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Friends of the Jesus Revelation through the writing servant and writing prophet Jakob Lorber feel connected to all people of the world as creatures and children of one and the same Father. This Heavenly Father embodied Himself in Jesus Christ about 2,000 years ago and did not manifest Himself as Savior and Teacher until age 30, for three years. The spirit friends of the Divine Revelation recognize in this eternal declaration a new and great Word of God and aim to achieve a joyful mutual exchange.

SELF REFLECTION – SELF EXAMINATION

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In this bulletin:

- Contacts [Manuela from Portugal]
- Swedenborg's teachings [Source:Nicole Oesterreich]
- Expanding and testing Biblical knowledge.
- Swedenborg in conversation with Calvin [a sequel]
- Bible quiz: the answers!

The graphic has a dark, starry background with a nebula. The text 'Readers' Reactions and Contacts' is written in a light blue, stylized font. 'Readers' and 'Reactions' are on the top line, 'and' is on the second line, and 'Contacts' is on the third line.



Gerard

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Contacts – News – Reactions

Manuela from Portugal

Dear Gerard,

Thank you for the bulletins you sent, I really appreciate them. I understand that the language barrier is a big problem for both of us. For one year, I translated our bulletin into English. But we only had five (5) people reading it per month. That was too much effort and sacrifice for the result. So being so, it was decided to stop it. There are other believers who can write and speak perfect English but they are busy with other things.

I had an accident at home last January 2022.... [Manuela further described this accident...] ...

Unfortunately, Gerard, our pastor, does not speak English, as I told you before. Calling is useless because you cannot communicate with each other. We are happy to receive your bulletins. Some of the topics deal with the reality of the uncertain times we are going through.

If you go to our site: www.refugiobetania.org you will see that NOW one has the option of receiving the full pages of our bulletins in PDF format. This way you can translate it into your language and read it.

Love one another as Jesus taught us, that is the most important advice you can give to your readers right now, beloved brother in Christ. Hard times are coming and we will survive, only if we help each other. The war in Ukraine is a clear example.

If you need anything, please let me know. My phone / WhatsApp number is: [specify]
May the Lord continue to bless and help you in your wonderful work.

Your sister in the Lord

Manuela
(Refúgio Betânia / Portugal)



The port city Porto in Portugal

Answer:

Dear Manuela,

Yes, we missed you for a long time, and now I understand the long silence between us. We hope you are getting better every day, also with the Lord's help. Without Him, we cannot exist. And people also need people. Everyone needs the other, animals and even plants and minerals. Everything is so intertwined. Even the weather needs us. We largely create our weather conditions ourselves, often completely unconsciously. If people paid more attention to dealing with the elements, we would all be much happier. You put it well in your letter. LOVE is an important keyword!

About your homepage: Yes, great improvements have been made. We can now download your bulletins monthly, in any language and even all the articles on your website can be transferred to any language, just as easily. This saves a lot of reading.

In this way, we stay in touch with each other and many brothers and sisters around the world can read your news when it is made public. After all, this is also the Lord's desire, that no one withholds anything from another when it comes to the spread of the New Revelation.

May Jesus protect you and your congregation in Portugal from the impending dangers around us and bless your work in all things. Gerard



Maria from Italy sent us the following text card



*That the eternal Spirit of God
 has now taken on flesh on this earth
 and Himself became personally human,
 was motivated by His great love for you people of this earth
 for you people of this earth above all
 and thus also to the people
 of all the countless other earths of the world,
 to be for all eternity
 to be a tangible, visible and speakable God and Father
 in all love!
 For He as God is the most powerful and purest
 love.*



The teachings of Swedenborg

Introduction

I received, from a German-speaking academy of religion, a thesis work by Nicole Oesterreich at the University of Leipzig, where she graduated 10 years ago and wrote an important work on Swedenborg and Jung Stilling. I have read this with the greatest attention and interest. This 54-page work in PDF form is about "the influence of Swedenborg on Jung-Stilling's theory of spirits." A fascinating work. I have made a distillation of it and with her written permission, I'm allowed to publish it in our bulletin. We experience from her a very clear picture of what Swedenborg describes about the afterlife and rarely have I seen it so clear, concise, and powerful. The now following, originally taking up more than 50 pages, has been shortened by the editor. G.



Swedenborg in his childhood.

A brief biography of Swedenborg

Emanuel Swedenborg was born in Stockholm on January 29, 1688, as the son of a priest and later bishop. Before the change in 1719, the family's name was Svedberg. Swedenborg spent the period from 1699 to 1709 at Uppsala University, studying natural science and humanities, and graduated with a doctorate. He then traveled through Europe and studied in several cities. In 1714 he returned to Sweden to accept a position as a mining official, which he held until 1747. In 1744 and 1745, during a stay in England, he had visions of Christ and, according to his own statement, from then on he had a connection with the spirit realm.

From 1747 he devoted himself to the production of voluminous, mainly religious literature in various countries. He had already published numerous scientific writings before 1745. He died in London on March 29, 1772. Swedenborg's works had a great influence on European intellectual history. Famous philosophers (e.g., Kant and Schelling) and literary figures (e.g., Goethe and de Balzac) engaged with his work.

The best summary of Swedenborg's teaching, on what happens after death can be found in "Heaven and Hell" (De coelo et ejus mirabilibus, et de inferno: ex auditis & visis) from 1758. A discussion of his similarities to Boehme arose while Swedenborg was still alive. Swedenborg himself denied having read Böhme in a letter to Dr. Gabriel Beyer in 1767.

Jakob Böhme

Jakob Böhme (1575 - 1624) was a layman-theologian and shoemaker from Görlitz who was influenced by Christian Kabbalah, mysticism, and alchemy. His thinking can be understood as "post-Lutheran gnosis." The basis of Bohemian theology is the interpretation of Genesis: Boehme postulates the "eternal birth" of God. His principle of God is determined by the dynamic principle in the interplay of "will" and "unwillingness" (thus also in God's love and God's wrath and good and evil in nature).

Böhme summarized his doctrine of the soul in his writing Psychologia vera. **The soul is a kind of image of God:** "All that God has and can do, and all that God is in his trinity, that is the soul in its being, like a branch out of the power of the tree; its being is heavenly created, out of the heavenly divine being. [Editor: One might ask the question here: if the divine being already existed, how could She be united to create His whole being from the heavenly sphere?].

It [what, who?] consists of two parts that together form the body, namely the fire tincture and the water tincture. This is the spirit and that is the soul. The tincture is a kind of life essence. [Edit: If you explain this from the point of view of alchemy, materialistically it is correct].

The shape of the soul corresponds to a sphere: "Thus we can see in what shape the soul is, namely, a round sphere, after God's eye, through which the cross passes and divides into two parts, as in two eyes, standing backward. [...]

Böhme, as well as Swedenborg, does not assume an intermediate world. After death, souls remain on earth until judgment. However, some souls care for the bereaved after death and appear to them.

The passions also have it much easier on earth because there is the spiritual edification there that is lacking in "Hades. Thus, staying in Hades is only torment for the soul that could not detach itself from the passions on earth and did not live a true Christian life. [Editor: Hades is the underworld!]

"Therefore some [souls] come back with the star-spirit and go around their homes and places, showing themselves in human form, desiring this or that, and often worrying about wills, and thinking thus to obtain the blessings of the saints for their rest. And when the earthly matter is still in her, she also cares for children and friends, which lasts until she sinks into her rest, so that her star-spirit is consumed; then all sorrow and cares are ended, and she has no more knowledge of them, except that she sees it in the miracle of the Magia.

The soul is a being of light

For him, the spirit realm is a place here on earth: "Hades is in our atmosphere and descends in the earthly body to where hell begins, then it also ascends to where in the pure ether the abode of the blessed begins. The soul reaches Hades after death in the company of angels. [Editor: this is also described by Jakob Lorber]

If the soul is still attached to the earth, it is rebuked but this is often not very helpful. Instead, souls then seek their match. They then belong to different groups led by a presiding spirit. A short time after death, souls contact those who are most like them. Some also contact the Savior and His saints. Friends who are very similar will also be there together. Normally the souls or spirits have no longer a connection with the sense World, then. However, they may receive messages from the sense world through deceased relatives or friends.

But detaching oneself from the passions is much easier on earth because there is the spiritual edification there that is lacking in Hades. Thus the stay in Hades is only torment for the soul that could not detach itself from the passions on earth and did not live a true Christian life.

Swedenborg assumes an intended order of creation. He divides this creation into an earthly and a spiritual world (*Mundus spiritualis*). This spiritual world consists of heaven, hell, and the spiritual world (*Mundus spiritum*), which Jung-Stilling calls Hades. There is a constant connection between the earthly and the spiritual world.

This is reflected, among other things, in the fact that people are always surrounded by good and evil spirits. Neither spirits nor people are aware of this. They form, as it were, **man's conscience**. The evil spirits are necessary because man is born into all kinds of evil and therefore his first life consists only of them. If spirits like him were not associated with him, man could not live, nor could he be turned away from his evil and reformed.

The good spirits are assigned to him by God, and the bad ones he attracts himself. In the course of his life, these spirits change as man's inclinations change. Through the spirits, God guides man. This is reflected, among other things, in the fact that people are always surrounded by good and evil spirits. Neither spirits nor people are aware of them. They form, as it were, man's conscience. The evil spirits are necessary because man is born into all kinds of evil and therefore his first life consists only of them. Therefore, if spirits like him were not associated with him, man could not live, nor could he be turned away from his evil and reformed.

The good spirits are assigned to him by God, **the bad ones he attracts himself. In the course of his life, these spirits change as man's inclinations change.** Through the spirits, God leads man to the heavenly order. But God Himself also has a direct influence on man.

In the spiritual world, however, there is no space and no time, only something similar to it. Space and time are states in the spiritual world. Changes in space and time occur through changes in the state of the interior. [...]

Movement in the spiritual world works in such a way that approaches are inner similarities and distances are differences.

Swedenborg was still familiar with this kind of spiritual progress from his own experience when he was alive, and when he traveled with her to distant planets: "In this way also I was carried away by the Lord to heaven and to earthly bodies in the universe. It happened in the spirit while my body remained in place.

Jung-Stilling also knows about the possibility of planetary migration. For him, however, it is possible only after attaining salvation. The above quote already shows the coupling of the spiritual world with the present one, which will be explained later. Also in the spiritual world, time comes about through changes in status.

The doctrine of the soul

Swedenborg makes a tripartite division of his doctrine of the soul into the realms of anima, man, and animus. The anima corresponds to Swedenborg's basic substance of the living world, the fluid spirituosum. The human is located in the cerebral cortex and takes over the functions of the spirit. The animus, on the other hand, "forms" concepts, and possesses the capacity of imago and desires.

The sensory apparatus complements these three areas. This cannot be transferred directly to Jung-Stilling's theory of the soul, which only divides his soul into two. For Jung-Stilling, the senses, Swedenborg's fourth realm, are physical and not part of the soul. For Swedenborg, the soul as a whole is a container for life that emanates from God alone.

The original proper Nature proper is dead. The divine life flows in Swedenborg's fluid, namely through its connection with the finest air, which exists even before the pure and silent etheric air.

In Jung-Stilling and Swedenborg, the same provisions are found for animal souls, each distinguished by the freedom of the will. The soul is considered immortal by Swedenborg. After the death of the body, it continues its life in the spirit world.

Swedenborg is not interested in how the soul separates from the body or anything like that, in which Jung-Stilling was primarily interested. The appearance of the body already corresponds to the appearance of the soul during life. Jung-Stilling made this statement only for the state in the intermediate world.

According to Swedenborg, the soul possesses an inner and an outer memory. Everyone knows his external memory; it is selective and incomplete. Everything is stored in the inner memory. After death, in the second state, the soul has access to this inner memory.

For Swedenborg, the cause of the existence of the world seems to have played little role, let alone the question of the cause of the existence of souls in the body.

According to his theory of correspondence, there is hardly any difference between earthly and spiritual life, since both exist simultaneously.

Swedenborg knows of no such partial separation of the soul from the body. In him, inspiration from the spirit realm takes place through the opening of God-created man or by the direct influence of spirits on the inner man in parts of the brain.

Ether

Like Jung-Stilling, Swedenborg knows a "ground substance of the spirited world," which he calls *fluidum spirituosum*. His view is influenced by Aristotle and Galenus. The fluid *spirituosum* is a kind of liquid that can be classified at the third and highest degree above blood but is not living. It follows three principles: one material, one spiritual, and the formation of a body for both purposes, the *substantia corticalis* (cortex). This is where the exchange between body and soul takes place.

Imagination

Swedenborg also knows the concept of imagination: "The Natural man, considered in himself, has a material imagination, and has tendencies like animals have [...]. But the real power of thought and imagination comes from the inner or spiritual man, when the natural man sees, acts, and lives from it. [...]."

Swedenborg sees the thinking capacity and imagination as part of the soul. During life, the inner human builds his own spiritual world with the help of his imagination. This constantly changes, depending on how one's passions change. Ultimately, this kind of imagination leads to a connection with God and thus to human salvation.

Among other things, he mentions two types of "visions". Being taken out of the body (*abduci a corpore*) in a state between waking and sleeping. The senses are so awake and even heightened that one thinks one is fully awake. In this state, one does not know whether one is in the body or out of the body. Swedenborg claims to have been in this state three or four times.

Being led away by the spirit to another place. This had happened in conversations with spirits and in apparent local movements in the spirit world. The corresponding bodily sensation did not occur until some time after this removal, and Swedenborg only then realized that his body was still in the same place. Swedenborg claims to have experienced this two or three times. However, much of Swedenborg's communication with the spirit world did not take place in a trance-like state, but in full consciousness.

Man is put into a state midway between sleeping and awake. In this state he is aware of nothing but that he is fully awake. All the senses are as awake as in the highest bodily wakefulness, the sight as well as the hearing and - strangely enough - also the sense of touch, which is then even finer than would ever be possible when the body is awake. In this state, I also saw and heard spirits and angels in the flesh, and strangely enough even touched them, although at that time almost nothing of the body was present. It is said of this state, that one is led out of the body and does not know whether one is in the body or out of the body. SWEDENBORG, *Heaven and Hell*, 440

The doctrine of the spirit world

For Swedenborg, it is not necessary to prove the existence of a spirit world, as Jung-Stilling does. The existence of such a world is perfectly obvious to Swedenborg through his experiences with it. Since Swedenborg bases all his theories on the Scriptures, for him the Bible also testifies the spirit world.

I might add that every man, even if he is still living in the body, is in the company of spirits as far as his spirit is concerned, although he is not aware of it. Swedenborg asserts a constant connection of the soul with the spiritual world (mundus spiritualis).

Of everything, there are three kinds in the spiritual world: three heavens (inner, more inner, most inner) and three hells (lowest, middle, highest hell), three kinds of love, and three kinds of spirits or angels (good spirits, angelic spirits, and angels). Elsewhere Swedenborg distinguishes between the heaven of the love of God and the heaven of active charity, and also between the hell of self-love and the hell of love of the world. Moreover, there are innumerable heavens and hells according to the number of people.

Contact with spirits is nothing unusual for Swedenborg, but his view differs in that man cannot seek the spirits, as Jung-Stilling describes it through animal magnetism. There is also a danger in the incessant intense pondering of religious questions. These penetrate the inner life of the person and take him captive. Therefore, such thoughts then penetrate the Mundus spiritualis and set minds in motion. Any spirit that such people subsequently hear, they take for the Holy Spirit. The false truths they receive, they pass on to others in the name of God, thus confusing good Christians.

Suspensions

With man, however, the present-day spiritual beings may not speak to man; but the ideas and thoughts which arise in us and seem to come from within ourselves come, says Swedenborg, from spirits. Through the influence of angels the Lord sustains, protects, nourishes, and refreshes the souls of all who turn their faces toward Zion, and, if possible, He directs the deeds of the wicked for good. Here, Mitnacht summarizes articles 246 to 257 of Heaven and Hell.

In it, Swedenborg describes the way angels and spirits make contact with the human. Angels speak a spiritual language and are unable to speak human language.¹⁸⁷ This spiritual language manifests itself in man in the inner man, in the head in various places. [Editor: According to Jakob Lorber not in the head, but in the heart!]

The influence of God enters man through the forehead. The influence of the spiritual angels takes place through all the parts under which the cerebellum is located and that of the heavenly angels through the part of the head under which the cerebellum is located. This process appears to man as a "'under which the cerebellum is located.' This process appears to man as a memory of something that man has never heard or seen anyway.

[Emanuel Swedenborg, the spiritual Columbus, God's blessed shower of the afterlife. His gift of sight - and its proof. His life and teaching]

Apparitions of spirits

Swedenborg assumes that spirits and angels affect people. In this way, his approach resembles that of Jung-Stilling. The next common feature is the actual prohibition of communication between spirits and humans, but for different reasons. In ancient times, there was a lively exchange between humans and angels. Over time, man's

self-love removed him more and more from God and thus from heaven, so that the connection between humans and angels was interrupted by the human side.

[Editorial: Adamite period until 1656 A.D.]

These encounters are extremely rarely permitted because they are dangerous, according to Swedenborg. [...] the spirits then know that they are with a human being, which is otherwise not the case. However, there are also innocent encounters with spirits, for example, lonely people often hear spirits speaking. However, God removes these spirits from time to time. Swedenborg also assumes that God uses spirits as mediators.

For example, he sent spirits to the Biblical prophets, whom he "filled with his appearance and thereby inspired with the words they dictated to the prophets." When spirits communicate with humans, they do not know that they speak a different language from humans. This happens because "they are then in the language of man, but not in their own language, yes, they do not even remember it. But as soon as they turn away from man, they are again in their own language, that is, in the language of angels and spirits, and know nothing of the language of man.

When several spirits want to speak to a person, they send a messenger through whom they then speak as one. [Editor: have I ever experienced!] These messengers are called subjecta. There are also evil spirits who hate people and try to corrupt them. However, these are not the same spirits that cause possession. These Spirits Swedenborg calls natural or material spirits. They are characterized by the fact that they enter and take possession of the body of man, and not of the spirit. They have already been cast into hell by God and thus rendered harmless.

Swedenborg discusses ghostly apparitions much less than Jung-Stilling, who concentrates on them and the lessons that can be learned from them.

Hades



Hades is the underworld

What Jung-Stilling calls Hades, is called Mundus spiritum by Swedenborg. This spirit world is a "place" [locus] [...], as well as an intermediate state [status] of man after death. There his view differs from that of Jung-Stilling, for whom Hades is only a place, not a state.

After death, the soul is in the "first state." The appearance of the soul does not differ at all from the appearance of the body before death. However, a man then possesses only a spiritual body.

However, this is all the more beautiful "the more inwardly the person had loved the divine truths and lived according to them. According to Swedenborg, the spiritual body retains the inner and outer senses.

This [that man without substantial substrate is nothing] follows from the fact that without an organ as the substrate [quod est subjectum visus ejus] of his sense of hearing, man cannot hear anything either. Sight and hearing, without them are nothing, and indeed an impossibility. The same applies to thought, inner seeing, as well as inner becoming, and inner hearing - if these did not exist in and of substances as their organic forms and substrates, they would have no existence at all.

Based on these considerations, it can be stated that the spirit of man has a form in the same way, namely the human form and that it possesses senses and sensory organs, just as it did in the time when it lived in the material body. Moreover, that all the life of the eye and all the life of the ear, in short, all the sensual life found in man, belongs not at all to his body, but to his spirit, which fills it to the utmost. Therefore, spirits see, hear and feel as well as men, although after their separation from the body they no longer see, hear and feel in the natural but in the spiritual world. SWEDENBORG, Heaven and Hell, 434.

The soul only develops to its final abode in the second and third states by laying off more and more of the outer and coming to the inner. In the Mundus spiritum there is a great number of spirits. However, no soul is there for more than 30 years. [Mundus spiritum is the pure spirit!]

Only in the spirit World, the decision is made about the future stay in heaven or hell. In the soul then either the good and true (mind and will) or the evil and false unite, after which the corresponding decision is made.

There is no longer a middle, a "divided mind": "Whatever a man wills, he will know, and whatever he knows, he will want. In the spirit world, people are divided into certain groups: "The wicked are immediately bound to the hellish societies to which, according to their prevailing love, they had already belonged in the world. The good, are immediately bound to the heavenly society to which they had already belonged even on earth concerning love, charity, and faith.

Despite this distinction, they do come together in the spirit world, and all those who were friends and acquaintances of one another in temporal life, namely husbands and wives, as well as brothers and sisters, can speak to one another there if they wish.

All the passions that man has strongly developed during his life are continued to an excessive degree in the Mundus spiritum after death. This happens to such an extent that they become a torment to the soul in question. He who loves to eat will do so without a pause until he vomits. He who loves to listen to sermons will constantly hear only dull sermons in the intermediate world. This is to teach souls to detach

themselves from their passions. So are books, stores, sports fields, disputations, etc. Swedenborg here turns away from the Lutheran doctrine of justification, although he actually belonged to the Lutheran Church.

Other important teachings of Swedenborg

Maximus homo

One of the most remarkable elements in Swedenborg's teaching on the spirit world is his view that the entire mundus spiritualis, which includes heaven and the spirit world, takes the form of a "Greatest Man," the Maximus homo.

The concept of the Maximus homo derives from Swedenborg's interpretation of the imago Dei according to the Hermetic principle of analogy. **If the man is the image of God, God must in some way be human. Since the Mundus spiritualis is divine in nature, it is human in form.**

Just as the individual societies in the mundus spiritualis are organized as humans, so there is a "little heaven" in the individual man. To this end, Swedenborg transfers the anatomy he elaborated on it in the 1740s to the Maximus homo. Although Swedenborg intensively expounded this amazing doctrine in Heaven and Hell, there is no trace of it in Jung-Stilling.

Inner Scriptural Sense

As already explained above, Swedenborg assumes a special spiritual language spoken in heaven that was also used by humans for communication in the so-called "early church" at the beginning of mankind. This spiritual language contains heavenly truths. Over time, this language materialized and Hebrew and Greek emerged from it. Therefore, the Biblical writings still contain heavenly truths, the so-called "inner sense." [Note 214] Swedenborg tries to fathom this inner sense by systematizing the Biblical proclamation with the help of his visions. The literal sense watches over the correct interpretation of the inner sense.

According to this writer [editor], Swedenborg says: "For every animal, for every color, for every figure that appears in the Bible, a unique, definite spiritual meaning has been established. Everywhere this animal, this color, this figure is mentioned in the Bible, in any context, it has this definite meaning. For example, wherever frogs appear in the Bible, whether in the books of Moses, or in the Psalms, or in the Apocalypse, frogs indicate reasoning from the false. The eye signifies the understanding of the true. Tears from the eyes indicate the pain of the spirit because he does not understand the truth. Jung-Stilling does not know this kind of inner scriptural sense.

Swedenborg also distinguishes Biblical writings into true writings and doctrinal writings. The doctrinal writings (apostolic writings) are only indirectly connected with heaven and their mode of writing differs from the genuine writings.

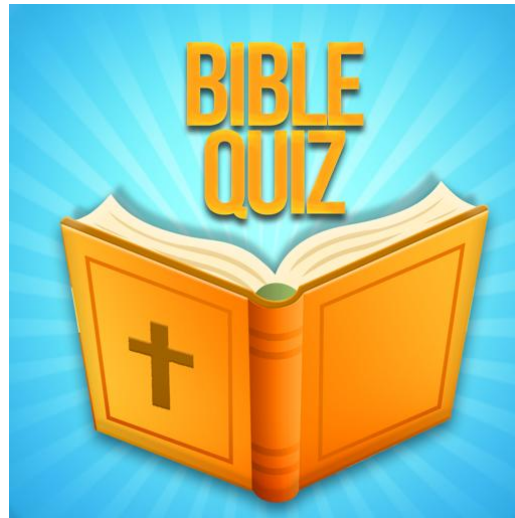
Note: 214 "Herein [in Arcana Coelestia] Swedenborg first points out that in all genuine Biblical writings there is, what he calls, an "inner" or "spiritual sense. This "inner, spiritual sense" is first of all the essential fundamental and entirely new thing

in his theological works, and he goes on to say that this "inner, spiritual sense" comes from the "science of correspondences."



Expanding your biblical knowledge! Test yourself!

Refresh your biblical knowledge



Question 1

Who was an only girl,
Who had twelve brothers,
And was naughty and very curious
Went to see the city?
The world lured her,
But it befell her badly,
In the book of the Bible,
Nothing more is heard of her.

Question 2

She was taken away
From the parental home.
She could not escape it,
That was a cross.
Yet she would not avenge herself,
When the suffering was there
But led the way
That her lord might heal her. [Who was she?"]

Question 3

One put one's trust
Placed in him,
Made him keep

The money that is given.
 That he loved above the Savior,
 Could not believe it.
 Who was the thief?

Question 4

Who tells me quickly
 What was the biggest houseboat?

Question 5

No sister to play with
 With twelve boys I had to share. [Who?]

Question 6

Who had to pay for it with death
 When he went to get two servants at home? [or slaves]

Question 7

Who showed in her mourning and grief
 Surely the true mother's heart?

Question 8

And in what city, so much renowned,
 Was spared by a wise woman?

Question 9

Who was sent out for donkeys
 And found the kingdom?

Question 10

Who thanked his aunt 't life,
 When his brothers had to sneak?



Swedenborg in conversation with John Calvin [a sequel].

(Swedenborg's previous 3 points on Calvin, are described in the February 2022 issue, no. 72)

Point 4.

Swedenborg: "I read for Calvin and various clergy who followed him these words from the Creed of Athanasius": "There is one person of the Father, another of the Son and another of the Holy Spirit. And also these words: 'Just as we are forced by Christian truth to recognize each person in himself as God and Lord, so we are forbidden by the Catholic religion to say: there are three Gods or three Lords.'"

Point 5

I [Swedenborg] asked Calvin if he had recognized or thought of three gods based on these words, although he had spoken and still spoke of one God. He replied that he had thought of three like-minded gods.

I [S] asked how he could reconcile what he thought and said, and make them one when it was permissible to confess each person as God in himself. He replied that he could not.

I asked the question, "How can three be one? By unanimity of voices, or in some other way?" He answered, "By infusion."

I asked how one person could have the same thoughts as the other all the time. Was one not thinking anything from within himself? He replied that he had not thought of this before, but when he thought about it he saw that each would think for himself. I asked, 'Then how are they one indivisible being? Doesn't that being get divided?' He said that sometimes it was so divided but eventually the parts fit together again.

Was that essence divided when the Son spoke to the Father as Mediator and mediator, Swedenborg asked him.

He [Calvin] replied that it was then, but only at that time.

I then asked, "Were there not then three creators of the universe?" He replied, "Yes, but one acted through another - the Father through the Son and the Son through the Holy Spirit."

I asked him what idea he had about the Lord's eternal birth. He replied, "A vague idea."

Point 6

After this, I asked Calvin how he could be exalted in heaven with his idea of three gods and that the Lord was two. He replied that he had been sent to a certain humble society of heaven and had lived there among the most separated people who were not much tested. But when he was tested he went down from there because he could not stay there, and went to Luther in the spirit world. He had been living with Luther for some time and this was the reason - that Luther recognized that the Lord's Human was Divine, and Calvin saw that he was not safe anywhere else.

The clergy described Calvin as a sincere man, but simple, and said that he had written according to his own simple thoughts, and had not considered whether this corresponded to Holy Scripture or not, nor had he considered whether it corresponded to the Creed of Athanasius.



To the Biblical Answers

Question 1: Dina, the daughter of Jacob.

Question 2: The girl with Naaman, the Syrian.

Question 3: Judas, who betrayed Jesus and was a thief

Question 4: Noah's ark.

- Question 5: Dinah, the sister of the twelve sons of Jacob.
 Question 6: Simeï [Kon.2:36-46].
 Question 7: Rispa [2 Sam. 21:8,9]
 Question 8: The city of Abel [2 Sam.20:18,22]
 Question 9: Saul [1 Sam.9:3,20]
 Question 10: Joash [2 Kon.11:1,2]

Score your test!

How many points do you have?

If you have 6 points or more. You are a pro!

- 6 points: excellent
 5 points: sufficient
 4 points: moderate
 3 points: little knowledge of the Bible!
 2 points: not a true Bible reader?
 1 point: unfamiliar with the Bible?

What can you expect in the next bulletin?

???



In the next Bulletin, something good to share!

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