



and subsequently described in the work *Heaven and Hell*, he perceived through shifts in his own states of consciousness as he engaged with the Word. Swedenborg, being motivated by love for the Lord from the Lord and the spiritual well-being of humanity, delved deeply into the Word which led him beyond its literal meaning into what is called its spiritual sense.

Logopraxis invites us to engage with Texts of Divine revelation to experience their power to open our awareness to our own states of consciousness i.e., the spiritual world, here and now. This is the remarkable nature of Divine revelation in the form of Sacred Texts. It has the power to open the mind and direct its course on a journey that leads to our rebirth into a whole new sense of self. The Texts themselves provide the materials into which a new sense of our self can be born if we are willing to engage with them to direct our inner life. Without freely choosing to engage with the Texts to examine the quality of our life in the light of their truths, our minds will remain closed to perceiving their deeper inner contents. But when the Texts are engaged with, with a view to self-examination and the amendment of our life, then they open up more and more to support the processes involved in the regeneration of the human mind.

Through working with the Logopraxis approach we discover that the Texts of Divine revelation are psycho-active. What this means is that the processes described within the Text become active within our own experience and field of perception as we look to apply spiritual principles to the life of our mind. We experience the Text coming alive in us, re-forming our beliefs, and opening new affections through the direct experience of its truths or principles working in our minds. As the structure of our thinking is transformed so too are our values and perspectives.

We find that spiritual realities start to take priority over the things of natural life. This change in priorities marks a change in our affections. These kinds of changes, leading to the transformation of our sense of self and so our life, are what the Gospel of John refers to as, "being born again" or "born from above." (John 3:16) This work of the Text, of the Word within the human mind, is what is meant by the Coming of the Lord - for the Word is the Lord.



*This one comes to Him by night, and says to Him, "Rabbi, we have seen and thus know that You are a Teacher having come, and are here, from God, for no one is able to constantly be doing these signs which You are constantly doing, unless God would continue being with him". Jesus considered, and replies to him, saying, "Certainly it is so, I am saying to you, unless anyone may be born back up again to a higher place he continues having no power to see or perceive God's reign, sovereign influence/activity, or kingdom.*

*John 3: 2-3 (Jonathan Mitchell New Testament)*