

DIVINE LOVE AND WISDOM

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INTRODUCTION

Full Title: Angelic Wisdom Concerning Divine Love and Concerning Divine Wisdom

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STRUCTURE

Presented in 5 Parts

- Part 1: THEME => the nature of God as the source and of man as recipient of DLW
- Part 2: THEME => the manifestation of DLW as the sun of the spiritual world
- Part 3: THEME => what that sun produces as its effects in terms of the structure of creation
- Part 4: THEME => uses as the ends of creation (the origin and nature of good and evil uses)
- Part 5: THEME => the will and understanding viewed from physiological correspondence

It can be seen from the themes that the subject of DLW is presented in a logical sequence that moves from the Lord as the source of all creation, through creation's coming into effect to support uses as that which embodies its ends, and finally the return of all things to its source through man who, through the gift of a will and understanding, can acknowledge the Lord through loving and willing what is good and true.

POINTS TO HOLD IN MIND WHEN WORKING IN THE TEXT

- That it is Divine Revelation
- There is a need to draw a distinction between spiritual principles and their illustration from the natural world
- The work appeals to reason confirmed through experience, in other words don't think of it as something abstract and theoretical. The work has immensely practical value so far as spiritual growth and development is concerned.

PART 1: THE NATURE OF GOD AS THE SOURCE AND MAN AS THE RECIPIENT OF DIVINE LOVE AND DIVINE WISDOM

THREE SECTIONS

- **1A Propositions i-vi: DLW 1-22**
- **1B Propositions vii-xi: DLW 23-46**
- **1C Propositions xii-xix:-DLW 47-82**

1A PROPOSITIONS I-VI: DLW 1-22

KEY CONCEPTS

**Esse & Existere
Being & Manifestation
Love & Wisdom
Essence**

God; Man/Human; Life; Creation; Infinite; Finite;

N&S idea of Space and its relationship to the Lord's Omnipresence

QUESTIONS THAT THIS SECTION ADDRESSES

- What is man?
- What is God?
- What is life?
- What is love?
- What is wisdom?
- What is the relationship between i. God and man ii. Love and wisdom?

DLW 1-22 – NOTES AND COMMENTS

1-3 i. Love is the life of man: Love escapes definition being difficult to pin down but must be defined clearly if we are to understand what human life is. People see that love is from common expressions but because it can't be pinned down they end up concluding that it is either nothing or is something that flows in from the senses or is thought. The wise, however, know from experience that love is the very life of everything general and particular of human existence. We are offered a thought experiment which if practised can provide us with a better sense of love as the life of everything.

4-6 ii. God alone, consequently the Lord, is Love itself, because He is life itself, and angels and men are recipients of life: The Lord is uncreated and infinite – men and angels are created and finite – the Lord as to what is called Esse (Being) is called JEHOVAH (Heb lit CVOT: *will-be-ing-was*) which is Life in Itself. Man (what is finite) can't be created from this directly for by definition the Divine is One and Indivisible. Therefore man must be created from created and finited things that are so formed that the Divine can be in them making men and angels recipients of life. If this is not accepted then man can't be withheld from the thought that he is God. This is because it is a spiritual law that the life that a recipient receives is felt as its own life (***the principle cause (God) is not perceived otherwise in the instrumental cause (man) that as one with it.***)

Lord manifests before angels as a sun from which comes heat and light (essence is love and wisdom) to the extent this is received angels are loves and wisdoms from the Lord. To the degree that people are in love to the Lord and neighbour they are recipients. This sun is Divine Love can't create anyone from itself immediately by its heat and light for they would then be love in essence which is the Lord Himself – but it can create from substances and matters so form to receive this heat and light.

7-9. iii. The divine is not in space: The Lord's omnipresence can only be comprehended from a spiritual idea and not from any natural idea for all natural ideas carry within them the idea of space. The Lord's omnipresence is comprehensible on the plane of natural thought if some spiritual light is admitted. Spiritual thought has for its basis the idea of state. To think spiritually is to think in terms of states of mind and as all things related to states of mind have love and wisdom as their basis, it is the things of love and wisdom that angelic thinking is occupied with.

Angels and spirits still experience a world of objects in relation to each other but these are not objects in space. They are mental objects represented and experienced an external world of sense yet intuited by them to correspond to their inner states of life (or relations of love and wisdom). The space perceived in the spiritual world, within which these representative objects are perceived, certainly appears to be space but it is intuited by them to be a mere appearance. And as angels don't think in terms of sensual appearances, there being nothing of space in their ideas, they intuit in the spatial relationship between the objects the affinities and similarities of matters pertaining to spiritual phenomena (which are represented as objects) contained within the mental state they are experiencing. It can be seen that the space of the spiritual world is relative and not fixed, with the distance between its objects changing in accordance with the changes in the mental state of the one perceiving it.

The difficulty in comprehending these ideas arises from the strength of natural loves and the unwillingness that exists in such a state to lift the understanding above natural and into spiritual light. The unfortunate result is that notions of space end up being attributed God.

...without a knowledge and some perception that the Divine is not in space, nothing can be understood concerning the Divine Life which is Love and Wisdom, or little if anything of Divine Providence, Omnipresence, Omniscience, Infinity, or Eternity...

11-13. iv. God is very man: Heaven is in its form Human and because it is the Divine with angels that makes heaven (i.e. gives it its organisation and form) the Divine must be Human. All thought that proceeds forth from heaven must reflect its form and so it is, that it is impossible for angels to have any thought of God other than that of a Divine Human. This is also the interior thought of those people who are conjoined with heaven. It is because God is a Human that angels and spirits are human.

...the idea of God constitutes the inmost of thought which those who have religion...and unless there be a just idea of God, there cannot be any communication with the heavens...

Place in heaven is determined by the idea of God as a Human that is held...

That the state of a person's life after death is according to the idea of God affirmed within them, this appears manifestly from the opposite of this proposition; namely, that the negation of God constitutes hell, and, in the Christian world, the negation of the Divinity of the Lord.

14-16. v. In God-Man Esse and Existere are one distinctly: Esse and Existere or Being and Manifestation are one for neither can be without the other. Like Love and Wisdom they are distinctly one for love is esse and wisdom is existere...

... for there is no love except in wisdom, nor any wisdom except from love; wherefore when love is in wisdom then it Exists. These two are such a one that they may be distinguished in thought but not in act

Esse and Existere in God-Man are also distinctly one, like soul and body, one cannot exist without the other. The Divine soul of God-Man is what is meant by the Divine Esse and the Divine body is what is mean by the Divine Existere – there is no such thing as a disembodied soul.

God-Man to exist must have Being and Manifestation and for it to be God it must be Being in Itself and Manifestation in Itself or it can't be the source of all that is, being from something prior to itself.

He who exists in Himself is God from whom all things are.

17-22. vi. In God-Man infinite things are one distinctly: God Man is the Infinite not just because He is Esse and Existere in Himself but because there are infinite things in Him. The Infinite without infinite things within it is Infinite in name only - by infinite things is not meant infinitely many or infinitely all - this is to think naturally - it is beyond finite powers to come into a perception of the infinite things in God.

Everyone who believes that God is a Man, has the power of affirming in himself, that there are infinite things in God. And because God is a Man He has a body and everything belonging to a body

and all that this contains - In created man these are many - in God man they are infinite, nothing being wanting, therefore to Him belongs infinite perfection.

Angels have the heavens, its societies, and angels in the form of a man to draw on and from which to have some sense of the infinite things in God Man that is beyond people on earth.

That infinite things are distinctly one in God Man may appear also as in a mirror from man - for the innumerable things in man are perceived as a unity - no single organ in man is felt separately from the rest.

From the order and connection of all things in such a form, a sense, and thence an idea, is presented, as if there were not many things and innumerable things, but as it were one thing. From this it may be concluded that the many and innumerable things which in man constitute as it were a one in Very Man who is God, are distinctly, yea, most distinctly, one.

APPLICATIONS

...the idea of God constitutes the inmost of thought which those who have religion...and unless there be a just idea of God, there cannot be any communication with the heavens... #13

That the state of a person's life after death is according to the idea of God affirmed within them, this appears manifestly from the opposite of this proposition; namely, that the negation of God constitutes hell, and, in the Christian world, the negation of the Divinity of the Lord. #13

The Idea of God Presented to us

God, the Lord, Jehovah => Infinite, Uncreated, Esse (Being), Existere (Manifestation) Love, Life, Exists in Himself, Underived, Eternal, Love and Wisdom, is Man, possesses all things man possesses with the difference that in Him all things are infinite and therefore one distinctly, the Divine is not in space.

...without a knowledge and some perception that the Divine is not in space, nothing can be understood concerning the Divine Life which is Love and Wisdom, or little if anything of Divine Providence, Omnipresence, Omniscience, Infinity, or Eternity...

The Process of Creation

He who exists in Himself is God from whom all things are.

Man (what is finite) can't be created from this [Esse] directly for by definition the Divine is One and Indivisible. Therefore man must be created from created and finited things that are so formed that the Divine can be in them making men and angels recipients of life.

This sun is Divine Love can't create anyone from itself immediately by its heat and light for they would then be love in essence which is the Lord Himself – but it can create from substances and matters so form to receive this heat and light.

- What is meant by creation?
- What are these finited things so formed that the Divine can be in them?

NOTES

DLW 283. Everyone who thinks in the light of clear reason sees that the universe was not created out of nothing, since he sees that something cannot be produced from nothing. For nothing is nothing, and to make something out of nothing is self-contradictory. Furthermore, anything that is self-contradictory is contrary to the light of truth that emanates from Divine wisdom, and whatever does not accord with Divine wisdom also does not accord with the Divine omnipotence.

Everyone who thinks in the light of clear reason also sees that all created things have been created from a substance which is substance in itself, for this is being itself, from which can spring all things that are. Consequently, because God alone is substance in itself, and so being itself, it follows that the origin of things is from no other source.

[2] Many people have seen this, because reason grants them to see it. But they have not dared to assert it, fearing that if they did so they might perhaps end up thinking that the created universe, being from God, is God, or that nature exists from itself, and thus that its inmost component is what we call God. As a result, even though many have seen that the origin of all things is from no other source than God and His being, still they have not dared to venture beyond their first thought concerning it, lest they entangle their understanding in a so-called Gordian knot from which they would afterward be unable to extricate it.

They would be unable to extricate their understanding for the reason that they have thought of God and about the creation of the universe by God in terms of time and space, which are properties of nature, and no one can comprehend God and the creation of the universe from the perspective of nature. On the other hand, everyone whose understanding possesses some inner light can comprehend nature and its creation from the perspective of God, because God does not exist in time and space. (That the Divine does not exist in space may be seen in nos. 7-10 above. That the Divine fills every space and interval of space in the universe independently of space, in nos. 69-72. And that the Divine is present through all time independently of time, in nos. 69-72.)

In subsequent discussions we will see that although God created the universe and all its constituents out of Himself, still there is not the least particle in the created universe that is God. We will include as well many other observations which will set this subject in its proper light.

Good and Truth. Why a distinct idea is not formed between good and truth, 2520:2. Man can with difficulty distinguish between truth and good, because between thinking and willing, 9995:2. All things and each thing in the universe relates to good and truth, and thence to the will and understanding in man, 5232. All things relate to good and truth, which are according to order, and to evil and falsity, which are contrary to order, 7256. All things relate to good and truth, 4390:2; or to evil and falsity, thus to the will and understanding, 10122. There is nothing that does not relate to truth and good, 4409. There is nothing in the universe that does not relate to good and truth, 3166:2.

[All things in the universe, both in heaven and in the world, which are according to order, relate to good and truth, 2451, 3166:2, 3704, 4390:2, 4409, 5232:2, 7256, 9050:6, 9806:2, 10122:2.

I am That I am d. the Esse and Existere of all things in the universe, 6880

The Lord rules the universe: shown, 3704:14. The Lord rules the universe from His Divine, Divine Human, and Holy Proceeding, 2288e. The Lord rules the universe, both heaven and the things that depend therefrom, 2026, 2447:2.

They wander through the universe for the purpose of acquiring cognitions, 6925, 6926. The spirits of Mercury do not appear at a definite distance and quarter, as others do, because they wander through the universe, 7078

All things in the universe represent the Lord's kingdom, 2999, 3000; illustrated from worms which become butterflies, 3000.

Divine Truth proceeding from the Lord is the veriest reality in the universe, 6880e, 7004:2.

All things in the universe, in general and particular, relate to good and truth, and thence to the will and understanding with man, 5232. All things which are according to order relate to good and truth; those which are contrary to order, to evil and falsity, 7256.

Man is nothing but his own truth and good, 10298:2

KEY CONCEPTS

Universe: Used in a narrow and wide way – In the widest sense refers to all of creation spiritual and natural - Spiritual thought regarding the universe takes in the full complex of all states of mind that are organised by the Lord into the spiritual universe - in its most restricted sense refers to what is perceptible to the natural senses.

Correspondence: To be understood in terms of end cause and effect. Refers to the causal relationship between what is higher and its manifestation on a lower plane of perception within which it is represented.

Reciprocity: A spiritual law that is present in everything that has existence.

Equilibrium

Space & Time

States

Omnipresence