

A COMPARISON OF DR. ALFRED ACTON'S DOCTRINAL STUDY *THE CROWN OF REVELATIONS*,  
THE REV. E. S. HYATT'S SERMONS ON THE WORD,  
AND DE HEMELSCHÉ LEER.

Those who love the spiritual birth which took place in the Church with what is known as the Academy movement, will rejoice at the appearance of the small work of Dr. Acton *The Crown of Revelations*.

THE ACADEMY and the GENERAL CHURCH are founded upon the belief that the Writings of Emanuel Swedenborg are the Word of the Lord. Due to attempts to answer DE HEMELSCHÉ LEER, there appeared to be a danger that the realization that the Writings are the Word in its fulness, holiness, and power, might be weakened in the Church, with the result that a decline would commence in the Church. Not only will Dr. Acton's study confirm the faith which the ACADEMY and the GENERAL CHURCH have had, but it will assist many, we trust, to come to a fuller realization of the fulness, the holiness, and the power of the "Evangel of the Second Coming", wherefore we rejoice, in spite of the fact that we regret that Dr. Acton has not entered more profoundly into those things which have been brought forth by Mr. Hyatt and by DE HEMELSCHÉ LEER concerning the Doctrine of the Church, from the Word.

Dr. Acton commences his study as follows: "Some day, I suppose, there will be written for the New Church a history of Doctrine. Many such histories have been written for the first Christian Church, but naturally they deal with the interpretation of the New Testament, and of the Old Testament in the light of the New; that is to say, with doctrines drawn from those Testaments; such doctrines, for instance, as the Trinity, the Atonement, Faith and Charity, Baptism and the Holy Supper, etc.

The genuine doctrine of the Old and New Testaments with respect to these subjects has been set forth so clearly and unmistakably that there is no dispute concerning them among any who accept those Writings as a Divine Revelation. New Churchmen of every school of thought are wholly at one in seeing that there is one God only; that there are not three Divine Persons but that the Trinity is in the Lord Jesus Christ; that faith does not save without charity; that all men are predestined to heaven, etc. etc."

It is these very subjects which Dr. Acton says, "have been set forth so clearly and unmistakably that there is no dispute" that will be the center round which the most grievous temptations of the New Church will take place. While it is true there can be no dispute as to these truths and their opposite falsities in relation to the relatively external form that they took in the first Christian Church, as to their living application to the New Church and to every man who is truly of the New Church, they must become the center around which ever more interior and grievous temptations take place, as they come to be seen abstractly from the literal sense of the Latin Word which treats of them historically in relation to the first Christian Church. All spiritual truth with man is the result of conquering in spiritual temptation. If a man has been brought up with a love for the first Christian Church, on commencing to read the Writings of Swedenborg, and perceiving that they are true, he is brought into a state of disturbance and temptation, and the greater has been his love for the old Church the more grievous the temptation, and the more living the truths of the New Church are apt to become in him, if he overcomes in the temptation. What a contrast is his state to one who has been brought up in the New Church, particularly if brought up in a New Church community. To such a one the falsities of the old Church are remote, scarcely touching his life, while he acquires the generals of New Church Doctrine without any effort of his own, still less with struggling and temptation. To such a one it is easier to accept than not to accept those things with which he is surrounded; and they are of such a nature that he readily fills them with the things of his proprium; for before regeneration he is in evil and falsity no matter what truths he may know. What is more

delightful to the natural man than to believe that he belongs to a chosen people, what more flattering to the conceit of his own intelligence than to believe that he has a mind which, unlike other people's, is formed by a rational Revelation. It delights a man in such a state to read in the Word about the falsities of the dead church, which he is not in; not realizing that in so far as he is not regenerating there is not a single falsity of the old church that does not take possession of him, in a more subtle, deadly, and hidden form. If a man will but acknowledge this truth, and in the light of it search for the evils and falsities in himself, in the light of the Word, he will find himself in the densest cloud, for while he can readily see how the Latin Word manifests the falsities of the old church, and may even see how it manifests the falsities that have taken possession of CONFERENCE and CONVENTION, he cannot see how he himself divides the Trinity into three persons, denies the Divine Human of the Lord, believes in the vicarious atonement, and in faith alone, and has no cognition of Baptism and the Holy Supper, etc. If a man will but acknowledge that these are the essential things of the New Church for the sake of his spiritual life, he must come to realize his utter ignorance of all living spiritual truth. And in reading the Latin Word, find himself in such a dark and impenetrable cloud that he despairs of ever finding his way; and he will be kept in this state of despair until he can acknowledge from the heart that, of himself, he can understand not a single spiritual truth, but all is of the mercy of the Lord, and when he makes this acknowledgment fully and from the heart, then, for the first time is it possible for the Lord to appear to him in the glory of the cloud with power and great glory. "Those are said to see the back parts of Jehovah and not the faces, who believe and adore the Word, but only its external which is the sense of the letter, and do not penetrate more interiorly, as do those who have been enlightened, and who make for themselves Doctrine out of the Word, by which they may see its genuine sense, thus its interior sense", A.C. 10584. Good and truth can only have an abode in the mind in so far as evils and falsities have been removed. Interior evils are conjoined with interior falsities, wherefore if a man does not make for himself

**Doctrine from the Latin Word** he can not see either interior evils or falsities in himself, and therefore remains in them.

Is it not self-evident that it is in the desire to make **Doctrine from the Latin Word** that a man comes into the clouds and darkness that are round the throne of God? And that a New Churchman does not find himself in dark clouds in reading in the Old Testament about a wrathful God, and the cruelties of the Israelitish wars, for these things have been explained and are not difficult to understand, and therefore scarcely appear as clouds at all.

The opening paragraph of Dr. Acton's book is all the more surprising for the reason that various ministers, we believe including Dr. Acton himself, have for many years held the position that in the future the time would come, when there being no longer a Protestant and Catholic church, the Writings would be seen in application to the states that then prevailed, for the reason that the Word is above time and applies to all states. But why must the New Church wait for the indefinite future? Is it not evident that as far as the old church falsities are concerned the Roman Catholic and Protestant churches are so far removed from the GENERAL CHURCH that there is no longer any struggle in connection with them, unless one is engaged in missionary work, and that they bring the Church into no more temptation than if they were extinct; and therefore unless by means of Doctrine from the Word the corresponding falsities which tend to arise in the New Church are seen, the teaching concerning the trinity of persons in the godhead, the vicarious atonement, etc. has little effect on the spiritual life of the Church.

In earlier days of the ACADEMY it was not uncommon to point out that the same falsities which destroyed the Christian church tended to arise in the New Church in a more interior form, and in fact that such falsities, if they remained unchecked, would destroy the Church, and that the spiritual life of the Church depended on the overcoming of such falsities as they tend to arise.

We will here quote but one passage in illustration: "The point at issue is practically no less than that of the acceptance or rejection of the Lord in His Second Advent, and that this would be proved by the respective answers given to the question: 'Has the Lord presented Himself in His New

Advent, in the Writings, and nowhere else?' We answer, positively, 'yes': they answer just as positively, 'no'. If this question is truly answered in the affirmative, then the Writings manifest to the sight of our understanding the Lord, as the Divine Human, as the Son of God, as the Son of Man, as the Word, yea, they manifest the Lord under every aspect that can enable the rational mind to approach the Lord Himself, who is infinitely therein. On the other hand, if this question is truly answered in the negative, then the Writings are at most something revealed about the Lord, about the Divine Human, about the Son of Man, and about the Word. Where in that case is the Divine Human in which the Lord has effected His New Advent? There is nowhere else where it can be definitely pointed to, therefore they answer that the Lord has come in many ways. By this, men are persuaded to think they see the Lord's Advent in whatever about them is pleasing to their natural good. It is but a more interior form of Unitarianism, and as such is calculated to spread the Old Church, to beget sympathy for, and to receive sympathy from the Old Church, as is increasingly the case with the views in question. In the old form of Unitarianism, the Human in which the Lord effected His First Advent, is regarded as a Human which teaches us something about our Divine Father, but it is denied that the Human is the Divine Father, as He manifests Himself in His First Advent. In the more interior form of Unitarianism alluded to, the parallel is complete. Hence to deny that in the Writings is effected the New Advent of the Word, and to regard the Word as there revealed, as only about the Word, when in reality the Lord is there manifested in Divine Human form, as He accommodated Himself to man's rational apprehension, is to take a similar attitude to the Lord in His New Advent, as Unitarians have taken with regard to Him in His First Advent; and the separation between those who diametrically differ in this respect is, at least, as justifiable, and inevitable, as was the separation between the Unitarian and the primitive Christian Church", NEW CHURCH TIDINGS, page 82.

We note that the answer was positive, that is with authority, for the Lord dwelt in the Church and the answer was not of man, but of God. Who cannot see that if the

Lord had not given this answer to the Church the New Church like former churches would have come to its end? It was in the struggle for this truth, and the grievous temptation involved that the ACADEMY found its spiritual life. But those who have grown up in the ACADEMY in recent years are far removed from this struggle. CONFERENCE and CONVENTION with the falsities which destroyed them, scarcely more touch their lives than do the Protestant and Catholic churches. To hope to revive something of the state of the early days of the ACADEMY is a vain delusion, for that state was a state of being faithful unto death in the combats of temptation, while we are far removed from that temptation. The living Word applies to and treats of every state which the Church enters upon, and if the Church does not struggle to enter into the internal sense of the Latin Word, and in the light of this see the evils and falsities which always tend to arise, and if it does not enter upon the struggle and conquer in the temptation, but instead remains in the historical sense of the Latin Word, and takes this sense for the living spirit of the Word, then imaginary heavens commence their formation, which can only be dispersed by a more or less general judgment such as took place in the Church in the early days of the ACADEMY.

Mr. Hyatt pointed out that what was said in the Latin Word about the Jews was not primarily to teach us what an external state the Jews were in, but in order that we might come to see the Jewish state in ourselves and overcome it. In like manner what is said about the Christian church in the Latin Word is not primarily given in order that we may know in what great falsities the Christian church is, but that we may see and overcome the internal falsities which tend to arise in our mind, to which the external falsities of the Christian church correspond. In the history of the Churches as a whole the Christian Church stands for adult life. And the sign of adult spiritual life of the man of the New Church is the seeing and struggling with the falsities to which the falsities of the Christian church correspond. Before the Church or the man of the Church arrives at spiritual adult life, neither these falsities nor the truths that become manifest by the removal of the falsities, can in the least be seen, and they cannot

come into view by any amount of study of the Writings.

It has at times been said that if there is such a sense in the Latin Word it may be seen from those things which are presented to bring that sense to view; but those who take this view are in error, for if there is not an affirmative attitude towards there being such a sense, none of the interior things can ever be seen, no matter how clearly set forth. This teaching is given in the ARCANA CELESTIA, n. 3428, as follows: "The learning of the present day scarcely passes the point of debating whether a thing has any existence, and whether it is thus or thus; the result of which is that men are shut out from the intelligence of truth. For example: he who merely disputes whether there is an internal sense of the Word can never see the innumerable, nay, indefinite things which are in the internal sense". Again in the ARCANA CELESTIA, n. 2588, we read: "They who are in the affirmative that the Word has been so written as to possess an internal sense which does not appear in the letter, can confirm themselves therein by many rational considerations; as that by the Word man has connection with Heaven; that there are correspondences of natural things with spiritual things, in which the spiritual things are not seen; that the ideas of interior thought are altogether different from the material ideas which fall into the words of language; that man being born for both lives, can while in the world, be also in Heaven, by means of the Word which is for both worlds; that with certain persons a certain Divine light flows into the intellectual things, and also into the affections, when the Word is read; that it is necessary that there should be something written that has come down from Heaven, and that therefore the Word cannot be such in its origin as it is in its letter. But they who are in the negative, if they do not deny all these things, still do not believe them, and persuade themselves that the Word is such as it is in the letter, appearing as if worldly when yet it is spiritual; as to where the spiritual is hidden within it, they care little, but for manifold reasons are willing to let it be so, and this they confirm by many things". Dr. Acton, page 15, says: "When the term 'the Word' is used as meaning Divine Revelation, what is said of it is applicable to all forms of Divine Revelation; but not so when it is used specifically of some

particular Revelation". In the above quotations from the ARCANUM a universal law concerning the Word is given, and yet, while Dr. Acton does not directly refer to the above passages or to the many similar passages in the Latin Word he appears to deny the teaching there given. He says: "The internal sense (of the Writings) was to be sought not in the interpretation of symbolic language but in the deeper meanings and implication of the truths plainly revealed", page 13. Again: "Another objection to calling the Writings the Word, entertained by those who yet believe they are a Divine Revelation, is that by the Word they understand a book or books written in correspondential imagery, or symbolic language; written that is to say, in the prophetic style, or in the form of a narrative describing earthly things or earthly events, which while corresponding to spiritual things are in themselves more or less remote from spiritual things. If this truly describes the essential properties of the Word, then the Writings are most certainly not the Word, as can be seen at once from a cursory reading of them", page 23. Later in this article we will consider this paragraph in some detail, here we merely quote it as an example of the many passages in Dr. Acton's book which appear to deny that the literal sense of the Writings contains hidden things which do not appear in the sense of the letter.

It may be noted that while the Christian church was not entirely averse to seeing in the Old Testament a sense not apparent in the sense of the letter, (for there was an acknowledgment that Joseph, and others were types or representatives of the Lord, as is mentioned in the Latin Word, where it refers to the Christian Church, as speaking of the heavenly Joseph and the heavenly Canaan), still there was a great aversion to the truth that the Gospels contained a spiritual sense that was not apparent in the sense of the letter, and there was a general aversion to the truth that every word of the Word contains a spiritual meaning.

We read: "But as man has removed himself so far from Heaven . . . it is altogether repugnant to him to hear that the Word contains deeper things than he apprehends from the letter", A.C. 3472. "When the existence of an internal sense of the Word that does not appear in its literal sense and which treats of love to the Lord and to the

neighbor, is merely mentioned in their presence, there is perceived not only denial by them, but also aversion and even loathing", A.C. 3427. "The Word is said to be closed up when it is understood only as to the sense of the letter, and when all that is taken for doctrine which is there. . . . They are not even willing to hear that there is an internal sense, in which the holiness and glory of the Word consist; yea when they are told that it is so, they nauseate the bare mention of it from the aversion they have to it", A.C. 3769. "It is altogether unknown what other Divine Truth there is in the Word, which raises man from what is external into what is internal, and makes the Church, . . . consequently doubt and denial that there is any other Divine Truth than that which stands forth in the sense of the letter. . . . With such the internal man is closed and only the external man is opened; and that which the external without the internal man sees when he reads the Word, he sees in thick darkness. . . . Let such observe as will, whether any one at the present day knows otherwise than that the Divine itself of the Word is the sense of its letter. But let them consider also whether any one can know the Divine Truths of the Word in this sense except by Doctrine therefrom, and that if he does not have Doctrine therefrom he is carried away into errors. . . . The Doctrine which must be for a lamp is what the internal sense teaches, thus it is the internal sense itself, which in some measure lies open to every one . . . who is in what is external from what is internal, that is whose internal man is opened. For Heaven which is in the internal sense of the Word flows in with such a man when he reads the Word, enlightens him, and gives him perception, and thus teaches him. Nay, *if you will believe it*, with man the internal man is of itself in the internal sense of the Word, because it is a Heaven in the least form, and consequently when it is opened it is with the Angels in Heaven, and is also in like perception with them. From this it is evident that the man whose internal is opened, is in the internal sense of the Word, although he is not aware of it. From this he has enlightenment when he reads the Word, but according to the light that he can have by means of the cognitions which he has", A.C. 10400.

The Christian church is by no means averse to entering

into "the deeper meaning and implication of the truths plainly revealed". This is what every theological school in the land claims to strive for. The aversion, the repugnance, and even loathing is for "an internal sense which does not appear in its literal sense", "other Divine Truth than that which stands forth in the sense of the letter".

The teaching given concerning the aversion and repugnance to a spiritual sense which does not stand forth in the sense of the letter is not primarily given in order that we may know the state of the Christian church, but that we may search for and repent of a similar aversion and repugnance in ourselves, for as to our heredity and natural inclinations we make one with the Christian world, and of ourselves would feel a similar repugnance to the belief that the Word given to the New Church has a sense which does not appear in the sense of the letter, as the Christian church had to this truth, in application to the Word given to it. Let us therefore reflect on the cause of this repugnance and even loathing. The internal sense of the Latin Word is the very Divine Human itself, our Father in the Heavens, the visible God in whom is the invisible. To acknowledge a spiritual and a celestial sense of the Latin Word which is not visible does not hurt the pride of one's own intelligence; nearly every one is content to acknowledge the letter and also an internal that is invisible; even the devils of hell are not averse to the worship of an invisible God. If on the other hand the spiritual and the celestial senses of the Latin Word, in which there are ten thousand things to every one which appears in the sense of the letter, are to be obtained by the New Church, then our actual and almost total ignorance of all spiritual things becomes manifest, and the pride of our own intelligence is severely wounded. Also man may then come to perceive that of his own faculties he can never attain to Divine Truth; wherefore if he knows "what other Divine Truth there is in the Word, which raises man from what is external into what is internal and makes the Church", he becomes aware of how helpless his mental faculties are in spiritual things and his utter dependence on the Lord to see any spiritual truth; and by this the love of his own intelligence will be still more wounded. In this temptation he must become again as a little child acknowledging that he is as ignorant

in spiritual things as a little child, else will he "doubt and deny that there is any other Divine Truth than that which stands forth in the sense of the letter".

While there might possibly be some doubt as to the other passages, if one accepts the principles that Dr. Acton sets forth in his book there can be no doubt that number 10400 of the ARCANUM is to be applied to the Latin Word. That the "other Divine Truth in the Word, which raises man from what is external to what is internal, and makes the Church", and which "does not stand forth from the sense of the letter", is not the literal sense of the Latin Word is plain from the whole number, for it is said to flow in from Heaven, and from the internal sense of the Word there, and to enlighten and teach him thence, while the man is reading the Word. And that this sense cannot be known except by Doctrine from the Word, and that if he does not have this Doctrine he is carried away into errors. And that "the Doctrine which must be for a lamp is what the spiritual sense teaches, thus it is the internal sense itself"; that "it exists only with those who are in what is external from what is internal, that is whose internal man is open"; that "the internal man is of itself in the internal sense of the Word, because it is a Heaven in the least form, and consequently when it is opened it is with the Angels in Heaven and is therefore in like perception with them"; that "from this he has enlightenment when he reads the Word, but by means of the cognitions which he has".

From this we see that everyone who is regenerating and has his spiritual mind opened is in the internal sense of the Word, for the internal man is of itself in the internal sense. But there is only enlightenment in the natural in so far as there are cognitions, thus man becomes conscious of the internal sense only so far as he is in genuine cognitions. It is the function of the Doctrine of the Church in literal book-form to give to the Church an ever increasing body of such cognitions. Note that the fact that a man may not be aware of being in the spiritual sense of the Word, does not mean that it always remains invisible, for that which is invisible cannot act as a lamp, does not protect him from error, does not teach him.

If the above number is carefully considered it can be

seen how the following numbers apply to the literal sense of the Latin Word. "He who is in Divine things never looks at the Word from the letter; but looks at the letter and the literal sense as representative of celestial and spiritual things. To him the literal sense is only an instrumental means for thinking about such things", A.C. 1807. "Those who learn and teach the literal sense alone, without doctrine, . . . comprehend only those things which are of the external man. . . . The reason is that the Word in the external or literal sense is natural", A.C. 9025. "There is no communication with the Angels if the Word is apprehended as to the letter only, and not at the same time as to something doctrinal which is the internal of the Word", A.C. 9410. "As the Word in the sense of the letter is such, it follows that those who are in Divine Truths while reading the Word in illustration from the Lord, see Divine Truths in natural light; for the light of Heaven in which is the spiritual sense, inflows into the natural light in which is the sense of the letter, and illuminates the intellectual of man, and causes him to see Divine truths, where they are extant and where they are latent", S.S. 41. "The literal sense is holy from its internal sense; but separate from it, it is not holy", A.C. 10276.

After the opening paragraph quoted above, Dr. Acton gives an interesting historical account of the doctrine that the Writings are the Word, in which he shows that in the earliest days of the Church there was, with a few, a perception that the Writings are the Word, how this perception became lost, until later it was fully established in the ACADEMY and the GENERAL CHURCH. And that finally in 1890 the Rev. E. S. Hyatt, in the NEW CHURCH TIDINGS, taught not only that the Writings are the Lord's Word to the New Church, but that, as they are the Word, we must apply all that they themselves teach concerning the Word to them, with discrimination. Dr. Acton adds: "Mr. Hyatt's position was tacitly accepted as being the logical development of the Academy position. . . . I myself remember also that his position came to me not as something strikingly new, but as a natural extension of the doctrine that had long been familiar to me. It was this same position that I maintained in 1920 in an address delivered in Colchester, England", p. 13. Thus Dr. Acton identifies his posi-

tion with that of Mr. Hyatt. In my review of the article of Dr. Acton which appeared in the *Second Fascicle* of DE HEMELSCHÉ LEER, there appeared the following: "The position concerning the Writings as the letter of the Word was first formulated by the Rev. E. S. Hyatt, but Mr. Hyatt went much further than those who followed him, both as to the Doctrine that the Writings are part of the letter of the Word and as to the nature of the Doctrine drawn from the Writings. This is not so evident in the sermons published in the NEW CHURCH TIDINGS as it is in some of his unpublished sermons, particularly in the one on John the Baptist, where he shows that everything said concerning John the Baptist applies to the letter of the Writings. In this connection he states: 'Therefore the Word when only seen in the external sense is not the light which enlightens every man coming into the world. Not the external sense, but 'the internal sense is the very Doctrine of the Church' N.J.H.D. 260', p. 30. He then quotes A.C. 9025 as follows: 'It is to be known that the true doctrine of the Church is what is here called the internal sense, for in that sense are truths such as the Angels in Heaven have. Among the priests and among the men of the Church there are those who teach and learn truths from the literal sense of the Word and there are those who teach and learn from Doctrine from the Word which is called the Doctrine of the faith of the Church. The latter differ exceedingly from the former in perception, but they cannot be distinguished by the vulgar, because the latter and the former speak almost similarly from the Word. But those who teach and learn the literal sense of the Word alone without the regulating doctrine of the Church, do not grasp any but those things which are of the natural or external man; but they who teach and learn from the true doctrine from the Word also understand those things which are of the spiritual or internal man. The reason is because the Word in the external sense is natural; but in the internal sense it is spiritual'. Mr. Hyatt adds: 'Hence that sense is not the light, but testifies concerning the light'. Of what quality John the Baptist taught is signified by 'the least in the kingdom of heaven is greater than he', A.C. 9372. Mr. Hyatt continues: 'Hence we are taught that 'in the internal sense

is the soul and life of the Word, which does not appear unless the sense of the letter vanishes away', A.C. 1405. 'For the things which the sense of the letter has are for the most part worldly, corporeal and earthly, which can never make the Word of the Lord', A.C. 1540. Such is the character of that sense of the Word which John the Baptist represents, and it is really that sense which he said *was not the light*. Still John the Baptist, or rather that which he represented, is necessary to testify concerning the light. Which necessity is thus expressed in the Writings: 'Still the sense of the letter represents truths and presents the appearances of truth in which man can be when he is not in the light of truth', A.C. 1984". "Such is the case when the Word is first presented to us. Such is the use which the *literal forms of each Divine Revelation* perform with regard to those truths which we do not as yet know, of which there are always an infinity. At first we see only John the Baptist, not the true light, not the Lord Himself. Thus it is with regard to the Revelation in which the Lord has effected His New Advent". This is the same idea as expressed in DE HEMELSCHIE LEER, namely that the Doctrine is not due to direct cognizance of the literal sense of the Latin Word.

In a former sermon published in the TIDINGS Mr. Hyatt had quoted the ARCANA CELESTIA, n. 9025, concerning those "who teach and learn truths from the literal sense of the Word" and those "who teach and learn from Doctrine from the Word which is called the Doctrine of the faith of the Church", to show that in the New Church Doctrine must be drawn from the Writings, a most general truth with which Dr. Acton agrees. But here, as quoted above, Mr. Hyatt shows that by the literal sense in this number is also to be understood the literal sense of each Divine Revelation thus in regard to the Revelation in which the Lord has effected His Second Advent.

We read in the APOCALYPSE EXPLAINED, n. 375: "The ultimate or first Heaven is in ultimate goods and truths. Ultimate goods and truths or those of the first degree are such as are contained in the sense of the letter of the Word; consequently those who remain in that sense, and from it frame Doctrine for themselves, and live according to such Doctrine are in ultimate goods and truths. These

do not see interior things, because they are not purely spiritual like the Angels of the higher Heavens, but spiritual natural; yet they are in Heaven, although in the ultimate one, since the goods and truths that they have derived from the sense of the letter of the Word, and which are with them, contain in them interior goods and truths, for the two correspond and by correspondence make one". "The literal sense unites man with the first heaven", A.C. 3476. From the above it is evident that Mr. Hyatt applies such teachings to the literal sense of each revelation thus to the one in which the Lord has made His Second Advent, but as to this point, which is the essential point, namely as to whether there are discrete degrees of truth in the Writings into which the Church is to enter, Dr. Acton is silent, and his whole argument appears to deny such discrete degrees; as is indicated by such expressions as the following: "By usage, the term internal or spiritual sense has come to connote a letter more or less remote from the truth which it clothes and the Writings are far from being such a letter. We would . . . use the expression the deeper or more interior understanding of the Writings". "True we find in the Writings apparent contradictions, passages the import of which we faintly comprehend; all these however, are but different facets of the one truth, and when, by further study of the sense of the letter of the Writings, we see this truth, they not only become clear but these statements are then seen as necessary elements to the full comprehension of the truth", page 92.

This is a good description of what takes place in the natural Heaven and of those who while on earth are connected with that Heaven, and who are in the sense of the letter of the Latin Word, for these to all eternity will be entering into a deeper and more interior understanding of the Writings, and will be ever coming to a clearer understanding by seeing the different facets of the literal sense of the Latin Word in new and more interior relationships. But by such means they can never enter into the spiritual sense, for there is no relation between the spiritual sense and the natural sense of the Word than that of correspondence.

From his sermon on John the Baptist it is evident that



Mr. Hyatt had some perception of the discrete degrees of truth in the Latin Word. That Dr. Acton has not entered into this essential of Mr. Hyatt's thought is evident from this. In the meetings of the SWEDENBORG SCIENTIFIC ASSOCIATION, June 1930, Dr. C. R. Pendleton presented a paper in which he tried to demonstrate that Swedenborg's scientific works are John the Baptist in relation to the New Church. Dr. Acton at the meeting in which this paper was read expressed his agreement with the ideas set forth. It is obvious that the scientific works of Swedenborg do not agree with what is said concerning John the Baptist, namely that he came preaching repentance and baptism to the multitude, as a preparation for the Lord's Coming, lest He come and smite the earth with a curse. Although in my reply to Dr. Acton's article in the *Second Fascicle* of DE HEMELSCHE LEER, I pointed out that here lay the essential distinction, Dr. Acton omits all reference to it in his recent booklet, and nowhere refers to a genuine sense of the letter of the Writings, which preaches repentance and the coming of the Lord, as something distinct from the spiritual sense of the Writings into which man must consciously come; and yet he states that his position is the same as Mr. Hyatt's.

Swedenborg was once given to see the occupied regions of the Heavens, and great regions that were as yet unoccupied, and he saw that the unoccupied regions were so great that they could not be filled to eternity, while the occupied regions were relatively small. Removing the idea of place and person, these regions represent the internal sense of the Word, including the Latin Word which makes Heaven. We will here give some slight indication as to where some of these unoccupied regions lie.

First in regard to DIVINE LOVE AND WISDOM. This work, as is known, treats of creation. In its literal sense it treats of the creation of the sun of Heaven and the sun of the world, and of the light and heat that proceed from them, of the atmospheres of both worlds, of the quarters and lands of both worlds, and of degrees in both worlds. Although the description is given in philosophic language unlike that of the first chapters of Genesis, still there are marked similarities; for example the waters above and below the expanse are evidently the same as the spiritual

and natural atmospheres. Both of the descriptions have this in common that as to their literal sense they treat of things outside of man and round about him. We are told that in the spiritual sense by creation is not meant the creation of the world, but the new creation of man, and that to create is to regenerate. Hence that in so far as anything in the Word is not seen as significative of regeneration it is not seen spiritually, but naturally. This applies equally to the description of creation given in DIVINE LOVE AND WISDOM as it does to the description of creation given in Genesis. It is everywhere taught in the Latin Word that all truth is for the sake of life, or what is the same, it is for the sake of regeneration; in so far as it is not seen how a truth is to be applied to life, that is, to regeneration, it is not a living truth of faith with man. We read in the *Prologue* of the CANONS: "In the degree in which the truths of life become of life, in that degree the truths of faith become of faith and not the least more or less. Some things are of knowledge, but not of faith". Until a man sees how the truths concerning the sun of the spiritual world, the atmospheres, lands, etc. there created, describe the life of his regeneration, and until he applies them to life, these truths with him are scientific, but they are not the truths of faith. If this be seen it is evident that it is just as difficult to enter into the truths of faith in a work like DIVINE LOVE AND WISDOM as it is in the case of the Old Testament, and that in both cases the external appearance that it is treating of a creation round about man has to be removed; in fact it is in a sense more difficult in the case of DIVINE LOVE AND WISDOM, for the more philosophic form of this work tends to concentrate the mind more intensely on the literal sense than in the case of Genesis, and there are more words the signification of which has not been given, such as atmosphere; hence the veil is thicker.

That the literal sense of the Third Testament more fully guards the spiritual and celestial senses than does the literal sense of the Old and of the New Testament, was taught by Mr. Hyatt in a sermon on bones as representing the literal sense of the Word. He points out that the bones become harder as a man grows up and becomes adult, and the same thing takes place in regard to the Word, as the

human race grows up. "The gradual hardening of the bones has been accomplished by the successive written revelations which have been given, beginning with the Ancient Word and concluding with the Writings". He then compares the literal sense of the Writings to the bones of the head or scull and says: "As the head corresponds to what is celestial, the trunk to what is spiritual, and the limbs to what is natural, in the fact that the brain and principle organs of the trunk are protected externally by the skull and ribs, but the limbs by the skin only, we can see confirmed that the celestial and spiritual senses are more fully guarded by the ultimates of the letter than the natural sense is; indeed the more internal the sense is the more fully it is protected by ultimates, even as no part of the body is so fully clothed with ultimate protection as the brain. . . . As there are bones in the head as well as in the limbs, so the Divine Truth flowing into the rational or highest plane of the mind causes the effects which are presented to us in the literal form of the Writings. Thus there is a sense of the letter formed there, as well as one for each of the lower planes of the mind", Sermon by Rev. E. S. Hyatt, Second Series on the Word, n. 8.

We have already said that it is only so far as the evils and falsities of the Christian church are seen in the internal form in which they arise in the New Church and in the man of the New Church, and as such are shunned, that a man comes into the internal sense of those Doctrines, which in the literal or historical sense treat of the Christian church. Hence it is evident that in works such as the TRUE CHRISTIAN RELIGION, the APOCALYPSE REVEALED and EXPLAINED, and the small works treating of similar subjects, there is a spiritual sense for the New Church discretely distinct from the historical or literal sense.

This truth was expressed by Mr. Hyatt as follows: "The spiritual sense is the Divine Truth as it is tempered for the Heavens; and is what is meant by 'Our Father in the Heavens' in the Lord's prayer, which thus teaches that it is that sense to which we are to look for and strive to attain, for it is in that sense that we can find the Lord as He is known by the Angels and as we must learn to know Him as we become prepared to be Angels. This

sense is in the natural sense as a soul in its body. Nothing can appear in this world to the natural eyesight unless it is clothed in a natural body, therefore of necessity all Divine Revelation is presented to men in a natural body, which is called its letter. The letter in itself is dead, just as much as a human body without a soul. The spirit is the life, as the Lord declared in the text 'the words which I speak unto you are Spirit and are Life', and it is only as we receive that spirit that we receive spiritual life. 'The Spiritual Sense is not that which shines forth from the sense of the letter of the Word when any one scrutinizes and explains the Word to confirm some dogma of the Church, this sense can be called the literal and ecclesiastical sense', T.C.R."

Mr. Hyatt continues: "Now it can be seen that any Divine Revelation can be used in this way and therefore each has a literal and ecclesiastical sense. . . . A corrupt and dead Church forms her dogmas from self-intelligence, and only goes to the Word to find confirmation thereof. Even if the Writings be the form of the Word thus used, or rather abused, it is only the literal and ecclesiastical sense thereof that is seen. Hence all should bear in mind that they cannot see what is really the spiritual sense, unless they go to Divine Revelation to be taught the evils and falses which they should shun; only so far can anyone become receptive of the spirit and life of what the Lord reveals. 'But the spiritual sense does not appear in the sense of the letter; it is within it, as the soul in its body, as the thought of the understanding in the eyes, and as the affection of love in the face', T.C.R. 194". Hence it follows that if a man reads a work such as the TRUE CHRISTIAN RELIGION, or the APOCALYPSE REVEALED and only sees the falsities of the old church and does not see the internal falsities in himself to which the external falsities of the first Christian church correspond, he remains in the literal or ecclesiastical sense of the Latin Word.

All things in the Latin Word which treat of past Churches, whether it be the Most Ancient, the Ancient, the Jewish or the Christian Church, are historicals and belong to the literal sense, and not to the spiritual sense. This is clearly taught in the MEMORABILIA, n. 4135, where we

read: "There was shown the right part of a human back, naked about the arms, by which was signified and said that that only was to be shown at present, because the Most Ancient Church alone is treated of, while yet the Word is such that if the front parts of a man are presented, it embraces everything in the universal, both Heaven and the earth, from eternity to eternity, and the singulars, then the singulars in the singulars, which things are anterior".

This number was written while the first chapters of Genesis were being explained in the ARCANAE CELESTIA, and is obviously a representation of the early parts of the ARCANAE. Hence it is evident that while in the Latin Word there are naked parts in which there is power for salvation, represented by, naked about the arms, still the literal sense of the ARCANAE is like a man clothed and seen only as to the back. Compare the above with the following: "They are said to see the back parts of Jehovah and not the faces, who believe and adore the Word, but only the external which is the sense of the letter, and do not penetrate more interiorly, as do those who have been enlightened, and who make for themselves Doctrine out of the Word, by which they may see its genuine sense, thus its interior sense", A.C. 10584. It is only in so far as the Church sees these historicals in application to itself by means of Doctrine, and actually lives in them that the Church is in the living spiritual sense of the Word.

But it may be asked: Are not those parts of the ARCANAE which treat of the glorification of the Lord, as represented by Abraham, Isaac, Jacob, and Joseph, the spiritual sense of the Word? The chapters in the ARCANAE CELESTIA in their literal sense treat of the Glorification of the Lord in relation to His First Coming, and are thus an internal historical account of His Life. All things described in the Gospels which the Lord did naturally, such as healing the sick, raising the dead, and the teaching He gave, represent what He does eternally in His presence in His Second Coming. This law applies not only to the Lord's external Life such as it is described in the Gospels, but it also applies to His internal Life such as described in the ARCANAE CELESTIA. It is only in so far as the Church sees what is there described in relation to the Glorification

of the Lord in His Second Coming that it leaves the historical, and comes into the spiritual sense.

We say the spiritual and not the celestial sense, for the Church will have to enter into and remain in the spiritual understanding of these things for a long time before the celestial proper can be opened. Hence it can be seen why it says in the ARCANAE CELESTIA: "These are the least and most general arcana which man does not know: if the singular things were told him he would comprehend not one of them", n. 642. Again: "But what the singular things involve it would take too long to explain; it is sufficient to give only a general idea of the most general things", A.C. 771.

The portions of the ARCANAE CELESTIA which treat of the Lord are the celestial sense in the natural; but as first understood by the Church and the man of the Church they are the celestial natural sense; it is only in so far as the Church and the man of the Church sees the particulars involved in application to himself, and lives in these particulars, that he comes into the spiritual sense, and much later still does he come into the celestial sense. But this will be more fully illustrated in a later part of this article.

That this is so can be seen confirmed in the ARCANAE CELESTIA, n. 4027, where we read as follows; "The things which have been unfolded as to the internal sense of the words, are too interior and too arcane to admit of being clearly set forth to the understanding. . . . The things here contained in the supreme sense concerning the Lord . . . are such as to surpass even the angelic understanding. Something of them may be seen in the regeneration of man, because man's regeneration is an image of the Lord's glorification. Of this regeneration man may have some idea; no one however except the man who has been regenerated. . . . They who have not been regenerated can have no apprehension of the matter, being without cognition, because without perception; nay they know nothing whatever of what regeneration is. . . . The words they may indeed know, and many do know them, but they are ignorant of the thing".

It was a seeing of these chapters which treat of Abraham and Isaac in application to the New Church that led to the Doctrines which have been set forth in DE HEMEL-

SCHE LEER, and which make the heart of that work; let us treat somewhat further concerning these chapters in order that the essentials may be held in view, and in order that the mind may not be distracted by other particulars.

Chapter twelve of Genesis treats of the infancy and childhood of the Lord. It also treats of the infancy and childhood of the New Church, and of the man of the New Church who is born again. Man must be reborn if he is to become an Angel. The new-born man is conceived from the Lord as a Father and born from the Church as a mother. He is born as a spiritual infant, is instructed in spiritual childhood, comes to spiritual puberty, after which the first rational of the new man develops, to be followed by a second rational of the new man. We read: "Unless in respect to his spiritual life a man is conceived anew, born anew, and educated anew, that is created anew, from the Lord, he is damned", A.C. 8552. "When a man is being regenerated, he is led by the Lord at first as an infant, next as a child, afterwards as a youth, and lastly as an adult", A.C. 3665.

Until the things said in these chapters are seen in application to the spiritual infancy, childhood, and youth, the internal things do not appear. That these chapters treat primarily of the spiritual infancy and childhood, and only secondarily of the natural infancy and childhood, is manifest from all that is said. As for example in the twelfth chapter where it is said: that he recedes from sensual and corporeal things; that there was as yet not much of the Divine; that he was in an obscure state; that he advanced into the celestial things of love and attained to them; that the celestial things of love became apparent; that he attained to perception; that he came into worship from the celestial of love; that he progressed in celestial things and in the holy things of faith; but that the state was still obscure; that there was a scarcity of scientifics from the Word; that he was instructed in the science of cognitions. These things cannot be said of man's natural infancy except in a most general way. But that they apply to the infancy of the New Church and to the spiritual infancy of the man of the Church who is born again is obvious.

Here we will consider these chapters particularly in regard

to the infancy, childhood, and youth of the New Church. The celestial state of the infancy of the New Church is beautifully described in Hindmarsh's *Rise and Progress of the New Jerusalem Church*. How the New Church in its first beginning left the sensual and corporeal of the world, and attained to the celestial of love to the Lord of its infancy, and was in perception and worship thence, shines forth from Hindmarsh's work. But as this state was due to an unconscious influx from the celestial Heaven, as is the case in all infancy, and was not the result of regeneration it could not endure. All infancy is based on the presence of the celestial in the sensual, for an infant as to its conscious life, is solely in the sensual; this is represented in the twelfth chapter by Lot who went from Haran into the Land of Canaan with Abram; for we read: "And Abram went (into the land of Canaan); and Lot went with him. And Abram went as Jehovah spake unto him, signifies his progression towards Divine things; and Lot went with him, signifies what is sensual; by Lot is signified the Lord as to His sensual and corporeal man", A.C. 1425.

The first state of the New Church was celestial perception based on the sensual reading of the Latin Word; that is, in those things which came to them by means of the senses by a direct reading of the Word, they perceived the presence of the Lord in His Second Coming, and they were in love to Him as there manifested. But as stated this state of infancy could not endure; the Church had to pass on to its state of boyhood in which it was to be instructed in the science of cognitions. We read: "And there was a famine in the land, signifies a scarcity of cognitions as yet with the Lord when a boy; and Abram went down to Egypt to sojourn, signifies instruction in cognitions out of the Word; Egypt is the science of cognitions, to sojourn is to be instructed; because the famine was grievous in the land, signifies much scarcity in His external man", A.C. 1459.

We read concerning sensual and scientific truths as follows: "Winged things signify sensual truths. Sensual truths, which are of the sight and hearing, being extreme, are called winged things", A.C. 777. "Lot his brother's son signifies sensual truth, thus the first that was insinuated

into the Lord when a boy. . . Sensual truth is the first truth which insinuates itself: for in boyhood the judgment goes not higher. Sensual truth is that he sees all things as created from God; and each and all things for an end; and in each and all things a semblance of the Lord's kingdom", A.C. 1434. This describes the sensual truths of the New Church in its first states in which what was celestial was present in the sensual. The scientific truths of the Word are different from the sensual truths of the Word; for we read: "No one can be in scientific truths, unless he is first in sensual truths; for the ideas of scientifics are acquired from these", A.C. 3309. We read further: "By ultimate truth is meant sensual truth, such as is truth in the sense of the letter, for those who are merely sensual. The ultimate is called Divine sensual truth", A.E. 627. From this it is manifest that the scientific truths of the Latin Word differ from the sensual truths of the Latin Word, and that the Church in its first states could not come into the science of cognitions of the Latin Word until it had been some time in the sensual truths of the Latin Word. The sensual truths are those which are taken into the mind by a direct reading of the text, scientific truths are those which are seen when various passages have been compared, and a new order has been established in the mind by instruction which takes place in the natural mind (Egypt). As this ordering of the mind, by instruction, causes a man to see things in a certain relation, and this relation is from what is rational, it is apt to be mistaken for the rational. This may be illustrated by natural childhood. The child when it sees the order and relation of things cannot but believe that what he sees to be true is rational, when yet the first rational is not as yet born, thus the scientific faculty (scientificum) is mistaken for the rational. We read: "Scientific truth is one thing, rational truth another; . . . scientific truth is of knowledge; rational truth is scientific truth confirmed by reason", A.C. 1496. Scientific truth also confirms itself by rational considerations, but not by reason proper.

It is customary to speak somewhat disparagingly of the scientific faculty and yet the scientific faculty or that faculty by which the genuine scientifics of the Latin Word are understood is a very noble faculty when it is in its

genuine use, as is evident from what is here said concerning Abram in Egypt and the genuine science of cognitions there acquired, which are the truths of the Word in the first degree above the sensual. But while this faculty, when in order, is a very noble faculty, it is not the first rational, still less the second rational. From the literature of the Church it is evident that no distinction is usually made between the genuine scientific faculty and its understanding of the Latin Word and the rational and its understanding of the Word, and that what is called rational, really applies to the scientific faculty. For example all that Dr. Acton in *The Crown of Revelations* says concerning the interior understanding of the Writings is characteristic of the genuine scientific faculty; for this faculty can see the internal which shines forth in the sense of the letter of the Writings; this faculty can see the various truths which so appear as facets of one truth, and by comparison see their relation, and this in increasing degree to eternity.

What the scientific faculty cannot do, but which belongs to the rational, is to see the causes of things, that is to see from internal causes why the Word was written as it is; these internal causes are only manifested in the sense of the letter of the Word as effects, and these causes do not shine forth in the sense of the letter, but a man must rise above the sense of the letter of the Latin Word if he is to see causes. Not only above the literal sense as sensual truth, but also above the scientifics which are arrived at by a comparison of the sense of the letter of various passages. Note that the literal sense of the Latin Word is sensual truth, and that the science of cognitions of the Latin Word is interior to the literal sense of the Latin Word. Dr. Acton in his book appears to make no degrees of truth within the Latin Word accessible to man besides this first interior degree.

Dr. Acton says: "A Cherub represents the Lord's providence preventing man from entering into the interiors of the Word from himself and his own proprium. While he can see the truth of the statements he cannot see the spiritual truths within, that is he cannot be affected by them, unless he approaches the Lord in that revelation with the desire to learn from Him the way to heaven", p. 115; and on p. 101: "The doctrine of charity and faith

revealed by the Lord in His Word . . . is to be seen by all who read the Word holily to the end that they may be instructed by the Lord". Unless men approach the Lord in the Writings with a desire to learn the way to Heaven, and unless they read it holily to the end that they may be instructed by the Lord, they can never come into the first state in which they are in the sensual truths of the Latin Word in which is the celestial, represented by Abram being called into the Land of Canaan, nor into the scientific truths within the Latin Word represented by Abram in Egypt. It is as if Dr. Acton treated of the conditions to be fulfilled for entrance into Heaven and the guards which stand in the way of those who do not fulfill them; while the essential question is as to the nature of the three Heavens and the guards which prevent one from passing from one Heaven to another before being prepared. The question is the relation of the discrete degrees of truths within the literal sense of the Latin Word, and that the Church cannot come into the spiritual sense and thus into the spiritual doctrine of the Church until it arrives at the state that is represented by Abraham in Gerar.

Although we are told that there were truths united to the celestial (Sarai as a wife, in Egypt) in the science of cognitions, it was not yet the Doctrine proper, for the Doctrine of the Church proper cannot exist until after the birth of the first rational (Ishmael). The actual coming into existence of the Doctrine proper is represented by Abraham going to Gerar.

Ishmael has usually been spoken of in the Church as the rational which begins to develop in youth. But that primarily Ishmael does not represent this rational, but the first rational of the youth of the new born man, which does not come until a man is well along in the adult age of his natural life, is evident from all that is said in the chapters we have been considering. As we have said, man when he is born again is as a spiritual infant and feels himself in ignorance of all things of the Word, and this in spite of the fact that he may have read the Writings many times. The instruction in the science of cognitions with such a man in his spiritual childhood, is entirely different from the instruction in the Word which he received in his natural childhood, although the two states cor-

respond. Ishmael is the son of Abram and Hagar; Abram is the good inflowing through the soul; Sarah the truth of the pure intellectory, which no man is conscious of, but only the Lord. Hagar represents the affections of the scientifics, namely those scientifics which were acquired in Egypt. The first rational is born from the influx of good through the soul, Abram as father, and the affection of the scientifics of the Word, and in the New Church of the Latin Word, as a mother. Note once more that the science of cognitions acquired in Egypt is not the literal sense of the Latin Word, for the literal sense is sensual truth; but scientifics arise from the literal sense, and are the genuine understanding which belongs to the natural Heaven and the Church on earth which receives influx from the natural Heaven. By an influx into the affection of this truth from the soul the first rational Ishmael is born. This rational, in so far as it is under the dominion of pure intellectual truth, Sarah, is a genuine rational. But in so far as it acts from itself, not under the mistresship of Sarah, it is not genuine.

In the fourteenth and fifteenth chapters of Genesis are described the interior temptations that the Church must undergo before the birth of this rational; the inmost evils and falsities that are met in this temptation are represented by the Zuzim and Emim, the descendants of the antediluvians. The history of the childhood of the New Church bears witness to the attacks of these inmost evils and falsities in the form of animal magnetism, various forms of spiritism, and perverted celestialism, which threatened the very life of the Church in its childhood and did in fact destroy various societies of the New Church.

The spiritual doctrine which comes into existence in a following state of regeneration is represented in the description of the tabernacle by the golden candlestick in the holy place, which represented the spiritual Heaven and the spiritual Church. We read: "And thou shalt make a lampstand. That this signifies the spiritual Heaven, is evident from the signification as being the Divine Spiritual in Heaven and in the Church from the Lord. Of pure gold. This signifies that it is from celestial good. It shall be briefly stated why the lampstand was to be of pure gold. By the lampstand is signified the

Divine spiritual or the Divine truth which is from the Lord in Heaven and the Church, and because this truth comes forth from the Divine Good, the lampstand was of gold. The Lord flows through the celestial Heaven into the spiritual Heaven. From this it is evident why the whole lampstand was to be of pure gold", A.C. 9548—49. Thus is described the spiritual Doctrine which is spiritual from celestial origin. That this Doctrine is to be distinguished from the Word itself is evident from the fact that the Word itself was in the Holy of Holies which represents the celestial Heaven and the celestial Church, and was in the ark there. In the celestial Heaven and in the celestial Church the Word itself and Doctrine make one in a far fuller sense than they do in the spiritual Heaven and the spiritual Church.

When first approaching the Word in an affirmative state, what one sees are the curtains which, are called the hangings of the outer court. We read: "The Word in the sense of the letter is also meant by the curtains and the veils of the tabernacle", S.S. 42. There are in the curtains of the literal sense of the Latin Word gates. Concerning the gate of the court we read: "That this signifies introduction into this Heaven (the natural Heaven), and a guard lest it should be entered by any except those who are prepared". "Of blue, and crimson, and scarlet double dyed, and fine twined linen. This signifies the goods of charity and faith". "The work of the embroiderer. This signifies, which belong to scientifics", A.C. 9763, 9765, 9766. Thus is described the gate by which one enters into the first degree of the Word. The blue, the crimson, and the scarlet, represent the spiritual and celestial things which shine forth from the scientifics of the literal sense. If a man sees these and lives according to them he enters the gate and comes into the court where are the lavers and the altar of burnt-offering. But the Doctrine itself is still completely hidden from view by a veil which is similar to the gate, for the golden candlestick is within the tabernacle. And if man later enters into the spiritual degree where the spiritual Doctrine resides, the Word would still be hidden by another veil. Dr. Acton only speaks of the outer gate and its guard, while the inner veils with their guards are of equal importance. This Mr. Hyatt saw as

is manifest from the following: "Thus the various entrances to the tabernacle, one within the other, were covered by veils, which represented appearances of truth on so many planes; after entrance has been made to the ultimate truths of Heaven, the spiritual truths within are still veiled off by their own literal ultimates and even when these have been penetrated there are still literal appearances veiling off truths as accommodated to the inmost Heaven. The text has specific reference to the Holy Place, which is there called the habitation. This is taken for special consideration because it corresponds to the plane where the spiritual sense of the Word is given, divided on the one hand by a veil from the Holy of Holies where the Word itself was placed, and on the other hand divided by a veil from the external court, which represented the more ultimate forms of the Word". "The spiritual and celestial things are comparatively like the holy things of the tabernacle; . . . but still they could not be called holy and a sanctuary before they were covered with curtains and veils", A.E. 1088. Mr. Hyatt continues: "There were also three coverings of byssus made respectively from the she-goats' hair, from the skin of rams, and from the skin of badgers. Hence relatively to these the curtains of byssus represent interior truths, and indeed it will be found always that the truths by which the Lord teaches Angels and men, whether they be relatively internal or external are always in ultimate form. That here the curtains signify interior truths is because exterior truths are signified by the curtain from she-goats, A.C. 9595".

While Mr. Hyatt here speaks of the outer of the four coverings of the tabernacle as representative of the literal sense of the Writings, — that he would have recognized that in another series the hangings of the outer court also represent the literal sense of the Writings, seems evident from the fact that he quoted passages which speak of those who make doctrine from the literal sense, and are thence in externals and those who make doctrine from the internal sense, and are thence in internals, applying them to the literal and the internal senses of the Writings. Besides which, is it not evident that the first genuine introduction into the outer court of the New Church is by means of the generals of the Latin Word and not primarily by

means of the generals of the literal sense of the Old and the New Testament?

That what are called the celestial and spiritual senses of the Word in the exposition of the previous Testaments, are the celestial and spiritual senses in the natural, and not the spiritual and celestial senses proper into which the man of the Church is to come by means of Doctrine, is evident from a consideration of the Ten Commandments. Every man by heredity inclines to evils and falsities in three discrete degrees, opposite to the goods and truths of the three Heavens. It is frequently taught in the Word that genuine goods and truths can only abide in man in so far as evils and falsities are removed. If the evils and falsities of the first degree are shunned and a man is prepared for the first Heaven, he is kept by the Lord in the goods and truths of that degree, and the interior degrees of evils and falsities are kept quiescent, although not removed. If a man advances further in regeneration the evils and falsities of the second degree begin to manifest themselves. If these are met and overcome, a man enters into genuine spiritual good and truth. If he should finally make a further advance the evils and falsities of the inmost degree begin to manifest themselves, and if these are overcome he enters into celestial goods and truths.

These three degrees are given in the literal sense of the TRUE CHRISTIAN RELIGION; still if a man remains in the natural sense of the TRUE CHRISTIAN RELIGION he does not see the spiritual and celestial senses proper, but instead, these three degrees in the natural, as is manifest from what is there said. In regard to the first commandment we read: "In the sense nearest the letter this commandment means that idols must not be worshipped. . . . Also in the natural sense, that no man dead or living should be worshipped as a God. . . . In the natural sense, which is the sense of the letter, this commandment means also that no one except God, and nothing but what proceeds from God, is to be loved above all things. For example one who loves himself or the world above all things, himself and the world is his god. The spiritual sense of this commandment is that no other God than the Lord Jesus Christ is to be worshipped, because he is Jehovah who came into the world, and wrought redemption, with-

out which neither any man nor any Angel could have been saved. The celestial sense of this commandment is that Jehovah the Lord is infinite, immense, and eternal; that He is omnipotent, omniscient, and omnipresent; . . . that He is Love itself, Wisdom itself, and Life itself; . . . and thus the One only Being from whom all things are". T.C.R. 291—295.

It is obvious that the things here described as the natural, spiritual, and celestial senses of this commandment are acknowledged by all who are in the natural Heaven and by all the genuine within the New Church. It is also manifest that the struggle to overcome the evils and falsities with one who is brought up in the New Church, with nearly all, resides in the combat described as belonging to the natural sense of this commandment, namely: "That no one except God, and nothing but what proceeds from God, is to be loved above all things. For any person or thing that is loved above all things is God and Divine to the one who so loves. For example he who loves himself and the world above all things". He who is brought up in the New Church finds that here is where a struggle is involved, namely in relation to the internal natural sense of the commandment; and if he reflects, he is apt to wonder how the shunning of the evils and falsities of the spiritual sense involves far more grievous temptation; for he believes that he worships no other God than the Lord Jesus Christ, which is the keeping of the spiritual sense. Hence it is evident that if the New Church and the man of the New Church does not make Doctrine, by which he is able to see how falsities tend to rise up in him, which are an interior and hidden dividing of God into three persons, and a denial of the Divine Human, he does not come into the struggle and temptations involved in order that this commandment may be kept in its spiritual sense. And until a man has overcome in such temptations he is not in spiritual truth, but only in spiritual natural truth. The same thing is true in relation to the celestial sense.

In regard to the second commandment we read: "In the natural sense to take the name of Jehovah God in vain, means the name itself and its abuse in various kinds of conversation, etc. But the name must be used continually in the holy things of worship. The name of Jesus is in like



manner holy. . . . There are many names of God that must not be taken in vain. In the spiritual sense, the name of God means everything which the church teaches out of the Word, and by which the Lord is invoked and worshipped".

Until the Divine nature of the Doctrine of the Church is seen and until it is perceived that also the Latin Word without Doctrine is like a candlestick without light, and hence the importance of this Doctrine, the struggle involved in keeping the name of the Lord holy, and not taking it in vain, cannot be perceived. For "the name of God means everything which the Church teaches from the Word"; and if the Church is not in genuine Doctrine it takes the name of God in vain. If it is thought that this truth shines forth from the literal sense of the Writings by a direct reading of the text, and therefore can scarcely be mistaken by any one who loves the Latin Word, he can by no means realize the struggle with interior evils and falsities that is involved.

Let any one ask himself whether his struggle in temptation in regard to the commandment not to commit adultery, has not been nearly entirely confined to the keeping of its internal natural sense, whether it has not been largely confined to overcoming impure thoughts and affections in regard to the other sex. How many realize that the overcoming of the hereditary inclination to adulterate and falsify the goods and truths of the Word in the Church involves a more grievous repentance, and temptation. If one remains in the literal sense of the Latin Word, and does not make Doctrine, these evils and falsities that threaten his spiritual life do not manifest themselves, and man sees the essential solely in keeping the internal and external natural senses of the commandments. That a man has a powerful hereditary inclination to adulterate and falsify the Latin Word is manifest from the fact that the men of the New Church have the same heredity as those of the old, and that for hundreds of years this hereditary inclination has grown.

That it is the internal and external natural sense of the commandments that has been preached for the sake of repentance, and not the spiritual sense is manifest from all the literature of the Church, the exception being the sermons by Mr. Hyatt, from which we quote as follows:

"And the name of other gods shall not be mentioned, it shall not be upon thy mouth. By name is here meant Doctrine, by the name of other gods false doctrine. The only way to come into any spiritual good is by shunning the opposite evil as a sin against God. This must be remembered if you would receive the good inculcated by this morning's lesson which declares: 'That the Word is not understood without Doctrine', T.C.R. 226. That is, there cannot be application of this lesson, unless false doctrine be shunned. *The name of other gods shall not be mentioned.* Doctrine means teaching. Now as all men are born in a state of entire ignorance, every idea which they have in their mind has to be learned. Nothing comes consciously into men's minds except by teaching from one source or another, and whatever men study they necessarily study in the light of such teaching as they have already received. Hence the Word is always studied in the light of teaching of some sort; but it can never be rightly understood except so far as it is studied in the light of what is really the teaching of the Lord Himself. The understanding of the Word which any other teaching conveys is always more or less perverted. Moreover such other teaching too often insinuates itself under the guise of being the Lord's teaching when it is really from an opposite source. It is therefore necessary to learn to examine teaching very particularly in this respect before receiving it, so that we may always recognize when a name or teaching is presented, whether it really be the name of the Lord or only the name of some other god. The other gods which all men have a natural tendency to worship and receive teaching from are self and the world. As sure as the natural mind has any influence in every man, not fully regenerated, so sure is it that all have need to shun the evils forbidden in the text. 'The name of other gods ye shall not mention. This signifies that one must not think from the doctrine of what is false', A.C. 9283".

"The Lord teaches that it is not enough to reform merely the external acts of life, unless the very thought be reformed and thence the love regenerated. All regeneration is effected by means of thought reformed by the teaching of Divine Truth, when the will is compelled to act according to that thought".

"That the Word cannot be understood without Doctrine, the reason is because the Word in the sense of the letter consists of mere correspondences, for the sake of the end that spiritual and celestial things may be together therein, and every expression of them be a continent and fulcrum; therefore Divine Truths in the sense of the letter are rarely naked, but clothed, which are called appearances of truth, and many are accommodated to the grasp of the simple who do not elevate their thoughts above such things as are before their eyes. . . . When therefore the Word in the sense of the letter is such it can appear that it cannot be understood without Doctrine', T.C.R. 226".

"For when the appearances of truth in which the Word is clothed thus vary even to the state of opposition and contradiction, the reader is free to dwell most on whichever of the opposite expression he chooses, and of course his natural tendency is invariably to dwell on those which agree most with his prior thought. This holds in regard to each form of the Word, in regard to the Writings as well as to the other forms. In some places will be found what is radically new in respect to anything conceived before; in others, statements will be found, which taken by themselves express only what is agreeable to the natural mind".

"The Word is not only understood by Doctrine but it also shines in the understanding, for it is like a candelabrum with lighted lamps; man then sees more things than he had seen before, and also understands those things which he had not understood before', T.C.R. 227".

"This is true of all doctrine or teaching — the teaching which favors self as well as that which is from the Lord. . . . If a man studies the Word from genuine Doctrine he becomes more and more enlightened in genuine truth; but if he studies the Word from false doctrine he becomes more and more fully persuaded that the false is true and the true false. It is easy to see that this is the case when men are in the doctrine of three gods and such like gross errors; but it should also be seen that it is the case too with every teaching which flatters the love of selfleading or the love of the world, teaching which the natural man always holds to. . . . The unregenerate natural in each is always more or less under the influence of false

doctrine. For doctrine is falsified by many insidious ways and takes on plausible forms. The test is, does it favor self, or does it lead to the denial of self, does it lead us to be satisfied with ourselves, or does it lead to a denial of self. Does it make it more evident to us that the Lord's ways and thoughts are always entirely different to the thought and ways we naturally cherish and seek. Unless it does the latter we may be sure that the doctrine we are influenced by is false in some way. Doctrine of whatever quality it be has always the tendency to confirm itself both by the Word and by experience. How necessary therefore it is to be on our guard against false doctrine".

"From these things it can appear that they who read the Word without Doctrine are in obscurity concerning every truth, and their mind is wandering and uncertain, prone to errors, and also easily falls into heresies, which also they embrace, if favor or authority agrees. For the Word with them is like a candelabrum without light, and they see many things as it were in the shade, and nevertheless see scarcely anything, for doctrine alone is the lamp', T.C.R. 228".

We would like to quote further if space permitted; but the above is sufficient to show that Mr. Hyatt expressed the serious danger the New Church is always in of worshipping other gods, if it does not make genuine Doctrine and shun false doctrine. And that the great danger to the New Church is not in the false doctrines of the first Christian church, nor after separation from the other bodies of the New Church which have been destroyed by false doctrine, in those things which these branches have held; but that the great danger to the GENERAL CHURCH is the false doctrine it tends to make for itself, and that every one in the GENERAL CHURCH makes for himself, if he enters interiorly into the Word, and does not make genuine Doctrine, and shun the worshipping of false doctrines that arise in his mind. The purpose of the commandments is to shun evil; but until a man has seen, recognized, and combated, the interior falsities that arise in his mind when he reads the Latin Word, he can never recognize the interior evils from which the falsities arise; hence the spiritual sense of the commandment not to worship other gods is not to make false doctrine.

Dr. Acton says in his book, page 101: "The doctrine of charity and faith revealed by the Lord in His Word must be acknowledged not because it is seen to be rational, but because it is seen to be true — to be the law of God; and it is so seen by all who read the Word holily to the end that they may be instructed by the Lord". He here omits the teaching that the spiritual doctrine of charity and faith can only be seen by means of the genuine Doctrine of the Church. Every man of the Church believes that he "reads the Word holily to the end that he may be instructed by the Lord". And yet he cannot actually do so unless he repents, particularly, unless he repents of making false doctrine; and this is never an easy matter; with the spiritual man it is the center about which turns his whole life. Such teaching as is expressed in the above quotation tends to put man into a spiritual sleep. It makes the struggles of a man to come into the genuine understanding of the Word seem easy, while in fact every man has a heredity which makes it very difficult, every man unless he seriously repents tends to break the spiritual sense of the commandments. And he must either remain in the natural or this must become a matter of prime concern. The great danger is ever present that in regard to the spiritual keeping of the commandments the men of the Church may remain in the general confession that they are in evil and falsity and may not search out the actual internal falsities of doctrine, in themselves. If actual falsity of doctrine is not shunned, men are like those who said to the Lord: "We have Abraham (that is the Lord in the Third Testament) for our Father". And yet they may not shun those falsities which prevent the Third Testament being the living Word of God in the Church. It is important to observe that, while it is essential that if a man is to become spiritual, it is necessary for him to enter upon the struggle to keep the spiritual sense of the commandments, this does not mean that the struggle to keep the internal and external natural sense of the commandments ceases — quite the reverse; every internal advance necessitates a new purification of the natural. It is only with the celestial that the sensual has become regenerate.

Dr. Acton in his book indeed speaks of the doctrine drawn from the Writings, for he says: "Here we may add

by way of parenthesis that a distinction must be made between the doctrine of the church as drawn from the sense of the letter of the revelation to that church, and the revelation itself", p. 89. But he appears to make this doctrine of very secondary importance, as is indicated by the fact that he adds it by way of parenthesis.

If, as Mr. Hyatt taught, without this Doctrine (Mr. Hyatt uses a capital D) "They who read the Word are in obscurity concerning every truth, and their mind is wandering and uncertain, prone to errors, and also easily fall into heresies, which also they embrace, if favor or authority agree", is it not evident that this Doctrine is not of secondary, but of primary importance, in fact of equal importance to the Latin Word Itself? For if the Latin Word is not seen in the light of genuine Doctrine it is seen in the light of false doctrine, in which case the Latin Word is not actually the Word in the Church. Is it not evident that what is said concerning the Word without Doctrine in the above quotation applies to those who do not agree with the Doctrine of the Church that the Writings are the Word? Who cannot see that if a man remains in the historicals of Doctrine concerning former churches as given in the literal sense of the Latin Word, and does not see them in living application to his own life by means of Doctrine, he does not live in the actual things of the internal sense of the Word? Nor can he see the importance or graveness of the struggle to keep the spiritual sense of the ten Commandments.

To quote from Mr. Hyatt: "Thou shalt not commit adultery. Thou shalt not commit adultery, that it signifies that those things which are of the Doctrine of faith and charity are not to be perverted, thus are not to be applied to confirming falses and evils; . . . applying the Word to confirm evils and falses is also signified, for the Word is the verymost Doctrine of faith and charity, and the perversion of truth and good there is application to falses and evils', A.C. 8904". "That this commandment in its internal sense forbids the evil of confirming heresies taken from the letter of the Word, which is damnable. . . . No one can overcome the love of adultery until he has overcome his love of confirming his own natural ideas by the letter of the Word. For man's own natural ideas are all essentially

false, for they all tend to confirm him in going his own way, that way which is naturally good in his own eyes but which always leads directly away from innocence and Heaven. Let all who would be wise therefore take heed against the tendency to use the letter of Divine Revelation to confirm the falses with which they naturally sympathize. Let not those of the New Church flatter themselves that falses do not exist with them, and that therefore they are in no danger of confirming falses. The natural man, that is the unregenerate part of every man, is thoroughly imbued with falses. In the New Church they are apt to be more subtle than elsewhere in disguising themselves by confirmation from the Word, and the Writings afford even more plausible means of doing so than the other forms of the Word", *Sermons*, Series II, THE WORD, n. 23.

Dr. Acton on page 12 says: "The Rev. E. S. Hyatt writing in the NEW CHURCH TIDINGS, taught not only that the Writings are the Lord's Word, but that, being the Word, we must apply to them all that they themselves teach concerning the Word. Mr. Hyatt judiciously added that this application must be made with due reserve". Dr. Acton here refers to the following sentence in the NEW CHURCH TIDINGS, page 68: "The laws revealed concerning the Sacred Scripture apply to the written forms of every Divine Revelation, though with discrimination according to the place in the series of Revelations". Later in his unpublished sermons, series I, THE WORD, n. 19, Mr. Hyatt says: "Note therefore that whatever is taught in the Doctrine of the New Church concerning the internal sense, always has evident application to the Writings. Thus: 'In the inmost sense it treats solely concerning the Lord, etc.' H.D. 263".

Dr. Acton says: "The Writings are the Lord's Word to the New Church. . . . But to argue from this that what is said in the Word is necessarily true of all (Testaments), is to fail in the observation of rational discrimination". We note that Mr. Hyatt teaches that the laws revealed concerning the Word apply to the written forms of every Divine Revelation. The discrimination he makes is not as to whether they apply or not but as to how they apply. Dr. Acton appears in a sense to accept this also, for he

says: "When the term 'the Word' is used as meaning Divine Revelation, what is said of it is applicable to all forms of Divine Revelation"; but when he comes to making the application he does not follow this principle in all instances, while Mr. Hyatt does; herein lies their great difference as will be evident from what will follow. Neither has Mr. Hyatt nor DE HEMELSCHE LEER failed to make similar rational distinctions between the Three Testaments. Mr. Hyatt and DE HEMELSCHE LEER both have taught that the Old Testament is to be compared to the Father, the New Testament to the Son, and the Writings to the Holy Spirit, all of which are the Lord. Both have taught that the New Testament was from the Divine Natural, while the Third Testament is from the Divine Rational, and therefore rational from inmosts to outermosts; but that the Third Testament is not genuinely rational in the mind of the man of the Church until the first understanding is removed, and man comes into a new understanding from the Lord. Dr. Acton also acknowledges that the natural rational must be removed in order to come into the genuine rational things; but he appears to consider only the most external rational that characterizes the thought of the world outside of the New Church, as the rational to be removed. Dr. Acton appears to believe that as soon as man accepts the Writings as the Word of God, and tries to follow the Lord, he immediately comes into the rational things of the Writings, if he reads them in a holy state. While Mr. Hyatt and DE HEMELSCHE LEER teach that then for the first time the interior natural rational which is always within the Church, can commence to be removed, in order that the Church may come into the genuine rational things, and this only with the greatest struggle. Dr. Acton says: "The Writings are indeed clothed in correspondences, but these correspondences are rational truths. . . . DE HEMELSCHE LEER seems to recognize this when it says: 'The correspondences (in the Writings) are indeed of another kind than in the case of the sensual ideas, where they are based on the difference between the natural and spiritual', and yet curiously enough, it immediately adds: 'But also the rational ideas, such as God, the Lord... the Natural World, Heaven... Salvation, Regeneration, etc., in the different degrees are entirely

different, and they stand in relation by correspondence only'. Surely the meaning is not that the ideas of *God*, *the Lord*, etc. given in the letter of the Writings are entirely different from the interior ideas within, in the same way that *stone* or *wood* are different from the things they signify", DE HEMELSCHE LEER, *Second Fascicle*, p. 16.

Mr. Hyatt, *Sermons*, Series I, THE WORD, n. 22, says: "We must not be satisfied to understand the words therein with just the meaning the world attaches to them; but if we would advance at all in the study of what they really contain, we must learn from them to attach a new meaning to the words and still ever new meanings as we advance. For instance the words, 'Charity', 'Christian', 'Priest', 'Freedom', 'Rule', each convey to us a quite different idea in proportion as we learn their New Church signification from what they convey as understood in the world. It is because there are unlimited possibilities for us to advance, if we will, in the understanding of expressions of truth of which the Writings consist, that there is no limitation to what they can convey to us. All the causes of limitations are in ourselves, but the Writings are so written that they are the Infinite source of the teaching of Divine Truth for the Church which is to last for ever".

This new meaning to be attached to words is illustrated by Mr. Hyatt in Series II, THE WORD, n. 8, as follows: "That all and single truths of the Word shine, this has been able to appear to me from this, that when any little verse from the Word is written out upon paper and the paper cast into the air, the paper itself shines in such a form as it has been cut into, wherefore the spirits can through the Word produce various shining forms, and also of birds and fishes", T.C.R. 209". Mr. Hyatt continues: "What this implies may be inferred 'from the signification of writing, that it is to remember what is to be done', A.C. 10682. Also 'from the signification of writing that it is to impress upon the life. . . . That to write is to impress upon the life is because writings are for reminding to all posterity; similarly the things impressed upon man's life. Man has as it were two books. . . . Those books are his two memories; the things which are written on his interior memory remain until all eternity; they are parti-

cularly those things which are made of the will', A.C. 9386". Mr. Hyatt continues: "Hence when spirits write verses from the Word upon paper, it corresponds to impressing them on the interior memory. When this is done whatever forms are in the memory, and are thus impressed by the Word, become shining — the thoughts there are shining birds, and even the scientific facts there are shining fishes. So it is with us internally if the Word be really impressed upon the interior memory where only those things which are loved have place. . . . Thus this wonderful thing may take place interiorly with us, and can be seen if the eyes of our understanding be unveiled; although it is only in the spiritual world that that wonderful thing becomes objective also."

That the words "The Word" and "Doctrine from the Word" have an entirely new meaning to the man who sees that the Writings are the Word and that the Doctrine from the Word in the New Church is to be drawn from the Writings, than it had before he saw this truth is obvious. Why then should it be surprising that the words "God", "Lord", "Infinite", "Regeneration", etc. should have entirely different meanings if the Writings are seen naturally, spiritually, or celestially?

Mr. Hyatt appears to agree with Dr. Acton in holding that the Writings, relatively to the Old and the New Testament, are thinly veiled, and are thin clouds. Yet in many places, unlike Dr. Acton, he shows that this only applies in so far as man has an entirely new understanding given him by the Lord, which is properly not his; and that this understanding is given to him very slowly; and hence most things in the Writings are heavily guarded even with those who have commenced regeneration.

How much more fully Mr. Hyatt applied the DOCTRINE OF THE SACRED SCRIPTURE to the Writings than does Dr. Acton, appears from the following.

Mr. Hyatt maintained that there are discrete degrees of truth in the Writings to be attained by the Church, and which are discretely above the sense of the letter; while Dr. Acton teaches that all the Church can do, is to enter more interiorly into the sense of the letter of the Writings.

Mr. Hyatt taught that the genuine exposition of the Latin Word necessitated the use of the science of corres-

pondences. This Dr. Acton denies, for he says that the doctrine of the Church must be drawn from the sense of the letter, not by any correspondential interpretation.

Mr. Hyatt teaches that the Doctrine of the Church while drawn from the sense of the letter, must be formed from the internal sense of the Writings; while Dr. Acton limits the understanding of the Church to the sense of the letter of the Writings.

Mr. Hyatt taught that the very letter of the Writings as to each least expression and even as to the letters descended from heaven, and therefore opens to infinity, while Dr. Acton appears to teach that the letter is not Divine.

Mr. Hyatt taught that the genuine Doctrine of the Church is discretely interior to the sense of the letter of the Writings, that it is the Lord, and therefore Divine, and in fact is the Divine with man, that it is what the Holy Spirit teaches, and that it is included in what is described in the Writings as "a spiritual sense hitherto unknown". While Dr. Acton speaks of it, as if it were human interpretations.

Mr. Hyatt teaches that there are discrete degrees of Doctrine in the Church, and that in its beginning the Church is in a natural state, because it is in the appearances of the letter of the Writings. While Dr. Acton says that if man approaches the Writings in a holy state with a desire to be instructed by the Lord, the spiritual and celestial things of the Writings are immediately manifested.

We will now consider the above differences in some detail; from the above and from what will follow the remarkable similarity between the work of Mr. Hyatt and DE HEMELSCHÉ LEER is apparent; and it must strike all as a wonderful thing that the conclusions arrived at entirely independently should so coincide.

That Mr. Hyatt taught that there are discrete degrees of truth in the Writings to be attained to by the Church is evident from the following: "Only when we see that the Lord Himself is manifested therein, does the internal sense as given in the Writings appear in the unity of the Divine Human form. . . . Only when we are willing to be guided by the genuine Doctrine thereof, putting aside our

own intelligence, does the Lord manifest Himself there in His Divine Human. . . . We are told that 'The Arcana can never be seen while the mind with the eye is held in the historicals, neither are they revealed before the mind is removed from the sense of the letter' A.C. 1408. The arcana of Heaven are indeed revealed in printed form at this day for the use of the New Church; but nevertheless they are not revealed to us individually except in proportion as we suffer them to teach us to think as the angels do, with the mind removed from the mere external of the Word. This is necessary if we would be of those men for whom the internal sense, which is especially for the angels, is given. This is necessary if we would, like the angels, see the Divine Human of the Lord in the Revelation He has made. This is taught in the following concerning the internal sense: 'All and single things are to be understood abstractly from the letter, as if the letter were not; for in the internal sense is the soul and life of the Word, which is not evident unless the sense of the letter as it were vanishes away', A.C. 1405".

"Thus the mental sight has to be closed to the world and opened into heaven, that the internal of the Word may be perceived. It is the same in the world of spirits, where 'spirits also perceive the Word in the internal sense, just as their interiors are opened into heaven', H.D. 259. 'If it is the Word of the Lord, the glory must be of heaven and none of the World; wherefore also the *sense of the letter is altogether obliterated and vanishes away* when it passes into heaven' A.C. 2015" (Italics Mr. Hyatt's).

"Thus the sense of the letter is only for man, nor does it go beyond', H.D. 258. If we wish to go beyond the world we must withdraw our thoughts from the mere letter, for it is in the internal sense that the Lord manifests himself in His new Advent", NEW CHURCH TIDINGS p. 123.

Contrast the above with what Dr. Acton says: "By usage, the term *internal* or *spiritual sense* has come to connote a letter more or less remote from the truth which it clothes — and the Writings are far from being such a letter", *Second Fascicle*, page 19.

Mr. Hyatt taught: "The Spiritual sense is the Divine Truth as it is tempered for the heavens — and is what is meant by Our Father in the heavens in the Lord's

Prayer, which thus teaches it is that sense to which we are to look and strive to attain to, for it is in that sense that we can find the Lord as He is known by the angels and we must learn to know Him as we become prepared to be angels. This sense is in the natural sense as a soul in its body. . . . Nothing can appear in this world to the natural eye-sight unless it is clothed in a natural body, therefore of necessity all Divine Revelation is presented to men here in a natural body, which is called its letter. The letter in itself is dead, just as much as a human body without a soul. The spirit is the life, as the Lord declared in the text: 'The Words which I speak unto you are Spirit and are Life', and it is only as we receive that spirit that we receive spiritual life".

"The Spiritual Sense is not that which shines forth from the sense of the letter of the Word when any one scrutinizes and explains the Word to confirm some dogma of the Church; this sense is to be called the literal and ecclesiastical sense', T.C.R. 194".

"Now it can be readily seen that any Divine Revelation can be used in this way, and that therefore each has a literal and ecclesiastical sense", Sermons on The Word, Series 2, n. 2.

"From the science of correspondences we learn the relation between things which exist on different planes of life. . . . In order to accommodate Divine Truth to any given plane it must be written according to the appearances of that plane, but such appearances always correspond to appearances of a yet more interior plane and ultimately to the Divine. Therefore that which is written according to appearances must correspond to that which is interior to them, and so have an internal meaning distinct from its external meaning", The Word, Series 2, n. 3.

Mr. Hyatt closes his series of sermons on the Word with the following words: "How then are we to learn therefrom (Revelation) the genuine spiritual sense which is discretely above and within any natural expression? The lesson makes it clear that it cannot be done by any effort of the natural intelligence — it cannot be arrived at by hard thinking. The spiritual sense is given to no one but those who are enlightened by the Lord. Its reception therefore depends upon how far we place ourselves in an attitude of innocence

while we study written Revelation; and this again depends upon the completeness with which we shun being influenced by the natural thought of our own intelligence while we study the Word".

In Series 1, n. 15, Mr. Hyatt teaches as follows: "If I have said to you earthly things and ye believe not, how will ye believe if I tell you heavenly things'. The earthly things which are in the external of each Divine Revelation in the world correspond to the spiritual things which Revelation is intended to convey. As they correspond they bear the relation of effects to their causes. When the various books of the Old Testament were dictated by angels to the prophets, neither the prophets nor the angels gave the necessary external forms; but the Word Itself passing through their minds took on those forms. So when the Word in the internal sense was revealed through the instrumentality of Swedenborg, as far as appearance goes, it would seem to us, as it doubtlessly seemed to himself, as if he gave the necessary external forms to what he received from the Lord, but in reality the Word Itself took from his mind the rational appearances in which it was necessary for it to be clothed. As an instrument for this work Swedenborg was especially led by the Lord; but the more fully one is led by the Lord, the more fully he comes into a state of real freedom, and the more fully he appears to act from himself. If we keep this law in mind, a law incomprehensible to the merely natural mind, we will not be misled by the appearance that Swedenborg acted as from himself in putting into ultimate form what he received from the Lord, but from the internal Doctrine revealed we will learn the real state of the case — namely, that whenever the Word is ultimated in a new literal or written form, it takes on from some human instrument corresponding earthly things, and thus is written by correspondences. . . . Therefore 'There can be no little word written in the Word, that has not been let down from heaven, in which the angels do not see heavenly things', A.C. 1659". In contrast to this Dr. Acton says: "It is not the Latin letters and words of the Writings that are the Lord as the glorified Word, for they were taken from Swedenborg's mind and in themselves are dead", p. 120.

To continue the quotation from Mr. Hyatt: "What is

spiritual and celestial (of the internal sense) diffuses itself everywhere through the heavens like light and flame; this sense is altogether elevated from the sense of the letter'. A.C. 4637". "It is *altogether* (Italics Mr. Hyatt's) elevated from the sense of the letter even from the literal forms in which the Writings are given, for these written or literal forms could not infill the universal heaven as do those things which the Lord speaks (H.D. 261). Only when we begin to see and receive the Infinite things contained therein in their own light, that is in spiritual light, do the heavens within us become infilled therefrom to the utmost capacity of their reception", Sermons on the Word, Series 1, n. 15.

If one keeps in mind the law concerning the giving of the Word, referred to by Mr. Hyatt, it is evident that it is a misuse of words to speak of Swedenborg as "the Revelator". The Lord alone is the Revelator, and in no sense can any man be properly called a Revelator; this is the constant use in the Latin Word.

Mr. Hyatt taught that even the Latin letters in which the Third Testament is written have come down from heaven; he says: "The letters with the angels of the spiritual kingdom are similar to the typographical letters in our world (in the Diary it is said that the writing in the spiritual heaven is similar to the writing in the world in Latin letters, 5561 [see also 5599] which are the same that are used in the English); and the letters are with some similar to Arabic letters, with some to ancient Hebrew letters, but with inflections above and below, with signs above, etc. T.C.R. 241. Here we have Hebrew and Latin letters specifically mentioned, making it probable that the intermediate Greek letters are also included in the expression 'typographical letters in our world' ". In the NEW CHURCH TIDINGS, p. 44, we read: "We say that the Writings are the Word of God, that no man could have written them. This the editor of *The Star in the East* denies. He did not print a striking passage which was sent to him in support of it, but only the reference. It reads thus: 'If any one, whether he be on earth, or whether he be in heaven, attributes to me one iota of the things written, which are verities, he effects such injury to God Messiah Himself, that it could be condoned by no one, except by God Messiah Himself', ADV. II: 1654. We stand upon this teaching".

Just previous to the above quoted words from THE WORD EXPLAINED occurs the following: "Not a word which I set forth is mine, as I can sacredly testify". And in vol. III: 3764 we read: "The things which have been written here have now appeared to be Divinely inspired; for the very words, although not dictated, have still been sensibly inspired. . . . I sacredly confess this: That not a syllable, or the smallest bit of a word is from me".

That the very sounds of the letters of the Word in Greek are significative is evident from the following: "That those who separate charity and faith are called Nicolaitans is chiefly from the sound of that word in heaven, for its sound is from truth or faith, and not from good or charity. That from the expressions in the Word it may be known whether they involve good or truth. . . see HEAVEN AND HELL 241", A.E. 107.

In MEMORABILIA 6063 we read: "When writing is done in the spiritual world, a single letter signifies an entire word, and that word is a general term comprehending many things in itself; and these many things are gathered from what proceeds and what follows, or from the matter itself which is being written about; say, for example, that it is *bono* [the Latin for *by good*]: The *b* there signifies glory and majesty; *o* signifies with, or among; *n* signifies of evil, thus among the evil; when it signifies the good, there is a point above. All vowels signify something which conjoins, thus among, with, in, and so on. There *i* signifies something which is out of the interior, and so on. They speak in this way too; as for example, *vita* [Latin for life] signifies valley, be far gone, depart, and so forth. This refers to instances in which they understand nothing of their writings in a natural state, but only in the spiritual".

We note that in the Latin Word, those vowels which are said to belong to the celestial class, namely O and U are curved, while the other vowels which belong to the spiritual class A, E, I are composed of straight lines. That O, being similar to a circle, signifies what is eternal, seems evident. That U signifies the good which receives truth is naturally suggested to the mind by its form. The letter A, which is the same as the Greek Alpha, signifies the influx of good and truth from the Lord, which commences in the Lord as one, but proceeds as two, but which two



are nevertheless conjoined as is represented by the horizontal line. While these are but a few things which may not be of primary importance at this day, it is of primary importance to be in the affirmative to the teaching that there can be nothing in the Word, that is, in the Writings, that has not come down from Heaven; and that as to each least singular thing it has been prepared by the Divine Providence for the sake of its representation; otherwise it could never be said of the Writings of Swedenborg that they are the most excellent of Revelations. That the letters have come from Heaven is manifest from the fact that they are similar to those in the spiritual kingdom, and therefore are according to correspondences. There could not be the least thing of the Latin language, as to form or root meanings, that was not prepared by the Divine Providence for the giving of the Word; neither could there have been the least thing in the learning of Swedenborg's day, as well as the least thing in the preparation of Swedenborg himself, that was not entirely governed by Providence in order that the letter and the sense of the letter of the Writings might be the Lord Himself in lasts, if seen from within.

That this is true of the very forms of the Latin words can even now be seen, although only as to things most general. Take for example the following words:

Coelestis,	Celestial	—	Spiritualis,	Spiritual.
Bonum,	Good	—	Verum,	Truth.
Charitas,	Charity	—	Fides,	Faith.
Amor,	Love	—	Sapientia,	Wisdom.
Panis,	Bread	—	Vinum,	Wine.
Domus,	House	—	Templum,	Temple.

Note that those words which belong to the celestial class are soft and flowing, while those which belong to the spiritual class are more vibrant. That in those that belong to the celestial class the vowels o and u tend to predominate, while in the spiritual class there are more of the vowels i and e. That the first letter, which indicates the series, in the case of those words which belong to the celestial class, are letters formed with the lips or palate, the c and ch being pronounced like the English k. While the first letter of the words of the spiritual class is characterized by letters in which the teeth play a part.

Dr. Acton says: "In the Old Testament, moreover, there is a correspondence even in the curves of the Hebrew letters. This is certainly not true of the Greek Testament", p. 44. If there are letters in Heaven similar to the Latin letters the forms of the letters must be correspondential, and the same undoubtedly applies to the Greek. If the Alpha and Omega have such an important signification, why not the intermediate letters? As the Hebrew letters belong to the celestial class, their curves would be more expressive of affections; while, as the Latin letters belong to the spiritual class, as mentioned in several places in the MEMORABILIA, the forms of the letters would be more expressive of rational ideas and therefore less difficult to unfold.

Mr. Hyatt taught that no one can see the spiritual sense except from the science of correspondences, for he says: "Rational appearances of truth prevail throughout the heavens, . . . in the third heaven are inmost appearances of the good and truth of the rational, in the second heaven middle appearances of the good and truth of the rational, and in the ultimate heaven the lowest ones of the rational. Thus rational appearances are the heavenly clothing of truth. Yet in them the Lord is still in a degree speaking in parables, in all and single things of which there is a spiritual sense. 'No one can see the spiritual sense except from the science of correspondences', T.C.R. 196. From the science of correspondences we learn the relation of things on different planes of life. . . . Therefore that which is written according to correspondences must correspond to what is interior to them, and so have an internal meaning distinct from its external meaning", The Word, Series 2, n. 3. And again: "Although man cannot merely by a knowledge of correspondences discover the spiritual sense of the Word, yet a knowledge of correspondences is inseparably connected with all revelation of the internal sense", The Word, Series 2, n. 5.

Dr. Acton says: "The doctrine of the Church is to be drawn from the sense of the letter of the Word. That is to say, it is to be drawn from the Word not by any correspondential interpretation but from the sense of its letter", p. 76; and on p. 95: "That it is from the sense of their letter that Doctrine is to be drawn, and not from correspondential interpretations". On the same page we

read: "If there is other teaching than what is plainly set forth in the sense of the letter of Revelation, either it will be the product of human imagination, and so have no power and no authority; or it will be a new Divine Revelation". We read in the ARCANA CELESTIA 3769: "The Word is said to be closed when it is understood solely as to the sense of the letter, and when all that is in that sense is taken for doctrinal".

Dr. Acton on p. 19 says: "That the Writings, when speaking of the written Word, usually refer immediately and directly to the Ancient Word or the Old and New Testaments may be granted. It may not perhaps be so readily granted that the Writings never call themselves the Word, for there are several statements in those Writings which can fairly be interpreted as meaning that they do so call themselves. These statements, however, have received different interpretations, and by many are not regarded as conclusive. We shall therefore assume that the Writings do not specifically refer to themselves as the Word; certainly they do not refer to themselves in language so unmistakable as to force conviction. Not only do we grant this, but we go further and assert that such reticence is an integral part of a revelation made for the establishment of a genuine spiritual Church". Here Dr. Acton says that the Doctrine that the Writings are the Word is not "plainly set forth in the sense of their letter", and this is evidently still more the case with the doctrine that the DOCTRINE OF THE SACRED SCRIPTURE is to be applied to the Writings, whether with or without reserve. In a word the whole of Dr. Acton's book has no other purpose than to set forth doctrines which he states are not plainly set forth in the sense of the letter of the Writings. Yet he says: "If there is other teaching than what is plainly set forth in the sense of the letter of Revelation, either it will be the product of human imagination, and so have no power and no authority; or it will be a new Divine Revelation", p. 95.

Dr. Acton also gives the reason why such things are not plainly set forth in the sense of the letter, namely: "The Christian Church was to be a Church founded on the genuine acknowledgment of the Lord and His Word, and such acknowledgment must come from perception of

the truth and not from external persuasion. How much more then is this the case with the Writings which are given for the establishment of a spiritual-rational church! No rational Church could possibly be established by a revelation which compelled belief", p. 21. Anything which is set forth plainly in the sense of the letter of the Writings compels belief with the New Churchman; to have a kind of sight of such things does not require perception, illustration, or enlightenment. And therefore as Dr. Acton says: Such things cannot establish a spiritual-rational Church.

This may be illustrated in the case of the first Christian Church: The teaching that Christ is the Son of God is set forth plainly in the sense of the letter of the Gospels, and therefore no perception or illustration is necessary to the Christian to in a sense know this. On the other hand the teaching that the Father, the Son, and the Holy Spirit are one Divine Person is not set forth plainly in the sense of the letter of the New Testament, and therefore it could only be drawn from that sense and confirmed by it with the few Christians who were in special enlightenment. Note, that there is no sense in speaking of drawing that doctrine from the sense of the letter, or confirming it by the sense of the letter, which already shines forth plainly from that sense. For example, what would be the sense in saying that men were to draw from the sense of the letter of the Writings the Doctrine that the Lord Jesus Christ is the one only God, and to confirm this by the sense of the letter? All interior degrees of truth are let down and are present simultaneously in the sense of the letter. The highest being in the center and the others round about, but all on one plane. Drawing Doctrine, is drawing up, or raising these degrees up again, as the degrees of the mind are opened. Note that while Doctrine must be drawn from the sense of the letter, it is never formed by the sense of the letter, but it must be formed by the internal sense. We read in the ARCANA CELESTIA, n. 7233: "Doctrinals being from the Word does not make them Divine truths, for from the sense of the letter, any doctrinal whatsoever can be hatched, . . . but it is not so, *if the doctrinal is formed from the internal sense*". Thus it is Doctrine formed from the internal sense which makes a Church to be a spiritual-rational Church; the remaining in the sense that is plainly

set forth in the sense of the letter of the Writings, can never do so.

Dr. Acton's statement that: "If there is other teaching than what is plainly set forth in the sense of the letter of Revelation, then either it will be the product of human imagination, or it will be a Divine Revelation", involves a denial of the function of the Holy Spirit in the Church, for a special pouring out of the Holy Spirit is not necessary for the sake of having a kind of sight of those things which are plainly set forth in the sense of the letter of the Writings.

That the genuine Doctrine is by Revelation, is plainly taught in the *ARCANA CELESTIA* 8694 and 8780: "By Revelation is meant illustration when the Word is being read, and perception then; for those who are in good, and long for truth are thus taught from the Word. . . . The reason those in good have Revelation, and those in evil have not Revelation, is that each and all things in the Word, in the internal sense treat of the Lord and His kingdom; and the Angels who are with man perceive the Word according to the internal sense: this is communicated to the man who is in good, who reads the Word and longs for truth from affection". Here it is plainly taught that the Doctrine is by Revelation and is communicated from the Angels who are in the internal sense. Thus it can be seen that the Doctrine of the Church is formed from the internal sense by Revelation and is not formed from the sense of the letter, although it must be drawn out of the sense of the letter and confirmed by it.

Again: "By Revelation, here, in the internal sense, is not meant such a Revelation as was made to the Israelitish people from mount Sinai, in that the Lord spoke with a sonorous voice, . . . but there is meant the Revelation which is not made with a sonorous voice, but within the man. . . . When the understanding is illustrated by this Divine Light, he then perceives that to be true which is true; he acknowledges it within himself and as if it were sees it. Such is the Revelation possessed by those who are in the affection of truth from good, when they are reading the Word", A.C. 8780. As this is the origin of Doctrine it is evident that "Truth Divine is the Word and it is Doctrine from the Word", A.C. 9222, quoted by Mr. Hyatt, Series 1, n. 20.

As the Doctrine is the internal sense of the Word which

is communicated to man by the angels who are in that sense, as taught above, it is evident that "the internal sense is the very Doctrine of the Church", H.D. 260. Being such it is wholly from the Lord, yea, it is the Divine Human, for we read: "Altars signify all worship in general, and as they signify all worship in general they signify the Lord's Divine Human, for the Lord's Divine Human is all Worship and all Doctrine; so much so as to be Worship Itself and Doctrine Itself; as may be seen also from the Holy Supper which succeeded to altars, and is the primary thing of external worship, because it is the Lord's Divine Human which is there given", A.C. 2811.

That the Doctrine which is the Divine Human here spoken of is not the Word Itself, is evident from the fact that it is correlated with worship. Both Worship and Doctrine are from the Word in the Church, and are the Lord's presence in the Church. The Word as it is in itself is above the Church, and becomes present in the Church by means of Doctrine.

The possibility of the presence of the Lord in the Church is due to the fact that the Lord dwells in His Own in man. To quote from Mr. Hyatt: "The Divine of the Lord makes heaven, both in its greatest form and in its least form in each individual. The Divine of the Lord is what belongs to the Lord Himself, and He can only dwell in what is His Own in man. In order to receive heaven, therefore man must receive what is the Lord's into his will and by confirming it by voluntary acts appropriate it to himself, so that what is really the Lord's Own may become also as if it were his", *Sermons on the Word*, Series 2, n. 25. But how is man to know what is the genuine Doctrine which is from the Lord, or whether it be a false Christ? For "Christ means the Lord as to Divine Truth, thus as to the Word, and as to Doctrine from the Word; and false Christs means falsities of Doctrine from the truths of the Word falsified", A.E. 730. Mr. Hyatt answers as follows: "According to our love of the Word will be the doctrine or teaching which we will be able to receive from it. Indeed love for the Word and still more for the interiors of it, enables us to recognize genuine teaching and to reject the spurious teaching of those whose ideas are merely natural. 'If ye will do the will of God, ye shall

know of the Doctrine whether it be of God or whether I speak of Myself", First Series, n. 22.

Genuine Doctrine from the Word is not of man, but is the Voice of the Lord, for we read: "A voice, when predicated of the Lord signifies truths Divine, thus the precepts which are from the Lord, . . . and therefore also the Word and Doctrine from it, are the Voice of Jehovah", A.C. 9307.

As Doctrine from the Word is the Voice of the Lord, it can be seen that "the human ought not to have a part in setting forth the interiors of the Word", MEMORABILIA 3605½. To quote from Mr. Hyatt, in speaking of the bags of silver which were opened, but guarded: "Thus knowledges of truth are open to all, though at the same time the spiritual sense is carefully guarded. Thus to acquire knowledges of truth even from the Writings and to acquire the spiritual sense are two distinct things. As was shown before, the spiritual sense is not given to any, but those who are in enlightenment from the Lord, and this notwithstanding that knowledges of truth are open to all. The spiritual sense is more than mere knowledge. We only see the spiritual sense when we see it in application to our own spiritual life".

"The place where they were stored up appeared like a manger, . . . signifying spiritual nutrition for the understanding. It was for the same reason that the Word which was made flesh was laid in a manger as a babe. But this was only at first, and thus it represents how the Word first comes as nutrition for the understanding. This is especially the case with the Word as revealed by the Lord in His New Advent — it is apt to be received so as to do little more at first than interest the understanding and flatter the conceit of self-intelligence. In the Diary it adds that a manger in a stable was an unsuitable place, signifying 'that the human understanding ought not to have a part in setting forth the interiors of the Word', S.D. 3605½. . . . Therefore it is taught that that rational should not be consulted", Series 2, n. 29.

Again: "Man must be in an attitude of innocence towards the Lord before he can really see the spiritual sense. . . . In a higher use of the word no one really sees the spiritual sense of the Word, but he who sees it in application to his own spiritual regeneration and who by striving for that

opens himself to communication with heaven and to conjunction with the Lord. The spiritual sense is the Divine Truth which has been used and is being used for regeneration. . . . In order to be in genuine truth man must depose self-intelligence from the central position in his mind. . . . If a man does not do this and still wills to use a knowledge of correspondences to explore the spiritual sense from his own intelligence, he indeed does come into a spiritual sense, but it is a perverted spiritual sense. If being in such a perverted spiritual sense heaven were to be opened to him, he would thereby disturb, yea do violence to, the states in which the angels are". "Therefore if anyone wills to open that sense from himself and not from the Lord, heaven is closed, which being closed the man either sees nothing or is spiritually insane", T.C.R. 208". "Thus man cannot really of himself pass the Cherubim set to guard the spiritual sense", Series 2, n. 7.

That these truths of the internal sense are the Divine truths which are seen in the light of Doctrine and are not the truths of the sense of the letter of the Writings, Mr. Hyatt taught as follows; first quoting from THE TRUE CHRISTIAN RELIGION 259: "The Word is like a garden which may be called a heavenly paradise. . . . The man who is in Divine Truths from Doctrine is in the midst where the Trees of Life are, and he actually enjoys its delicacies and delights; but the man who is not in truths from Doctrine, but only in the sense of the letter is in the surrounding part and sees only the things of the forest; but he who is in the doctrine of a false religion and has confirmed the falsities with himself, is not even in the forest", Mr. Hyatt continues: "Truth from doctrine is here distinguished from truth from the letter. Truth is from doctrine when man suffers himself to be really taught by Divine Revelation something entirely different from anything he could have evolved from himself", Series 2, n. 23.

As the Church and the man of the Church in the first states of regeneration is necessarily in the sense of the letter of the Latin Word, it is in its first states natural. This is described by Mr. Hyatt as follows:

"These spiritual appearances can be spiritually discerned in the Writings, if we distrust natural light, and try to

see them in their own light; but otherwise, even where the appearances of heaven are openly described, they only convey worldly appearances to our minds. . . . It is necessary that we begin from the appearances of the letter, but if we remain in them we remain natural, because we shut out the teaching which would lead us to become spiritual. Hence: 'The Word as to the letter is for man, as to the internal sense it is for the angels, and also for those men, to whom from the Divine mercy of the Lord it is given, while they live in the world, to be like angels', A.C. 2242".

"We are not like angels merely by having the books of the Writings with us, but by coming into an understanding of them similar to that which the angels have, with the end of living according thereto. Until we do that we only see the literal sense of the Word which is for men. . . . 'Divine truths can never be set forth nakedly, because in that case they would never be received', A.C. 2520. It also follows that Divine Truths are not nakedly set forth in the Writings, but there too *'upon all the glory there is a covering'* — a literal sense which outwardly regards what is natural and inwardly what is spiritual", Series 1, n. 18.

Again: "By green grass in the Word is signified that good and truth of the Church or of faith which is first born in the natural man', A.R. 401. In regeneration certain preparatory and transient states precede the permanent states resulting from regeneration. . . . In the New Church itself, it too is comparatively natural in its beginning, and appears in a form which is transient and has to be succeeded by that which is genuine. The truth and good of the Church first implanted in the natural man is as the green grass which has withered. Green grass is indeed scientific truth; but it is truth from a spiritual origin; even as has been the truth in the early states of the New Church. But because it ceased to be conjoined to life according to it, it has withered. When there is faith without charity there is no grass, but only sand. . . . But grass prepares the ground for higher forms of vegetation. If the knowledges of good and truth which we have received, comparatively meagre as they may be, are conjoined to life according to them, we will have receptacles in our mind for truth and good which come from heaven. But for that purpose the scientifics in

our mind must have a spiritual origin, and they must be conjoined to life", Series 1, n. 21.

Here Mr. Hyatt describes the instruction in the scientifics or sense of the letter of the Latin Word which is represented by the sojourn of Abram and Lot in Egypt. The decline of this state (the grass withering) is represented in Genesis by the story of Lot when separated from Abram.

Mr. Hyatt taught not only that the literal sense of the Writings was for the first state of the Church which is natural, but also for the simple; he says: "The letter conveys but little at first in proportion to what increasing knowledge of Doctrine afterwards enables us to see therein. It is for the sake of the simple in heart and in faith that the external of each ultimate form of the Word is such as it is. Yet within in each ultimate form there is Infinite Wisdom, into which we cannot be led except by means of Doctrine. All alike need to pass from the mere external to some perception of the internal in order that heaven may be made within them. Even the simple need to do so in order to pass from the innocence of ignorance into the innocence of wisdom. 'The sense of the letter is accommodated even to the grasp of simple men; wherefore they must have doctrine from the Word for a lamp', H.D. 254", NEW CHURCH TIDINGS, p. 32.

Dr. Acton does indeed teach that we must not remain in the mere letter of the Writings, but he denies the necessity of rising discretely above the sense of the letter of the Writings; yet we are taught in the Latin Word: "The Word is said to be closed when it is understood solely as to the sense of the letter, and when all that is in this sense is taken for doctrinal", A.C. 3769, and there are many similar teachings concerning the 'sense of the letter'. Yet Dr. Acton says: "To have taught or believed anything not clearly expressed or involved in the sense of the letter of the Old Testament would have been to teach and believe not God's Word but the imagination of men", p. 78.

Dr. Acton makes an important point of his belief that "the letter is dead, the holiness is in the sense of the letter", p. 54. He speaks of the sense of the letter being Divine, but not the mere letter. He also refers in a foot-note to the "literal sense" as follows: "It may here be noted that in many of the English translations of the Writings, *sensus*

*literae* (sense of the letter) is frequently translated literal sense", p. 55. The Latin Word uses three expressions *litera Verbi*, the letter of the Word, *sensus literae*, the sense of the letter, and *sensus literalis*, the literal sense, each expression having a distinct meaning, but a study of the usage of these words does not bear out Dr. Acton's contention. Both the literal sense and the sense of the letter occur frequently, while the letter of the Word is used relatively seldom. The literal sense and the sense of the letter appear to be the same thing, but viewed from different aspects. This difference may be illustrated by the difference in the phrases, the Divine justice, and the justice of God. We will here not consider this difference further. On the other hand the letter of the Word, and the sense of the letter are distinct things, but the distinction is not the one made by Dr. Acton, for the letter as well as the sense of the letter are Divine if seen from within, while neither the letter nor the sense of the letter are Divine if seen from without.

That the letter is Divine is taught as follows: "Holiness inflows into the literal sense, and into the letter itself", A.C. 9280. "If the Word were not spiritual in the letter also, there would be no basis for it, and it would be like a house without a foundation", A.E. 260. "The Word in the letter, which is with us, is Divine Truths in ultimates", A.E. 1070. "Hence the Word in the letter is most holy ... and strength itself is there", A.T.H. CR. 112.

On the other hand that man must not remain in 'the sense of the letter' is frequently taught: "In such obscurity and falsity of faith are those who believe the Word solely as to the sense of the letter, without Doctrine made thence", A.C. 10582. "The man who is in truths, not from Doctrine, but from the sense of the letter only, is in the circumference", S.S. 97. A preacher in heaven showed that "the Wisdom which is the Lord in the Word lies stored up in the sense of the letter, and is not opened except to those who are in the truths of Doctrine, and at the same time in the good of life", C.L. 24. "The sense of the letter, unless genuine Doctrine enlightens, distracts the mind", H.H. 311. "Divine truth on earth is such as is the Word in the sense of the letter, in which are few genuine truths, such as are in heaven; but there are appearances of truth. The natural

man receives no others", A.E. 950. "Gates signify external truths, which are of the sense of the letter, and which afford an entrance", A.C. 4861. Hence to remain in the sense of the letter of the Writings is to remain in the gate and not to enter into the Palace of Wisdom.

In some places in the Old Testament there is scarcely any sense of the letter, that is, any sense which shines forth from the letter, yet the letter remains holy, and is still a basis from which man may enter into a spiritual sense. The letter as distinguished from the sense of the letter, refers to the letters themselves, the forms of the words, and in a broader sense includes the root meanings which do not shine forth in the sense of the letter. For example where in the Psalms it speaks of "A horn of the son of oil", there is scarcely any sense of the letter, yet the letter itself is holy.

A bad translation may do violence to the letter; but when a church is in falsities it primarily perverts the sense of the letter and not the letter itself. For example the Jews as we are told, perverted the sense of the letter, but they guarded the letter itself. This was represented by a bone of the Lord not being broken. Dr. Acton speaks as if the cruelty of the Jews, their idea of a wrathful God, etc. pertained to the letter of the Word, while it is obvious that these things do not pertain to the letter, but the sense of the letter, as it was understood in that nation.

In the exposition of the twenty-third chapter of Exodus, the ARCANAE CELESTIA treat somewhat extensively of the Word, of the Church, and of Worship, with those who are in mere externals, and those who are in externals but not separated from internals, and with those who are in the external of the Word from the internal. This is the difference that Dr. Acton has in mind, where he speaks of the letter and the sense of the letter. Yet the truth is that with one who is in internals, the sense of the letter, and the letter itself are seen as holy, while to one who sees the Word merely from what is external, neither the sense of the letter, nor the letter itself are holy. The Word as seen merely from what is external is not Divine, but such things as appear when the Word is so viewed do not really appertain to the Word, for the Word itself is Divine from inmosts down into the very letter, for the letter is the

Bones of the Lord which are not to be broken, A.C. 9163.

A man of the New Church in reading the Old Testament concerning the anger and wrath of Jehovah may see the external of the Word remote from what it was in the Jewish nation. Namely, the sense of the letter which he sees, is that Jehovah appears angry to those who are merely in what is external, and who are in evil, which is indeed a Divine Truth. In fact to the man of the New Church in reading such passages no other thought occurs to the mind. That in such passages not only the sense of the letter is Divine Truth if seen from what is internal, but also the letter itself, is evident from the fact that not a word in the letter can be changed without harming the internal. Thus the words anger and wrath are always used according to the internal sense and never indiscriminately; this does not appear in the sense of the letter, but it appears in the letter itself from the internal sense.

We read: "All instruction concerning the truths and goods of the Church and worship would be given to everyone through the external of the Word, remotely from the external things in which that nation [the Jewish] was", A.C. 10548. In the spiritual sense the Jewish nation exists in every man in so far as he is not regenerate; wherefore the external of not only the Old and the New Testament, but the external of the Latin Word must be seen remotely from what is signified by the Jewish nation in man, and remotely from the seeing of the external of the Word in the state that is represented by the Jewish nation in man; otherwise his adoration of the Writings is mere idolatry.

Further in the same number we read: "In the external of the Word all internal things are together, thus all the truths and goods of Heaven and the Church. ... All doctrinal things of the Church that are of service to worship, are given through the external of the Word; but they are given to those only who are in enlightenment from the Lord when they are reading the Word, for then light out of Heaven flows into them *through the internal sense*". To see those things which stand forth plainly in the sense of the letter, it is not necessary to have the particular enlightenment which flows in through the internal sense.

Dr. Acton speaking of the Writings says: "Here are

no criptic utterances", p. 92. By "criptic" Dr. Acton appears to imply something artificial. The Writings as Dr. Acton shows are written in natural correspondences, and therefore if man is in what is spiritual their literal sense opens up as if of itself. This opening up is also true of the Old and the New Testament for we read: "If a man of the Most Ancient and of the Ancient Church, lived now, and read the Word, he would not attend at all to the sense of the letter, but to the internal sense", A.C. 1540. "Such was the man of the Most Ancient Church, who, if he were living now and read the Word, would not inhere one whit in the sense of the letter; but would be as if he did not see it; but only the internal sense abstracted from the letter", A.C. 1143. This teaching applies equally to the Writings as to the previous Testaments; for it is the universal teaching that in so far as man is in internals he does not remain in the sense of the letter. Dr. Acton speaks as if the Jews could not help but remain in the sense of the letter of the Old Testament on account of the nature of their Word. Yet the reason the Jews remained in the sense of the letter, and not even in the genuine sense of the letter, was not on account of the nature of their Word, but on account of the nature of their race. There was an abundance of remains from the Ancient Church in the world at that time, wherefore, if they had been internal men, there was no reason why they should not have come into an internal sense discretely distinct from the sense of the letter of their Word.

Sufficient was given in the sense of the letter of the Old Testament to enable them to see that David and others represented the Messiah who was to come, wherefore if they had been internal men they could have seen that all things said concerning the patriarchs treated of the Messiah. This is still more true of the Christian Church, in which many saw that David, Solomon, Joseph, and others represented the Lord; there is no limit to the spiritual sense which the Christian Church might have drawn from the sense of the letter of the Word if she had remained true to the Lord as the Bridegroom of the Church, for there was no limit to the power of the Holy Spirit to draw such Doctrine from the Word. On what grounds, we may ask, does Dr. Acton limit the power of the Holy Spirit to teach only those



things which stand forth plainly in the sense of the letter of the Word? Man of himself can indeed never go beyond the sense of the letter, but the Holy Spirit can indeed do this, else, why is there any necessity of the presence of the Holy Spirit with its teaching in the Church?

Due to the descriptions of abuses of the doctrine of the Holy Spirit given in the Latin Word, and due to abuses of this Doctrine in the history of the New Church, a fear has taken possession of the Church, so that it scarcely dares consider this doctrine, and this to such an extent that the teaching concerning the Holy Spirit is all but denied in the Church. That is, when the subject of the Holy Spirit is brought to the attention, it is in a sense acknowledged, but at all other times it is practically denied; this fact is very evident not only in Dr. Acton's book, but in all the attacks on *DE HEMELSCHEN LEER*. How often are the members of the New Church apt to reflect on the important truth that apart from the reception of the Holy Spirit, man can be in no spiritual truth from the Word. Concerning the Holy Spirit we read: "The Holy Spirit is not another than the Lord; and 'to come forth' and 'to proceed' are nothing else than to illustrate and to teach by presence, which is according to the reception of the Lord. . . . The Holy Spirit is the presence of the Lord with man through angels and spirits, from and according to which man is illustrated and taught", *LORD* 46. "The Lord breathed on His disciples, and said to them, receive ye the Holy Spirit, *John* 20 : 22. Breathing on them signifies the intelligence they were about to receive, and the Holy Spirit means the Divine Wisdom which teaches and enlightens man. This was done in order to make it evident that the Divine Wisdom, which is meant by the Holy Spirit, proceeds from Him", *D.W.* VI. "The Spirit of God and the Holy Spirit are two distinct things. The Spirit of God neither did nor could operate on man otherwise than imperceptibly; whereas the Holy Spirit, which proceeds solely from the Lord, operates on man perceptibly, and enables him to comprehend spiritual truths in a natural manner", *NINE QUESTIONS* V.

While it is indeed a most dangerous falsity to believe that the Holy Spirit can teach man independently of the Word, and in the New Church independently of the Latin Word (this is the danger that has been realized), it

is an equally dangerous position to hold, either consciously or unconsciously, that man can receive spiritual truth from the Word independently of the reception of the Holy Spirit. The first of these falsities leads to fantasies of all kinds, the second to spiritual death.

Dr. Acton says: The Writings "are certainly a Divine Revelation equally as are the Old and the New Testament; indeed, they are a more excellent revelation inasmuch as they are the fulfilment of the Lord's words to His disciples: 'I have many things to say unto you but ye cannot bear them now; howbeit, when He, the Spirit of Truth, is come, he will guide you into all truth', *John* 16 : 12, 13", p. 47. While this is, indeed, a true interpretation, it is not the direct, nor in one sense the primary signification, nor is it one that is mentioned in the Latin Word. The direct fulfilment was the Lord's breathing upon His disciples, saying, 'receive ye the Holy Spirit', and later the descent of the Holy Spirit on the day of Pentecost; this is evident from the fact that the subject of this chapter is the promise of the Holy Spirit or Comforter. In explication of these verses we read in the *ARCANA CELESTIA* as follows: "The Spirit which they were to receive, and which is called the Holy Spirit, is the life from the Divine Truth which proceeds from the Lord, which life . . . is called the life of faith and of love, and is the spiritual and celestial life with man. . . . The reason it is said that the Holy Spirit was not yet . . . is that while the Lord was in the world, He Himself taught the Divine Truth; but when He was glorified . . . He taught that through Angels and spirits. The Holy which proceeds from the Lord, and inflows through the Angels and spirits with man, whether manifest or not manifest, is the Holy Spirit there; for the Divine Truth proceeding from the Lord is what is called in the Word the Holy. Hence the Holy Spirit is called the Spirit of Truth; and it is said that 'He will lead into all truth', and that He shall not speak from Himself. . . . Also, that the Lord . . . breathed on the disciples, and said, 'Receive ye the Holy Spirit', " *A.C.* 9818.

It is known in the Church that what took place in the First Coming of the Lord, such as the turning water into wine, the healing of the sick, etc., is a representation of what takes place in the Second Coming; and the same



applies to what is said concerning the Holy Spirit. In the first state of the New Church, the Lord is as it were in the world, and appears before the sight of the natural mind, in the sense of the letter of the Writings, and thus teaches men. But in this state the Holy Spirit is not as yet, because the Lord in His Second Coming in the Latin Word is not as yet glorified in relation to the Church. It is not until the Church leaves the sense of the letter of the Latin Word and enters into the spiritual sense, that the Lord is seen Glorified in His Second Coming, and that from Him proceeds the Holy Spirit, which leads into all truth. This change brings sadness to the Church, yet the words of the Lord apply: "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you", John 16 : 6, 7.

Dr. Acton asks: "Where else does the Lord appear 'with power and great glory' if not in the Revelation now given to the New Church?", p. 70. Indeed nowhere else, yet if man remains in the sense of the letter of this Revelation and does not enter into the spiritual sense thereof, he does not behold the 'power and great glory' of the Lord, as glorified in His Second Coming.

Dr. Acton says: "The language of the Writings is manifestly designed to explain the truths of heaven, not to hide them", p. 94. The language of the Writings is both to explain and hide. It is designed to explain in so far as man is prepared to receive, but it is designed to hide, in so far as man is not yet prepared to receive; what man is prepared to receive is always infinitesimal compared to what he is not yet prepared to receive, a truth frequently emphasized by Mr. Hyatt.

We are told that the Christian church would treat the Lord worse than did the Jews when He was on earth. By inheritance we belong to the most degenerate state of the human race, to which the Lord accommodated the Latin Word; is it not self-evident, that in the beginning of regeneration, when a man first acknowledges from the heart that the Writings are the Word of the Lord, and desires to obey them, that still their glory must be heavily

veiled in order that it may not be too great for us to bear. As Dr. Acton points out the Writings are, unlike the Old Testament, accommodated to an adult state, but the adult state, before or at the commencement of regeneration is far worse than the state of infancy and childhood, and therefore the guards which prevent man from entering into the internal faster than he is prepared must be all the stronger.

On page 16 Dr. Acton says: "To argue from this (that the Writings are the Word) that what is said of one Word is necessarily true of all, is to fail in the observation of rational discrimination". The question is as to whether the discriminations which Dr. Acton makes are truly rational discriminations, or whether they are the result of what is called in the Word, "consulting the rational", in which case the Doctrine is said to become null and void. Dr. Acton quotes the teaching that: "Doctrine is spiritual from a celestial origin, and not from a rational origin", A.C. 2496. But by this he sees merely that the Writings must be accepted because true and not merely because they are rational. In the *ARCANA CELESTIA* there are four numbers which treat of what is meant by consulting the rational, and what truths cannot be believed if the rational be consulted, and we note that these truths are in many cases just those truths concerning the Word which Dr. Acton refuses to apply to the Writings.

We read: "It is a Divine truth that in every word of the Word, which appears so simple and rude to man, there are things illimitable, nay, more than the universal Heaven; and that the arcana which are therein may be presented before the Angels with perpetual variety to eternity. This is so incredible to the rational that it is unwilling to give it any credence at all; but still it is true", A.C. 1936.

Dr. Acton says concerning the expressions in the Writings: "It is not the Latin letters and words of the Writings that are the glorified Word, for these were taken from Swedenborg's mind and in themselves are dead", p. 120. It is stated somewhere in the *ARCANA CELESTIA* that if every word in the Word of God did not open up to Infinity it would not be the Word of God.

We read again: "If the rational be consulted, can it believe that the Word has an internal sense, and this so

remote from the literal sense as has been shown? . . . Can the rational believe that souls after death speak with each other most distinctly, without the speech of words, and yet so fully as to express more in a minute than a man does in an hour", A.C. 2209. In regard to the second part of this quotation, 'a soul after death' if the idea of person be removed, signifies, in a favorable sense, a truth of the Word, after it has risen out of the sense of the letter. The teaching is that such a truth can be distinctly seen and speak to the spiritual mind. In the sense of the letter there appears to be no connection in the sentences quoted above, but from the spiritual sense it may be evident that the same subject is continued.

In connection with the subject under consideration the following is also important: "If it is stated that man has no life except what is from the Lord, the rational supposes from appearances that in that case man cannot live as of himself; whereas he for the first time truly lives when he *perceives that he does so from the Lord*. The rational supposes from appearances that the good which man does is from himself, yet there is nothing of good from himself but all good is from the Lord. From appearances the rational supposes that man merits salvation when he does what is good; whereas of himself man can merit nothing, but all merit is the Lord's. . . . From appearances man supposes that there can be no light but that which is from the light of the world [in the internal sense the light of the world is the light of the sense of the letter of the Word]; whereas in the light of Heaven [the light of the internal man from the spiritual sense] there is not one whit of the light of the world, and yet that light is so great that it surpasses the world's noonday light a thousand times. . . . From appearances man cannot apprehend that in the other life there are progressions; whereas those who are there appear to themselves to move forward just as do men on earth, in their dwellings, courts, and paradises; and still less can it be apprehended if it is said that these movings forward are changes of state which so appear". In the internal sense this is a description of the difference of being in the internal sense and in the sense of the letter and that those in the latter cannot comprehend the former; and the same applies to the continuation of

the number which is as follows: "Nor can man from appearances apprehend that spirits and Angels who are invisible before our eyes, can be seen; nor that they can speak with man; when yet they appear to the internal sight or that of the spirit more manifestly than man does to man on earth; and their speaking is heard likewise. . . . Nay the rational is blinded in natural things themselves, not being able to apprehend, for instance, how those who dwell on the opposite sides of the globe can stand on their feet and walk", A.C. 2196. The opposite sides of the globe represent opposite states in the Church, when both sides have a favorable signification one represents the state of being in good from truth, and the other the state of being in truth from good. The globe upon which the spirit of the man of the Church stands is the literal sense of the Word, the feet are the natural. When in a state of being in good from truth, it appears that the state of being in truth from good would be like a man upside down, and that in such a state a man would not stand on the sense of the letter, for the reason that his truth was from good, and that he would thus float off into space.

The following are other things which the rational does not acknowledge if consulted: "It is an intellectual truth that all life is from the Lord; but the rational first conceived does not apprehend this, and supposes that if it did not live from itself it would have no life. . . . It is an intellectual truth that all good and truth are from the Lord; but the rational first conceived does not apprehend this, because it has the feeling that they are as from itself; and it also supposes that if good and truth were not from itself, it could have no thought of good and truth, and still less do anything good and true; and that if they are from another it should let itself go, and wait all the time for influx. . . . It is an intellectual truth that the celestial man has from the Lord a perception of good and truth; but the first rational either denies the existence of perception altogether, or it supposes that if man were to perceive from another, and not from himself, he would be as if inanimate and devoid of life", A.C. 1911.

Dr. Acton says: "Any intelligent man can see the sense of the letter of the Writings, but only those who are in

the genuine love of truth can see the spiritual truth within. Whether a man belongs to one class or the other can be known only to the Lord; we cannot distinguish between them", p. 96.

A man cannot judge either himself or another as to his states of good, but he can judge as to the truth which a man professes. An evil man cannot see truth except from without, while the good may see it from within, yet in the sphere of others even an evil man can see even those truths within and above the sense of the letter as truths; in such a state in the sphere of others he may even see that such truths are spiritual from a celestial origin and not from a rational origin, and this in spite of the fact that internally he is not in the truth. For example, those who are in the sphere of the ACADEMY may see the truth, that the Writings are the Word, although this is not plainly taught in the sense of the letter. They can see that those who are in this truth are in a discretely more interior state than those who do not acknowledge it, and yet internally they may not be in this truth.

The ACADEMY has always held that apart from this truth the Church was merely external and this, without any judgment as to any one's personal state either within or without that body.

On the subject of judgment we read in the NEW CHURCH TIDINGS as follows. The Rev. L.H. Tafel brought the following charge against the ACADEMY: "The Academy judges the internal states of others. They ascribe all things to Doctrine", p. 54. In reply to this Mr. R. Caldwell said: "There is a passage in CONJUGIAL LOVE which replies clearly to the position which Mr. Tafel has set forth on the subject of love. It is this: ... 'Love without wisdom is love from man and not from the Lord, and this love ... conjoins itself with falses', C.L. 444. This is the kind of love which convention advocates, and which Mr. Tafel has recommended to us". Mr. Tafel: "That is passing a judgment upon my internal state, a thing which is highly reprobated in the Writings". Mr. Caldwell: "I have not passed judgment upon Mr. Tafel's internal state, but the Doctrine quoted has passed judgment upon his teaching", p. 45.

Mr. Hyatt in a reply to a similar charge says "The

opposition is such that if our views are of the New Church, then theirs must be of the Old Church. Or if theirs are of the New Church, then ours must be of the Old Church. ... They consign us to the Old Church just as much we do them, indeed, some of them have expressed themselves as having *very much more* sympathy for denominations of the Old Church than for us. But it is an evasion of the issue to try to make it appear that we condemn men *personally* to the ranks of the Old Church. Who will prove to be internally of the New Church, is known only to the Lord and only will be made positively evident when the state of judgment in the other world has been passed through. ... As far as we are concerned, it is the *views* held by our opponents that we have been constrained to assign to the Old Church, not any persons whatever; although in this world we are obliged to treat persons according to the quality of *the doctrines according to which they are trying to live*, and thus according to the degree in which we ought to regard them as being spiritually our neighbor", p. 32.

In *The Crown of Revelations* Dr. Acton has presented many excellent things, affirmative to the principle that the DOCTRINE OF THE SACRED SCRIPTURE must be applied to the Writings. As these things speak convincingly for themselves we have not dwelt upon them, but have confined ourselves to bringing forth the teaching from the Word in regard to those things in which Dr. Acton has taken a negative attitude to the application of this principle. There is such great inconsistency in the affirmative and negative things presented by Dr. Acton, that we believe his book does not present what will be his final view.