

The Unity in Trinity of the Triune God  
with the Universal Orthodox  
Lord's Prayer in Heavenly  
Doctrine revealed

The following excerpt is from The Ethiopian Orthodox Tewahedo Church, Faith, Order of Worship and Ecumenical Relations. This book was published in line with the current effort being made by his holiness Abune Paulos I Patriarch of Ethiopia to accelerate the progress of the Church.

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### Chapter 3 Five Pillars of Mystery

The Ethiopian Orthodox Church has Five Pillars of Mystery through which it teaches and demonstrates its basic religious belief. They are called the Pillars of Mystery due to the fact that they support and strengthen the faithful in religious teachings as a pillar supports a roof. These mysteries have Biblical foundation (1 Cor. 14:19). Accordingly, the five pillars are expressed in the Creed which is of our faith.

#### A. Mystery of the Trinity

In this section the mystery of the Unity and Trinity of the Triune God is described.

The Holy Trinity is three in name, in *person* (Akal) (form Universal Orthodox Editor), in deed and one in essence, in divinity, in existence, in will.

Three in name: - Father, Son, Holy Spirit

Three in deed:-

The Father is the begetter

The Son is the begotten  
The Holy Spirit is the one who proceeds

Three in *person* (form Universal Orthodox Ed.):-

The Father has a perfect *person* (form Ed.)

The Son has a perfect *person* (form Ed.)

The Holy Spirit has a perfect *person* (form Ed.)

The Father is the heart, the Son is the word,  
and the Holy Spirit is the life (breath.)

The Father is the heart for Himself, and He is  
the heart for the Son and for the Holy Spirit. The  
Son is the word for Himself, and He is the word for  
the Father, and for the Holy Spirit. And the Holy  
Spirit is the life (breath) for Himself, and He is  
the life (breath) for the Father and the Son.

Even though we say the Trinity are three in  
name, in deed and in *person* (form Ed.); the three  
are one in essence, in divinity, in existence and  
in will; we do not mean three Gods but one God.  
While the Father and the Son and the Holy Spirit  
exist in their own perfect *person*, (different form  
Ed.) they are one in existence. (Abulidis, Faith of  
the Father's Chap. 40 Verse 4:6).

As Ignatius has said in the Book of the Faith  
of the Fathers (Haimanote Abew) the name of the  
Father is not changed to be the name of the Son or  
the Holy Spirit. The name of the Son is not changed  
to be the name of the Father or the Holy Spirit,  
the name of the Holy Spirit is not changed to be  
the name of the Father or the Son. The Father is  
called the Father but not the Son or the Holy  
Spirit. The Holy Spirit is called the Holy Spirit  
but not the Father and the Son. The Father is the  
Father, the Son is the Son, and the Holy Spirit is  
the Holy Spirit. The three exist eternally in their  
own name and *person* (form Ed.). (Faith of the  
Fathers Ch. 11 part 1 Verse 7, 8).

In the name of unity, the three are called  
Lord, God. Lord the Father, Lord the Son, Lord the

Holy Spirit One Lord. God the Father, God the Son, God the Holy Spirit One God. The three hundred eighteen fathers in The Book of Faith (Haimanote Abew) said "we believe in Lord the Father, in Lord the Son, in Lord the Holy Spirit. (Hai. Ab. Ch. 19 Part 1 Verse 30).

The Apostolic St. Athanasius Archbishop of Alexandria said "The Father is God, the Son is God, the Holy Spirit is God. They are called one God but not three Gods." (Apostolic Athanasius Faith of the Fathers Ch. 24 Part 4 Verse 4).

It is stated in many places in the Old and New Testament Books about the Oneness and Trinity of the Holy Trinity. In the Old Testament: Gen. 1:26; 2:18; 3:22; 18:108;) Ps. 33:6; 146:5; Isa. 6:3, 8

In the New Testament: Mt. 3:16-17; 28:19; Jn. 14:26; 2 Cor. 14:13; 1 Pet. 1:2; 1 Jn. 5:7-8

Universal Orthodox from the Heavenly Doctrine writings of (Emanuel Swedenborg 1688-1772) that without the form of love, God the Father, the judgment of Divine Truth proceeds.

In Genesis 19:24, "And Jehovah cause it to rain upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven."

2319. "Two angels." That these signify the Lord's Divine Human and Holy proceeding, to which Judgment belongs, is evident both from the signification in the Word of "angels," and from its being here said that there were "two" angels. That in the Word "angels" signify some Divine essential in the Lord, and that what this is can be seen from the series, has been shown above (n. 1925). That

they here signify the Lord's Divine Human and Holy proceeding, is evident from the fact that by the "three men" who were with Abraham was meant the Lord's Divine Itself, Divine Human, and Holy proceeding (n. 2149, 2156, 2288); from this and also from the fact that the angels are called "Jehovah" (verse 24), and also from the signification of "angels" (n. 1925), it is clear that by the "two angels" are here meant the Lord's Divine Human and Holy proceeding.

Universal Orthodox doctrine of  
The Unity of Trinity in the Triune God

The Universal Orthodox Lord's Prayer

Our Father, who art in Heaven,  
hallowed be thy name, Jesus the Anointed.

Thy kingdom come, thy will be done, on  
earth as it is in Heaven.

You give us this day, our daily bread.  
And forgive our trespasses as we forgive  
those who trespass against us.

Do not let us fall in the temptations.  
But deliver and rescue us from all the  
evils.

For thine is the Kingdom and the power  
and the glory now and ever and unto ages  
of ages. Amen.

Apocalypse Revealed (Whitehead) n. 839

839. I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned towards the loins and tails of the horses, and with the backs of their heads and their backs towards the necks and heads of the horses; and the reins hung around the necks of the

riders. And they cried out, "Let us fight against them that ride upon the white horses." And they pulled the reins with both hands, and thus pulled back the horses from the fight; and this continually. Then two angels descended from heaven, and drew near to me, and said, "What do you see?" And I related that I saw this ludicrous company of horsemen, and asked what it was, and who they were.

[2] And the angels answered, "They are from the place which is called Armageddon (Rev. 16:16), where they have been gathered together to the number of some thousands, to fight against those who are of the Lord's New Church, which is called the New Jerusalem. They spoke in that place concerning the church and religion; and yet there was not anything of the church with them, because there was not any spiritual truth; nor anything of religion, because there was not any spiritual good. They spoke there on both subjects with the mouth and with the lips, but for the reason that by means of them they might have dominion. They learned in their youth to confirm faith alone, the Trinity of God, and the duality of the Anointed; and when they were promoted to more eminent offices in the church, they retained those things for some time; but as they then began to think no more about God and heaven, but about themselves and the world, and thus not about eternal happiness and felicity, but about temporal eminence and opulence, they rejected the doctrinals acquired in their youth from the interiors of the rational mind, which communicate with heaven, and hence are in the light of heaven, into the exteriors of the rational mind, which communicate with the world, and hence are only in the light of the world; and at length they thrust them down into the sensual natural; whence the doctrinals of the church have become with them things of the mouth only, and are no longer of the thought from reason, and still less of the

affection from love; and because they have made themselves such, they do not admit any genuine truth which is of the church, nor any genuine good which is of religion. The interiors of their minds have become comparatively like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured, there first arises a heat, and afterwards a flame, by which the bottles are burst. In like manner, when they hear anything about living water, which is the genuine truth of the Word, and this enters through the ears, they are violently heated and inflamed, and reject it as a thing that would burst their heads.

[3] "These are they who appeared to you like apes riding, with the body turned round, upon red and black horses, with the reins around their necks; since they who do not love the truth and the good of the church from the Word, will not look at the forward parts of any horse, but at his hinder parts; for 'a horse' signifies the understanding of the Word; 'a red horse' the understanding of the Word destroyed as to good, and 'a black horse' the understanding of the Word destroyed as to truth. The reason why they cried out to fight against those riding upon the white horses is that 'a white horse' signifies the understanding of the Word as to truth and good. They were seen to pull back the horses by their necks, because they feared the combat, lest the truth of the Word should come to many, and so into the light. This is the interpretation."

[4] The angels said further, "We are from the society in heaven which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence the company of horsemen was seen by you to burst forth. By 'Armageddon,' with us in heaven, is signified the state and purpose of fighting from falsified truths, arising from the love of command and supereminence; and

because we perceive with you the desire of knowing about the combat there, we will tell about it. After our descent from heaven, we approached the place called Armageddon, and saw there some thousands gathered together. Nevertheless we did not enter into that assembly; but there were two houses on the southern side of that place, where there were boys with their masters. We went in thither, and they received us kindly. We were delighted with their company. Their faces were all handsome, from the life in their eyes, and from the zeal in their discourse. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection of truth; on which account also caps had been given them from heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls; and garments were also given, variegated with white and blue colors. We asked them whether they looked into the neighboring place, which is called Armageddon. They said that they did so through a window under the roof of the house, and that they saw there a congregation, but under various figures, now as tall men, and now not as men, but as statues and carved idols, and an assembly around them bending the knees. They also appeared to us under various forms; now as men, now as leopards, now as goats; the latter with horns bent downwards, with which they dug up the ground. We interpreted those metamorphoses, whom they represented and what they signified.

[5] "But to the point: They that were gathered together, when they heard that we had entered into those houses, said among themselves, 'What are they doing with those boys? Let us send some from our assembly to cast them out.' And they sent, and when they came, they said to us, 'Why have you entered into those houses? Whence are you? We command you by authority to depart.' "But we answered, 'You

cannot command that by authority. You are, indeed, in your own eyes, like Anakim, and they who are here like dwarfs. But still you have no power and right here, unless perchance by cunning from your three places of diversion here, which, however, will not avail. Wherefore take back word to your companions, that we were sent hither from heaven, to ascertain whether there is any religion with you, or not; and if not, that you should be cast out of this place. Wherefore propose to them this, in which is the very essential of the church, and thence of religion, how they understand these words in the Lord's Prayer: "Our Father who art in the heavens, hallowed be Thy name; Thy kingdom come; Thy will be done as in heaven so also upon the earth." On hearing this, they said at first, 'What is this?' and then that they would propose it. And they went away, and told these things to their companions, who answered, 'What is this proposition and its nature?' Yet they understood the arcanum, that they wished to know, whether those things confirm the way to God the Father according to our faith; wherefore they said, 'The words are clear, that one must pray to God the Father; and because the Anointed is our Savior, that we must pray to God the Father for the Son's sake.' And they soon concluded in indignation, that they would go to us, and declare it orally; saying also, that they would pull our ears. They also went out of that place, and entered a grove near the two houses in which these boys were with their masters; where was a level place elevated like a gymnasium. And they took hold of each other's hands, and entered into the gymnasium, where we were, and were waiting for them. "There were there sods cut from the ground like hillocks; upon them then they reclined; for they said among themselves, 'Let us not stand before them, but sit.' And then one of them, who could make himself appear like an angel of light, on whom it had been enjoined by the rest to speak

with us, said, 'You have proposed to us to open our mind concerning the first words in the Lord's Prayer, how we understand them. I say to you, therefore, that we understand them thus; that we must pray to God the Father; and because the Anointed is our Savior, and we are saved by His merit, that we must pray to God the Father from faith in His merit.'

[6]"But we then said to them, 'We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by questioning concerning God; for the idea of God enters into the whole of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, like men on earth; and we do not then think of God the Father, because He is invisible; but we think of Him in His Divine Human, because in this He is visible; and in this He is called by you the Anointed, but by us the Lord; and thus to us the Lord is the Father in heaven. The Lord also taught that He and the Father are one; that the Father is in Him and He in the Father; and that he who seeth Him seeth the Father; also that no one cometh to the Father but by Him; and likewise that it is the will of the Father, that they should believe in the Son; and that he that believeth not in the Son, cannot see life; yea, that the anger of God abideth upon him. From which it is manifest, that the Father is approached through Him and in Him. And because it is so, He also taught that all authority is given unto Him in heaven and in earth. It is said in that prayer, "hallowed be Thy name, and Thy kingdom come"; and we have demonstrated from the Word that His Divine Human is the Father's name; and that the Father's kingdom is then come, when the Lord is immediately approached; and not at all

when God the Father is approached immediately; wherefore also the Lord said to the disciples, that they should preach the kingdom of God; and this is the kingdom of God.'

[7] "Moreover we instructed them from the Word, that the Lord came into the world, that He might glorify His Human, for the end that the angels of heaven and the men of the church might be united to God the Father through Him and in Him; for He taught that they who believe in Him are in Him, and He in them; which is as the church teaches, that they are in the body of the Anointed. Finally we informed them, that at this day a New Church is being established by the Lord, which is meant by 'the New Jerusalem' in Revelation; in which will be the worship of the Lord alone, as it is in heaven; and that thus everything which is contained in the Lord's Prayer from beginning to end will be fulfilled. All the things which we have said above we confirmed from the Word in the Evangelists, and from the Word in the Prophets, in such abundance that they were tired of hearing.

[8] "First. We confirmed that 'our Father in the heavens' is the Lord Jesus the Anointed, from these passages: Unto us a Boy is born, unto us a Son is given; and His name shall be called Wonderful, Counselor, God, Father of eternity, Prince of peace (Isa. 9:6). Thou, O Jehovah, art our Father, the Redeemer from everlasting is Thy name (Isa. 63:16). Jesus said, He that seeth Me, seeth Him that sent Me (John 12:45). If ye have known Me, ye have known the Father also; and henceforth ye have known Him, and have seen Him (John 14:7). Philip said, Lord, show us the Father; Jesus said unto him, He that seeth Me, seeth the Father; how sayest thou then, show us the Father (John 14:8, 9)? Jesus said, the Father and I are one (John 10:30). All things whatsoever the Father hath are Mine (John 16:15; 17:10). The Father is in Me, and I in the Father

(John 10:38; 14:10, 11, 20). That no one hath seen the Father, except the only Son who is in the bosom of the Father (John 1:18; 5:37; 6:46). Wherefore He also says that: No one cometh to the Father, but by Him (John 14:6). And that to come to the Father is by Him, from Him, and in Him (John 6:56; 14:20; 15:4-6; 17:19, 23). But concerning the unity of God, Father, Son, and Holy Spirit, more may be seen in the relation (n. 962).

[9]"Second. That 'hallowed be Thy name,' is to approach the Lord and worship Him, we confirmed by these passages: Who shall not glorify Thy name, for Thou alone art holy (Rev. 15:4). This is concerning the Lord: Jesus said, Father, glorify Thy Name; and there came forth a voice from heaven, I have both glorified it and will glorify it (John 12:28). The name of the Father which was glorified is the Divine Human. Jesus said, I am come in My Father's name (John 5:43). Jesus said, He that receiveth this boy in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me (Luke 9:48). These things were written, that ye may believe that Jesus is the Anointed, the Son of God, and that believing ye may have life in His name (John 20:31). As many as received Him, to them gave He power to become the sons of God, to them that believe in His name (John 1:12). Whatsoever ye shall ask in My name, this I will do, that the Father may be glorified in the Son (John 14:13-14). He that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God (John 3:15-16, 18). Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:19-20). Jesus said to the disciples that they should preach in His name (Luke 24:47). Besides other places, where 'the name of the Lord' is mentioned, by which is meant Himself as to His Human (as Matt. 7:22; 10:22; 18:5; 19:29; 24:9, 10; Mark 11:10; 13:13; 16:17; Luke 10:17;

19:38; 21:12, 17; John 2:23); from which it is manifest that the Father is hallowed in the Son, and by angels and men through the Son; and that this is meant by 'hallowed be Thy name'; as is further evident in John 17:19, 21-23, 26.

[10]"Third. That 'Thy kingdom come' means that the Lord reigns, we confirmed by these passages: The Law and the Prophets were until John; since that time the kingdom of God is evangelized (Luke 16:16). John preaching the gospel of the kingdom, said, The time is fulfilled, the kingdom of God has approached (Mark 1:14-15; Matt. 3:2). Jesus Himself preached the gospel of the kingdom, and that the kingdom of God has approached (Matt. 4:17, 23; 9:35). Jesus commanded the disciples to preach and evangelize the kingdom of God (Mark 16:15; Luke 8:1; 9:60). In like manner to the seventy whom He sent forth (Luke 10:9, 11; besides other places, as Matt 11:5; 16:27-28; Mark 8:35; 9:1, 47; 10:29-30; 11:10; Luke 1:19; 2:10, 11; 4:43; 7:22; 17:20-21; 21:30-31; 22:18). 'The kingdom of God which was evangelized,' was the kingdom of the Lord, and thus the kingdom of the Father. That it is so is manifest from these passages: The Father hath given all things into the hand of the Son (John 3:35). The Father hath given to the Son power over all flesh (John 17:2). All things are delivered unto Me by the Father (Matt. 11:27). All power is given unto Me in heaven and on earth (Matt 28:18). Further also from these: Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). I saw, and behold, one like the Son of man, to whom was given dominion, and glory, and the kingdom; and all peoples and nations shall worship Him; His dominion is the dominion of an age which shall not pass away, and His kingdom that which shall not perish (Dan. 7:13-14). When the seventh angel sounded, there were voices in heaven, saying,

The kingdoms of the world are become our Lord's and His Anointed's, and He shall reign for ages of ages (Rev. 11:15; 12:10). Which kingdom of the Lord is treated of in Revelation from beginning to end; into which all will come who will be of the New Church, which is the New Jerusalem.

[11] "Fourth. 'Thy will be done as in heaven so also upon the earth,' we confirmed by these passages: Jesus said, This is the will of the Father, that everyone that seeth the Son, and believeth on Him, may have everlasting life (John 6:40). God so loved the world, that He gave His Only begotten Son, that everyone who believeth in Him may not perish, but have eternal life (John 3:15-16). He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life; but the anger of God abideth upon him (John 3:36; besides other places). To believe in Him is to go to Him, and to have confidence that He saves, because He is the Savior of the world. Besides, it is known in the church, that the Lord Jesus the Anointed reigns in heaven. He says also that His kingdom is there. When, therefore, the Lord reigns in like manner in the church, 'then the Father's will is done as in heaven so also upon the earth.'

[12] "To these things we finally added the following: It is said in the whole Christian world, that they who are of the church make the body of the Anointed, and are in His body. How then can the man of the church approach God the Father, except through Him in whose body he is? If otherwise, he must go entirely out of the body, and approach. "On hearing these and still more things from the Word, the Armageddons wished now and then to interrupt our discourse, and to adduce such things as the Lord spoke with the Father in His state of exinanition. But their tongues then adhered to their palates, as it was not permitted them to contradict the Word. But the bridles of their

tongues being at length loosened, they cried out, 'You have spoken against the doctrine of our church, which is that God the Father is to be approached immediately, and that we must believe in Him. You have thus made yourselves guilty of a violation of our faith: therefore go out from here; and if not, you shall be cast out.' And their minds being inflamed from threats, they endeavored to do it. But, by power then given us, we smote them with blindness; owing to which, not seeing us, they rushed forth into the plain, which was a wilderness; and those who appeared to you like apes upon horses, were the same as were seen by the boys out of the window like statues and idols, before whom the rest knelt."

Apocalypse Revealed (Whitehead) n. 962

962. The Second Relation. Since it has been given me by the Lord to see the wonderful things which are in the heavens and below the heavens, I must, from command, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows; the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth, of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a widespread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within there lay splendid garments in beautiful order.

[2] It was a Council convoked by the Lord; and I heard a voice from heaven, saying, "Deliberate." But they said, "Upon what?" It was said, "Concerning the Lord and concerning the Holy Spirit." But when they thought upon these subjects, they were not in enlightenment; wherefore they supplicated, and then light descended from heaven, which first illumined the back part of their heads, and afterwards their temples, and at length their faces; and then they began; and, as it was commanded, first concerning the Lord. The first question proposed and discussed was, "Who assumed the Human in the Virgin Mary?" And an angel standing at the table upon which was the Word, read before them these words in Luke: The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus; He shall be great, and shall be called the Son of the Most High. And Mary said to the angel, How shall this be, since I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; whence the Holy One that is born of thee shall be called the Son of God (Luke 1:31-32, 34-35). As also what is in Matthew 1:20-25; and what is in verse 25 there he read emphatically. Besides these, he read many things from the Evangelists, where the Lord as to His Human is called "the Son of God," and where He from His Human calls Jehovah His "Father," as also from the Prophets, where it is foretold that Jehovah Himself would come into the world; among which also these two, in Isaiah: It shall be said in that day, Lo, This is our God, whom we have waited for, that He may free us; This is Jehovah, whom we have waited for; let us exult and rejoice in His salvation (Isa. 25:9). The voice of him that crieth in the wilderness, Prepare ye the way for Jehovah, make straight in the desert a highway for our God; for the glory of Jehovah shall be revealed, and all

flesh shall see it together; Behold, the lord Jehovah cometh in strength; He shall feed His flock as a shepherd (Isa. 40:3, 5, 10-11).

[3] And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, and thereby saved and redeemed men, He is therefore called 'the Savior' and 'the Redeemer' in the Prophets." And then he read before them these passages following: Surely God is in thee, and there is no God besides; verily thou art a hidden God, O God of Israel, the Savior (Isa. 45:14-15). Am not I Jehovah? And there is no God else besides Me; a just God and a Savior, there is none besides Me (Isa. 45:21-22). I am Jehovah, and besides Me there is no Savior (Isa. 43:11). I Jehovah am thy God, and thou shalt acknowledge no God besides Me, and there is no Savior besides Me (Hos. 13:4). That all flesh may know that I Jehovah am thy Savior and thy Redeemer (Isa. 49:26; 60:16). As for our Redeemer, Jehovah of Hosts is His name (Isa. 47:4). Their Redeemer is strong, Jehovah of Hosts is His name (Jer. 50:34). O Jehovah, my Rock and my Redeemer (Ps. 19:14). Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God (Isa. 43:14; 48:17; 49:7; 54:8). Thou O Jehovah art our Father, our Redeemer, Thy name is from an age (Isa. 63:16). Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself (Isa. 14:24). Thus said Jehovah King of Israel, and His Redeemer Jehovah of Hosts, I am the First and the Last, and besides Me there is no God (Isa. 44:6). Jehovah of Hosts is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called (Isa. 54:5). Behold, the days come, that I will raise up unto David a just Branch who shall reign King, and this is His name, Jehovah our Justice (Jer. 23:5-6; 33:15-16). In that day shall Jehovah be king over all the earth; in that

day shall Jehovah be one; and His name one (Zech. 14:9).

[4] Being confirmed from all these passages, those that sat upon the seats said unanimously that Jehovah Himself assumed the Human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, "How can Jehovah the Father become Man? Is He not the Creator of the universe?" And one of them that sat upon the seats of the second row turned himself, and said, "Who then?" And he from the corner answered, "The Son from eternity." But he received for answer, "Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine Essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not the whole?"

[5] The second discussion concerning the Lord was, whether God the Father and He thus are one, as the soul and the body are one? They said that this is a consequence, because the soul is from the Father. And then one of those who sat upon the seats in the third row read from the creed which is called Athanasian these words: "Although our Lord Jesus the Anointed, the Son of God, is God and Man, still they are not two, but one Anointed; yea, He is altogether one, He is one Person; since as the soul and the body make one man, so God and Man are one Anointed." The reader said that this faith is received in the whole Christian (religion of the anointed Ones) world, even by the Roman Catholics. And they then said, "What need is there of more? God the Father and He are one, as the soul and the body are one." And they said, "As it is so, we see that the Lord's Human is Divine, because it is the Human of Jehovah; then that the Lord as to the Divine Human is to be approached; and that thus and

not otherwise can the Divine which is called the Father be approached."

[6] This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: Unto us a Boy is born, unto us a Son is given, whose name is Wonderful, Counselor, God, Hero, the Father of eternity, the Prince of peace (Isa. 9:6). Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us; Thou, O Jehovah; art our Father, our Redeemer from everlasting is Thy name (Isa. 63:16). And in John: Jesus said, He that believeth in Me, believeth in Him that sent Me, and he that seeth Me seeth Him who sent Me (John 12:44-45). Philip said unto Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me (John 14:8-11). Jesus said, I am the Way, the Truth, and the Life; no one cometh to the Father but by Me (John 14:6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, who is the Lord from eternity, through it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. Likewise He made Himself visible and thus accessible in the Human form to the ancients, but then through an angel.

[7] After this followed the deliberation concerning the Holy Spirit. And first was disclosed the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father was sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men. But a voice was then heard from heaven, saying, "We cannot endure that idea of thought. Who does not know that Jehovah God

is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him, and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received, and you will see this clearly."

[8] But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, "What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned men from the clergy, especially from ours, say that they are led? Who in the Christian (religion of the anointed Ones) world at this day denies the Holy Spirit and its operation?" At this one of those who were sitting upon the second row of seats, turned himself and said, "The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy Spirit is a Person by Himself and a God by Himself. But what is a Person going forth and proceeding from a Person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can. Is not the Divine Essence one and indivisible? And as the Divine Essence or the Divine Esse is God, is not God one and indivisible?"

[9] On hearing these things, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by itself, nor a God by itself; but that it is the Holy Divine going forth and proceeding from the Only Omnipresent God, who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, "It is

well. We do not anywhere read in the Old Testament, that the prophets spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where 'the Holy Spirit' is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating."

[10] After this there followed another discussion concerning the Holy Spirit, which was, From whom does the Divine which is called the Holy Spirit proceed? Is it from the Divine which is called the Father, or from the Divine Human which is called the Son? And when they were discussing this, the light shone on them from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body with man. This the angel standing at the table confirmed from the Word by these passages: He whom the Father hath sent, speaketh the words of God; He hath not given the Spirit by measure unto Him; the Father loveth the Son, and hath given all things into His hand (John 3:34-35). There shall come forth a Rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and intelligence, the Spirit of counsel and might (Isa. 11:1-2). That the Spirit of Jehovah was given upon Him, and that it was in Him (Isa. 42:1; 59:19-20; 61:1; Luke 4:18). When the Holy Spirit shall come, which I will send unto you from the Father (John 15:26). He shall glorify Me, for He shall receive of Mine, and announce it unto you; all things that the Father hath are Mine; therefore I said that He shall receive of Mine, and announce it unto you (John 16:14-15). If I go away, I will send the Comforter unto you (John 16:7). The Comforter is the Holy Spirit (John 14:26). The Holy Spirit was not yet,

because Jesus was not yet glorified (John 7:39). After the glorification, Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit (John 20:22).

[11] Since the Lord's Divine operation from his Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to the disciples concerning the Holy Spirit which He would send from God the Father, He also said: I will not leave you orphans; I go away, and come unto you; and in that day ye shall know that I am in My Father, and ye in Me, and I in you (John 14:18, 20, 28). And just before His departure out of the world, He said: Lo, I am with you all the days until the consummation of the age (Matt. 28:20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that sat upon the seats said, "This is the Divine truth."

[12] At length this decision was made, "That from the deliberations in this council we have clearly seen, and thence acknowledge as the holy truth, that in our Lord Jesus the Anointed there is a Divine Trinity, which is, the Divine from which, that is called the Father; the Divine Human, which is the Son; and the proceeding Divine, which is the Holy Spirit. Thus there is one God in the church." After these things were concluded in that magnificent Council, they rose up; and the angel keeper of the wardrobe came and brought to each of those who sat upon the seats splendid garments interwoven here and there with threads of gold, and said, "Receive these wedding garments." And they were conducted in glory into the New Christian (anointed Ones) Heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined.

Rev. 22:21: The grace of our Lord Jesus the Anointed be with you all. Amen.

Heaven and Hell (Ager) n. 137

137. It is said in John: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made through Him, and without Him was not any thing made that hath been made. In Him was life, and the life was the light of men. He was in the world, and the world was made through Him. And the Word became flesh and dwelt among us, and we beheld His glory (1:1-14). Evidently the Lord is here meant by "the Word," for it is said that "the Word became flesh." But what is specifically meant by "the Word" is not known and shall therefore be explained. Here "the Word" means the Divine truth which is in the Lord and from the Lord; and this is why it is also called "the Light," which is the Divine truth, as has been already shown in this chapter. That it was by means of Divine truth that all things were created and made shall now be explained.

[2] In heaven Divine truth has all power, and apart from it there is no power whatever. From the Divine truth angels are called powers, and are powers to the extent that they are recipients or receptacles of it. By means of it they prevail over the hells and over all that oppose them. A thousand enemies there cannot stand against a single ray of the light of heaven, which is Divine truth. As angels are angels by their reception of Divine truth it follows that the entire heaven is from no other source, since heaven consists of angels.

[3] That there is such power in Divine truth those cannot believe that have no other idea of truth than that it is thought or speech, which has in it no power except as others do it from obedience. But Divine truth has power in itself, and such power

that by means of it heaven was created and the world with all things therein. That there is such power in Divine truth may be shown by two comparisons-by the power of truth and good in man, and by the power of light and heat from the sun in the world. By the power of good and truth in man, in that everything that a man does he does from his understanding and will-from his will by means of good and from his understanding by means of truth; for all things in the will have relation to good and all things in the understanding have relation to truth. Therefore it is from good and truth that man moves his whole body, and a thousand things therein rush with one accord to do their will and pleasure. This makes clear that the whole body is formed for subservience to good and truth, consequently is formed by good and truth.

[4] By the power of heat and light from the sun in the world, in that all things that grow in the world, as trees, cereals, flowers, grasses, fruits, and seeds, come into existence wholly by means of the heat and light of the sun; which shows what power of producing there is in them. What, then, must be the power in Divine light, which is Divine truth, and in Divine heat, which is Divine good? Because heaven has its existence from these, so does the world have its existence there from, since the world has its existence by means of heaven, as has been already shown. From all this the meaning of these words can be seen that "all things were made through the Word, and without the Word was not anything made that has been made;" also that "the world was made through Him," that is, through Divine truth from the Lord. For the same reason, in the Book of Creation, light is first spoken of, and then the things that are from light (Gen. 1:3, 4). For this reason also all things in the universe, both in heaven and in the world, have relation to good and truth and to their conjunction, in order

to be any thing. In the Sacred Scripture word signifies various things, namely, speech, thought of the mind, any thing that really exists, also something, and in the highest sense Divine truth, and the Lord (n. 9987). "Word" signifies Divine truth (n. 2803, 2894, 4692, 5075, 5272, 9383, 9987). "Word" signifies the Lord (n. 2533, 2859). Divine truth going forth from the Lord has all power (n. 6948, 8200). Truth from good has all power in heaven (n. 3091, 3563, 6344, 6423, 8304, 9643, 10019, 10182). Angels are called powers, and are powers by the reception of Divine truth from the Lord (n. 9639). Angels are recipients of Divine truth from the Lord and therefore in the Word are sometimes called gods (n. 4295, 4402, 7873, 8192, 8301). The understanding is a recipient of truth, and the will a recipient of good (n. 3623, 6125, 7503, 9300, 9930). Therefore all things in the understanding have relation to truths, whether they are really truths or are believed by man to be truths, and all things in the will in like manner have relation to goods (n. 803, 10122). Divine truth going forth from the Lord is the only real thing (n. 6880, 7004, 8200). By means of Divine truth all things were created and made (n. 2803, 2884, 5272, 7678).

138. Not found in the original.

139. It must be understood that the Divine good and the Divine truth that are from the Lord as a sun in the heavens are not in the Lord, but are from the Lord. In the Lord there is only Divine love, which is the Being [Esse] from which the Divine good and the Divine truth spring. Outgo [existere] from being [esse] is meant by going forth [procedere]. This, too, can be made clear by comparison with the world's sun. The heat and light that are in the world are not in the sun, but are from the sun. In the sun there is fire only, and it is from this that heat and light spring and go forth.

232. It has been shown above (n. 137) that the Divine truth that goes forth from the Lord has all power, and that angels have power to the extent that they are receptions of Divine truth from the Lord. But angels are so far receptions of Divine truth as they are receptions of Divine good, for truths have all their power from good, and none apart from good. So, too, good has all its power through truths, and none apart from truths. Power springs from the conjunction of these two. The same is true of faith and love; for it is the same whether you say truth or faith, since everything of faith is truth; also it is the same whether you say good or love, since everything of love is good. The great power that angels have by means of truths from good is shown also from this, that when an evil spirit is merely looked at by the angels he falls into a swoon, and does not appear like a man, and this until the angel turns away his eyes. Such an effect is produced by the look of the eyes of angels, because the sight of angels is from the light of heaven, and the light of heaven is Divine truth (see above, n. 126-132). Moreover, the eyes correspond to truths from good. All power in heaven is the power of truth from good, thus of faith from loves (n. 3091, 3563, 6423, 8304, 9643, 10019, 10182). All power is from the Lord, because from Him is every truth of faith and every good of love (n. 9327, 9410). This power is meant by the keys given to Peter (n. 6344). It is Divine truth going forth from the Lord that has all power (n. 6948, 8200). This power of the lord is what is meant by "sitting at the right hand of Jehovah" (n. 3387, 4592, 4933, 7518, 7673, 8281, 9133). The right hand means power (n. 10019). The eyes correspond to truths from good (n.4403-4421, 4523-4534, 6923).

233. As truths from good have all power, so falsities from evil have no power at all; and as all in hell are in falsities from evil they have no

power against truth and good. But what power they have among themselves, and what power evil spirits have before they are cast into hell, will be told hereafter. Falsity from evil has no power, because truth from good has all power (n 6784, 10481).

True Christian Religion (Emanuel Swedenborg 1688-1772) n. 153 translated by Ager

153. (5) The Lord operates of Himself from the Father, and not the reverse. To operate here means the same as sending the Holy Spirit, since the above mentioned operations (which, in general, are reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and forgiveness of sins and salvation), which are at this day attributed to the Holy Spirit as a God by Himself, are operations of the Lord. That these are of the Lord from the Father and not the reverse, shall first be proved from the Word, and afterwards illustrated by various things that appeal to the reason. From the Word by the following passages:

When the Comforter is come whom I will send unto you from the Father, the Spirit of truth that goes forth from the Father, He shall bear witness of Me (John 15:26). If I go not away the Comforter will not come unto you; but if I go away I will send Him unto you (John 16:7). The Comforter, the Spirit of truth, shall not speak from Himself, but He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I that He shall take of Mine and shall declare it unto you (John 16:13-15). The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39). Jesus breathed on the disciples and said, Receive ye the Holy Spirit (John 20:22). Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will

do it (John 14:13, 14). [2] From these passages it is very evident that the Lord sends the Holy Spirit, that is, effects those things which at this day are ascribed to the Holy Spirit as a God by Himself; for He says that "He will send the Comforter from the Father," that "He will send it to them," that "the Holy Spirit was not yet because Jesus was not yet glorified;" and after the glorification He breathed on the disciples and said, "Receive ye the Holy Spirit;" also that He said, "Whatsoever ye shall ask in My name, that will I do;" and that the Comforter "shall take of Mine what He is to declare." That the Comforter and the Holy Spirit are the same see John 14:26. That God the Father does not operate these energies of Himself through the Son, but that the Son operates them of Himself from the Father, is evident from the following:

No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view (John 1:18). And elsewhere:

Ye have neither heard the Father's voice at any time nor seen His form (John 5:37). [3] From all this it follows that God the Father operates in and into the Son, but not through the Son; also that the Lord operates of Himself from His Father; for He says:

All things of the Father are Mine (John 16:15). The Father hath given all things into the hand of the Son (John 3:35). Again:

As the Father hath life in Himself so hath He given to the Son to have life in Himself (John 5:26). And again:

The words that I speak unto you are spirit and are life (John 6:63). The Lord declares that the Spirit of truth goes forth from the Father (John 15:26), because it goes forth from God the Father into the Son, and out of the Son from the Father. Therefore He also says:

In that day ye shall know that the Father is in Me and I am in the Father, and ye in Me and I in you (John 14:11, 20). From these plain declarations of the Lord an error of the Christian world is clearly manifest, namely, that God the Father sends the Holy Spirit to man; also the error of the Greek Church, which is, that God the Father sends the Holy Spirit directly. The truth that the Lord of Himself from God the Father sends the Holy Spirit, and not the reverse, is from heaven. The angels call this an arcanum because it has not before been disclosed to the world.