

TOWARDS A UNIVERSAL CHRONOLOGY

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Introduction

Everything is open for scrutiny. All 'mysteries' can be inspected from the light of revealed truth in the Word.¹ We are now in a position to look back at the universe, and to see the chronology both of creation, and of the elevation or evolution of man from what was created; then also the history of the human race. The purpose in making this presentation is not to make yet another interpretation of history from a human perspective; but rather to suggest what may be at the core of history when examined in the light of revealed truth (the Word).

The starry heavens are finite and are part of the physical realm; whereas the Lord's Kingdom is spiritual and in the metaphysical realm. The one is the 'earth' and the other 'heaven' which were created in the beginning. The earth is studied in 'science,' and heaven is studied in the 'Word.' These two, the Word and Science, are the two foundations of all truth.² The Word is revealed Divine Truth studied by theologians; and science, based on investigations and discoveries from nature, is studied by scientists in their various fields. To combine these two vast fields invites both mental and physical toil: for the tenets of religion are ephemeral when compared with mathematical equations; and these equations in turn become meaningless when viewed against such religious concepts as salvation from hell. Is there any common ground? Can anyone contemplate the starry heaven and thence think of the Lord's Kingdom? Do the Word and Science combine?

Yes: "Man's intellect carries over the things which are in the light of heaven, into those which are in the light of nature, whereby the former appear in the latter."³

With this in mind, we can progress into the amalgamated field of religion and science. It will require a sharpening of the intellectual faculty; and the amalgam will of course not follow either the laws of theology or of science, in the strict definitions of those fields.

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¹ TCR 508

² SD 5709, 5710

³ AC 6125

The starry heavens have always exaggerated mans feeling of insignificance; however, his unique ability to contemplate his own origin and existence always eggs him on to find meaning in the universe. The recent space probes to Jupiter and Saturn, for example, have presented scientific data which is outstripping religious answers. What is the purpose of the universe? Are there other human races out there?

Although man's knowledge of Divine, heavenly or spiritual things depends on truths revealed in the Word,⁴ this does not prevent him from comparing the data taken from the Word and from science. On our planet, having both a written Word and a burgeoning world of science, God is known to be Man or Human, both from the Word and from experience or science.⁵ The Gospels provide one source of data, and the history of Christianity the other. Consequently, since God is known to be Man from two sources, "the Lord loved our earth above other earths, since in order for perfect order to exist, celestial and spiritual truths must be inrooted in natural truths."⁶

That is our earth's scientific trait. It has been revealed that there are two worlds, one spiritual and one natural; thus that human beings are spiritual beings with material bodies. One of the most commonly known facts is that every person has a soul and a body. Such a knowledge of both worlds was first revealed, but can now be inrooted in facts of science, or experience. Such experiences are the 'psychic phenomena,' especially those concerned with revealed truth.

Such a knowledge of both worlds, both from revelation and from experience, seems to have been intended for our human race.⁷ The world of science was present as the tree of knowledge right from the start. However, the 'fall' of mankind—as told allegorically in the eating of that tree, leading eventually to the Flood—was not necessary. However, the final outcome was the world of science in any case. The tree of knowledge was there from the start. But the fact that our human race 'fell' for science, or for the 'serpent,' meaning sensual confirmation of revealed truths has earned our earth the title of a "putrid well" among our brothers in the universe.⁸

With the knowledge of two worlds, from two sources or foundations of truth, our human race seems to have the special role of tracing all things down to their roots. With that role has come

⁴ AC 8944

⁷ See SD 3251

⁵ SD 4782

⁸ SD 1558

⁶ SD 1531

both speech and writing, and so the written Word. Writing was invented for no other reason. We now have the Word in fullness, that is, revealed truth rooted in the material basis of paper and print. In this Word, all celestial and spiritual truths can be inrooted in natural or scientific truths, and be "described even to man's rational comprehension, in terms of natural language."⁹

So we can carry over the things which appear in the light of heaven, or in the Word, into the things which appear in the light of nature, or in science, and see the former appear in the latter. The challenge is thus to behold the starry heaven, and thence think of the Lord's Kingdom; or to see the earth and the human race as containing its own chronology from its origin. We are a product and containant of that chronology.

Creation

1. *Origin*

"In the beginning was the Word...and the Word was God." God is above creation, yet He created a finite universe, with time and space properties. God Himself is apart from time and space, and can thus be present in all time apart from time, and in all space apart from space.¹⁰ In other words, God is forever and everywhere, but cannot be found by time and space methods. Since earth-bound humans exist in time and space, which are properties of finite matter, it is proportionately futile to think of anything 'before' creation, or before the Origin. A creature cannot contemplate his Creator except on the Creator's terms: "Shall the clay say to Him who forms it, what are You making?" (Isaiah 45.9) So a human being needs to remove all thought of time and space, and to clear his mind just to see the plain fact that God IS. God has being, and exists: He is the I AM. Man can approach the I AM only in the present tense. He can only say, "We are because God is."¹¹

The Being of God is essentially Divine Love.¹² From this Love comes Wisdom, or the Word. "The Word was God," which was in the beginning, and which made all things. However, Divine Wisdom entails an accommodation to created, finite human states. As God is in Himself, He is the I AM. He is, was and will be the I AM; He is now what He 'was' at Creation, or before human beings existed. He is the

⁹ De Verbo 6

¹⁰ DLW 69, 73

¹¹ DP 4be

¹² AC 3704, Canons V (iii)

I AM above the need for accommodation to human minds, who don't understand how God exists, anyhow.

This I AM is the Origin, i.e. the Divine Love. In this love there are infinite things, i.e. things beyond finite count, each of which is distinct from all the rest; yet they all make a one, or unity.¹³ No two out of an infinite number of things are the same. 'Many' and 'all' are thus useless terms to describe infinity, because of their limitations.¹⁴

Once human beings exist, the I AM has been accommodated to be received by mankind; It has revealed Itself as Divine Wisdom, or the Word. In that extension to accommodation, three degrees or levels of height are discerned in God; three "uncreate and infinite degrees."¹⁵ Whatever proceeds from the infinite I AM and is received by finite created beings incorporates these three degrees of height: namely, the Divine Love (I AM), the Divine Wisdom (Word) and the Divine Use.¹⁶ This proceeding gives rise to "things without limit in the spiritual sun, which is the first proceeding from Him."¹⁷

2. *The Spiritual Sun; the Natural Sun and Stars*

In order for infinity to create finition and then reach it, there has to be a point of transition, or nexus. The spiritual sun is that first nexus, or the transition of Infinity finiting Itself. Although the heat of that sun is Divine Love, and its light is Divine Wisdom, that sun is nonetheless the first point of finition. "There and thence is the first of finition."¹⁸ From that spiritual sun, there is a "progressive development, that goes down to the ultimates of the world's nature."¹⁹

The spiritual sun came into existence from the I AM "emitting substances from Himself, from which there comes into existence His nearest surrounding sphere."²⁰ By means of this first sphere (the spiritual sun), He "afterwards perfected all other surrounding spheres, down to the ultimate one, which consists of passive materials. By means of degrees, He finited the world more and more."²¹ Such was the progressive development of creation.

Somewhere along the line, the natural sun, and thus all the stars, also came into existence: the "natural sun was created to render aid, as a kind of substitute" to the spiritual sun.²² Suns and stars, being made of pure fire, "serve as clothing and aid to spiritual light and

¹³ DLW 14, 17

¹⁴ DLW 17

¹⁵ DLW 270

¹⁶ DLW 296

¹⁷ DLW 155

¹⁸ TCR 29 [3]

¹⁹ *Ibid.*

²⁰ JCR 33 [2]

²¹ *Ibid.*

²² DLW 153

heat."²³ So suns and stars came into existence between the spiritual sun and the passive materials on planets. And since every star in the universe is a sun, and a potential centre of its own solar system,²⁴ it follows that the spiritual sun is the transition-point or nexus between God, the I AM, and all things in the universe.²⁵

However, the spiritual sun is not God Himself. "God Himself is a Man."²⁶ His love and wisdom are so intense that they manifest themselves as heat and light from a spiritual sun.

God thus created the universe out of Himself, or out of substances emitted from Himself, and NOT out of nothing.²⁷ The natural man or the stars were aids along the way: for the Divine sphere operates into inanimate things, or into passive materials "through the sun of the world."²⁸ Thus the spiritual and the natural sun (& stars) correspond "in their effects and uses."²⁹ In other words, the spiritual sun warms the angels with Divine Love, just as the natural sun warms men with heat, etc.

All stars, being suns of various magnitudes, manifest and correspond to the one and only spiritual sun. The whole universe is governed by God by means of the spiritual sun. The spatial universe in all its complexity, with its galaxies, nebulas, neutron stars, black holes, quasars and pulsars, etc., would therefore follow the laws of the successive atmospheres which proceed from the spiritual sun.³⁰

3. Atmospheres

As the Divine Love and Divine Wisdom (the I AM and the Word) flow as heat and light from the spiritual sun, the life of God in these decreases its activity.³¹ Atmospheres proceeding from the sun, as heat and light, thus become more inert the further away they are sent out from the spiritual sun. They become more compressed: "Atmospheres in their progress towards lower things decrease in activity, and constantly become more compressed and inert, and finally, in ultimates, become so compressed and inert as to be no

²³ TCR 75

²⁴ See EU 126

²⁵ Div. Wis. xii 3, TCR 24, 641 [2], DLW 151

²⁶ DLW 97

²⁷ DLW 282

²⁸ TCR 44 [2]

²⁹ TCR 70e

³⁰ LJ POST. 312-314

³¹ DLW 302, 303

longer atmospheres, but passive materials in the natural world, fixed like those in the ground called matter"³² The creation of dead matter was thus accomplished by the I AM withdrawing its activity more and more, until there was absolutely nothing of Divine Life left in matter.³³

There are six atmospheres proceeding from the spiritual sun,³⁴ which bridge creation from the Infinite to finite dead matter. God, the I AM and the Word, is Infinity above the spiritual sun: and that sun itself, as we have seen, is the first surrounding sphere of life from God. The first three atmospheres which proceed from that sun "still have life in themselves" from God. These three proceed from the spiritual sun, down to the level of the natural sun and stars, but they remain above that level. The next three spiritual atmospheres, (nos. 4, 5, and 6) do proceed 'below' the level of the natural sun and stars, and in fact "accompany the three corresponding *natural* atmospheres" which proceed from each star or sun. These three natural atmospheres account for gravitation, electro-magnetism and air-pressure; while the six spiritual atmospheres account for all of man's spiritual and psychological faculties,³⁵ e.g. his ability to think and feel, his mental life.

In their descent or progress from the spiritual sun, the first three atmospheres which still have life in themselves are tempered and compressed in two stages, giving rise to two flaming solar 'halos' or 'coronas'³⁶ To combine all the temperings and compressions down to inert matter, we therefore have the first point of transition, namely the spiritual sun itself (1); then two flaming solar coronas (2nd and 3rd successive formation); then three distinct compressions which give rise to three expanses for the three heavens (4th, 5th & 6th). These heavens are now inhabited by angels who were once men, departed from their respective planets, by having had their minds opened up to these levels while on earth. Finally, we have the physical universe of time and space, ranging from stars to inorganic and organic matter. (7th & final formation).³⁷ The "influx from God is according to these successions, and along the way, or in connection with each new successive, it becomes more general, thus grosser and more obscure; and it becomes more slow, thus inert and cold."³⁸

³² *Ibid.*

³⁶ AC 7270

³³ DLW 305

³⁷ *Ibid.*

³⁴ LJ POST. 312-314

³⁸ *Ibid.*

³⁵ *Ibid.*

From the I AM, through the nexus of the spiritual sun, through six atmospheres bridging seven successive formations, through natural suns and stars down to passive materials, there is at last formed the inert inorganic basis for the whole of creation: dead matter. It has nothing whatever of Divine Life left in it.³⁹ According to some recent computations, this dead matter began some 5×10^9 years ago, following the beginning of the stars, some 20×10^9 years ago.

Evolution or Elevation

1. *Finest Dust and Seed in the Mineral Kingdom*

The whole successive sequence of atmospheres and compressions, from the spiritual sun down to passive materials, leads to the termination point of all influx of life. Life can inflow no further then into dead matter.⁴⁰ Now, the first return or elevation back to the I AM can begin. Once dead planets orbit their suns, there can be as it were a 'voluntary effort' to return to the I AM. The first effort to make such a return is termed 'conatus', or 'endeavour.'

God has a Human form, into whose image and likeness man has been created. The image and likeness of God have more to do with organics than shape. God is a Divine Human, or God-Man in which the God-part is the I AM, and the Human-part is the Word. 'God-Man' is the same as 'I AM the Word' ("In the Beginning was the Word.") In God-Man, infinite distinct things make one. There is one God.

The return from passive materials to God/Man consequently aspires to a form receptive of His life, namely the human form. In every evolution or elevation of life out of inert matter, there is an emulation of the human form: from crystalline jewels in the mineral kingdom, and corals in the ocean, through vegetation and trees (which for long have been used to represent man), and finally animals leading up to primates.⁴¹ All created things have relation in a kind of image to man."⁴²

Now as the influx of life proceeds from God-Man, and descends through the successive formations and atmospheres, it is terminated in a simultaneous order on the lowest level of reception.⁴³ "The highest of successive order becomes the inmost of

³⁹ DLW 305

⁴² DLW 61 Title

⁴⁰ DLW 310, 311

⁴³ DLW 205

⁴¹ DLW 61-64

simultaneous order."⁴⁴ The entire process of finiting the infinity of God is thus impacted in a compact order of passive material, e.g. the spiritual sun is the "inmost" of a rock, and all the atmospheres are also contained as successive shells, harbouring the succession by which it came into existence. By virtue of this order existing in all dead matter, the most refined or "finest material of the primitive earth," i.e. after dead matter had first come into existence, contained "both the purpose and the beginning of all uses which are from life."⁴⁵

Thus the inorganic elements of the earth contained within them an inmost conatus, stemming from their first formation by influx.⁴⁶ While the primitive earth was "still new and in its simple state, its first production...was of seed. The first conatus could not be any other."⁴⁷

The first as it were voluntary return, from dead inert matter to the I AM, was a conatus to germinate.

So once inorganic elements or minerals existed, serving as receptacles or 'matrices' for the first organic principles, then the I AM, present inmost in the conatus, could descend "directly, without successive formation" into the lowest level.⁴⁸ The Origin, or I AM, could descend directly from infinity, down to the ultimate finite level (from level zero to level 7), by-passing the levels or successive formations in between, and instantly create the first 'seed-principle' or germination in the material which harmonized with the conatus.

Now this is not instant creation. Instead it is instant germination of the first generation of each species. It is a type of 'instant creation' which is normal practice for angels in heaven, where trees 'shoot up' just like Disney stop-photography! And indeed, in the natural world, seeds "were created in like manner in the beginning."⁴⁹ The very first specimen of each species may thus have germinated directly by a spiritual conatus, triggered by the I AM, without the need for a physical seed. In that first germination, the "effluvia" or invisible and subtle pulses of the earth, were prepared to produce only the first of each new species,⁵⁰ by being "impregnated by a most subtle substance which could only be spiritual in origin."⁵¹ The spiritual, in effect, impregnated the natural, without seed. But after the first-

⁴⁴ DLW 206

⁴⁵ DLW 65

⁴⁶ See SS 65, 66

⁴⁷ DLW 312

⁴⁸ AC 7270

⁴⁹ TCR 78 [3]

⁵⁰ See TCR 470

⁵¹ DLW 310

generation specimens had been thus produced and grown to maturity, they "renewed themselves unceasingly by propagation of one from another, and creation thus...continued."⁵²

2. *The Vegetable Kingdom*

Once the first germinating principle had caused an organism to grow in its corresponding environment, the soil could then "provide nourishment from every source, that it may sprout up and present itself in the form representative of man."⁵³ The first germinating principle or conatus, activated by the I AM, thus stirred the inorganic elements in the soil into the first organic life, which began to grow. The organism itself then continued to contribute to its own growth by the same conatus which had started the process: "No element can rise through the roots, unless every least fibre gives out heat from what it has received, and thus contributes to the passage of those elements."⁵⁴ By the cooperation, as it were, of the inorganic elements with the first organic principle, there came forth the vegetable kingdom. Perhaps these words in Genesis reflect this miracle of creation: "Then God said, Let the earth bring forth grass and herb that yields seed, and the fruit tree...whose seed is in itself." (Gen. 1.11) The earth first "brought forth" vegetation of itself, which then matured; and from the seed contained in itself, the plant did the rest. First there was creation, then procreation.

3. *The Animal Kingdom*

A further "exhalation from vegetable matter" yielded the first animal seed-principle by a "kind of parallel creation."⁵⁵ A germinating principle or conatus, stirred instantly into action by the I AM, would yield the first 'animal' or independently mobile organism, which could then reproduce its species and perpetuate it. Perhaps the volvox, a spherical flagellated organism which forms colonies, is an example of the first 'animal organism' yielded by the vegetable kingdom.

As with vegetables, each new animal species could develop or 'evolve' to its full potential within the parameters of its limitations and environment. This kind of 'evolution-by-reproduction' could continue unimpeded until a more specialized habitat resulted from

⁵² TCR 78 [3]

⁵³ DLW 61

⁵⁴ TCR 504 [6]

⁵⁵ DLW 316

the activity of the organisms themselves; i.e. resources would be depleted, and new vegetation spurred to growth; decomposition would give a new mixture to the soil, giving rise to a correspondingly higher vegetable or animal germination in a more specialized matrix. All vegetative and animal life could both have used and produced their neighbouring environment.

To recapitulate: an influx from the I AM as the first or highest Origin is present as a conatus harboured inmostly in the lowest ultimate substance. Inertia harbours activity in potential. Locked in the 'bosom' of each matrix or soil, there lies the conatus put there by the influx in its descent. That conatus endeavours to follow its way back up the influx's path of descent: "From the life out of which they spring, there exists a striving to return at last to the origin, through the means afforded."⁵⁶ A new species begins with a 'spontaneous' germination, from the conatus in the soil 'homing in' on its own source of energy, namely the Origin or I AM. The soil is 'sparked' directly by the finger of God into unlocking its conatus, and this then strives up the path of return, to its source. As the soil, by vegetative and animal decomposition and redistribution of resources, reaches a new state of saturation, a correspondingly higher organism can similarly be 'sparked' to grow into the first of a new specimen, then to reproduce normally.

Each organism can thus be seen to meet the function demanded of it by the influx in its descent. Each function or use of an organism pre-exists the natural vehicle to carry it out.⁵⁷ The evolution of organic life can thus be seen as an elevation from the earth, to meet the demand put on it from above, by the I AM. The earth's organics are lifted, or almost sucked up to obey and infill the uses which were first outlined by the descending spiritual atmospheres. Each useful living form or organism reflects one of the infinite things which exists in the I AM.

From the first spore to the highest primate is thus one long continuous process, yet bridging several distinct 'jumps' or levels. And even if this process took billions of years, to man—the only creature able to reflect on the passage of time—it was all over by the time he did reflect on it! The whole of creation was already there to behold. Only by thinking back on its chronology or sequence do the billions of years it took unravel.

⁵⁶ DLW 311

⁵⁷ See AC 4223, DLW 340

Since God is apart from time and space, creation in His eyes took no time at all. It was 'instantaneous'—a fact reflected in the totally misguided 'fiat' theory of creation, i.e. that God actually did create everything in six days, just by saying 'Let there be...' But time does not apply to the Creator: the full sequence of creation spells out the actual times in billions of years, and the distances in light-years, and shows how organisms of higher and higher order were able, through the eras and epochs, to receive higher and higher atmospheres proceeding from the spiritual sun.⁵⁸ Only man can receive all the atmospheres, i.e. six spiritual and three natural—a pre-requisite for immortality. This immortality requires a human soul, or 'heaven', inhabiting a specialized body, or 'earth.' Man's immortality is hailed for all time in the first words of Genesis, the first words of the I AM speaking to His creatures: "In the beginning God created the heavens and the earth." Man had arrived, and could immediately ask, "Why am I here? Where did I come from?"

4. *The First People, or Pre-Adamites*

Once higher primates had evolved, or had been elevated by the process we postulate above, there would remain only one crucial 'leap' to reach the human level. Such a leap can hardly be visualized in the same individual; i.e. no primate *became* human. No animal can become human, or they still could! No matter how close and similar animals and humans seem to be, they are yet separated by an unbridgeable chasm.

Instead, following previous logic, a primate's womb could have served as the perfected matrix for a 'human seed-principle' instantly implanted by God. The first humans, one may theorize, could thus have had animal mothers, but no animal fathers. Perhaps this is reflected in the way God Himself made His Advent on earth: the Creator descended by inseminating or implanting Himself in a human matrix, by an act of creation. After His birth into the world, God thus traced His lineage back through Biblical ancestry, to "Adam, who was the son of God." (Luke 3.38) The only way that God could come on earth, to be Man or the Son of God, was for Him to come the way the very first men had come, also by His hand.

However we think the case may be, whether we consider the first human beings as springing from the vegetable or from the animal kingdom, it begs the question: for both spring from the mineral kingdom. All organisms trace their roots back to the primitive earth.

⁵⁸ DLW 66

Man is just separated from the soil or dust of the ground by so many elevations, that his roots in the soil are all but forgotten. But does not every human being, in every culture, 'embrace the earth' in various ways? All of life is still based on the soil's fertility. The food-chain outlines evolution's route.

Furthermore, 'Adam' means both 'soil' and 'red.' We can think of mankind as having been molded from red clay, symbolically speaking. "And the Lord God formed Adam from the dust of the ground," (Gen. 2.7); and to "dust will he return." (Gen. 3.19)

It is perhaps impossible to tell whether the people involved in Genesis 1, and whose spiritual and mental development is there described, were the "Pre-Adamites;" or whether Pre-Adamites existed 'before' Genesis 1. Whatever the case, the first men, included in Genesis 1, were at first "like wild animals."⁵⁹ They were "stupid, and full of gross fallacies and ignorance."⁶⁰ However, when they began to receive good and truth from God, they could form a Church.⁶¹ (cf *New philosophy* Vol. LXXX no. 4 p. 115-125) This dawning of immortal mans truly human mentality, whereby the animal world was consciously left behind, is perhaps reflected in the phrase: "And God said, Let there be light, and there was light." First man observed that he was being guided from above.⁶²

Although the hard facts of man's origins remain in the realm of speculation, we do know that he has an origin, just as everyone knows that he was born! A birthday is a hard fact. And since we know how birth takes place, it is not inappropriate to assume that the first human beings originated by this most normal process: by being born, but from highly developed primates, and from a germination or conception directly from God. In this context we are all 'sons of God.' (John 1.12)

5. *Religion and the Most Ancient Church*

If we assume 'motherhood' to have been the first human profession, after being the means for the first true humans to arrive, then the next oldest profession was the priesthood. The first people, whose mental awakening is treated of in Genesis 1, were led on to become the first Church on earth, the Most Ancient Church, collectively called Adam. The direct guidance of the I AM gave a

⁵⁹ AC 286

⁶⁰ See AC 17, 18, 20

⁶¹ AE 294 [15]

⁶² See AC 17, 18, 20

child-like and innocent quality to this Church, because it was led by the Lord alone. It was thus called "a priesthood"⁶³ Each person regarded God as the High-Priest, and each father of the family acted as a priest and "taught those born of his house."⁶⁴

The wisdom and intelligence of the Most Ancient Church is dealt with in the story of the Garden of Eden, Genesis 2.⁶⁵ No longer were they stupid, full of fallacies and ignorance. The 'seventh day' of creation brought man to the pinnacle of spiritual strength and perfection, with the natural world held subject to spiritual laws.

The progress from the 'first day' to the 'seventh day' could from then on take place in each individual. The human being was complete, even when he was stupid and full of ignorance. From then on there was progress from stupidity to wisdom. A stupid human is just as human as a wise one. Therefore, the days of creation also refer to man's re-birth or regeneration, so that from being an ignorant man on earth, he can become a wise man, and finally an angel in heaven. For 'heaven' and 'earth' are as soul and body: the body is born on earth and dies, and the real man is then re-born into heaven.

So even with the first people, in Genesis 1, there was a Church.⁶⁶ They had religion, because "religion is the marriage of the Lord and the Church."⁶⁷ Religion in turn involves a belief in life after death,⁶⁸ and monogamous marriage, the love between one man and one woman, "goes hand in hand with religion."⁶⁹

We therefore have to visualize the first people on earth as learning to be monogamous, and living by the principles of truth taught by God, so as to go to heaven after death. Thus the Pre-Adamites or first people of Genesis 1 were spiritual people, learning from truth what was good and useful; and gradually they became heavenly, or of a childlike innocence, which were the celestial people of Genesis 2. Both Church and Religion arrived with the first people, and matured into Adam.

6. *Speech and Writing*

"The most ancient people (Adam) could not have the speech of words, since words of language were not directly infused into man, but had to be invented and applied to objects. This could only be

⁶³ AC 8770 [3], NJHD4

⁶⁷ 531 [2]

⁶⁴ AE 799 (A)

⁶⁸ DP 274

⁶⁵ AC 98

⁶⁹ CL 531 [2]

⁶⁶ AE 294 [15]

done in the process of time. So long as sincerity and rectitude remained with men, so long did non-vocal speech remain."⁷⁰

The most ancients communicated mainly by non-vocal speech, or facial expressions, which contained "whole ideas."⁷¹ This kind of speech made use of minute muscular movements around the lips and eyes. When, however, people began to think one thing and speak another, thus to dissemble, then vocal or sonorous speech began to develop, in which the "face remained silent"⁷² We have inherited this tendency: are not most faces seen on the street or in public almost totally devoid of expression?

The change from 'facial speech' to 'vocal speech' was accompanied by heavier breathing and the use of vocal chords, resulting in hearing through the eardrum.⁷³ Previously, facial or tacit speech had been 'heard' without being audible, mainly because of the to us unknown function of the Eustachian tube, made possible by the total absence of simulation or deceit.⁷⁴ But when uprightness and sincerity gave way to simulation, a self-induced suffocation became inevitable.⁷⁵ This suffocation is depicted in the story of the Flood. The evil which was hidden behind a silent and dissembling face in effect choked those who convicted themselves of that evil. However, with some, a gradual change was effected, giving rise to this fuller use of the lungs, and the vocal chord, and hearing through the external ear.⁷⁶ The Biblical symbol to represent this kind of speech and hearing was the gate in the side of Noah's ark: "By a 'door at the side' is meant hearing. For the ear is to the internal organs of sense as a door is to a window above; or what is the same, the hearing which is of the ear, is as a door to the intellectual part."⁷⁷

This change took place with a group of people called "Noah." It was such a radical change that even the neurological connections in the brain became different.⁷⁸ Perhaps this change was accompanied by a resulting change in the shape of the skull, e.g. from low to high forehead.

Writing also began in the Most Ancient Church, but the first writing was "before letters had been invented."⁷⁹ Presumably, it was a type of pictographic or ideographic writing, using glyphs or symbols. Nevertheless, the first writing was invented for the sake of preserving the spoken Word of God.⁸⁰ With the decline and fall of

⁷⁰ EU 54

⁷⁴ See AC 1118

⁷¹ AC 607

⁷⁵ AC 560, 662, 1120

⁷⁸ AC 4326

⁷² EU 54

⁷⁶ AC 608, 656, 805 [3], 1120

⁷⁹ HH 260

⁷³ AC 1120

⁷⁷ AC 656

⁸⁰ EU 113

the Adamic Church, such a preservation became necessary. "Noah's Ark" was the means of preserving the wisdom of the Adamic Church, and writing was the method used!

"The Lord provided that some of those who lived with the most ancient people should collect together (their understanding of everything), and gather them into a manuscript... Because that manuscript was to serve the coming churches that were to be established by the Lord after the flood, it was preserved by the Lord for their use, and was also guarded, lest those who were evil should offer injury to it."⁸¹

From this manuscript, the Ancient Church, which was established after the flood, gradually learned a form of worship and life all over again. From the Ark all the animals marched out, from which the earth was again filled! Education from written materials had begun.

Later, at the height of the Ancient Church, another document was written and compiled (See *New Philosophy* 79:2:385-398). This was the Ancient Word.⁸² It was a different document from the manuscript preserved by Noah. Whereas 'Noah's' manuscript (or rather 'Enoch's', preserved by 'Noah') served to educate a few, the Ancient Word served to spread the Ancient Church to numerous nations. Its usage spread throughout the ancient world, and its style of writing was widely imitated,⁸³ giving rise to literature similar to that Word. No part of the inhabited globe of those days was left without truths taken from that Word.⁸⁴

Speech and writing thus came about through the process of communicating and preserving the Word. God spoke to man, and man then spoke to his neighbour; and also learned to write down what was said. These two 'inventions' were among the first of the sciences. We still learn to speak and spell: only walking and eating are prior sciences.

And since 'Noah's Ark' was concerned with storing concentrated information for future use, we can see in this a similarity to the modern computer, which serves the same use! (The 'apple', traditionally associated with Adam's fall, was preserved by Noah, and is now the name of a computer! Perhaps a whimsical connection?)

⁸¹ AE 728 [2], See AC 609, 2722 [6]

⁸² See AC 605

⁸³ AC 9942

⁸⁴ TCR 275, AC 8944

An Historical Framework

1. Church Specific and Church Universal

Religion lies at the core of all human affairs, regardless of how political, economic or military those affairs appear to be: "All things that take place in the natural world correspond to spiritual things, and all spiritual things have relation to the Church."⁸⁵ There is thus a connection between the quality of the Church, and wars which are self-induced punishments for the evils into which the Church has fallen.⁸⁶

Since religion has been with us ever since the first people, it has also been present wherever people have migrated. Thus the kingdoms of Christendom—which resulted from migrations and invasions of "barbarians"—have inherited the spiritual qualities of the nations with which ancient Israel waged war!⁸⁷ In other words, the spiritual qualities which the ancient nations around Israel stood for, and which are meant in the Biblical stories, are now transferred and preserved by the European nations, although we are not told which modern nation stands for which ancient one.⁸⁸ Europe has become the modern 'Canaan.'

The whole globe has by now been colonized by Europeans, who have first dominated, then mingled with the indigenous populations. This settlement by Europeans has been used in Providence to preserve the Word throughout the world. Europe, itself a result of migrations, invasions and resettlements, gradually formed into nations, which in turn sent explorers, conquerors, and missionaries to the rest of the world. And everywhere they went, they brought the written Word with them. That was the sole purpose why, in Providence, the world was settled in this manner!

Whoever possesses the Word and knows from it that the Lord is God, or the I AM, is called "the Church Specific." "The Church is specifically where the Word is read and the Lord is thereby known."⁸⁹ It does not matter how few its members are: by virtue of a few who read the Word, the light of heaven is disseminated to all in the Church Universal, that is to all nations and indigenous populations throughout the world which do not have nor make use of the Word. "This diffusion of light is effected in heaven by the Lord, and what is done in heaven flows also into the minds of men."⁹⁰

⁸⁵ DP 251 [4]

⁸⁶ *Ibid.*

⁸⁷ *Ibid.*

⁸⁸ *Ibid.*

⁸⁹ NJHD 244

⁹⁰ AE 351 [2], See 313 [3]

The Church Specific began with Adam, and perhaps even with the first people, as they learned to worship. It then came down in a direct line of descent, almost as a baton is handed over in a relay race. Each new Biblical name represents a different group of people, with whom the Church had not existed before, but who then became the next custodians of the Word. After Adam, it was with Abel, then with Seth, then Noah, then Shem, then Eber (the first actual person or individual mentioned in the Word); then with Abram, Isaac, Jacob, Joseph, Moses, Joshua; then with the Judges, Kings and finally the prophets and priests who served the Lord in Samaria and Jerusalem; especially in the Temple, which became the last symbol of the wisdom of the Adamic Church. It housed the written Word.

Then the Lord came. The I AM came as the Word made flesh. "And the Word was God." When the temple in Jerusalem was subsequently destroyed with the Roman conquest, the Church Specific began its move from Canaan, where its home had been since Adam: first to other Christian centres such as Alexandria and the seven Churches in Asia Minor; but finally to Rome, and then through conversion of the Barbarians which invaded Rome, to the future Europe.

When in later history European nations in the north broke from the Catholicism in the south, a new springboard for the spread of the Church Specific was formed. For nations competed in international trade and commerce to the newly explored territories of the far east and the New World. Commerce was the Providential vehicle, as we saw, for the spread of the Word throughout the whole earth.⁹¹ Thus not only has there been the diffusion of light from heaven from the Church Specific to the Church Universal; but there has also been an actual geographical spread of influence. And all the while, the spiritual condition of the Church Specific has qualified the light received from heaven into the current affairs of each geographical area. All human affairs, whether national or international, stem from underlying religious causes, which originate from the Church Specific.

2. Former Churches and Destruction

This subject is a sequel to the establishment of each new Church Specific. As each church becomes decadent, it is replaced, but not before it brings destruction on the Church Universal, and upon many of its own members as well. Because the death of a Church is

⁹¹ AC 9354, DP 256

spiritual to begin with, it is hidden from view. The Church becomes full of external trappings, which are used to further the secret lust to domineer over others and possess the wealth of others. But the heavens can tell what is happening. The repercussions of this decadence of Churches are thus first felt in the quality of the spiritual light which is diffused to mankind. Since the light is blocked by impurities, the results on earth are wars and consequent enslavements.⁹² Such repercussions are permitted by the Lord, in a precisely controlled 'decomposition process' so to speak, so that the secret evils which caused the death of a Church can come out in the open, and be seen and combated by those who are still good.⁹³ In this way the good can be saved out of the destruction,⁹⁴ and a new Church Specific be established. Many cultures and nations have been destroyed. Even if a remnant of people survive, the nation or culture is destroyed. Ancient and modern history abound in examples. The reason for this destruction is found in the internal meaning of the story of Levi and Simeon slaughtering Hamor and Shechem and their families, following the celebration of their 'pact' with the children of Israel (Genesis 34).

"Hamor and Shechem (being descendants of the Most Ancient Church) could not come near to external things and accept those among the sons of Jacob, without their internals being closed; thus causing their eternal destruction. This is the secret reason why Hamor and Shechem with their families were slain, which otherwise would not have been permitted."⁹⁵

This story provides a standard by which we can view the destruction of countless cultures, as mentioned. In each case, the spiritual decadence of a Church Specific is the root cause for the destruction brought on others: either on the Church Universal, or on a remnant of a former Church Specific. Note that the anger of God is never to blame:

"When any such crime is permitted by the Lord, it is evil men and their infernal instigators who are the authors of it. Nevertheless all the evil which evil men intend and do to the good, is turned by the Lord into good, as in the present instance, in that Hamor and Shechem and their families were saved."⁹⁶

All innocent victims of warfare, conquest and slavery, are now in the spiritual world.⁹⁷ All that was good in each destroyed people has

⁹² See DP 251

⁹⁵ *Ibid.*

⁹³ *Ibid.*

⁹⁶ *Ibid.*

⁹⁴ See AC 4493 [5, 6]

⁹⁷ LJ 23, 27

been 'harvested' from the earth into heaven. It has never been God's will. But people who constitute Churches have been responsible for such destructions, and perhaps the Christian Church more than the rest. But out of the destruction, the Lord raises up good for evil. It is for such reasons that such evils cannot be prevented by God.

3. *Between the Advents*

Whereas history from the flood onward led up to the advent of the I AM as the Word made flesh, the history after that Advent has led up to the Second Advent. This history has seen the transfer of spiritual qualities from ancient Canaan, to the kingdoms of Christendom.

The first Christian or Primitive Church, was able to see interior truths,⁹⁸ but was rent asunder by heresies from the start.⁹⁹ It had already been foreseen by the Lord that a Second Coming was necessary, and this had been prophesied both in the Old and the New Testaments. The first Christian Church could not be Christian enough, especially with so many heresies.¹⁰⁰ Although the Apostolic Church was at first like a new star in heaven,¹⁰¹ it only lasted until the Council of Nicea in 325 AD, when the heresy of the trinity of three separate persons in God was declared orthodox. This was the "end of the age."¹⁰² The Church was turned into a theatre.¹⁰³

From that time, the 'sun' set, and spiritual darkness enveloped Christendom. However, with some the 'moon' arose, i.e. some could still see truth from the Word "by a dim light."¹⁰⁴ But because Divine truths were so hidden, no one could become strong enough to endure spiritual temptations,¹⁰⁵ and so could not be fully regenerated for heaven while on earth.

This spiritual darkness thickened by the Council of Chalcedon, in 451 AD, when the Divine and Human natures of the Lord were declared as separate; so that the Human nature of the Lord could be transferred to the Pope as Christ's vicar on earth. This was the secret reason for this council. Papal power was secured.¹⁰⁶

The Dark Ages began: spiritual light was reduced more and more, and the Lord in Providence then raised 'champions' to fight against this decadence. In the 7th century, in the Lord's Providence, Mohammed was raised up,¹⁰⁷ in order to destroy the idolatry which

⁹⁸ TCR 109

¹⁰² *Ibid.*

¹⁰⁵ TCR 597

⁹⁹ TCR 378

¹⁰³ TCR 136

¹⁰⁶ AC 4738

¹⁰⁰ Coronis xxxi-xxxiii

¹⁰⁴ TCR 638

¹⁰⁷ DP 255 [2]

¹⁰¹ TCR 176

beset both the Christian Church and gentilism. Islam brought about a widespread belief in One God, whose image must not be depicted or idolized; also of Christ as the Great Prophet. The oriental world was taken over by Islam. In the Christian world, the darkness only thickened, so that by all indications there was only stupidity in spiritual things by the 11th century.¹⁰⁸

When the Word had finally become almost rejected among the Catholics, being replaced by Papal edicts, in the Lord's Providence the Reformation took place.¹⁰⁰ The Word was restored to the people and read among the Reformed: they worshipped the Lord above all, and spiritual light was consequently greatest among them.¹¹⁰ When Papal power threatened the Reformation, the Lord stirred up nations to contend against that power: Sweden, Denmark, Holland and England "took the Word out of its tomb."¹¹¹ Gustavus Adolphus II, King of Sweden, was stirred up by the Lord to symbolize the Reformation, and to enter the Thirty Year's War waged against Papal power.¹¹²

However, Luther, Calvin and Melancthon all separated faith from charity, and worshipped God still under three persons. So the truths which at first had been restored among the Reformed were again hidden from view: for they would have falsified them.¹¹³ Because nothing else could save mankind than a life of charity, now declared dead by the 'faith alone' doctrine, the Second Advent had to take place, and a Last Judgment be performed. At the time of the Last Judgment, the Reformed were at the centre of Christendom, because they had the Word, and could understand it; yet they were judged because they had made faith alone to have saving power. By the year 1756, "total damnation stood before the door and threatened," just as it had done previously at the Lord's first Advent.¹¹⁴ The judgment took place on all who had lived on earth since the first coming, since all are collected together after death, and can be judged all together.¹¹⁵ It was therefore in the spiritual world (sixth successive formation) where the second Advent and the Last Judgment on the former churches were first recognized as accomplished.

Following this judgment of 1757, a new spiritual freedom was effected, because the blockage of spiritual light had been removed. A

¹⁰⁸ See SD 5957

¹⁰⁹ SS 110

¹¹⁰ LJ 14, TCR 508 [4]

¹¹¹ Inv. 24

¹¹² Ibid.

¹¹³ SS 24

¹¹⁴ BE 117

¹¹⁵ See LJ 28

new liberty of thought was effected, and a general liberation from compulsion in spiritual things on earth began.¹¹⁰ The effects began to be felt from that year onwards: however, the same outward order survived at first, both in Christendom and among the gentile nations: only when this liberty of thought allowed those who wished, to pursue real truths and convince themselves in them,¹¹⁷ would a new order replace the old.

Summary and Conclusion

The main propositions on which the chronology and historical framework are based, are:

1) Influx from God culminates in a conatus present in inert matter, which simultaneously contains the entire successive sequence along which the influx descended.

2) Each new form of life began from such a conatus, directly sparked by God into a germinating principle or seed in a corresponding matrix or soil, growing into the first specimen of its kind, which could then reproduce normally.

3) Each lower soil or matrix served as progenitor for higher forms of life germinated in it, which forms by their subsequent activity and decomposition upgraded and enriched their native soil to saturation, ready to receive next higher forms of life by the same method.

4) The invention of writing and speech was for the sake of the Word.

5) The written Word has preserved spiritual values throughout the world, through migrations and commerce.

6) Each Church Specific is spiritually linked by light diffused in heaven with the contemporary Church Universal throughout the world.

7) The spiritual decadence of each Church Specific is the root cause for destruction all over the world.

8) All essential spiritual qualities symbolized by the nations mentioned in the Bible, are now preserved by the nations of Europe; and through colonization, conquests, and migrations, are now distributed throughout the world.

These propositions, based on the Word, can be applied to the world of nature and human affairs. They accordingly need to be

¹¹⁶ LJ 73

¹¹⁷ *Ibid.*

tested on two counts: first, as to their validity as statements, based on the Word; and secondly, their reliability in helping explain the world.

The proposition that there could have been spontaneous generation in the distant past, does not mean to say that this still takes place. Nevertheless, the organisms which are in harmony with their environment, will now breed in that environment, perpetuating the original relationships between them.

Nor should the suggestion that the first men were born from animal mothers cause undue aversion: our human bodies are shared with higher primates in almost every respect. And as with animals which die and are not resurrected, so the human body dies and is not resurrected! The body still belongs to our animal forebears. Still, the human being rises from the grave: he is immortal, because he can gaze at the spiritual sun, and worship the I AM who thus manifests Himself. The I AM is Jehovah (I am He who am) who came to His own; the world was made by Him, but did not know Him when He came. (John 1.10) Immortal man can worship God-Man, or Jehovah-Messiah, or Jesus Christ, or I AM (The Beginning)—The Word. ■

The Table which follows is a summary of the Chronology, and Historical Framework. It is a suggestive skeleton, to which further details—as flesh—may be added, and out of which a fuller chronology might grow.

I. Creation, Influx, Descent

The I AM	Divine Love Apart from Time, Space	'Prior' to creation.
Three degrees of height	Love, Wisdom, Use: Trinity.	'Prior' to creation. 'Prior' to creation. 'Prior' to creation.
Spiritual Sun	First finition of Infinite	'Moment' of creation, descent.
Two Solar Halos	Tempering, compression	Creation, descent.
Three expanses, Future heavens,	Tempering, compression	
Atmospheres.		
Natural sun, Stars	Time and Space	ca. 20×10^9 years ago.
	Tempering, Compression, Inertia.	
Earth, planets	Passive material, inertia, simultaneous order, conatus.	ca. 5×10^9 years ago.
	Revolutions, seasons.	

II. Conatus, Evolution, Ascent

Conatus	Form	Time (Million yrs. before present)
Land, seas		ca. 4000
Conatus, vegetation	Swamps, algae	ca. 3000-2000
Conatus, vegetation	Sponge, sea-plants	ca. 1500
Conatus, animal	Volvox (?), tribolite, jellyfish	ca. 1500
Conatus, amphibian	Amphibians	ca. 400-300
Conatus, reptiles	Dinosaurs	ca. 200-65
Conatus, mammals	Mammals, primates	ca. 65-3
Conatus, hominids	Australopithecines, etc.	ca. 4-2
Conatus, Homo Erectus?	Pre-Adamites? Church, Religion, monogamy, immortality, Genesis 1	ca. 2 (?)
Celestial seed, Homo Sapiens?	Adam, Wisdom, Eden, Most Ancient Church Genesis 2.	ca. 1 (?)

III Historical Framework

Church Specific Biblical Reference.	Time or Epoch B.C.	Spiritual Events, Heaven & Church.	Church Universal: Old world Peoples, cultures, places, events.	New World	Major Milestones, Persons.
Adam to Lamech. Gen. 2-5	20000 to 40000?	Lord leads man face to face; first angels; Most Ancient Church.	Canaan, 'Eden.' Neanderthal? Middle East		Non-alphabetic writing. Ice age. Fire.
Noah, Flood. Gen. 6-8	35000? to 12000?	Ancient Church, Last Judgment on M.A.C. Celestial heaven formed.	Cro-Magnon?	Amerinds. Abori- ginals. Australia.	Beringia open. Stone figurines. Sheep, goat, dog domesti- cated. Cave art. Vocal speech.
Shem, Ham, Japheth. Gen. 9, 10	10000? to 6000?	Ancient Church, new Covenant. Represen- tative worship.	Natufians. City states: Jericho, Catal Huyuk	Folsom, Atlatl, Cordellerian, Cochise & Desert Cultures.	
Ancient Church & Ancient Word.	6000 to 2500?	Statues, temples, made- up history. Genesis 1-11 composed. Turn to Poly- theism, idolatry.	Ghassulian Obaidian, Warkan, Sumer, Egypt, Uruk.	Old Copper, Red- paint Cultures.	Plough. Stone edifices, wheel.
Eber. Gen. 10, 11	2500 to 2000	Idolatry, sacrifices, Hebrews.	Ebla, Babylon, Troy? Indus Valley, Egypt.	Old Copper, Red- paint Cultures.	Pyramids, Stone- henge, Gilgamesh. Bronze Age.
Abram, Isaac & Jacob. Gen. 12- 1750	2000 to 1750	Promised land, chosen people, children of Israel. Representative of a Church.	Nations in Canaan. China.		Hammurabi's law-code
Joseph, Moses. Gen. 40 to Deut. 1250?	1750 to 1250?	Ten Commandments, Exodus, Miracles, Taber- nacle. "Special Providence." (AC 6025)	Return to promised land. Aryan inva- sion, India.	Eskimos, Pacific Island Cultures.	Hinduism. Sun- pyramid, Mexico. Santorin explodes off Crete.

Joshua to Samson, Joshua & Judges.	1300 to 1100?	Enter promised land. Tribes represent human spiritual qualities.	Egypt & Sea-peoples.	Olmecs	Iron Age. Rig-Veda, Upanishads.
Samuel, Saul, David, Solomon. Books of Samuel & Kings.	1100 to 800?	Temple replaces tabernacle.	China dynasties.	Adena	
Samaria & Judah.	800 to 721	Spiritual decline: sporadic idolatry. Prophets.	Assyria, Ten Northern Tribes lost. Ancient Greece.	Adena	Homer, Rome, Troy? First Olympics.
Jerusalem up to Captivity.	700 to 586	Further decline. Destruction of Solomon's temple.	Babylon, Persian Empires.	Mogollon	Ninevah destroyed. Athenian law.
Captivity.	588 to 530	Some revival from Ancient Church: life after death, angels. Messiah expected.	Babylon. The Jews.	Mogollon	Buddhism.
Return to Judea. Temple rebuilt. Haggai.	530	Messianic expectations.	New Temple. Classical Greece. Crete & Iceland cultures.	Mogollon	Confucius
Malachi to Advent.	400 to 0	Prophecy ceased. Talmudic traditions. Jerusalem & temple desecrated, Greece. Roman rule, Caesar Augustus, Luke 2.	Greece, Alexander the Great, Hellenism, Rome, Greece, Persia, Egypt & Judea.	Hohokam, Hopewell.	Great wall of China.
A.D.					
Advent, Apostolic Church, Christianity.	0 to 300	God is Man; glorification of Human. Last Judgment on all previous Churches. Spiritual heaven formed. New Testament.	Roman Empire: Germany, Gaul, Britain, Iberia. Zion destroyed, diaspora of Jews. Christian persecutions	Hohokam, Hopewell.	Vesuvius & Pompey. China divided, invaded.

	325	End of first Christian epoch. Moon arose, no one tempted spiritually. Trinity of three persons of God.	Arianism. Councils.	Mayas	Constantine
Council of Nicea.					
Dark Ages	400 to 1000	Thickening spiritual darkness. Church vs. State. Unity of God in Islam. Allegorizing of Bible. Monasteries.	Rome & Constantinople. Charlemagne. Papacy vs. Emperor.	Toltecs. Pacific Ocean migrations.	Tikal, Serpent-mound. Barbarians invade Rome. Vikings & Alfred the Great.
Scholasticism, Crusades, Humanism, Inquisition, Renaissance, Reformation.	1000 to 1550	Faith & reason. Man measure of all things. Aristotle & Christianity. Bible in vernacular. Europe inherits qualities of nations in Canaan. Stupidity in Divine Truths. Universities.	The Holy Land Pillims. Missionaries. Explorers to Asia. Africa. Luther, Calvin. Rome breaks with Constantinople.	Aztecs, Incas, Mayas conquered. Temples, mounds.	William the Conqueror. Marco Polo. Black Death. Jean d'Arc. Ottoman Turks. Columbus. Copernicus. The Armada.
Reformation, Last Judgment, Heavenly Doctrines & Second Coming	1550 to 1780	Bible restored. Faith alone closes it again. Bible attacked by natural theology. Death of Christianity. Imaginary heavens destroyed.	Protestantism. Luther Theses. Thirty Year War. Lisbon earthquake. Jesuit downfall. French Revolution.	New World colonies. Indian wars. American Revolution.	Diderot's Encyclopedia. Emanuel Swedenborg
The New Church	1770 to present	New Heaven formed. "Lord God Jesus Christ reigns." Nunc Licet. First organized New Church. Spiritual & rational freedom. Christian dogmas declared dead.	European Empires: Commerce, Industry, Inventions & Discoveries.	North America. Australia. World Exploration. Mass production, Consumer market.	Napoleon. Steam. Darwin. Rockefeller. Car, Flight. Communism. Hiroshima & Atom bombs. On the moon. Computer technology. Population explosion. Ecology & resources.
		Woman in the wilderness. New Jerusalem descending.	Two World Wars, science & technology exploration. World communities, companies. International cooperation, news coverage.		