina Cœlesti*
- 1763, (Doctrine of the Lord<sup>[155]</sup>) Latin: *Doctrina Novæ Hierosolymæ de Domino*.
- 1763, (Doctrine of the Sacred Scripture<sup>[156]</sup>) Latin: *Doctrina Novæ Hierosolymæ de Scriptura Sacra*.
- 1763, (Doctrine of Life<sup>[157]</sup>) Latin: *Doctrina Vitæ pro Nova Hierosolyma ex præceptis Decalogi*.
- 1763, (Doctrine of Faith<sup>[158]</sup>) Latin: *Doctrina Novæ Hierosolymæ de Fide*.
- 1763, (Continuation of The Last Judgement<sup>[159]</sup>) Latin: *Continuatio De Ultimo Judicio: et de mundo spirituali*.
- 1763, (Divine Love and Wisdom<sup>[160]</sup>) Latin: *Sapientia Angelica de Divino Amore et de Divina Sapientia. Sapientia Angelica de Divina Providentia*.
- 1764, (Divine Providence<sup>[161]</sup>) Latin: *Sapientia Angelica de Divina Providentia*.
- 1766, (Apocalypse Revealed<sup>[162]</sup>) Latin: *Apocalypsis Revelata, in quæ deteguntur Arcana quæ ibi prædicta sunt*.
- 1768, (Conjugal Love, or Marriage Love<sup>[163]</sup>) Latin: *Deliciae Sapientiae de Amore Conjugali; post quas sequuntur voluptates insaniae de amore scortatorio*.
- 1769, (Brief Exposition<sup>[164]</sup>) Latin: *Summaria Expositio Doctrinæ Novæ Ecclesiæ, quæ per Novam Hierosolymam in Apocalypsi intelligitur*.
- 1769, (Interaction of the Soul and the Body<sup>[165]</sup>) Latin: *De Commercio Animæ & Corporis*.

- 1771, (True Christian Religion<sup>[166]</sup>) Latin: *Vera Christiana Religio, continens Universam Theologiam Novae Ecclesiae*
- 1859, Drömboken, Journalanteckningar(*Journal of Dreams*)<sup>[167]</sup>, 1743–1744
- 1983–1997, (Spiritual Diary) Latin:<sup>[168]</sup> *Diarum, Ubi Memorantur Experientiae Spirituales*.

## Notes

- [1] [http://en.wikipedia.org/w/index.php?title=Template:Spirituality\\_sidebar&action=edit](http://en.wikipedia.org/w/index.php?title=Template:Spirituality_sidebar&action=edit)
- [2] January 29 Old Style February 8 New Style
- [3] and the *Encyclopedia of Religion* (1987), which starts its article with the description that he was a "Swedish scientist and mystic." Others have not used the term, e.g. Williams-Hogan, Jane (2005) in *Encyclopedia of Religion* (<http://www.encyclopedia.com/article-1G2-3424503013/swedenborg-emanuel.html>) Retrieved 15 July 2013.
- [4] Bergquist, Preface (p. 15–16)
- [5] See Swedenborg, E. *The Heavenly Doctrine* (<http://www.heavenlydoctrines.org/>)
- [6] Swedenborg, E. *The Last Judgment and Babylon Destroyed. All the Predictions in the Apocalypse are at This Day Fulfilled*. (Swedenborg Foundation 1952, Paragraphs 1-74) (<http://www.swedenborgdigitalibrary.org/contets/LJ.html>) Retrieved 16 August 2013.
- [7] Leviticus 19:31
- [8] *Heaven and Hell* 249, *Arcana Coelestia (Secrets of Heaven)* 784, 9438, 10751
- [9] See "Which of Swedenborg's books are Divine revelation?" (<http://www.swedenborgdigitalibrary.org/contets/books.html>)
- [10] Nordisk familjebok, 2nd edition (Ugglan) *article Svedberg, Jesper* (<http://runeberg.org/nfcg/0486.html>) (1918)
- [11] Encyclopædia Britannica, 1911 edition. *article Emanuel Swedenborg* (<http://www.1911encyclopedia.org/Swedenborg>)
- [12] Svedberg's pietistic interests are described in Bergquist (1999), pp. 230–232.
- [13] Martin Lamm (1978 [1915]; pp.1–19) notes how all Swedenborg biographies at that draw similarities between the beliefs of Jesper and Emanuel. Lamm himself partially agrees with them, but he maintains that there were marked differences between them too.
- [14] Lagercrantz, preface.
- [15] Söderberg, H. *Swedenborg's 1714 Airplane: A Machine to Fly in the Air* (1988)
- [16] The meeting between the King, Polhelm and Swedenborg is described in detail in Liljegren, Bengt, *Karl XII i Lund : när Sverige styrdes från Skåne*, (Historiska media, Lund, 1999). ISBN 91-88930-51-3
- [17] Bergquist (1999), pp.114–115
- [18] Berquist (1999), pp. 118–119
- [19] Proposed by Lagercrantz, also mentioned by Bergquist (1999), p. 119.
- [20] Fodstad, H. The neuron theory *Stereotactic and Functional Neurosurgery* 2001;77:20-4
- [21] Gordh, E. *et al.* Swedenborg, Linnaeus and Brain Research and the Roles of Gustaf Retzius and Alfred Stroh in the Rediscovery of Swedenborg's Manuscripts.] *Upsala Journal of Medical Sciences* 2007; 112:143-164.
- [22] Gross C. G. Emanuel Swedenborg: A neuroscientist before his time. *The Neuroscientist* 3: 2(1997).
- [23] Gross, C. "Three before their time: neuroscientists whose ideas were ignored by their contemporaries] *Experimental Brain Research* 192:321 2009.
- [24] Tubbs RS, Riech S, Verma K, Loukas M, Mortazavi M, Cohen-Gadol A. Emanuel Swedenborg (1688-1772): pioneer of neuroanatomy. *Childs Nervous System* 2011 Aug;27(8):1353-5.
- [25] Filley CM. Chapter 35: The frontal lobes. *Handbook Clinical Neurology* 2010;95:557-70
- [26] Abruzzo, A. J. The Origins of the Nebular Hypothesis – Or, the Genesis of a Theoretical Cul-de-sac (<http://www.gsjournal.net/old/physics/abruzzo7.pdf>) *The General Science Journal* June 15; 2009
- [27] Baker, Gregory L. (1983) "Emanuel Swedenborg - An 18th century cosmologist" in *The Physics Teacher*, October 1983, pp. 441-6 (<http://www.newchurchhistory.org/articles/glb2007/baker.pdf>) Retrieved 15 July 2013.
- [28] Bergquist (1999), pp. 142–155.
- [29] Lamm (1987), pp. 42–43, notes that by assuming that the soul consists of matter, as Swedenborg did, one becomes a materialist. He further notes that this was also noted by contemporaries.
- [30] Jonsson, Inge, *Swedenborg och Linné*, in Delblanc & Lönnroth, p. 321.
- [31] Bergquist (1999), pp. 165–178.
- [32] Jonsson, Inge, *Swedenborg och Linné*, in Delblanc & Lönnroth, p.325.
- [33] Bergquist, pp. 200–208.
- [34] Bergquist, p. 206.
- [35] Analysis by Bergquist, p. 209. Bergquist has previously published a separate book commenting on the Journal called *Swedenborgs drömbok : glädjen och det stora kvalet* (Stockholm, Norstedt, 1988).
- [36] Bergquist (1999), pp. 210–211.
- [37] This recounting is based on Robsahm's accounts: *Documents* Vol. I, p. 35, #15, p. 68, #32
- [38] Talbot B. Swedenborg's Alleged Insanity (<http://swedenborg-philosophy.org/journal/article.php?issue=sanity&page=1097>) *The New Philosophy* p. 73

- [39] *Documents* Vol I, p. 35, #15, p. 68, #32
- [40] *Swedenborg Epic* pp.186, 198
- [41] Talbot, p. 74
- [42] (<http://swedenborgdigitallibrary.org/contets/books.html>) "Which of Swedenborg's Books are Divine Revelation?" The Swedenborg Digital Library. Retrieved 15 July 2013.
- [43] Bergquist (1999), pp. 286–287.
- [44] Cf. Michelle Grier, 'Swedenborg and Kant on Spiritual Intuition' ([http://books.google.fr/books?id=aRh1P-H8Q7sC&pg=PA1&lpg=PA1&dq=swedenborg+Arcana+Caelestia&source=bl&ots=y5kpqudrye&sig=yFc493-L8\\_U85q\\_cKcrR4cJhOO0&hl=fr&ei=kOnbTNzkDYSDhQe7h7nPAG&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CBYQ6AEwADgy#v=onepage&q=swedenborg+Arcana+Caelestia&f=false](http://books.google.fr/books?id=aRh1P-H8Q7sC&pg=PA1&lpg=PA1&dq=swedenborg+Arcana+Caelestia&source=bl&ots=y5kpqudrye&sig=yFc493-L8_U85q_cKcrR4cJhOO0&hl=fr&ei=kOnbTNzkDYSDhQe7h7nPAG&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBYQ6AEwADgy#v=onepage&q=swedenborg+Arcana+Caelestia&f=false)) in *On the True Philosopher: Essays on Swedenborg*, ed. Stephen McNeilly (London: Swedenborg Society, 2002), p. 1. Accessed 2010-11-11.
- [45] Bergquist (1999), p. 287.
- [46] Bergquist (1999), p. 288.
- [47] Jonsson, Inge, *Swedenborg och Linné*, in Delblanc & Lönnroth, p. 316.
- [48] *The Last Judgment and Babylon Destroyed. All the Predictions in the Apocalypse are At this Day Fulfilled from Things Heard and Seen.* From 'De Ultimo Judicio Et De Babylonia Destructa' (<http://www.swedenborgdigitallibrary.org/contets/LJ.html>),
- [49] *Last Judgment*, #60.
- [50] Swedenborg, E. *Heaven and Its Wonders From Things Heard and Seen* (<http://www.swedenborgdigitallibrary.org/contets/HH.html>) (Swedenborg Foundation 1946, #421-535).
- [51] *Last Judgment* #33-34.
- [52] For an extensive explanation of the inner spiritual sense of the book of the *Apocalypse*, see Swedenborg, E. *The Apocalypse Revealed Wherein are Disclosed the Arcana Foretold Which Have Hitherto Remained Concealed* (Swedenborg Foundation 1928).
- [53] *True Christian Religion*, paragraphs 753-786
- [54] Swedenborg, E. *Arcana Coelestia* #1002, 1003 (<http://smallcanonsearch.com/read.php?book=ac&section=1002>) (Swedenborg Foundation 1956)
- [55] Sigstedt, C. *The Swedenborg Epic: The life and works of Emanuel Swedenborg* (<http://swedenborgdigitallibrary.org/ES/epictc.htm>) Bookman Associates, 1952, p. 476, # 642).
- [56] Swedenborg, E. *The Earths in Our Solar System Which are called Planets and the Earths in the Starry Heaven, and Their Inhabitants; Also the Spirits and Angels There From Things Heard and Seen* (<http://www.swedenborgdigitallibrary.org/contets/EU.html>) 1758. Also Rotch Edition. New York: Houghton, Mifflin and Company, 1907, in *The Divine Revelation of the New Jerusalem* (2012), n. 9-178.
- [57] *Earths in the Universe* #2, 4
- [58] Many heavenly societies were also needed to increase the perfection of the angelic heaven, to fill in deficiencies and gaps in other societies. (*Earths in the Universe*, # 9
- [59] *Arcana Coelestia* #6698
- [60] Simons K. The Life on Other Planets Question (<http://swedenborgproject.org/2007/09/08/the-life-on-other-planets-question/>) The Swedenborg Project 2007
- [61] Bergquist (1999), p. 477–478.
- [62] Trobridge, G. *Swedenborg, Life and Teaching* (Swedenborg Foundation, 1976, p. 272).
- [63] Bergquist (1999), p. 464.
- [64] Bergquist (1999), pp. 471–476. Accounts of Swedenborg's last days were collected and published in *Tafel II*:1, pp. 577 ff, 556 ff, 560 ff.
- [65] *Epic*, pp. 430ff.
- [66] Swedenborg, E. *True Christianity, Containing a Comprehensive Theology of the New Church That Was Predicted by the Lord in Daniel 7:13-14 and Revelation 21:1, 2* (Swedenborg Foundation 2006, Translator's Preface, Vol. 2, p. 36 ff.).
- [67] *Epic*, p. 431.
- [68] "Epic", p. 433
- [69] *History of Swedenborg Gardens* (<http://eastlondonhistory.com/2011/06/16/history-of-swedenborg-gardens/>)
- [70] *The Biographies* (<http://swedenborgdigitallibrary.org/contets/es.html>)
- [71] *The Encyclopedia Britannica* (<http://www.britannica.com/search?query=swedenborg>)
- [72] *The Famous People Encyclopedia* (<http://www.thefamouspeople.com/profiles/swedenborg-85.php>)
- [73] *Encyclopedia.com* (<http://www.encyclopedia.com/searchresults.aspx?q=swedenborg>)
- [74] *Encyclopedia 4u* (<http://www.encyclopedia4u.com/e/emanuel-swedenborg.html>)
- [75] "Who Was Emanuel Swedenborg (1688–1772)?" (<http://www.swedenborgdigitallibrary.org/contets/es.html>) An article including a list of biographies about Swedenborg, with a brief analysis of each biographer's point of view. Accessed June 2012.
- [76] Bergquist (1999), p. 15.
- [77] The citation "Bergquist (1999)", which is used here repeatedly, appears to contain mislabeled quotes. See the "Talk" section of this page, under the heading "Bergquist footnote problem".
- [78] *en dikt om ett främmande land med sällsamma lagar och seder*. Largercrantz (1996), backpage.
- [79] Sigstedt (1952), p. 408.
- [80] Bergquist (1999), pp. 364–365.

- [81] Lamm (1987 [1915]), dedicates a chapter to the correspondence theories, pp. 85–109.
- [82] (Swedenborg E, *The True Christian Religion Containing the Universal Theology of the New Church*. Swedenborg Foundation 1946, # 200)
- [83] Bergquist (1999), p. 312.
- [84] The accounts are fully described in Bergquist, pp. 312–313 and in Chapter 31 of *The Swedenborg Epic*. The primary source for these accounts is a letter from Immanuel Kant in 1768 and the Swedenborg collection by Tafel (see references).
- [85] Staffan Högberg, *Stockholms historia* (Stockholm's history), part 1, p. 342; in Swedish)
- [86] For July 19 date see especially Documents 271-273 in *Documents concerning the Life and Character of Emanuel Swedenborg Collected, Translated and Annotated by Tafel, RL*. Volume II, Part 1. (Swedenborg Society, British and Foreign. 36 Bloomsbury Street, London, 1877) ([http://books.google.com/books?id=D-IYAAAAYAAJ&pg=PR18&lpg=PR18&dq=document+concerning+swedenborg"+tafel&source=bl&ots=qu-XD4a3Ry&sig=57fzfakBqB4wjrNlLqYXAZYycjo&hl=en&ei=LLi-SfEuhtYwnN\\_Qqgg&sa=X&oi=book\\_result&resnum=9&ct=result#PPR3,M1](http://books.google.com/books?id=D-IYAAAAYAAJ&pg=PR18&lpg=PR18&dq=document+concerning+swedenborg)) Retrieved 15 July 2013.
- [87] As noted above, primary source for these accounts is a letter from Immanuel Kant in 1768 and the Swedenborg collection by Tafel (*Documents* #271-273)
- [88] Sigstedt S. *The Swedenborg Epic*, "Chapter 35" (<http://www.swedenborgdigitallibrary.org/ES/epic35.html>) Bookman 1952
- [89] Bergquist, L. *Swedenborg's Secret* Swedenborg Foundation, 2005, p. 270
- [90] Bergquist, L. *Swedenborg's Secret* (London, The Swedenborg Society, 2005, p. 270).
- [91] Johnson, p. 70
- [92] Sigstedt, Chapter 35
- [93] *Swedenborg Epic* pp. 278ff.
- [94] According to Bergquist (1999), pp. 314–315, There are several different accounts of the events which makes it difficult to conclude the exact details of the event. Carl Robsahm (see references) reports the story in this way.
- [95] According to Bergquist (1999), p. 316, there are some ten different reports of this event. There are two trustworthy descriptions, one by Robsahm (writing down Swedenborg's own description) and one by a priest who enquired of the woman in a letter fifteen years later.
- [96] Sigstedt, p. 329.
- [97] Benz, p. 11.
- [98] This letter is further discussed in Laywine, A., "Kant's Early Metaphysics". *North American Kant Society Studies in Philosophy*, volume 3 (Atascadero, California: Ridgeview Publishing Company, 1993), pp. 72–74.
- [99] Johnson 2002. p. 69.
- [100] Johnson 202, p. 71.
- [101] Benz 2001, p. 13.
- [102] Johnson, p. 69.
- [103] Johnson, G., Magee, G. E. (Swedenborg Foundation 2002).
- [104] Benz 2001, p. 31.
- [105] Benz, E., Heron, A. (Translator) *Spiritual Vision and Revelation*, Chapter VI. *The Mystery of a Date – Fresh light on Kant's Criticism of Swedenborg*, p. 13, reprinted in *The New Philosophy* 2001 104:7,
- [106] Johnson 2002, p. 83.
- [107] Johnson, G. Did Kant dissemble his interest in Swedenborg? "The New Philosophy" 1999, 102: 531
- [108] Johnson 1999, p. 29.
- [109] Johnson 1999, p. 84.
- [110] Benz 2001, p. 31.
- [111] Benz 2001, p. 31)
- [112] Benz 2001, p. 29.
- [113] Benz 2001, p. xiii.
- [114] Benz, 2001, p. xiv.
- [115] Benz 2001, pp. xiii, xv.
- [116] Johnson 2002, p. 73.
- [117] Johnson 2002, p. xv.
- [118] Johnson 2002, p. 123.
- [119] Johnson 2002, p. 85.
- [120] Benz 2001, xiii
- [121] Dole, G.F. The Ambivalent Kant. *Studia Swedenborgiana* 10:2 1997
- [122] Benz 2001, p. 15ff.
- [123] *Doctrine of the Sacred Scripture*#4, *True Christian Religion* # 859, 750, 779
- [124] Quoted by Bergquist (1999), p. 178, based on Swedenborg's *Spiritual Experiences* (1748), §767 (However, *Spiritual Experiences* is not among the works Swedenborg published himself, and thus may not be authoritative revelation. See "Which of Swedenborg's books are Divine revelation?" (<http://www.swedenborgdigitallibrary.org/contets/books.html>)
- [125] Bergquist (1999), pp. 286–309.
- [126] "conjugal" should not be confused with "conjugal," the general term for marriage

- [127] Swedenborg, E. *The True Christian Religion*, particularly sections 163-184 (<http://swedenborgdigitallibrary.org/contets/tcrtc.html>) (New York: Swedenborg Foundation, 1951).
- [128] Swedenborg, E. *The Doctrine of the Lord* (<http://swedenborgdigitallibrary.org/contets/DL.html>) (New York: Swedenborg Foundation, 1946)
- [129] Swedenborg, E. *The Arcana Coelestia* (<http://swedenborgdigitallibrary.org/contets/AC.htm>) (New York: Swedenborg Foundation, various dates)
- [130] Swedenborg, E. *The New Jerusalem and Its Heavenly Doctrine*, particularly sections 280-310 (<http://swedenborgdigitallibrary.org/contets/njhd.html>) New York: Swedenborg Foundation, 1951)
- [131] Block, M.B. *The New Church in the New World. A Study of Swedenborgianism in America* (<https://archive.org/details/newchurchinthe028276mbp>) (Holt 1932; reprint Octagon 1968), Chapter 3.]
- [132] Benz, E. *Emanuel Swedenborg. Visionary Savant in The Age of Reason* (translated by Goodrick-Clarke (Swedenborg Foundation, 2002, p. 487).
- [133] Crompton, S. *Emanuel Swedenborg* (Chelsea House, 2005, p. 76).
- [134] Block, Chapter 3.
- [135] Ahlstrom, S. E. *A Religious History of the American People* (Yale 1972, p. 483).
- [136] Johan Henrik Kellgren published an often quoted satirical poem entitled *Man äger ej snille för det man är galen* ("You Own Not Genius For That You are Mad") in 1787. See Jonsson, Inge, *Swedenborg och Linné*, in Delblanc & Lönnroth (1999). ([Link to the full poem, in Swedish](#))
- [137] The trial in 1768 was against Gabriel Beyer and Johan Rosén and was essentially concerned whether Swedenborg's theological writings were consistent with Christian doctrine. A royal ordinance in 1770 declared that writings were "clearly mistaken" and should not be taught. Swedenborg then begged the King for grace and protection in a letter from Amsterdam. A new investigation against Swedenborg stalled and was eventually dropped in 1778 (1999), pp. 453–463.
- [138] See "References" and "Further Reading" sections, below
- [139] Johan Henrik Kellgren published an often quoted satirical poem entitled *Man äger ej snille för det man är galen* (*You Own Not Genius For That You are Mad*) in 1787. See Jonsson, Inge, *Swedenborg och Linné*, in Delblanc & Lönnroth (1999). ([Link to the full poem, in Swedish](#))
- [140] This subject is touched on in the preface of Bergquist (1999), who mentions the biography by Martin Lamm (originally published in 1917) and its focus on the similarities of Swedenborg's scientific and theological lives. He mentions an earlier biography by the Swedish physician Emil Kleen who concluded that Swedenborg was blatantly mad, suffering "paranoia and hallucinations. A similar conclusion was proposed more recently by psychiatrist John Johnson in "Henry Maudsley on Swedenborg's messianic psychosis", *British Journal of Psychiatry* 165:690–691 (1994), who wrote that Swedenborg suffered hallucinations of "acute schizophrenia or epileptic psychosis". Another contemporary critique, Foote-Smith E, Smith TJ. Emanuel Swedenborg. *Epilepsia* 1996 Feb;37(2):211-8, proposed that Swedenborg suffered from Temporal Lobe Epilepsy. For a detailed review of these two articles, see the special issue of the academic journal *The New Philosophy The Madness Hypothesis* (<http://www.swedenborg-philosophy.org/journal/article.php?issue=sanity&page=1000>).)
- [141] Bergquist (1999), p. 474
- [142] Trobridge, G. *Swedenborg, Life and Teaching* (Swedenborg Foundation, 1976, p. 202).
- [143] Benz, E. *Emanuel Swedenborg. Visionary Savant in the Age of Reason*. (Swedenborg Foundation, 2002, p. 226, 227)
- [144] Block, p. 14
- [145] *Online text from the Heavenly Doctrines database* ([http://www.heavenlydoctrines.org/Writings/Latin\\_title.html](http://www.heavenlydoctrines.org/Writings/Latin_title.html)), From Heavenly Doctrine database.
- [146] *Online photocopy of first Latin edition published by Swedenborg* (<http://www.baysidechurch.org/writings/>) From Bayside Church image database.
- [147] The original title, and year of publication is based on Bergquist (1999), *Litteraturförteckning* (pp.525–534).
- [148] *The Works of Emanuel Swedenborg in Chronological Order*" (<http://emanuelswedenborg.org/>), *Emanuel Swedenborg Studies*, accessed February 3, 2011 .
- [149] *A Swedenborg Bibliography*. (<http://www.newchurch.org/about/swedenborg/bibliography.html>)
- [150] *Which of Swedenborg's books are Divine revelation?* (<http://swedenborgdigitallibrary.org/contets/books.html>) The Swedenborg canon
- [151] <http://www.swedenborgdigitallibrary.org/contets/LJ.html>
- [152] <http://www.swedenborgdigitallibrary.org/contets/WH.html>
- [153] <http://www.swedenborgdigitallibrary.org/contets/EU.html>
- [154] <http://www.swedenborgdigitallibrary.org/contets/njhd.html>
- [155] <http://www.swedenborgdigitallibrary.org/contets/DL.html>
- [156] <http://www.swedenborgdigitallibrary.org/contets/SS.html>
- [157] <http://www.swedenborgdigitallibrary.org/contets/life.html>
- [158] <http://www.swedenborgdigitallibrary.org/contets/faith.html>
- [159] <http://www.swedenborgdigitallibrary.org/contets/LJC.html>
- [160] <http://www.swedenborgdigitallibrary.org/contets/dlwtc.html>
- [161] <http://www.swedenborgdigitallibrary.org/contets/dptc.html>
- [162] <http://www.swedenborgdigitallibrary.org/contets/AR.html>
- [163] <http://www.swedenborgdigitallibrary.org/contets/MLtc.html>

- [164] <http://www.swedenborgdigitallibrary.org/contets/BE.html>
- [165] <http://www.swedenborgdigitallibrary.org/contets/SB.html>
- [166] <http://www.swedenborgdigitallibrary.org/contets/tcrtc.html>
- [167] <http://www.theisticpsychology.org/books/dreams/journal-of-dreams.htm>
- [168] <http://www.e-swedenborg.com/writings/static/d9216/0.htm>

## References

- Ahlstrom, S.E. *A Religious History of the American People* (Yale 1972) Includes section on Swedenborg by this scholar.
- Benz, Ernst, *Emanuel Swedenborg: Visionary Savant in the Age of Reason* (Swedenborg Foundation, 2002) ISBN 0-87785-195-6, a translation of the thorough German language study on life and work of Swedenborg, *Emanuel Swedenborg: Naturforscher und Seher* by the noted religious scholar Ernst Benz, published in Munich in 1948.
- Bergquist, Lars, *Swedenborg's Secret*, (London, The Swedenborg Society, 2005) ISBN 0-85448-143-5, a translation of the Swedish language biography of Swedenborg, *Swedenborgs Hemlighet*, published in Stockholm in 1999. ISBN 91-27-06981-8
- Block, M. B. *The New Church in the New World. A study of Swedenborgianism in America* (Holt 1932; Octagon reprint 1968) A detailed history of the ideational and social development of the organized churches based on Swedenborg's works.
- Crompton, S. *Emanuel Swedenborg* (Chelsea House, 2005) Recent biography of Swedenborg.
- Johnson, G., ed. *Kant on Swedenborg. Dreams of a Spirit-Seer and Other Writings*. Translation by Johnson, G., Magee, G.E. (Swedenborg Foundation 2002) New translation and extensive set of supplementary texts.
- Lamm, Martin, *Swedenborg: En studie* (1987; first ed. 1915). A popular biography that is still read and quoted. It is also available in English: *Emanuel Swedenborg: The Development of His Thought*, Martin Lamm (Swedenborg Studies, No. 9, 2001), ISBN 0-87785-194-8
- Lagercrantz, Olof, *Dikten om livet på den andra sidan* (Wahlström & Widstrand 1996), ISBN 91-46-16932-6. In Swedish.
- Leon, James, *Overcoming Objections to Swedenborg's Writings Through the Development of Scientific Dualism* (<http://www.soc.hawaii.edu/leonj/leonj/leonpsy/instructor/np98.html>) An examination of Swedenborg's discoveries. The author is a professor of psychology (1998; published in *New Philosophy*, 2001)
- Moody, R. A. *Life after Life* (Bantam 1975) Reports correlation of near-death experience with Swedenborg's reports of life after death.
- Price, R. *Johnny Appleseed. Man and Myth* (Indiana 1954) Definitive study of this legendary man. Includes details of his interest in Swedenborg and the organizational New Church
- Robsahm, Carl, Hallengren, Anders (translation and comments), *Anteckningar om Swedenborg* (Föreningen Swedenborgs Minne: Stockholm 1989), ISBN 91-87856-00-X. Hallengren writes that the first complete publication of the Robsam manuscript was in R. L. Tafel's *Documents*, Vol. I, 1875 (see section "#Further reading")
- Sigstedt, C., *The Swedenborg Epic. The Life and Works of Emanuel Swedenborg* (<http://www.swedenborgdigitallibrary.org/ES/epicfor.htm>) (New York: Bookman Associates, 1952). The whole book is available online at Swedenborg Digital Library (<http://www.swedenborgdigitallibrary.org/>).
- Toksvig, Signe, *Emanuel Swedenborg. Scientist and Mystic*. (<http://www.questia.com/PM.qst?a=o&d=73967254>), Yale University Press, (1948), and Swedenborg Foundation, (1983), ISBN 0-87785-171-9

## Further reading

Newer material:

- *The Arms of Morpheus—Essays on Swedenborg and Mysticism*, ed. Stephen McNeilly (London: Swedenborg Society, 2007), ISBN 978-0-85448-150-7.
- *Between Method and Madness—Essays on Swedenborg and Literature*, ed. Stephen McNeilly (London: Swedenborg Society, 2005), ISBN 978-0-85448-145-3.
- *In Search of the Absolute—Essays on Swedenborg and Literature*, ed. Stephen McNeilly (London: Swedenborg Society, 2005), ISBN 978-0-85448-141-5.
- *On the True Philosopher and the True Philosophy—Essays on Swedenborg*, ed. Stephen McNeilly (London: Swedenborg Society, 2005), ISBN 978-0-85448-134-7.
- *Swedenborg and His Influence*, ed. Erland J. Brock, (Bryn Athyn, Pennsylvania: The Academy of the New Church, 1988), ISBN 0-910557-23-3.
- Jonathan S. Rose, ed. *Emanuel Swedenborg: Essays for the New Century Edition on His Life, Work, and Impact* (West Chester, Pennsylvania: Swedenborg Foundation, 2002), ISBN 0-87785-473-4. 580 pages. Multiple scholars contributed to this collection of information on Swedenborg, his manuscripts, and his cultural influence. Republished in 2004 under new title, *Scribe of Heaven: Swedenborg's Life, Work, and Impact* ISBN 0-87785-474-2.
- Wilson van Dusen, *The Presence of Other Worlds*, Swedenborg Foundation, Inc., New York, Harper & Row, 1974. ISBN 0-87785-166-2
- "The Madness Hypothesis," (<http://www.swedenborg-philosophy.org/journal/article.php?issue=sanity&page=1000>) a special issue of *The New Philosophy* (1998;101: whole number), a journal produced by the Swedenborg Scientific Association, reviews the question of Swedenborg's sanity in scholarly detail, making the case that he was in fact quite sane.
- Donald L. Rose, ed., *Afterlife: A Guided Tour of Heaven and Its Wonders*. Swedenborg Foundation, 2006. (abridged version of *Heaven and Hell*)
- D. T. Suzuki, translated by Andrew Bernstein, Afterword by David Loy, *Swedenborg: Buddha of the North*. Swedenborg Foundation, 1996. (Brilliantly shows relevance of Swedenborg's ideas to Buddhist thought.)
- Nemitz, K. A Biography of Swedenborg. The Man and His Work. The New Philosophy (<http://swedenborg-philosophy.org/biography/>)
- Larsen, T, Larsen, Lawrence, JF, Woofenden WR. *Emanuel Swedenborg. A Continuing Vision*. Swedenborg Foundation, 1988
- Sig Synnestvedt, ed., *The Essential Swedenborg: Basic Religious Teachings of Emanuel Swedenborg*. Swedenborg Foundation, 1970.

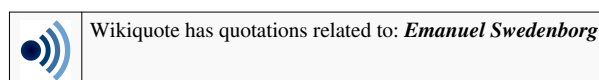
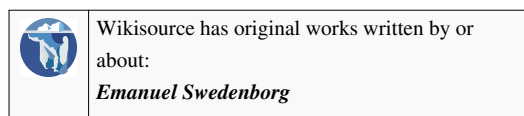
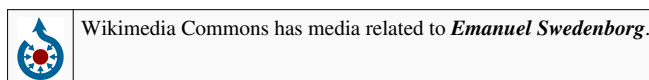
Older material of importance, some of it not in print:

- The most extensive work is: RL Tafel, *Documents concerning the Life and Character of Swedenborg, collected, translated and annotated* (3 vols., Swedenborg Society, 1875—1877);
- J. Hyde, *A Bibliography of the Works of Emanuel Swedenborg* (Swedenborg Society).
- Kant's *Träume eines Geistersehers* (1766; the most recent edition in English is from 1975, ISBN 3-7873-0311-1 );
- J. G. Herder's "Emanuel Swedenborg," in his *Adrastea (Werke zur Phil. und Gesch.*, xii. 110—125).
- *Transactions of the International Swedenborg Congress* (London, 1910), summarized in *The New Church Magazine* (August 1910).
- *Swedenborg and Esoteric Islam* (Swedenborg Studies, No 4) by Henry Corbin, Leonard Fox
- Ralph Waldo Emerson, "Swedenborg; or, the Mystic", in *Emerson: Essays and Lectures* (New York, New York: The Library of America, 1983), ISBN 978-0-940450-15-8.
- William White, *Emmanuel Swedenborg, His Life and Writings*, 2nd Ed., Rev. (xx, 767 p.; London, Simpkin, Marshall, and Co., 1868) - This is the second of White's two biographies of Swedenborg, the first one published



in 1856 (White, W. *Swedenborg: his life and writings* Bath : I. Pitman, Phonetic Institution, 1856) and this second one in 1867. White worked for the Swedenborg Society in London and wrote an affirmative biography of Swedenborg. However, he was fired for publishing spiritist books and selling them at the Society's store, as well as otherwise interfering with the Society's function. White's response was the 1867 biography, in which he, in Tafel's words, "turn[ed] a complete somersault in his convictions," and wrote a highly derogatory biography of Swedenborg and his teachings. (*The Swedenborg Epic* footnote # 769) (R. Tafel, *Documents Concerning the Life and Character of Emanuel Swedenborg*, Vol. 3, p. 1284. London. Swedenborg Society 1890)


## External links



- Works by Emanuel Swedenborg ([http://www.gutenberg.org/author/Emanuel\\_Swedenborg](http://www.gutenberg.org/author/Emanuel_Swedenborg)) at Project Gutenberg.
- Works by or about Emanuel Swedenborg (<http://worldcat.org/identities/lccn-n80-44859>) in libraries (WorldCat catalog)
- *A Journal of Dreams* (<http://www.theisticpsychology.org/books/dreams/journal-of-dreams.htm>)
- *The Heavenly Doctrines* (<http://theheavenlydoctrines.org/>), a searchable library of Swedenborg's "revelatory phase" theological writings.
- Source of commercially available Latin editions of New Church Writings. ([http://www.swedenborg.org.uk/bookshop/latin\\_editions](http://www.swedenborg.org.uk/bookshop/latin_editions))
- Information Swedenborg Inc (<http://www.swedenborg.ca/>) The mission of Information Swedenborg Inc. is to raise awareness of the life and work of Swedenborg. Sells books by, about and related to Swedenborg, world wide but especially within Canada.
- The Swedenborg Foundation (<http://www.swedenborg.com/>) is a non-profit publisher, book seller, and educational organization which publishes the theological works of Swedenborg, contemporary books and videos on spiritual growth, offers lectures and workshops, and maintains a library of Swedenborgian literature.
- Small Canon Search (<http://www.smallcanonsearch.com/>) Swedenborg enumerated in his *Arcana Coelestia* #10,325 the books of the Bible that were, according to his revelation, Divinely inspired. In his *True Christian Religion* # 779 he indicated that books of his revelation that he published were also Divine revelation. This search engine, then, for the convenience of the reader, searches only the works thus inspired. For further review of this issue, see Which of Swedenborg's books are Divine revelation? (<http://www.swedenborgdigitallibrary.org/contets/books.html>)
- Emanuel Swedenborg Swicki (<http://www.emanuelswedenborg.info/>), a collaborative community searching the World Wide Web for information about Emanuel Swedenborg.
- The Swedenborg Project (<http://www.swedenborgproject.org/>) A 501(c)(3) non-profit organization incorporated in the state of Maryland for the purpose of disseminating the teachings of the Second Coming of Jesus Christ, revealed to Swedenborg. The Project's website provides an overview and reference information in keeping with that goal.

- The Swedenborg Digital Library (<http://www.swedenborgdigitallibrary.org/>) contains online full-text versions of books about Swedenborg and the Second Coming as well as access to the books of the Second Coming teachings that Swedenborg himself published.
  - Standard and high resolution images of every page of first Latin edition of Swedenborg's writings (<http://www.baysidechurch.org/writings/>) Includes only books Swedenborg published himself, which are considered only ones to be fully authoritative: "Which of Swedenborg's books are Divine revelation?" (<http://swedenborgdigitallibrary.org/contets/books.html>)
  - First Translation of Swedenborg's theological writings: 16th Chapter of Genesis as explained in the *Arcana Caelestia* ([http://www.thelordsnewchurch.com/online\\_books/english/Arcana\\_Caelestia\\_or\\_Heavenly\\_Secrets\\_chapter\\_16\\_1750\\_English\\_Translation\\_200dpi.pdf](http://www.thelordsnewchurch.com/online_books/english/Arcana_Caelestia_or_Heavenly_Secrets_chapter_16_1750_English_Translation_200dpi.pdf)) (This translation from Latin into English was commissioned by Swedenborg himself and is a photocopy of a first edition copy: PDF - 12MB).
  - The Swedenborg Society (<http://www.swedenborg.org.uk/>) The Swedenborg Society translates, prints and publishes works by the Swedish scientist, philosopher and visionary, Emanuel Swedenborg.
  - The New Christian Bible Study (<http://www.newchristianbiblestudy.org/>) A site for people who are interested in the Bible, not just in its literal sense, but in its inner, spiritual sense. The theological underpinnings of the site are based on Emanuel Swedenborg's religious works from the 1700s.
  - *The New Jerusalem and its Heavenly Doctrine According to What Has Been Heard from Heaven With an Introduction Concerning The New Heaven and the New Earth* (<http://www.swedenborgdigitallibrary.org/contets/njhd.html>) (Swedenborg Society 1911; Swedenborg Foundation 1951) This book is one of the Writings but is included in the present section because it provides an extremely compact summary of the Writings that was written by Swedenborg himself.
  - Australian centre providing a range of services and information about Swedenborg and his spiritual teachings. Full on-line catalogue (<http://www.swedenborg.com.au/>).
  - Hovercraft Resource (<http://www.hovercraft.org/>)
  - Emanuel Swedenborg Studies (<http://www.emanuelswedenborg.org/>) is dedicated to collecting, analyzing, and preserving the historical record of the life and times of Emanuel Swedenborg (1688–1772). Among the existing broad context of apologists and critics of Emanuel Swedenborg, it is the mission of Emanuel Swedenborg Studies to establish an objective and comprehensive record of the facts of Emanuel Swedenborg's Life
-

# Swedenborg Rite

Part of a series on
<b>Hermeticism</b>

<b>Mythology</b>
<ul style="list-style-type: none"> <li>• Hermes Trismegistus</li> <li>• Thoth</li> <li>• Poimandres</li> </ul>
<b>Hermetica</b>
<ul style="list-style-type: none"> <li>• Corpus Hermeticum</li> <li>• Kybalion</li> </ul>
<b>"Three Parts of the Wisdom of the Whole Universe"</b>
<ul style="list-style-type: none"> <li>• Alchemy</li> <li>• Astrology</li> <li>• Theurgy</li> </ul>
<b>Movements</b>
<ul style="list-style-type: none"> <li>• Rosicrucianism</li> </ul>
<b>Orders</b>
<ul style="list-style-type: none"> <li>• Hermetic Order of the Golden Dawn</li> <li>• Hermetic Brotherhood of Luxor</li> <li>• Hermetic Brotherhood of Light</li> <li>• Ordo Templi Orientis</li> </ul>
<b>Topics</b>
<ul style="list-style-type: none"> <li>• Hermetic Qabalah</li> <li>• Influence and influences</li> <li>• Occult and divinatory tarot</li> </ul>
<b>People</b>

•	John Dee
•	Aleister Crowley
•	Israel Regardie
•	Kristiyan Kalchev
•	Thābit ibn Qurra
•	Paracelsus
•	Giordano Bruno
•	Ahmad al-Būni
•	Samuel MacGregor Mathers
•	William Westcott
•	Franz Bardon
•	Jakob Böhme
•	v
•	t
•	e <sup>[1]</sup>

The **Swedenborg Rite** or **Rite of Swedenborg** was a fraternal order modeled on Freemasonry and based upon the teachings of Emanuel Swedenborg. It comprised six Degrees: Apprentice, Fellow Craft, Master Neophyte, Illuminated Theosophite, Blue Brother, and Red Brother.<sup>[2]</sup>

It was created in Avignon in 1773 by the Marquis de Thorn. It was initially a political organization, whose aims might bring freemasonry into disrepute, although the political ideology was eventually discarded from the rite. This version of the Swedenborg Rite died out within a decade of its founding.

Starting in the 1870s, the Rite was resurrected as a hermetic organization. This version faded out sometime around 1908. In 1982 a patent of the Swedenborg Rite was transmitted by the English Freemason Desmond Bourke, in his office at the British Museum, to Masonic author Michele Moramarco, who after revising the rituals by Bourke's permission revived that tradition in Italy under the title of "Antico Rito Noachita" ("Ancient Noachide Rite")

## References

[1] <http://en.wikipedia.org/w/index.php?title=Template:Hermeticism&action=edit>

[2] Albert Gallatin Mackey and H. L. Haywood, *Encyclopedia of Freemasonry Vol. 2*, p. 997 reprinted by Kessinger Publishing, 2003 ISBN 0-7661-4720-7

## Further reading

- William G. Peacher (1992). "Swedenborg, The Man, The Religion and The Rite" (<http://www.mainemason.org/mlr/swedenborg1.htm>). Maine Lodge of Research, AF&AM.
- Samuel Beswick (1870). *Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century* (republished 1994 ed.). New York: Kessinger Publishing. ISBN 9781564594242.
- Michele Moramarco (1989). *Nuova Enciclopedia Massonica*. Reggio Emilia: Centro Studi Albert Schweitzer.

# Herman Vetterling

---

**Carl Herman Vetterling** (1849–1931), also known by the Tibetan pseudonym of **Philangi Dasa**, was a Swedenborgian philosopher who converted to Buddhism in 1884 and took the Tibetan name. He was one of the first Americans to officially embrace Buddhism. He founded *The Buddhist Ray* in Santa Cruz, California in 1887, which was the first Buddhist journal in the United States.

His most well-known work was *Swedenborg the Buddhist, or The Higher Swedenborgianism: Its Secrets and Thibetan Origin*, published in 1887. It is a fictional spiritual dialogue between Swedenborg, a Buddhist monk, a Brahmin, a Parsi, an Aztec Indian, an Icelandic, an anonymous woman, and Vetterling himself. Six years later this work was translated into Japanese.

Due to his eclectic combination of Swedenborgianism, Theosophy, Buddhism, homeopathy and Spiritualism, many scholars of his lifetime questioned his authenticity as a "real" Buddhist.

## Notes

---

# Article Sources and Contributors

**The New Church** *Source:* <https://en.wikipedia.org/w/index.php?oldid=616000130> *Contributors:* 21johnk, AdamBMorgan, Afaprof01, Alansohn, Alohamesamis, Andycjp, Anglicanus, Appraiser, Aristophanes68, Astynax, Axeman89, BD2412, BatteryIncluded, Bejnar, Beyond My Ken, Bgwhite, Blicarea, Bob Burkhardt, Cariaso, Charles Matthews, Cinik, Coin945, Coleman Glenn, Costesseyboy, Cpiral, Cybergoth, DMacks, DNewhall, Daniel1212, Dimitriy7, Dinch, Donner60, Doug Webber, Dougweller, Editor2020, Egil, Estragon 1977, Evanh2008, Felix Folio Secundus, Gaius Cornelius, Good Olfactory, Gregory Benoit, Hmains, Hpglenn, Irishguy, Jacob Haller, Jakeydee, Jampies9, Jasonschnarr, Jda300, Jfmantis, John Carter, JohnChrysostom, Johnpacklambert, JonHarder, KenDenier, Khazar2, Kiwimac, Koavf, Laurel Lodged, LilHelpa, Lord of Antria, Ltwin, Mad Man American, Magioladitis, Malcolm G Smith, Marysunshine, Matt Heard, Mboverload, McPhail, Michrose, Mirimax Maiden, MongoSoose, Moshe, Nadav1, NawlinWiki, Netizen x, Newport Backbay, Nimetapoeg, Nirvana2013, Nyttend, Olfactory, Omnipaedista, Paul-L, Pigman, Piledhigheranddeeper, Pit-yacker, R'n'B, RayneVanDunem, Rich jj, Robert Weemeyer, RomanSpa, Rursus, SMcCandlish, Samuel Lann, Samw, Sburleigh, ShelfSkewed, Sigma 7, Signalhead, Skizzik, StAnselm, Stephendcole, Succu, TastyPoutine, Technopat, Terradon, Type Dumper, Vanished user ewfisn2348tui2f8n2fio2utjfeoi210r39jf, WBardwin, WikHead, Wknight94, Wormcast, Yellowdesk, Yessy543, Yworo, 106 anonymous edits

**General Church of the New Jerusalem** *Source:* <https://en.wikipedia.org/w/index.php?oldid=596875023> *Contributors:* Alai, Amosglenn, Astynax, Billinghurst, BrownHairedGirl, Carolynparrishfan, ChrisGualtieri, Clariosophic, Coemgenus, DMacks, Fairyhedgehog24, Fontema, Hacksaw45501, Inge-Lyubov, Jackfork, Jasonschnarr, John Carter, Johnpacklambert, Jweaver28, Marysunshine, Michrose, Miller17CU94, Ohauptmann, Olessi, Ortin19, PiMaster3, Pigman, RayneVanDunem, Richard Arthur Norton (1958- ), Samuel Lann, Stephendcole, T. Anthony, TungstenWolfram, Vanished user ewfisn2348tui2f8n2fio2utjfeoi210r39jf, Wormcast, Zoicon5, 26 anonymous edits

**Lord's New Church Which Is Nova Hierosolyma** *Source:* <https://en.wikipedia.org/w/index.php?oldid=607941341> *Contributors:* Cazort, Clariosophic, January2009, Johnpacklambert, RayneVanDunem, Sburleigh, Vegaswikian, Wormcast, 3 anonymous edits

**Swedenborgian Church of North America** *Source:* <https://en.wikipedia.org/w/index.php?oldid=577782619> *Contributors:* AgnosticPreachersKid, BD2412, Baxtonia, Brighterorange, BrownHairedGirl, Carolynparrishfan, Clariosophic, Darkhorse82, GC1688, Gnfnrf, Jasonschnarr, John Carter, Johnpacklambert, Newport Backbay, Orenburg1, Paul foord, Piledhigheranddeeper, RayneVanDunem, Samuel Lann, T. Anthony, 10 anonymous edits

**Emanuel Swedenborg** *Source:* <https://en.wikipedia.org/w/index.php?oldid=619566900> *Contributors:* 0XQ, ALyttle, Acwilson9, Adamahill, Adavidb, Afterwriting, Against the current, Amosglenn, AnakngAraw, Andy Dingley, AndyZ, Anglicanus, Anna Frodesiak, Anon166, Ansat, Anthon.Eff, Arberor, Aristophanes68, Aronzak, Arthur.alan, Astral, Autarch, BD2412, Babbage, Balloonman, Bateau, Bb matt, Belovedfreak, Bender235, Bgwhite, BigTex, Billinghurst, Bishonen, Blainster, Bloodkissed, BlueMoonlet, Bobo192, Boboroshi, Boldly, Briaboru, Bronks, BruceLevesque, Bsadowski1, Burn, CandaceFrazee, CanisRufus, Carolynparrishfan, Cessator, Charles Matthews, Cherubinirules, Chris the speller, ChrisEngelsma, Christopher Sundita, Chsbegs, Closedmouth, Cognito20, Cokerwr, Connormah, Crash Underride, Crosbiesmith, Cuvtixo, D6, DBaba, DBlomgren, Daniel1212, Darwinek, David Biddulph, Dcoetzee, Deb, Dedecus, Den fjättrade ankan, Deniz22, Dicklyon, Dimadick, Djordjes, DoeWatson42, Doug Webber, Downwards, Dreadstar, EddieVanZant, Editor2020, Elmarco, Emeraldcityserendipity, Emijrp, Eroica, Eurographic, Evanh2008, Felix Folio Secundus, Fethers, Fireflo, Flex, Fplay, Fred J, Fredrik, Frithjh, Future777, Gabbe, Garoth183, Garzo, Gegik, Ginsuloft, Good Olfactory, Graham87, Gregbard, Guettarda, Gurch, GünniX, H, HInkles, Habikah, Headbomb, Helge Skjeveland, Hibernian, Hippietrail, Hmains, Hoot, Hrisantius, Hu12, Illegitimate Barrister, Irishguy, Itbeso, JNW, JackofOz, JadedKat, Jake73, JakeC, Jamesj12345, Jasonschnarr, Jayen466, Jdhunt, Jerrod Day, Jj1236, Jkwood, Johan Elisson, John, John K, John of Reading, JohnOdhner, Jojocool117, Jon Cates, JonHarder, Jonathan Tweet, Jonathunder, Jondel, Jordgubbe, Jorf, Joshua Jonathan, Jumbolino, Just nigel, JustAGal, KF, Karmosin, Katecasares, Ketiltrout, Khazar2, Khoikhoi, Kiergray, Knowledgy, Kovrov, Kozuch, Kragen, Kurt.simons, Laurel Lodged, Laurinavicius, Leolaursen, Leonidas Metello, Leszek Jańczuk, Libroman, Lightmouse, Lilac Soul, Liuthar, Llightex, Lucidish, Lucyintheskywithdada, Lupin, Lysdexia, Mac Frazier, Magioladitis, Magnus Manske, Manytexts, Mark K. Jensen, Marketing@swedenborg.com, Martarius, Materialscientist, Mathiasrex, Matthewrlee, Mboverload, Mic, Michaelsangels, Michrose, MickCallaghan, Millionsandbillions, Minaker, Modernist, Moe Epsilon, Monegasque, MonroeDoctrine, Morgan Leigh, Myasja, Mynamesdanger, N0x1ty, Nard the Bard, New Babylon, NicknameBoy, Nikkimaria, Nixdorf, Nyttend, OccultZone, Olivemountain, Omnipaedista, Only, Open2universe, Oswald Glinkmeyer, P.D., Paavo273, Paerarru, Parasite, Pastordavid, Paul foord, Paxse, Peter Isotalo, Pigman, Piledhigheranddeeper, Piucaprim, Presearch, PrometheusBound, Pymander, Pål Jensen, Radicalsuniversiv, Ragarner, RandomCritic, Rechaxx, Redheylin, Redrose64, Refdoc, ReformatMe, Rettetast, RevOHauptmann, RicJac, Rich Farmbrough, Richard Arthur Norton (1958- ), Rickard Vogelberg, Rjwilmsi, Robertgreer, Rocket71048576, Romazur, Royalguard11, Roygbiv666, Ruhrjung, Saj29, SallyForth123, Sardanaphalus, Sburleigh, SchreiberBike, Scipius, Scorponok, Sewlong, Ser Amantio di Nicolao, Sesmith, Shantavira, Shii, Shoessss, Shuipzv3, Skizzik, Skoglund, Skomorokh, Slarre, Smack, Solace098, Solar, Sparkleshins, Squids and Chips, Stephendcole, Str1977, Suaven, Svetovid, SwedenborgDean, T. Anthony, Ta bu shi da yu, TastyPoutine, Technopat, Telrod, Tesi1700, The Anome, Thehowlingsea, Theon, Thetorpedodog, Thorwald, TimBentley, Togo, Tom harrison, Tomas e, Tomixdf, TpbBradbury, Tresoldi, Tritium6, Trödel, TungstenWolfram, Ubzy, Uppland, VirtualDelight, Vojvodaen, Vrenator, Wahwahpedal, Wayward, Webrarian, Wednesday Next, Wheeke, Wiglaf, Wiki alf, Wikipeterproject, William M. Connolley, Woohookitty, Wormcast, Yamamoto Ichiro, Yanciae, 426 anonymous edits

**Swedenborg Rite** *Source:* <https://en.wikipedia.org/w/index.php?oldid=601424004> *Contributors:* Blueboar, Bongomatic, Jonesey95, MSJapan, Nick Number, PamD, Pigman, RayneVanDunem, Skizzik, Ultimatewisdom, Uncle G, X!, 5 anonymous edits

**Herman Vetterling** *Source:* <https://en.wikipedia.org/w/index.php?oldid=571520051> *Contributors:* Aboutmovies, Babbage, BorgQueen, Chirag, Good Olfactory, Koavf, Mind meal, Pegship, Rcsprinter123, SMasters, T. Anthony, Tonyle, 3 anonymous edits

# Image Sources, Licenses and Contributors

**File:Swedenborgian cross.PNG** *Source:* [https://en.wikipedia.org/w/index.php?title=File:Swedenborgian\\_cross.PNG](https://en.wikipedia.org/w/index.php?title=File:Swedenborgian_cross.PNG) *License:* Public Domain *Contributors:* Nyo

**File:Bryn Athyn Cathedral.jpg** *Source:* [https://en.wikipedia.org/w/index.php?title=File:Bryn\\_Athyn\\_Cathedral.jpg](https://en.wikipedia.org/w/index.php?title=File:Bryn_Athyn_Cathedral.jpg) *License:* Public Domain *Contributors:* Original uploader was Coemgenus at en.wikipedia (Original text : en>User:Coemgenus)

**Image:Commons-logo.svg** *Source:* <https://en.wikipedia.org/w/index.php?title=File:Commons-logo.svg> *License:* logo *Contributors:* Anomie

**Image:Wikisource-logo.svg** *Source:* <https://en.wikipedia.org/w/index.php?title=File:Wikisource-logo.svg> *License:* logo *Contributors:* ChrisiPK, Guillom, INeverCry, Jarekt, Leyo, MichaelMaggs, NielsF, Rei-artur, Rocket000, Steinsplitter

**File:Church of the Holy City.JPG** *Source:* [https://en.wikipedia.org/w/index.php?title=File:Church\\_of\\_the\\_Holy\\_City.JPG](https://en.wikipedia.org/w/index.php?title=File:Church_of_the_Holy_City.JPG) *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* AgnosticPreachersKid

**File:Emanuel Swedenborg.PNG** *Source:* [https://en.wikipedia.org/w/index.php?title=File:Emanuel\\_Swedenborg.PNG](https://en.wikipedia.org/w/index.php?title=File:Emanuel_Swedenborg.PNG) *License:* Public Domain *Contributors:* Bukk, Mathiasrex

**File:Loudspeaker.svg** *Source:* <https://en.wikipedia.org/w/index.php?title=File:Loudspeaker.svg> *License:* Public Domain *Contributors:* Bayo, Frank C. Müller, Gmaxwell, Gnosygnu, Graphium, Husky, Iamunknown, Mirithing, Myself488, Nethac DIU, Nixon, Omegatron, Rocket000, Shanmugamp7, Snow Blizzard, Steinsplitter, The Evil IP address, Túrelío, Wouterhagens, 29 anonymous edits

**File:Hornsgatan 43 Emanuel Swedenborg Stockholm 2005-06-17 013.jpg** *Source:*

[https://en.wikipedia.org/w/index.php?title=File:Hornsgatan\\_43\\_Emanuel\\_Swedenborg\\_Stockholm\\_2005-06-17\\_013.jpg](https://en.wikipedia.org/w/index.php?title=File:Hornsgatan_43_Emanuel_Swedenborg_Stockholm_2005-06-17_013.jpg) *License:* Creative Commons Attribution-Sharealike 2.0 *Contributors:* Jordgubbe

**Image:Swdbg2.jpg** *Source:* <https://en.wikipedia.org/w/index.php?title=File:Swdbg2.jpg> *License:* Public Domain *Contributors:* swedenborg

**File:Arcana Caelestia 0001.jpg** *Source:* [https://en.wikipedia.org/w/index.php?title=File:Arcana\\_Caelestia\\_0001.jpg](https://en.wikipedia.org/w/index.php?title=File:Arcana_Caelestia_0001.jpg) *License:* Attribution *Contributors:* Daderot, Fred J

**File:Swedenborg's grave.jpg** *Source:* [https://en.wikipedia.org/w/index.php?title=File:Swedenborg's\\_grave.jpg](https://en.wikipedia.org/w/index.php?title=File:Swedenborg's_grave.jpg) *License:* GNU Free Documentation License *Contributors:* Dcastor, Fred J, Våsk

**File:Swedenborg House London.jpg** *Source:* [https://en.wikipedia.org/w/index.php?title=File:Swedenborg\\_House\\_London.jpg](https://en.wikipedia.org/w/index.php?title=File:Swedenborg_House_London.jpg) *License:* Creative Commons Attribution-Sharealike 3.0 *Contributors:* User:Romazur

**Image:Wikiquote-logo.svg** *Source:* <https://en.wikipedia.org/w/index.php?title=File:Wikiquote-logo.svg> *License:* Public Domain *Contributors:* -xfi-, Dbc334, Doodledoo, Elian, Guillom, Jeffq, Krinkle, Maderibeyza, Majorly, Nishkid64, RedCoat, Rei-artur, Rocket000, 11 anonymous edits

**File:HermesTrismegistusCauc.jpg** *Source:* <https://en.wikipedia.org/w/index.php?title=File:HermesTrismegistusCauc.jpg> *License:* Public Domain *Contributors:* user:Tomisti

# License

---

Creative Commons Attribution-Share Alike 3.0  
//creativecommons.org/licenses/by-sa/3.0/