

# INDEX BIBLICUS: SWEDENBORG'S INDEXES TO THE BIBLE

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## INTRODUCTION

For over two centuries scholars have unearthed, reproduced, transcribed, published, and translated hundreds of documents penned by Emanuel Swedenborg. It seems that nothing was too mundane for their scrutiny and dissemination. It is astounding, therefore, that there exists a six-volume work by Emanuel Swedenborg that is a storehouse on which he constantly drew in writing his theological works from 1747–1771 that to this day has no critical Latin edition or English translation: Swedenborg's *Index Biblicus*, an extensive collection of indexes to the Old and New Testaments. Parts of it have seen the light of day in rearranged form, combined with other material from his later theological works, but to this day the only reliable edition is a photoreproduction of Swedenborg's handwritten original.

Swedenborg's Bible indexes were produced not long after his spiritual awakening in the transitional period before he started work on *Arcana Coelestia*. The circumstances that apparently led to his indexing the Bible are briefly the following.

## BACKGROUND

The first work of a theological nature that Swedenborg published after his spiritual awakening was *De Cultu et Amore Dei* (Worship and love of God), published in London, 1745. Dr. J.J.G. Wilkinson says in his biography of Swedenborg, "*The Worship and Love of God* is a centering of all that he had previously elicited from his studies in an attempt moreover to carry them into another field" (Wilkinson 1849, 62).

After *Worship and Love of God*—an ingenious, poetical, and allusive treatment of creation—was written and the first two parts were published, the rest abandoned, Swedenborg penned a work titled *The History of*

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*Creation as Revealed by God to Moses.* A small work, it now fills just twenty-five pages of volume 1 of what is known in Latin as the *Adversaria* (or *Explicatio*; in English, *The Word Explained*).

Swedenborg himself indicates that this little study of Scripture resulted from a need to verify the assertions made in *Worship and Love of God*.

The origin of the earth, paradise, the nursery of the living, and the birth of Adam were discussed in Part 1 of my treatise on ‘The Worship and Love of God.’ That work however was written under the leadership of the understanding, or according to the thread of reason. As human intelligence, however, cannot be trusted in any respect, unless it is inspired by God; therefore *it becomes necessary in the interest of truth to compare what has been laid down in the above named work with the revelation in the Sacred Writings, and in the present case with the History of Creation as revealed by God to Moses, and thus to examine carefully how far they agree: for whatever does not harmonize thoroughly with revelation, must be declared to be altogether false, or the insane product of our rational mind.*<sup>1</sup>

Apparently, then, Swedenborg was led to take his first small study of Scripture with the purpose of testing the theories he had expressed in *Worship and Love of God*. Later, however, larger purposes emerged that took him deeper into the heart of Scripture.

His next task was a much larger study of Scripture. During 1745 and 1746 he wrote *The Word Explained* which exists in four sizeable manuscript volumes.<sup>2</sup> According to R.L. Tafel, Swedenborg did not carry his explanation of the merely literal sense of the Word further than the third book of Genesis. At that point he returned to the first chapter with a view of discovering there not merely the creation of the natural world but instead the creation and establishment of the Kingdom of God (Tafel 1877, 2:951).

Before Swedenborg could receive the celestial sense of the Word from the Lord, he had to gain a minute and precise knowledge of correspondences. This can be seen from Swedenborg’s letter to Dr. Beyer in which he states:

When heaven was opened to me I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is

composed, which led me to read the Word of God over many times; and as God's Word is the source whence all theology must be derived, I was enabled thereby to receive instruction from the Lord who is the Word (Tafel 1877, 1:261).

### SWEDENBORG'S INDEXING OF THE BIBLE

After writing two of the volumes of the *Word Explained*, Swedenborg apparently felt a need to study Scripture more scientifically and systematically. R.L. Tafel asserts that in 1746, simultaneously with volume three of the *Adversaria*, Swedenborg began what was to become the *Index Biblicus* by compiling a concordance of Bible passages for his own use. Tafel says that these passages are collected in codices 40 and 41 from the historical books of the Old Testament, that is, from Joshua through 2 Kings (Tafel 1877, 2:954; see Figure 1). Apparently Tafel missed the fact that in codex 40

Codex	Biblical Material Covered	Gives Spiritual Sense?	Alphabetical?	Date
40	Joshua–2 Kings, Deuteronomy	No	Yes	1746
41	Joshua–2 Kings	No	No	1746
39	Proper Nouns from Joshua–2 Kings, Prophets, 5 Books of Moses, Four Gospels, Revelation	Yes Yes (up to Amos) Yes Yes	Yes Yes Yes Yes	1746–1748
6	Isaiah, part of Jeremiah, Genesis 1–15	Yes	Yes	1746–1747
4	Isaiah, part of Jeremiah, Ezekiel 1–21 Other prophetic passages, Psalms Job, Revelation, Exodus, Leviticus Numbers, Deuteronomy	Yes No No No	Mostly Mostly Mostly Mostly	1747–1748
5	Matthew, John, Luke, Mark	No	Yes	1748

Figure 1. The contents and dates of the six codices of Swedenborg's Bible indexes.

passages from Deuteronomy are also frequently mentioned. In paging through codex 40 I first noticed Deuteronomy mentioned as a source under *Uxor*. I later found it frequently listed in entries under the letters F, G, H, and V.

Swedenborg decided to put proper nouns (names of people and places) from the same portion of the Old Testament in a separate list at the beginning of codex 39, which will be discussed in greater detail later in this article.

The index in codex 40 is laid out in alphabetical order. The tops of the pages are both lettered and numbered although in either order (for example, A.21 or 26A). After the letter A Swedenborg switches to a more consistent system (B:1, B:2, and so on). The spine of codex 40 has been labeled *II*, presumably after Swedenborg's death.

In codex 41 the key nouns and verbs chosen are no longer listed in alphabetical order. It appears that the quotes have been taken exclusively from Joshua through 2 Kings. The pages are numbered. There exist 372 pages in all. A small list of page numbers and symbols occurs on the last page showing how many blank pages are left within. The spine of codex 41 is labeled *III* with *41* written above it. In both codices 40 and 41, biblical passages are given without an explanation of their spiritual sense.

According to R.L. Tafel, Swedenborg then wrote an Explanation of Isaiah and Jeremiah, which Johann Friedrich Immanuel Tafel later printed as a continuation of the *Adversaria*. This explanation is called *Adversaria*, Part IV. The internal arrangement of Part IV differs from the earlier *Adversaria* in that Part IV was not divided into numbered paragraphs. Within Part IV the pages were numbered individually by the author; then those page numbers, rather than paragraph numbers, were used as a point of reference.

This explanation of Isaiah and Jeremiah was clearly written after codices 40, 41, and a portion of codex 39, as several allusions to these codices occur within it. On page 48 the author points to his "*collecta*" about the *East* and *Asshur*. Likewise on page 49 Swedenborg refers to his "*collecta*" on *Aetheopia*, *Arabia*, and *Cush*. Similar references occur on pages 55 and 156 (Tafel 1877, 2:955). The composition of the greater part of the explanation of Isaiah and Jeremiah can be quite confidently assigned to the year 1746 by looking at the dated spiritual experiences scattered throughout

the work. His experience on page 102 in Isaiah 41 is dated November 7, 1746. Another on page 185 in Jeremiah 8 is dated November 21, 1746. On page 205 the author introduces the date of February 23, 1747. According to R.L. Tafel, Swedenborg had been simultaneously writing notes in the margin of his Schmidius Bible in Jeremiah and Lamentations (Tafel 1877, 2:955). On page 196 of the *Adversaria* Part IV, at the close of Jeremiah 18:18, we find the words: "Concerning these things see the annotations in the margin" (*de iis vide annotata in margine*). By turning to the photolithographed copy of Swedenborg's Bible we find on page 557 the annotations referred to.

During 1746 and 1747, Swedenborg began a Bible index of Isaiah and a portion of Jeremiah and of Genesis. This can be found in codex 6. R.L. Tafel states that when Swedenborg entered upon the preparation of this volume the plan of the *Index Biblicus* had considerably enlarged in his mind. Swedenborg seems to have intended to make it not only a concordance to the Bible but also a dictionary of correspondences.

Within codex 6 he arranged alphabetically the correspondences of the common nouns and verbs contained in both the "Explanation of Isaiah and Jeremiah" (*Adversaria* Part IV) and his marginal notes to the prophet Jeremiah. The correspondences of the proper nouns he entered into codex 39. After finishing this biblical index to Isaiah and a portion of Jeremiah he turned back to Genesis and began in a similar way to collect the correspondences contained as far as chapter 15. As it exists today, codex 6 is bound in parchment and contains 369 pages, the contents of which have been nearly all crossed out. R.L. Tafel says that by instituting a comparison between codex 6 and the index contained in codex 4, which will be covered later in this article, he found that the portions in codex 6 illustrating Isaiah and Jeremiah had been transferred into codex 4 (Tafel 1877, 2:839). This gives a reason for their being crossed out. The entries from Genesis remain intact. Swedenborg circled all of these entries. After the contents of this codex had been successfully transferred to codex 4, Swedenborg made use of this volume for jotting down items concerning his household arrangements, and also for entering rough drafts of business letters (see Tafel 1875, 383–386).

Swedenborg then experienced some further natural and spiritual changes. In April of 1747 the previous councilor at the college of mines

died, leaving his position vacant. Swedenborg's name was unanimously voted to the top of the list of nominations to fill that position (Acton 1948, 501–502). He was offered the promotion from assessor to councilor. That promotion would double the salary he was currently receiving. On June 2, 1747, as the college year was drawing to its close, Swedenborg wrote to the king applying for release from his duties at the college of mines so that he could finish the important work he had begun (Tafel 1877, 2:961). The king granted Swedenborg's request on the 12th of June, but begged him to remain for another month. On July 17th Swedenborg made his last visit to the college of mines where he bade an affectionate farewell his colleagues. Finally on the 24th of July, 1747, he left Sweden and sailed for Holland (Acton 1948, 503). He arrived in the beginning of August of the same year. On page 1 of codex 6 he made an important statement that was not crossed out: "1747, August 7, old style. A change of state took place in me into the celestial kingdom, in an image."

R.L. Tafel writes that Swedenborg began his *Memorabilia* part I, now more accurately titled the *Spiritual Experiences*, shortly after experiencing the change of state on August 7th (Tafel 1877, 2:839). Part I of *Spiritual Experiences* consists of §§1–148, all of which are missing except a fragment. On February 7, 1747, six months earlier, he had finished writing the *Word Explained* (Acton 1948, 501). This work contained a record of his spiritual experiences up to that date. This does leave a curious gap of exactly six months. During these six months it appears that Swedenborg was finishing his duties at the college of mines, shifting his focus from scientist to theologian, and traveling to Holland. Perhaps this could account for the absence of noted spiritual experiences.

Swedenborg then wrote what R.L. Tafel differentiates as a third distinct treatise written on Genesis and Exodus: marginal notations written right in his Bible itself. The first treatise Tafel considers to be *History of Creation as revealed by God to Moses*, which extends only as far as the first three chapters of Genesis. The second is the large work called the *Adversaria* or *The Word Explained*. The third Tafel regards as these fragmented marginal notes written in Swedenborg's Schmidius Bible. Of these notes, the only ones preserved are Genesis 1–16, 48–50, and Exodus 34–40. Tafel concludes that in the *Adversaria* Swedenborg described the development of the Lord's Kingdom outwardly among humankind at large whereas in

these marginal notes he describes the development of the Lord's kingdom in the individual mind. Clearly, Swedenborg has been given a more internal view. Tafel reckoned that these marginal notes were prepared soon after Swedenborg finished his index to the Prophet Isaiah, a portion of Jeremiah, and the first 15 chapters of Genesis (Tafel 1877, 2:959).

In the beginning of September 1747, Swedenborg wrote fragments of notes to the prophets in the margin of his Bible. Tafel says that Swedenborg was perhaps trying to render his knowledge of correspondences more minute and precise because he pays less attention to the general doctrine of each chapter than to the correspondences of particular words and phrases. This marks a difference between his earlier and later work (Tafel 1877, 2:962).

Toward the close of September 1747, Swedenborg began to enter the correspondences contained in his marginal notes to the prophet Ezekiel into codex 4. This can be seen from the date Oct. 9, 1747 that occurs early in the codex. According to Tafel, after that date it seems that Swedenborg went on regularly entering his marginal notes into codex 4 until he came to Ezekiel chapter 21. Perhaps he did this for convenience, so as to proceed more swiftly in the work of compiling his concordance. In the article *meridies* in quoting from chapter 21 he repeatedly made the mark B[iblia] SM[idiii], referring either his reader or himself to that copy of Schmidius' version of the Word that contained his marginal notes. R.L. Tafel asserts that the real reason why Swedenborg no longer entered the correspondences of the Bible margins into his index after Ezekiel 21 was that he had entered the highest celestial state (Tafel 1877, 2:967). Swedenborg dated this change to August 7, 1747. It enabled Swedenborg to take a more interior view of the Sacred Scripture. R. L. Tafel continues:

We therefore hold that the correspondences contained not only in the *Adversaria*, but also in the marginal notes of Swedenborg's Bible and in his *Index Biblicus* have all been superseded by the correspondences which are contained in the *Arcana Caelestia*, and in those works which he wrote simultaneously with, and subsequently to the *Arcana Caelestia* (Tafel 1877, 2:967).

When Swedenborg had completed codex 4 it contained an index to prophetic passages, the Psalms, the Book of Job, the Book of Revelation,

Exodus, Leviticus, Numbers, and Deuteronomy, with a partial explanation of the quotations from the prophets. He entered proper nouns into codex 39, just as he had earlier. Tafel states that by comparing codex 4 with the marginal notes of Isaiah chapters 1–8 it became evident to him that a portion of these marginal notes were not incorporated by the author into this index. He goes on to say that not all the quotations from the prophets have their spiritual signification given in the index, but only those from Isaiah, Jeremiah, and Ezekiel up to chapter 21 (Tafel 1877, 2:963).

In codex 4 the pages are lettered and numbered just as they are in codex 40. Swedenborg finishes this index with the letter z on page 475. Following this there are 199 numbered pages not in alphabetical order, providing space for him to conclude what he did not previously have room for. The spine looks as though it had been formally bound, but certainly not published. It is labeled

INDEX BIBLICUM

VET. TEST

TOM. I. II.

Swedenborg also compiled an index to the New Testament known as codex 5. Tafel refers to it as a minute concordance of the four Gospels in the following order: (1) Matthew, (2) John, (3) Luke, and (4) Mark.<sup>3</sup> The pages are lettered and numbered as they were in codices 40 and 4 (A:1 – A:39).

Throughout 1746, 1747, and 1748, for each book of the Word that Swedenborg studied he entered the proper nouns he found into codex 39. To this he gave the title, “Names of People, Countries, Kingdoms, and Towns in the Sacred Scriptures.” According to Tafel, in this codex the internal meaning of names and proper nouns are given in the following order: (1) from Joshua through 2 Kings, (2) from the prophetic writings, (3) from the books of Moses, and (4) from the four gospels. It covers the same ground as codices 40, 41, 4, and 5 and was therefore written simultaneously with each, falling into a span of nearly three years (Tafel 1877, 2:965). R.L. Tafel notes a difference between codices 4 and 39: in codex 4 the spiritual signification of the nouns and verbs listed is given only as far as Ezekiel 21, whereas in codex 39 concerning proper nouns the spiritual

significations are given as far as Amos, which is as far as his marginal notes extend (Tafel 1877, 2:965).

The expository material in codex 4 is about thirty times the bulk of that in codex 39. Approximately one half of the expository matter in the *Index Biblicus* is devoted to Isaiah, more than a fourth to Jeremiah, one eighth to Ezekiel, and considerably less than one eighth to the rest of the Bible (Iungerich 1917, 4).

R.L. Tafel makes the accurate conclusion that, "Swedenborg's Concordance was the storehouse on which he drew for Biblical passages in the preparation of those theological works which he wrote and published from 1747–1771" (Tafel 1877, 2:969).

### WHICH BIBLE DID SWEDENBORG INDEX?

Various statements have been made concerning the question of which Bible Swedenborg relied upon in writing these early theological works. When writing the *Adversaria*, (the *Word Explained*), it is clear that he depended most on Sebastian Schmidius' translation of the Bible (Tafel 1877, 2:970). Schmidius taught as a professor of theology at Strasburg. His principle work was producing a literal Latin version of the Bible that might be of use to those who are more learned in consulting the original text, a description that fits Swedenborg well. This version was printed in the year of Schmidius' death in 1696 (Tafel 1877, 2:1275). Upon beginning the *Word Explained*, Swedenborg hesitated between the versions of Castellio and Schmidius, resolving to list both versions parallel to one another so that if one version was not entirely clear the reader could refer to the other. In the beginning of §82 of the *Word Explained*, Swedenborg observed in the margin, "Here and in other places the version of Schmidius is to be employed." Later on in the present work Swedenborg turns entirely to the version by Schmidius. Swedenborg states why he decided in Schmidius' favor clearly in the *Adversaria* II, §363, thus:

No one at the present day cares for anything else than the literal sense of the Word, because mankind are in the last or ultimate, and in natural things, even to such a degree that they are altogether ignorant of spiritual

things; wherefore the translators of scripture are in a like state of persuasion, and are little interested in translating the very words of the text from their original source, *as Smidius has done*; but affect a mere elegance of style as is done by most (Tafel 1877, 2:970).

Castellio is known for this classical elegance of style, which is the likely reason that Swedenborg turned away from his version.

E.E. Iungerich, in the preface to his publication of *The Schmidius Marginalia and Index Biblicus*, states, “The Latin text, the basis for the expositions in Codex 4 is mainly that of Tremellius, whose order of division as to chapter and verse is followed” (Iungerich 1917, 4).

This statement suggests that Iungerich had made an exhaustive study of the Biblical passages contained in codex 4. This study may have involved comparing each quotation with the respective quotations in each Bible listed among those in Swedenborg’s library. I have yet to find any evidence, aside from this statement, that such a study has been completed. Judging from the fact that throughout the *Word Explained* Swedenborg relied primarily on Schmidius, and taking into account the marginal notes throughout this Bible, which he often referred to in codex 4, it appears unlikely that his primary text was Tremellius. Iungerich shares this sentiment and agrees that it does appear singular in view of these facts. He concludes by saying that the real fact is that Swedenborg followed no text slavishly, but in every instance made a judgment as to what was best (Iungerich 1917, 4).

### A LATIN VERSION OF INDEX BIBLICUS

Although Swedenborg used his Bible index heavily throughout the rest of his life, he never published it. That task was first undertaken by Dr. Johann Friedrich Immanuel Tafel.

The work of copying, preserving, and maintaining Swedenborg’s original manuscripts has excited the hearts and minds of those involved, and thankfully this work continues even today. Two decades after Swedenborg’s death, writes Lennart Alfelt in his article titled, “The Preservation and Reproduction of the Manuscripts of Emanuel Swedenborg,” there was much activity both in Stockholm and in London (Alfelt 1969, 130). During

this period Augustus Nordenskjöld continued to borrow manuscripts from the Royal Academy and have them copied. According to Alfelt, both the originals and the copies were brought to London and published there. With the death of Nordenskjöld and the disbandment of a group he belonged to, the Theosophic Society, this activity subsided considerably. In 1840, a number of manuscripts were rediscovered in London. This discovery gave a new impetus to the publishing of Swedenborg's manuscripts. Alfelt writes that several manuscripts were printed and new critical editions of the Latin originals were issued. Dr. J.J.G. Wilkinson in London and Dr. J.F.I. Tafel in Germany were the leading men in this movement (Alfelt 1969, 131).

J. F. I. Tafel was born in Germany in 1796. He is said to be someone who fought against innumerable opponents. The greater part of his life was spent in Tübingen where he lived from 1817 until his death in 1863. At the University of Tübingen he studied languages for two years, and attended philological and philosophical seminars (Dreß 1979, 104). He began his theological studies in the fall of 1819. It was then that he turned his attention to Swedenborg's philosophies and specifically those doctrines that were critically opposed to the church. Gradually he was wholly taken by Swedenborg (Dreß 1979, 105). J.F.I. Tafel's own remark makes this quite clear:

It now appeared to me that those doctrines were among the greatest of miracles ever granted, because of their unique and total revelation of the holy word. Only now had I strengthened my internal freedom enough to discuss Swedenborg with others, if I was given reason to do so, and I gradually recognized my becoming a part of the spiritual militia. (as quoted in Dreß 1979, 106)

After J.F.I. Tafel had completed his studies in the fall of 1821 he was advised not to journey to Sweden as he had previously intended and it was agreed that he would remain in Germany to translate Swedenborg's theological works from their original Latin into the German language. There began J.F.I. Tafel's dedicated work as translator and editor (Dreß 1979, 107). In 1842, he commenced single-handedly the first printed Latin edition of what he coined the *Adversaria*.

When this was completed J.F.I. Tafel began work on the *Index Biblicus* (Tafel 1877, 2:839). It appears that his goal in doing this was to combine not only Swedenborg's six biblical indices but also his later voluminous theological works, the result of which would be one comprehensive index, or rather an all inclusive dictionary, of correspondences (Tafel 1877, 2:839). The first volume of this series, titled *Index Biblicus*, was published in London in 1859, the second in 1860, and the third in 1863. J.F.I. Tafel's untimely death in 1863 prevented him from finishing this work and seeing it through the press. At this point his *Index Biblicus* had spanned 1,532 pages and yet it had only gotten to the word *Dama*.

The Swedenborg Society then requested Dr. Achatius Kahl to see the remaining portion of Dr. Tafel's work through the press (Tafel 1877, 2:838). In addition to including excerpts from Swedenborg's later theological works in this biblical index, J.F.I. Tafel had decided not to retain the order in which Swedenborg himself had taken up the different books of the Bible. Instead he followed the general order in which they succeed one another in the Sacred Scriptures. Up to page 258 of volume four Dr. Kahl retained the order that J.F.I. Tafel had imposed on the index. With the word *hordeum* on the bottom of page 258, however, Kahl introduced a successive order different from that of his predecessor. But it was not until page 261 that Kahl consistently retained the order Swedenborg followed in his own manuscripts beginning with the Prophets, the Psalms, Job and the Book of Revelation, and then finishing with quotations from Exodus, Leviticus, Numbers, and Deuteronomy. Kahl also abandoned Tafel's ambition and confined himself to publishing the rest of codex 4 alone. R.L. Tafel later published the remaining portion of codex 39.

As it stands, codices 4 and 39 are the only ones that have been published in full because they are the only codices that contain expository matter (not counting codex 6, since its material was largely copied into codex 4). The three other codices (5, 40, and 41) have been published only as far as *Dama* and contain merely a classification of selected quotations from the New Testament and from the historical portion of the Old Testament (Iungerich 1917, 4). R.L. Tafel observes that they are nonetheless of value inasmuch as they contain, "Swedenborg's own version of the Sacred Scriptures, or at least that version of the Scripture, which was approved and adopted by him" (Tafel 1877, 2:839).

## THE QUALITY OF THE TAFEL-KAHL LATIN EDITION

Rev. Stephen Cole undertook a brief study comparing J.F.I. Tafel's *Index Biblicus* to the contents of Swedenborg's own biblical index in the manuscripts. Cole took the name Benjamin, belonging in codex 39, and circled all the entries that appeared in Swedenborg's index. Any other material that was added by the editor was crossed out. Next to every circled entry he marked the number and sequence that Swedenborg had listed them in. With this completed, it appeared that out of the roughly 90 quotations listed under Benjamin, only 33 of them were representative of what Swedenborg had in his own index. Furthermore, J.F.I. Tafel's desire to enter correspondences in the sequential order of the Bible added to the misrepresentation of Swedenborg's biblical index, which, as has already been stated above, quite consistently followed a different order.

My goal in writing this paper is not to expose and scorn the faults of this ambitious editor. On the contrary, it is clear that J.F.I. Tafel should be commended for his lifetime of purposeful action regarding the editing, translating, and publishing of Swedenborg's work. My primary effort is to dispel ignorance and confusion regarding the *Index Biblicus* and to make known that today no strictly representative or critical Latin edition of this work exists.

A critical Latin edition of *Index Biblicus*, tedious though it might be to produce, would have great value for our understanding of Swedenborg's approach to and handling of Scripture. Since Swedenborg frequently and abundantly quotes Scripture, and presumably everywhere he does so he is leaning on his *Index Biblicus*, a good Latin edition of it would clean up countless passages that now require painstaking individual investigation and correction. Beyond that, a proper edition might shed light on why Swedenborg assigns an unusually primary role to the prophets, and exactly which passages of the Old and New Testaments are in the prophetic style. We could more easily see the way the Lord was leading Swedenborg to view Scripture, and might even gain lessons for our own study of the Word.

Considering that almost everything theological that Swedenborg wrote now has a faithful Latin edition and an English translation with the glaring exception of the *Index Biblicus*, it is ironic that in June 1866 the matter of

publishing Swedenborg's manuscripts and republishing his printed works was presented to the Convention. It was proposed that the Convention unite with the Swedenborg Society to provide support for the execution of this work. A committee was formed consisting of W. H. Benade, S. Warren, and L. S. Burnham. They immediately contacted the Swedenborg Society, but were unexpectedly denied cooperation on the grounds that the Swedenborg Society at that time saw "none" of the manuscripts as "worthy of preservation"—with the exception of the *Index Biblicus*! □

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### ENDNOTES

1. Tafel 1877, 2:950, emphasis mine. Swedenborg may have been spurred in this direction by the review of *Worship and Love of God* in *Bibliothèque Raisonnée*. At the end the review sends readers to Moses' account of creation (that is, Genesis) as the one that accords the most with reason and experience (Article 8 1745, 384; see also the English translation in *The New Philosophy* 36, no. 2:188).

2. A century ago this work was generally known as the *Adversaria* (the Common-place book). That title was given by its first editor, J.F.I. Tafel, in 1842. Today it is more commonly referred to as *The Word Explained*, a title taken from Dr. Alfred Acton's translation, which he arrived at because Swedenborg entitled the pieces that comprise the *Adversaria* "Explanations of the Word."

3. The Book of Revelation was included by the author in Codex 4, presumably because it is a prophetic book (Tafel 1877, 2:969).

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**NEWLY AVAILABLE**

***THE NATURAL BASIS  
OF  
SPIRITUAL REALITY***

Norman Berridge

“The body of man is the natural object corresponding most closely to heaven and having the greatest relevance to the truly human form. Hence it is that human anatomy and physiology facilitate our understanding of the doctrine of the Grand Man. How delightful it is to think about the beauty and wonder of the bodily structure and function and at the same time to realize that it is the product of the Lord’s Love and Wisdom descended by degrees through heaven...One may easily be lost in wonder and praise. Yet this joyful experience is only a small trace of what it could be if more study, more time and more people were devoted to building temples of wisdom on the foundations of nature.”

Preface

The book contains nineteen chapters. The first three provide the theoretical basis for the text, drawing on ideas in the Writings of Swedenborg. Then follow fifteen chapters in which the correspondences of nine major bodily organs and systems are explored. The closing Chapter XIX is titled “The interface between the Spiritual and the Physical.”

Dr. Berridge spent a lifetime as a research biochemist and has written a book in which the religion and science dialog takes on new meaning through the doctrine of correspondences.

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