

# **The Beginning and Development of Doctrine in the New Church**

by

**Rev. Theodore Pitcairn**

and

# **Notes on the Development of Doctrine in the Church**

by

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The Lord's New Church  
Bryn Athyn, Pennsylvania  
1968

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From the earliest days of the Church in Sweden England there were some who perceived that the Writings of Emanuel Swedenborg are the Word of the Lord.

In a book by August Nordenskjold in Swedish entitled "Forsamling Formen uti det Nya Jerusalem" published in Copenhagen in 1790, we read:

"The Word of the Lord, the Hebrew and Greek well as also the Latin, which the Lord has revealed to us through Emanuel Swedenborg is the most holy thing we have in our church; it Is our most holy book of law and it is the Lord Himself among us. Therefore no one can be regarded as member of our Church, if he does not accept all the books of this Word as the very Word and Revelation of the Lord Himself; and as the very holiness of all writing and speech; as an absolute law, most holy as to each sentence, word and letter, yea as containing the understanding of the Lord, far above any understanding of man and within exhaustible wisdom within wisdom, for angels as well as for men."

There are many similar statements in this book, and also in an article by August Nordenskjold, "Hints for Forming a Plan of a Consortium Ecclesiasticum," appearing in 1790 in The New Jerusalem Magazine, published in London, of which magazine Nordenskjold was one of the editors.

Dr. Beyer, August Nordenskjold and Robert Hindmarsh were friends and carried on a correspondence. Dr. Beyer in a letter to Nordenskjold wrote as follows:

"The internal or spiritual sense, which is the interior or spiritual sense or meaning in the Word, is to be found in the Arcana Coelestia so far as regards the whole of Genesis and Exodus, and likewise in the Apocalypse Revealed, and also in all his works wherever the words "and it signifies" are written in connection with some passage taken from the Word. This sense is the Word itself and is the Holy in the

Word. The same has been dictated to the Assessor from Heaven, A.C. 6597, equally as the Word in the letter was dictated to the prophets; and therefore effects immediate communication with heaven."

Dr. Harry Lenhammar, of Uppsala, Sweden, wrote in 1966: "Beyer is attaching a tremendous importance to Swedenborg's Revelation, as without any hesitation they are put on the same level as the books of the Bible."

Sven Schmidt was the most outspoken of the early receivers in Sweden, and on account of his strong stand he was the most persecuted of the early members of the New Church. According to the minutes of the Skara Consistory, December 11, 1771, he said: "As the Lord had raised up a New Church body, so the old must perish and there will be a new doctrine from the Lord through the Writings of the Honorable Assessor Swedenborg. In his opinion, these writings are the Work of the Lord, and are one and the same as the Holy Scriptures. This opinion Schmidt had derived from the Lord through the Word."

In opposition to leaders like Beyer, Nordenskjold, Hindmarsh and Schmidt, there were those who equally strongly opposed the belief that the Writings are the Word. The early church in Sweden and England was therefore divided as to the position they took in relation to this Doctrine.

In the "Aurora", a magazine published in London, England, in the year 1799 there is a letter of Roger Benet which reads in part as follows:

"I have in my journeys from place to place, lately met with two different classes of the readers of Honorable Baron Swedenborg's works:- One class holding it as a fixed principle with them, that the Baron's writings are really the Word of the Lord, as positively as the writings of the four evangelists, Matthew, Mark, Luke or John, as also his Revelation . . . The other class readily allows the Baron to be a person highly illuminated by the Lord, and that his writings are highly useful in opening the spiritual sense of the Word, and thereby of the true nature of the New Jerusalem Church state; but still they cannot allow his writings to be upon an equal footing with the Word itself; for, say they, this would be raising the Baron and his writings rather above their proper place. For none can be the Word but the Lord alone."

Those who took a negative view to the Writings of Swedenborg being the Word of the Lord prevailed, for a time, until the few who still maintained this Doctrine formed the Academy. This Doctrine became the leading principle of the Academy and General Church, and gave these bodies their distinct character.

In time the question arose as to what was the quality or character of the Writings as the Word; especially as to whether they had an internal sense and a literal sense.

In the year 1891 the Reverend Edward S. Hyatt wrote that the Doctrine of the Sacred Scripture applies to the Writings with reservation. He wrote two long series of sermons illustrating the application of this Doctrine to the Writings. In Mr. Hyatt's later sermons in these series, he dropped the reservation which he first stated. The first fifteen sermons, in which he spoke of reservations, were published in the *New Church Tidings* and were known in the Church. These sermons made deep impression on some ministers and laymen. His later sermons on the subject were not published until forty years later.

In *New Church Life*, November 1904, page 593, there appeared an article by Edward Cranch, Ph.B., M.D., a doctor in Erie, Pennsylvania, entitled: "The Word of the Lord in His Second Coming." In this article Dr. Cranch wrote: "The Writings of Swedenborg, while they reveal the internal or spiritual sense of the Word, ... are yet part of the literal sense, for they are in the world, in the natural degree of Divine Truth ...

"The Writings correspond to the Word in the heavens, just as the Word in each heaven corresponds to the Word in the next higher heaven, and all to the Lord, Who in the supreme sense IS the Word.

"Hence again, in the Writings, Divine Truth is present in its fullness, its holiness and its power; from them doctrine for the Church is to be drawn, and by them it is to be confirmed; moreover, by means of these inspired volumes there is conjunction with the Lord and consociation with the angels; also, they are, because in ultimates, a basis, container and support of the highest spiritual and celestial senses, which are now revealed to men through them, as in the clouds of heaven, with power and great glory.

"As the New Testament is based upon and confirmed by the Old Testament, so the Word of the Second Coming, or THIRD TESTAMENT is based upon the Old and New Testament." (Large capitals are those of Dr. Cranch, and are repeated twice in the article.)

He continues, "The words of the New revelation are not Swedenborg's own, although he had a perfect understanding of them."

When Dr. Cranch said that Swedenborg had "a perfect understanding" of the words he used, as is evident from the tenor of the article, he meant that his understanding was free of falsity; not that Swedenborg had an infinite understanding of the words he used. The words used by Swedenborg, of which the Writings consist, being the Second Coming of the Lord, contain the Infinite wisdom of the Lord, while Swedenborg's understanding, like the understanding of every angel and man, was finite. Between the Infinite and the finite there is no ratio.

We read in the *Apocalypse Revealed*, "Here also is a building which we (angels) call the Temple of Wisdom; but no one sees it who believes himself very wise, still less he who believes himself wise enough, and still less he who believes himself wise from himself. . . .

"Genuine wisdom consists in man's seeing from the light of heaven, that the things which he knows, understands, and is wise in are so little respectively to what he does not know, understand, and is wise in, as a drop to the ocean; consequently scarcely anything. Everyone who is in this paradisaal garden, and acknowledges from perception and sight that his own wisdom is so little comparatively, sees the temple of wisdom . . . and because I had often thought this, both from science and perception, and lastly from seeing it from interior light, and had acknowledged that man had so little wisdom, behold, it was given me to see that temple." (875)

There are four qualities which, we are told in the Writings, make the Word to be the Word and distinguish it from all other writings, and without which the Word is not the Word.

These four qualities are as follows:

One: The Word, throughout, in its internal sense, treats of the Glorification of the Lord, the formation of His Kingdom and the Regeneration of-man, which is the image of the Glorification of the Lord.

Two: It is written in a continuous and perfect Divine series from beginning to end.

Three: Every word in the Word opens to Infinity.

Four: The Word is perfect in ultimates.

(See: A.E. 435, 870; L.J. 1; Doc. SS. 27. A.C. 1659, 1936, 2135, 2859, 3540, 4712, 7933, 9022, 9163, 9380, 9386, 9430, 10 400.)

If we read the Writings in the light of merely human reason, and only see their literal sense, they do not appear to have these four characteristics which make the Word to be the Word.

To illustrate: Most of the Apocalypse Revealed and Explained, a large part of The True Christian Religion, and other smaller works, are historical in their literal sense, treating of the last judgment on the Protestants and Catholics, and the evils and falsities these Churches were in.

The first eleven chapters of the Arcana Coelestia in the literal sense treats of the history of the Most Ancient, the Ancient and the Hebrew Church, and in many of the later chapters, the Jewish and Israelitish Church are treated of. Heaven and "Hell, to a large extent, in its literal sense, treats of the external appearances of the spiritual world. The Earths in the Universe treats of the inhabitants of other earths, and, in the chapter on spirits from the moon, nothing is said about their character except that they were harmless.

This does not mean that the literal sense of such parts of the Word is not important. One coming from the Protestant or Catholic Church to the New Church should have a clear idea of the evils and falsities of the church which he was in formerly, in order that he may shun these evils and falsities. But, if one has been brought up in the New Church, and has never been in the evils and falsities of the former churches in the external form such as they are in these churches, - if he does not see the corresponding more interior evils and falsities in himself, to which the evils in the Catholic and Protestant Churches correspond, the reading of such parts of the Writings or Third Testament is of little use to him in the work of regeneration. In fact, if a man in the New Church, in reading such passages, looks down on the Catholics and Protestants and imagines himself to be in the good and true, from reading and believing the Writings apart from being reborn, it may lead him into the Jewish feeling of pride of thinking he belongs to a chosen people on account of having the Word which others do not have.

In chapters twelve to fifty of Genesis, as explained in the Arcana Coelestia, it treats, in the literal sense, of the glorification of the Lord, and, somewhat, of the regeneration of man. But if man is not in the combats against evil and falsity, that is, if he is not being regenerated, he sees little of what is said in these chapters in application to his own spiritual life, and therefore little as to the particulars and singulars involved. Such a one, not being in the struggles of reformation and regeneration, has not the spiritual experience out of which he can come to a living understanding of the spiritual sense in relation to his life; and, if he does not understand these chapters in relation to his life, still less does he understand them in relation to the glorification of the Lord, although this is the subject treated of in the literal sense.

We are given the teaching: "There are few at this day who are being regenerated, and still fewer who reflect." (A.C. 4245) Unless a man is being regenerated and has the ability to reflect he can have little understanding of the internal of the Word; yet he may learn from those who are wise and have the ability to reflect.

If we view the "Writings as the Word in this way, we may realize that we are in the early childhood of the Church, and that as yet we understand very few of the truths of regeneration.

In the earlier days of the General Church, there was some little knowledge of an internal sense which did not appear in the literal sense. For example: it was taught in Theological School that just as the Arians denied the full Divinity of the Lord in His First Coming, Convention and Conference denied the full Divinity of the Lord in His Second Coming; and that they were therefore internal Arians,

To illustrate the application of the Doctrine of the Sacred Scripture to the Writings or Third Testament, we will consider certain numbers from the Doctrine of the Sacred Scripture.

"It is in everybody's mouth that the Word is from God, is Divinely inspired, and is therefore Holy; and yet hitherto no one has known wherein it is Divine. For the Word appears like common writing in a style that is strange and neither so sublime nor so brilliant as apparently are the writings of the day. For this reason a man who worships nature as God, or in preference to God, and who consequently thinks from himself and what is proper to himself, and not from heaven from the

Lord, may easily fall into error in respect to the word, and into contempt for it, and while reading it say to himself. What is this? What is that? Can this be Divine? . . .

"But he who thinks in this way does not consider that Jehovah God of heaven and earth, spoke the Word. ...

"But the natural man cannot be persuaded by these considerations to believe that the Word is the Divine Truth Itself wherein are Divine Wisdom and Divine Life; for he judges it by its style, and in this they do not appear. Yet the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, is at all to be compared.... The style of the Word is such that there is holiness in every sentence and every word, and in some places in the very letters."(1-3)

We suppose that everyone who is impressed by the fact that the Writings are the Word will agree that the above applies to the Writings.

We read again: "In the Word there is a spiritual sense, hitherto unknown."  
(II)

If it is not seen clearly that the Writings are the Word, and that they have a spiritual sense, it cannot be seen that the above quotation applies to them.

We read further; "The spiritual sense of the Word is not that sense which shines forth from the letter when one is studying and unfolding the meaning of the Word to confirm some tenent of the Church. The spiritual sense does not appear in the sense of the letter, being within it as the soul in the body, as thought in the eyes, and as affection in the face." (5)

The Writings or Third Testament frequently speak of themselves as being the internal sense of the Word, and as being the Doctrine of the Church, and indeed if seen in the light of heaven from the Lord they are such. The Writings, as they descended from the Lord through the heavens and the mind of Swedenborg, which was opened to the Lord Himself, were spirit and life. As first taken up by man, however, through his sight or hearing in reading or hearing, and as they are in man's external memory, the Writings are the literal sense of the Word. It is only so far as man's mind is opened to the light of one of the three heavens that they become the spiritual sense with man.



This is the same as with the Gospels. The Lord said: "The Words that I speak unto you are spirit and are life." (John 6:63) And the Lord always spoke of His teaching as His "Doctrine". The Lord's words are indeed Divine Doctrine itself, but a man reading the Lord's words is not in the Divine Doctrine, unless his mind is opened to the light of the Lord which descends through heaven. If he is not in such light he is in the mere letter.

In the early days of the General Church it was common to say that the Writings must be seen in their own light, (which is the same as saying that they must be seen in the light of heaven), from the Lord, and they must not be regarded from the light of the world. It was also seen that the Writings, seen in the light of the world, were not the living Word in man.

Spiritual sight like natural sight has three requirements: an objective world outside of man, light, and a sound eye. Without these three man can see nothing or he sees everything distorted. If man puts all the importance on the Word as the Divine objective Truth outside of man, and does not give attention to the light in which he sees, nor to the state of the spiritual eye, he sees nothing of the internal of the Word. Enlightenment is from the Lord, and, if man prays to the Lord for enlightenment in a genuine way, the Lord gives him light. Man's cooperation with the Lord, however, consists principally in coming to a sound eye, behind which there must be a sound spiritual body; and the Lord gives man such an eye and such a body by means of regeneration. If a man therefore does not cooperate with the Lord, as if of himself, he can never see the genuine truth of the Word.

Man can indeed read the Word; but the light in which he sees it may be spiritual darkness. Still, because he appears to see, he takes it for the light itself. It is therefore only in so far as a man comes to a genuine humility from the Lord that he can be given an eye to see the internal of the Word.

We read further in the Doctrine of the Sacred Scripture: "From the Lord proceeds the celestial, the spiritual and the natural, one after another. That is called the celestial which proceeds from His Divine Love, and is Divine Good; that is called spiritual which proceeds from His Divine Wisdom, and is the Divine True; the natural is from both, being their complex in the ultimate. The angels of the Lord's celestial kingdom, of whom is composed the third or highest heaven, are in the Divine which proceeds from the Lord that is called Celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom is composed the second or middle heaven, are in that Divine which proceeds from the

Lord which is called the Spiritual, for they are in truths of wisdom from the Lord. But the men of the Church on earth are in the Divine Natural, which also proceeds from the Lord. . . .

"The Divine which comes down from the Lord to men descends through these' three degrees. . . .Such is everything Divine so that when it is in its ultimate degree it is in its fullness. Such is the Word. In its ultimate sense it is natural, in its interior sense it is spiritual, and in the inmost sense it is celestial, and in each sense Divine." (6)

In the above it speaks of the Divine which comes down to man, and also the Divine which came down in the Word. Apart from this twofold presence of the Divine, the one the influx from the Lord through the soul, the other taking up the Word through one's bodily senses, one can be in no internal truth. In general, men of the Church have tended to concentrate on the Word as it exists in the world outside of man, and have neglected to give full consideration to the working of the Lord from within, which makes the Word to be the Word in man.

We read: "The lowest sense (of the Word) is for man while still living in the world, who nevertheless is such that the interior sense, and even the internal sense and highest sense can be communicated to him. For man has communication with the three heavens; in fact man is created according to the form of the three heavens, so that when he lives in love into the Lord and in charity towards the neighbor, he is a heaven in least form."(A.C. 4279)

Further: "But angels are not in appearances in the way man is, and therefore while the Word as to the sense of the letter is for man, as to its internal sense it is for angels, as also for those men to whom of the Lord's Divine Mercy it is given while living in the world, to be as the angels."(A.C- 2242)

"The Heaven of man is his interiors, because the man who is in good of life as to his interiors is in a society of heaven. . . . Therefore when man receives the good and the truth which flow from the Lord through heaven from within, he is blessed with the blessing of heaven above." (A.C. 6430)

"The internal sense is for those who are in Heaven, also for those who are in the world, yet so far as they are at the same time in heaven."(A.C. 8912)

"Men also would apprehend the Word according to the internal sense if they lived an angelic life." (A.C. 9086)

When such passages as the above are read, it is the nature of the proprium to bring the plane of thought down to the plane of thinking of the truth of the Word from persona; namely, the question arises in the mind: are there such persons as described above? or who are they? As soon as man thinks from person about the Word he comes into total darkness and sees nothing of spiritual truth.

If a man reading such passages as the above thinks about himself, he should be brought into a great humility, for he realizes how far he is from being in the internal things of the Word; and if this humility is genuine, the Lord can commence to give him some little internal light.

To continue from the Doctrine of the Sacred Scripture, we read: "From the spiritual sense it is that the Word is Divinely inspired, and is Holy in every word." (Doc. S.S. 18). If a man has a real idea of the Writings as the Word, he can readily see that this teaching applies to the Writings. If he thinks from his merely natural rational he will deny this truth, for there are many appearances which lead the merely natural thinking astray. A man either regards the Writings from what the Word says about the Word, or he regards the Writings from his natural rational, and thus comes into darkness.

We read further: "Henceforth the spiritual sense of the Word will be imparted solely to him who from the Lord is in genuine truths. The cause of this is that no one can see the spiritual sense except from the Lord alone, nor unless from Him he is in genuine truths. . . . Therefore if any one purposes to open the spiritual sense from himself and not from the Lord, heaven is closed; and then man sees nothing, or else becomes spiritually insane." (Doc. S.S. 26)

The Writings or Third Testament contain all Divine Truths from inmost to lasts. But the above makes it clear that what man sees of these truths depends on how far he sees them from the Lord, and that if he sees them from his own reason he becomes spiritually insane.

Further: "They who read the Word without Doctrine, or who do not acquire for themselves Doctrine from the Word, are in obscurity as to every truth, and their minds are wavering and uncertain, prone to errors, pliant to heresies. . . . For the Word is to them like a lampstand without a lamp, and in their gloom they seem to

see many things, and yet see scarcely any thing, for Doctrine alone is a lamp." (Doc. S.S. 52)

"Those are said to see the back parts of Jehovah and not His face, who believe and adore the Word, but only its external which is the sense of its 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. 10,586)

While the Writings in themselves are the Infinite Divine Doctrine Itself, yet from the above it is evident that if a man's understanding is not opened by the Lord to the light of heaven, he sees nothing of this sense, but only the literal sense.

It was seen in the early days of the Academy and General Church that apart from the faith that the Writings are the Word of the Lord, which was the leading Doctrine of the Academy, there could be no interior understanding of the Writings.

This was the beginning of the Doctrine of the Church. This Doctrine, which contained in germ all future Doctrine, will increase to eternity, and the more it increases the more the Church will see plainly the interiors of the Writings or Third Testament.

To quote: "Doctrine must be drawn from the sense of the letter and confirmed thereby;... That by means of Doctrine the Word not only becomes intelligible, but also shines with light, is because without Doctrine It is not understood. By means of Doctrine therefore the Word is understood, and is like a lampstand with a lighted lamp. The man then sees more than he had seen before, and also understands those things which before he had not understood. . . . But Doctrine is not only to be drawn from the sense of the letter of the Word, but also must be confirmed thereby; for if not so confirmed the truth of Doctrine appears as if only man's intelligence were in it, and not the Lord's Divine Wisdom, and so the Doctrine would be like a house in the air, and not on the earth, and would lack a foundation." (Doc S.S. 53, 54)

In the New Church doctrine has always been drawn nearly entirely from the Third Testament and not from the Old and New Testament separated from the Third Testament.

In passages quoted in the earlier part of this paper, the Word speaks of the internal sense being communicated to man from the angels when he reads the Word; but here of Doctrine being drawn from the sense of the letter of die Word. These two sets of passages, while they appear to be contradictory make one, for if, while man is drawing Doctrine from the Word as if of himself, there is not a communication from the Lord through heaven,the doctrine which he makes ia false doctrine and not Genuine Doctrine. The .Doctrine which man draws from the literal sense is by apparent physical influx, from things of the Word seen or heard with the bodily senses, but such things are never true unless there ia at the same time a spiritual influx.

Concerning this spiritual influx we read: "Man is sensible of that which flows in by an external way, but not, until he has been regenerated, of that which flows in by an internal way." (A.C. 4977)

"By revelation is meant illustration when the Word is being read, and perception then; for those who are in good and long for truths are thus taught from the Word; but those who are not in good cannot be taught from the Word. . . . Angels who are with man perceive the Word according to the internal sense; this is communicated to the man who is in good, and reads the Word, and longs for truths from affection. But the quality of the revelation to those who are in good, and thence in the affection of truth, cannot be described; it is not manifest, neither is it completely hidden, but it is a certain consent and approval from within that the thing is true." (A.C. 8694)

"Genuine perception exists through heaven from the Lord, and affects the intellectual spiritually,and leads it perceptibly to think as the thing really is, together with internal consent, the source of which it knows^not. It supposes it ia in itself, and that it flows from the connection of things, whereas it is a dictate from the Lord." (A.C. 5121)

"The good and truth of faith is inwardly good and true from inmosts, that is, all the good and truth of faith flows in from the Lord through man's inmost." (A.C. 876) "He who is in Divine things never regards the Lord's Word from the letter;

but he regards the letter and the literal sense as being representative and significative of the celestial and spiritual things of the Lord's Kingdom."(A.C. 1807)

"The interior sight does not see from itself, but from a still more interior sight or that of man's rational. Nay, neither does this see from itself, but does so from a still more interior sight, which is that of the internal man, and even this does not see from itself, but it is the Lord Himself through the internal man who sees. . . . Such is the case with influx." (A.C. 1954)

"Divine Truth is the Divine Good appearing in heaven before angels, and on earth before men, and although apparent, it is nevertheless Divine Truth." (A.C. 3712)

"It is the good and truth that bring into order all things in the natural mind, for they flow in from the interior and thus arrange them." (A.C. 5288)

"The heaven of man is his interiors, because the man who is in the good of life is, as to his interiors, in a society with angels. . . . Therefore when a man receives the good and truth which flows in from the Lord through heaven from within, he is blessed with the blessing of heaven above." (A.C. 6430)

"When the man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good, these are the truths that are the veriest truths of faith." (A.C. 8042)

"The insinuation of faith by an internal way is effected by reading the Word, and by enlightenment then from the Lord." (A.C. 8078)

"If the internal sense of the Word, or truth Divine in its glory, were to appear before a man who is not regenerated, it would be like thick darkness, by which he would see nothing at all, and, by which he would also be blinded." (A.C. 8106)

"They who are illumined apprehend the Word according to interior things, and therefore make Doctrine for themselves." (A.C. 9382)

"It has been provided and ordained by the Lord that in so far as a man thinks and wills from heaven, that is through heaven from the Lord, so far his internal man is opened; the opening is into heaven, even unto the Lord Himself." (A.C. 9707)

" 'No man hath ascended into heaven, but He that came down from heaven, the Son of Man who is in the heavens,\* John 3:13. From this it is evident that the Son of Man denotes the Divine Truth in the heavens; for this comes down, and therefore ascends, for no one can ascend into heaven unless Divine Truth comes down into him from heaven,because the influx is Divine and not the other way."(A.C. 9807)

"When the Divine flows in with man and is received, it is the spirit of truth, the spirit of God and the Holy Spirit, for it flows immediately from the Lord, and also mediately through angels and spirits." (A.C. 9818)

"When interior things were opened, then to those who were in them, that is in faith and in love into the Lord, would be appropriated the Divine Good and the Divine Truth. . . . Whoso eateth My flesh and drinketh My blood, abideth in Me and I in him ... by which ia signified the appropriation of the Divine Good and the Divine Truth from Him." (A.C. 10033)

"The spirit of Truth denotes the Divine Truth which proceeds from the Lord, of which it is said that it shall abide in you. . . . They in Him and He in them, whereby is signified that they would be in the Divine of the Lord and the Divine of the Lord in them." (A-C. 10151)

"Every Divine Truth in the sense of the letter of the Word with the man of the Church is translucent from the Divine Truth of the spiritual sense.... The reason why it is translucent is because the Divine Truth in the sense of the letter is in natural light, and the Divine Truth of the spiritual sense is in spiritual light, wherefore when the spiritual light flows into natural light with a man who is reading the Word, he is enlightened, and sees truths there, for the objects of spiritual light are truths...The more a man is enlightened by the influx of the light of heaven, so much more does he see truths in their connection and thus in their form; and the more he so sees them, so much more is his rational opened." (A.R. 911)

"And the city was pure gold like unto pure glass, signifies that thence everything of that church is the good of love flowing in together with light out of heaven.. . . The good of love without truths of wisdom has no quality, because it has not any form, and its form is according to truths flowing in in their order and connection together with the good of love to the Lord; and it is in man according

to reception. It is said in man, but it is to be understood not as being of the man, but as of the Lord in him." (A.R. 912)

"All who are in the good of life, and believe in the Lord, will there (in the New Church) live according to Divine Truths, and will see them inwardly in themselves as an eye sees objects."(A.R. 920)

If we truly listen to the above passages we are brought to a broken and contrite heart and spirit;

we feel how little if any of these teachings are fulfilled in ourselves. If we are not by such teaching brought to fall down before the Lord in His Word as dead, as is said of John, they have not touched our heart. No one who has not lost his life, and been given new life from the Lord can see any interior truth in the Word. It is only by being brought to despair, many times, that a man can see the internal truth of the Word.

When it is said: "The Doctrine of the Church is to be drawn from the sense of the letter of the Word, and confirmed thereby," this should cause us to spiritually fall on our knees, in fear and trembling.

A man can have a great abundance of knowledges from the Word and Doctrine, and be able to speak from this knowledge with apparent great intelligence, and still not be in a single genuine truth.

In a Memorable Relation certain spirits were told by the angels that they had no genuine truths. The spirits quoted many truths from the Word, which they said they believed and which could not be denied. The angels replied, that while what they said was true, with them it was false, because falsely understood.

When we are confronted with the angels, will we arrogantly quote truths from our memory, only to be told that we have not a single genuine internal truth? Such a thought should make us pause and reflect. Note that it says the "Doctrine must also be confirmed by the sense of the letter of the Word." To confirm is to make firm or strong. Confirmation by the sense of the letter does not mean merely confirmation by the understanding, for this makes nothing firm or strong; if confirmation is not also by the will and the life, in living according to the literal sense of the Word as seen in the light of the internal sense, it soon passes away and becomes nothing.



Doctrine is said to be a lamp in the light of which the Word is read. It may also be compared to a magnifying glass, microscope or telescope by which things can be seen which are not visible to the naked eye.

We read: "As the bodily organ of sight, which is the eye, is too gross, as everyone knows, to see the smallest things of nature except through magnifying glasses (or microscopes), still less can it see what is above the sphere of nature." (H.H. 76)

"Those whose understanding is in light from wisdom are like men who at midday are standing upon a mountain, and clearly see all that is below, while those who are in still superior light are comparatively like men who see through telescopes outlying and lower objects as if they were near at hand." (T.C.R. 61)

Some persons are like those who argue that nothing can be seen clearly beyond what the naked eye can see, and are so engrossed in argumentation that they will not try looking through a spiritual microscope or telescope, and therefore do not see for themselves whether it makes things invisible to the naked eye clear or not.

Is it not evident that innumerable truths can be seen by those who believe in the Doctrine that the Writings are the Word, which cannot be seen by those who deny this Doctrine?

All Divine Truth is in the Writings, as all the laws of nature are in nature. Man cannot invent truths, he can only discover them in the Word; and he can only do this in so far as he is led by the Lord. As in nature, the hidden laws cannot be discovered by the unaided senses, so likewise the hidden things of the Word cannot be discovered without genuine Doctrine.

We read: "The spiritual sense of the Word is not given anyone except by the Lord alone, and is guarded by Him, for heaven is in it."

"The Genuine Truth which must be of Doctrine appears in the sense of the letter to none but those who are in enlightenment from the Lord."

"The Lord is His Own Divine Truth, and when this is loved because it is the Divine Truth, and it is loved when it is made of use, the Lord is in it with man.

This the Lord teaches in John: 'In that day ye shall know that ye are in Me and I in you. He that hath My commandments, and doeth them, he loveth Me, and I will love him and manifest Myself unto him; and I will come to him and make My abode with him.' (14:20, 21, 23) and in Matthew: 'Blessed are the pure in heart; for they shall see God.' (5:8) These are they who are in enlightenment when they read the Word, and to whom the Word shines and is translucent." (Doc.S.S. 56, 57)

How the above applies to the Writings appears from what has already been said.

We read further: "The Church is from the Word, and is such as its understanding of the Word. That the Church is from the Word does not admit of doubt, for the Word is the Divine Truth itself; the Doctrine of the Church is from the Word, and through the Word there is conjunction with the Lord. But doubt may arise as to whether the understanding of the Word makes the Church, for there are those who believe that they are of the Church, because they have the Word, read it or hear it from preachers, and know something of its sense of the letter, yet how this or that in the Word is to be understood they do not know, and some of them little care. It shall therefore be proved that it is not the Word which makes the Church, but the understanding of it, and that such as is the understanding of the Word among those who are in the Church, such is the Church itself. The proof is as follows:

The Word is the Word according to the understanding of it in a man, that is as it is understood. If it is not understood, the Word is indeed called the Word, but it is not the Word with the man. The Word is the truth according to the understanding of it, for it may not be the truth, because it may be falsified. The Word is spirit and life according to the understanding of it, for its letter if not understood is dead, and as a man has truth and life according to the understanding of the Word, so has he faith and love according thereto; for truth is of faith and love is of life. Now as the Church exists by means of faith and life, it follows that the Church is the Church through the understanding of the Word and according thereto; a noble Church if in genuine Truths, an ignoble Church if not in genuine truths, and a destroyed Church if in falsified truths." (Doc. S.S. 76, 77)

It was said at a meeting: "The essential question is: Is it the Writings understood or not understood which make the Church?" To which it was replied that "We take the understanding of the Writings for granted."

If we consider the statements: "The internal sense is for angels as also for those men to whom of the Lord's Divine mercy, it is given while living in the world to be like angels," (A.C. 2242) and "The internal sense is for those in heaven; also for those who are in the world so far as they are at the same time in heaven," (A.C. 8912); how then can we take the understanding of the Writings for granted?

In the number from the Doctrine of the Sacred Scripture on the understanding of the Word, it first speaks of "the understanding of the Word in a man" and then of "the Church" being "a noble Church" "through the understanding of the Word."(76,77)

The Church, if it is a noble or genuine Church is a spiritual man (homo) in the image and likeness of the Lord, and as such the Church has an understanding of the Word. If the Church is just a group of individuals each having his own understanding without relation to others, it is not a genuine man.(homo) of which the Lord is the soul. If the common understanding of the Word, which makes the understanding or Doctrine of the Church, is not a living and growing thing, the Church is not a noble Church.

While it is true that no two angels in heaven, or men in the Church have an identical understanding of the Word, and there is an immense variety, all this variety forms a harmony, in a marvelous common understanding. In this respect the nearer the Church approaches heaven, the greater will be its likeness to heaven; but in this world the Church does not have the perfection of heaven, and there are always evils and falsities adhering to the Church. Besides which there are a great many opinions, which while necessary and useful, are not as yet genuine truths, although they may lead to genuine truths.

Opinions are things seen in a mist or in twilight, or they may be things of the night. Everyone has many such opinions; but he should be able to see the difference between such opinions and truths seen in the light of the spiritual sun. If he does not see truths in clear light, he should believe that, if he learns to approach the Lord in a genuine way, the Lord will give him such light.

Concerning opinions, we read: "Between doctrinal things, which are said to be of faith although they are not of faith until conjoined with charity, and the Lord, there is no parallelism and correspondence. . . . Between these and the Lord there is no parallelism and correspondence, for they are such things as do not flow in by

an internal dictate and conscience, as do those which are of love and charity, but they flow in by instruction and so by hearing, thus not from the interior, but from the exterior and in this way they form vessels and recipients in man. . - , The things that are once implanted in a man's opinion, and are accounted as holy, the Lord leaves intact, provided they are not contrary to Divine order and although there is no parallelism and correspondence, still He adopts them; and because the things that have been spoken of are not adequately in correspondence, they are obliterated in the other life with these who suffer themselves to be instructed, and truths themselves are implanted in their affection of good."(A.C. 1832) Such are all truths of the Word and Doctrine as first taken into the mind of man from without. When such truths are ordered by an influx of good and truth from within then man is in genuine truths represented by the ram in which there is parallelism and "correspondence of which we read: "But the spiritual celestial is all the affection of truth in which there is the affection of good, or the affection of truth which is begotten by the affection of good; thus it is faith in which is charity, or faith which is begotten by charity."(A.C. 1824)

Of this it is said in the same section: "Perception itself is nothing else than a kind of internal speech, which internal speech manifests itself by being perceived." (A.C. 1824)

Concerning rams we read further: "Thou shalt take the second ram (that is) the following state, which is the Divine Truth proceeding from the Lord's Divine good in the heavens." (A.C. 10,057)

We are taught further concerning the parallelism between the Lord and the good and truth with man in the Arcana Coelestia, numbers 3563, 3564. In these numbers it is said that there is no parallelism between the Lord and the truth with man when he is being regenerated, for the reason that the good is without and the truth within. In this state man is not yet in order, for he is affected with the truth for the sake of becoming learned, with a certain affection of emulation, or a certain affection of childish envy and of glory. But after regeneration it is otherwise; for man is then affected with truth for the sake of the ends of life, and with the good of life, and the former affections separate themselves. Good, which is of the will, is then within, and the truth which is of the understanding, is without; truth then acts as one with good, because from good.

Number 3563 treats at length of the influx of the good of the rational (Isaac) and the truth of the rational (Rebecca) into the good of the natural (Esau) and into

the truth of the natural (Jacob),and the nature of the various influxes both while man is being regenerated and after he has been regenerated. After man has been regenerated the nature of these influxes is different. Until the good represented by Esau is within, and the truth represented by Jacob is without, there is no parallelism with the truth; but when there is an influx of the good into the truth, as described in this number then there is a parallelism between the Lord and the truth with man. When man has been regenerated and these influxes are in their genuine order,the truth as well as the good is from the Lord, out of the rational represented by Isaac and Rebecca,and as they are then genuine good and truth from the Lord, both are Divine. For we read in the contents of the chapter which treats of this subject:

"In the present chapter, in the internal sense, the subject is the Natural, and how the Lord made it Divine in Himself... In the representative sense.the regeneration of man as to his natural is also treated of, in which sense Esau is the good of the natural, and Jacob the truth thereof; and yet both Divine, because all the good and truth in one who has been regenerated is from the Lord." (A.C.3490)

The teaching in the numbers on parallelism and non-parallelism has at times been very wrongly interpreted in the Church.

If a church believes only opinions are possible and not truths seen in the light of heaven, a church is then like a ship at sea with clouds covering the sun and stars, and, being without a compass, it knows not in what direction it is going.

There are general statements of truth in the Word called truths naked in the letter, as for example the Two Great Commandments which are found in all three Testaments, but the Jew understands the Two Great Commandments in one way,the Christian in another, and one in the New Church in still another way, each according to his ideas of God. Because in the Writings or Third Testament there are more such general statements of truth than in the Old and New Testaments, some have thought that the particulars and singular truths which make the contents are self-evident from merely reading, apart from special illustration from the Lord and the opening of the degrees of the mind.

Consider a general statement like the following:

The New Church is to worship the Lord in His Glorified Divine Human, as the one only God of Heaven and earth. There are myriads of myriads of truths

involved in the words and phrases "God," "Divine," "man," "human," "the conjunction of the Divine with the Human, and the Human with the Divine," "heaven" and "earth." The ideas with man in relation to these words may be many or few, they may be true or false. If they are true, the general statement with the man is true; if false, the general statement, although in itself true, is with the man false. This principle is illustrated in the following quotation:

"Truths are initiated and brought into the scientifics of the Church when scientifics are ruled by truths.... Scientifics are not true from themselves, but from the truths within them, and such as are the truths in them, such are the scientifics. For a scientific is merely a vessel which is capable of receiving both truths and falsities and this with endless variety. As for example the scientific of the Church that every man is the neighbor. Into this scientific may be initiated and brought together truths in immense abundance, as that every man is indeed the neighbor, but each one with a difference; that he is most the neighbor who is in good, (etc.) and this with a difference according to the quality of the good, that the origin of the neighbor is from the Lord Himself, (etc.) . . . This shows how many truths can be brought together into this one scientific.. .. This was the study of the ancient Churches.

That the same scientific can be filled with falsities in immense abundance may also be seen by inverting the above truths, and saying that everyone is the neighbor to himself (etc) . . . yet the scientific remains the same, that everyone is the neighbor. But with one this is filled with truths, by another with falsities. The case is the same with all other scientifics." (A.C. 6023)

A man may have few truths in his mind concerning this leading general statement of the faith of the New Church, yet if he is in innocence, his ideas will be increased immensely in the spiritual world, and this to eternity. On the other hand a man may be very learned, and may have many things of knowledge which the Word calls scientifics, that is, knowledges, in his external memory. Concerning the things in the Word he may be able to speak with great apparent intelligence, and yet not be in a single genuine internal truth. Such is the case with every man who is not in genuine innocence. With such "from him shall be taken, even that which he seemeth to have." (Luke 8:18) Does not such a thought make us bow down before the Lord in fear and trembling?

From the above can it not be seen how dangerous complacency in the New Church can become?

If a man has entered upon states of reformation or regeneration, he passes through states of morning in which he is given something of the light of heaven, and of evening when he is in obscurity; a man should be able to distinguish between the light and the darkness, else how can he cooperate with the Lord?

There are many passages in the Word which teach that good and truth with man are Divine, of which we will quote three or four.

"Angels are truths Divine because they are recipient of truths Divine from the Lord. . . . As Heaven is the Lord from the Divine Truth, so also is the Church." (A.C. 9166)

Such a passage cannot be understood unless we realize that the Word Divine is used in different senses in the Word. We read: "The Divine Itself is in the Lord, but the Divine from itself is the Divine from the Lord in created things." (D.P. 52)

"Man is able to receive the Divine; and he who is able to see the Divine and perceive it in himself cannot but be conjoined with the Lord. . . . What would the Lord do with the whole creation of the universe, unless He had created images and likenesses of Himself, to whom He could communicate His Divine?" (D.P. 324)

The difference between the Divine Itself, or the Divine above Heaven, and the Divine in heaven and the Church is like the difference between the fire of the sun and its heat and light received on earth.

We read: "Truth and good received from heaven is the Divine with man." (A.C. 10,322)

"The Divine Truth is the Divine good appearing in heaven before the angels, and on earth before men and, although it is apparent, it is nevertheless Divine Truth because it is from the Divine Good, as light is the sun's, because from the sun." (A.C. 3712)

"In the supreme sense, in which it is treated concerning the Lord, Heaven is the Divine Itself;

but in the representative sense, in which it is treated of the man who is being regenerated, it is the inmost good and the true thence, which is from the Lord, such as there is in Heaven, and out of which is Heaven itself. This also is called Divine, because from the Lord." (A.C. 3700)

The Word from inmost to outmost, even as to the letter, as regarded by the Lord is Infinite, and therefore above the comprehension of angel or man. It is however accommodated to man. We read:

"Divine Doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of; hence Divine Doctrine is the Word in the internal sense, in which the Lord's Kingdom in the heavens and in the lands is treated of. Divine Doctrine is also the Word in the literal sense, in which things in the world and in the lands are treated of. But since the literal sense contains in itself the internal sense, and this the supreme sense, and altogether corresponds thereto by means of representatives and significatives, therefore the Doctrine thence is also Divine." (A.C. 3712)

The Doctrine from the Word, which is Divine, is the Doctrine accommodated to man in the state he is in, and is not to be compared to the Divine of the Word from inmosts to outmosts, which is Infinite. No angel or man can see the Word in its infinity. They can see only those things in the Word which are manifested by the Doctrine they are in; for we read:

"The Word without Doctrine is not understood, and is like a lampstand without a lamp. By means of Doctrine therefore the Word is understood and is like a lampstand with a lighted lamp." (Doc.S.S. 54) The more a man is in genuine Doctrine the more he sees in the Word; but what he sees compared to what is in the Word is like a cup of water compared to the ocean. This is not only true of the internal of the Writings or Third Testament, it is also true of the letter. The letter as regarded by the Lord is infinite, but as first taken up by man it consists only of scientifics or knowledges in the external memory; on the other hand, as seen in the light of heaven by means of genuine Doctrine from the Lord, the glory of heaven is seen in the Writings as the Word of God.

As we have said, Mr. Hyatt first applied the Doctrine of the Sacred Scripture to the Writings or Third Testament. In Holland a similar development took place. In the writings of Mr. Hyatt, while he recognized the great importance of Doctrine which the Church draws from the Word, his main emphasis was on the nature and



quality of the Writings as the Word. In Holland an equal emphasis was placed on the nature and quality of the Doctrine which the Church draws from the Word.

It was seen in Holland that the Doctrine of the Church is described as to its essence and origin in the twentieth chapter of Genesis as explained in the Arcana Coelestia; and the states of the Church and of the man of the Church leading up to the formation of Doctrine, and the states following the giving of Doctrine, have been considered in articles and sermons.

What is said in these chapters involves very much indeed; such as the repeated ascent into the land of Canaan, the descent into Egypt and Philistia; severe temptations, followed by consolations, warfare and trials of different kinds. The Church and the men of the Church must pass through the states described in the Arcana Coelestia before they can come to the state in which they make Doctrine, which is spiritual from a celestial origin. Then there are innumerable states which follow.

To enter upon the more general things in relation to these matters would go beyond the purpose of this paper, and would fill a volume or more. As to the particulars and singulars which will be opened more and more to eternity, the words in the Gospel of John apply:

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books which should be written." (21:25) This is a prophecy of the opening of the Word to eternity in the New Church.

We will in this place say but a few words as to what is meant by "The Doctrine is spiritual from a celestial origin," and "if the rational is consulted the Doctrine becomes null and void." (A.C. 2497,2538)

The celestial is love into the Lord from the Lord. To be in the celestial implies an attitude of mind, particularly a humility before the Lord, a willingness to give up the love of one's own intelligence, in order to be led by the Lord. In the early days of the New Church, there were some who came under the impression that the Lord had made His Second Coming and was present in the Writings, and that man must therefore totally submit his rational to the Lord's presence in the Writings. This attitude of humility before the Lord in His Second Coming was the

celestial origin, which enabled them to see that the Writings are the Word of the Lord; and apart from such an attitude no new Doctrine can be given to the Church.

In 1939, Principles of the Lord's New Church were drawn up which were, in a sense, a summary of the leading articles which had appeared in *De Hemelsche Leer*. These Principles read as follows:

"The Lord Jesus Christ, the One God of Heaven and earth, in the Writings of Emanuel Swedenborghas made His Second Coming. These Writings are the Word in the Third or Latin Testament for the New Church of the Lord. The words of this Third Testament are spirit and are life according to the mouth of the Lord in the Gospel of John, Chapter VI: verse 63: "The words that I speak unto you are spirit and are life." This Testament as to its spirit and its life is the objective *Esse* and *Existere* of the Lord in the midst of the Church. This *Esse* and *Existere* is present in firsts to lasts according to discrete degrees. The visibility of the Word is thus according to the opening of the discrete degrees of the mind of man. Through this objective *Esse* and *Existere* alone there is the redemption of the human race. This redemption is directed upon the beginning of the human, which is in the inmost of the rational. (A.C. 2106) The Third Testament is therefore according to its essence in rational form. The literal sense as this appears to the world, is significative and representative.

"The Lord is omnipresent, omniscient and omnipotent, and thus present in the soul of every man of the present and future race. The Lord works from firsts, the presence in the soul, through lasts, the objective *Esse* and *Existere* of the Word in the Third or Latin Testament, to the forming of man into an Angel of Heaven. Man cooperates as if from himself through his external obedience to the internal influx out of the soul, and through his internal obedience to the external objective *Esse* and *Existere* of the Word. Hereby comes into existence the appropriation as if from oneself of the things of the Lord, and man is in the Lord and the Lord in man. The Lord is then present not only in firsts and lasts with man, but also in intermediates, that is, within man. This internal is the Church in man. The essence of the Church thus concerns the true form in which the Lord is present. The presence of the Lord Himself is the understanding of the Word, or the Doctrine out of the Word. This presence is the spirit of the rational form or of the literal sense of the Third Testament, which is the internal sense. The internal sense is then the literal sense, and the literal sense the internal sense. Then there is the acknowledgement of the Second Coming of the Lord."

The sentence in these Principles which may appear obscure to some, reads: "Man cooperates as if from himself through his external obedience to the internal influx from the soul, and through his internal obedience to the external Ease and Existence of the Word." Much might be said about this sentence, but we will here only give a brief explication. In general it means that man cooperates with the Lord, as if of himself, through his external obedience to the internal influx from the Lord through his soul in working for an external life, which will be the basis of his internal life; and he obeys the Word in its spirit and letter in order that his internal mind may be opened and formed.

In 1949 further Principles of the Church were added: It may be noted that the Principles of 1939 were directed mostly to the Doctrine of faith; while the Principles of 1949 were directed principally to the Doctrine of life. The Principles of 1949 read as follows;

"The question on which the deliberations of the Council were centered was the way in which the Church must go for its development.

"By virtue of His Second Coming in the Third Testament the Lord in His Divine Human is present inmost in the mind of every man, and in the Third Testament His Divine Human is present outwardly. Between the Divine Human within man and the Divine Human outside of man all development of the Church takes place. For the Christian Church the Two Commandments were given in the New Testament, on which all things depended for them. For the New Church there are two corresponding essentials on which all development of the Church depends. The first is the acknowledgement of the Divine Human of the Lord. The second is the shunning of evils as sins against Him. In these two essentials of the Church are seen the two universals for the development of the Church. In the first lie all things of the interior development, in the second all things of the exterior development of the Church. In the first there is the ever more interior advance in the Doctrine of the Church, for the inmost of every development is ever a more interior seeing of the Divine Human of the Lord in the internal sense of the Word. In the second there is the ever more interior removal of the proprial will of man which opens the way for an evermore interior seeing of the Divine Human. These are the two universals by which the Church will come always into a more interior conjunction with the Lord.

"The Lord has glorified His Human and has come again in His Divine Human to the end that man may come into the image and likeness of Him. When

man acknowledges that the Lord Jesus Christ is the God of heaven and earth, and that He has come again in His Third Testament, he receives an inmost feeling and idea of the Divine Human. This inmost feeling and idea becomes substantial and real only in the measure that in it there is the acknowledgement of the emptiness and voidness of the human of man and the longing that the man may become the image and likeness of the Lord. This inmost feeling and idea of the Divine Human is the very seed of the Lord in man which is to be formed in him. The forming and developing of this seed is the development of the Church in man.

"The forming of the seed of the Lord present in the inmost of the mind depends wholly upon the seeing and removing of the evils and falsities in the natural mind itself. Everyone has a mind from heredity and environment, the mind of the daily life. In this mind lie all the evils and falsities that prevent the forming of the seed of the Lord in man. This is the old human, the void and empty earth on which we stand. The Lord operates from inmosts through ultimates. When the ultimate is wholly in disorder the Lord cannot operate to the formation of the interiors. Even as it is said that no angel was created from the beginning, but that all angels are from the human race, formed as such by life in this world, so also with the seed of the Lord in man, there can be no formation of it whatsoever except in the measure that the ultimate mind is formed in him as a world in which the seed can have its ground. There must be a new external mind to act as the matrix for all development of the seed.

"This is a principle of all formation: that there is no reception in the inmost and therefore also not in the outmost except on the basis of change and repentance in the ultimate natural mind.

"Of the natural mind, of its nature and quality, the Church is still ignorant, since the importance of this mind has not yet been realized. Although we live in it continuously, we have scarcely seen its importance with reference to the development of the Church. If this mind is not seen, and if the real order into which it must come is not seen, the Church will lack the ground for its development.

"Man thinks that because he sees spiritual and celestial things in the Word and in the Doctrine of the Church, these things are in him and that he is in those things. He looks to heaven and imagines that the earth will take care of itself and is unaware of its importance in relation to heaven. To look to the Lord and to heaven in such a way, while at the same time skipping over and ignoring the

natural mind in which a real human is to be formed, is to look to the Lord above the heavens only. It is to place the Divine Human above the heavens only, and not to direct the mind to the Divine Human in the heavens and in the Church. This, in the New Church, involves a similar separation of the Divine and the Human of the Lord as in the Protestant and Catholic Churches. Such an idea of the Lord lacks all real substance. With this idea the two universals of the Church are deprived of their essence in thought and in life.

"Of the two universals for its development the Church has centered its attention on the first and not on the second. And yet we know that it was on the book "Summary Exposition of the Doctrine of the New Church which is Meant by Nova Hierosolyma in the Apocalypse," in which the evils and falsities of the former Churches are described, that Swedenborg was commanded to write the words, "Hic Liber est Adventus Domini." This book, seen from within, reveals the nature of the evils and falsities which will arise from the old human every time the New Church comes into a new state for its development. If these evils and falsities are not shunned, the Church will not come into the new plane for its development.

"When the Church does not acknowledge that the Divine Human is to be in the human of man, there can be no operation of the Divine Human in the Church. If man then shuns evils, he will shun them not out of himself from the Lord, that is, for the sake of the formation of the seed, for the Coming of the Lord in him, but for the sake of the appearing life only, which is from his old human, his proprium. As a consequence he will take the things of the Word and will put them directly outermost in his appearing life, and thus in the external man; and thus he will leave intact the essence of the old human, his proprium, which is his internal man. Outwardly he will have heaven, but inwardly there will be hell, even as is described of the insincere and unjust man in the *Arcana Coelestia*, number 9283, that with him the external is an image of heaven and the internal an image of hell. Such a heaven is an imaginary heaven. The devil itself wants nothing more than to have such a heaven in which he can rule, posing therein as an angel of light.

"The Church must center its attention also on the second universal because otherwise the natural will be overlooked and the Church will remain ignorant of what the natural mind must be. In the Word itself, in the Third Testament, are described the truths of the natural mind. But how are these truths to be born in the Church? They are not seen by the activity of the reasoning in doctrinal things. Such activity skips over every essential natural thing. Nor are they seen by a mere taking up of the Sense of the Letter of the Word. In the inmost of the new

substance of the Divine Human of the Lord, which substance the Church has received by the Doctrine of the Church as being spiritual out of celestial origin, there is a love, as a new end, which longs to have its conjunction with the natural. Therefore the doctrinals want to order the natural. But the Church in its struggle for that ordering will be led by the Lord to see that the new end can only be in its own in the natural. Then the Word again will be the only basis for the development of the Church, which basis by means of the doctrinals of the Church has become of an interior natural quality. As the Lord works from firsts through lasts in man, the genuine truths of the natural mind will become visible in the measure that the evils and falsities are shunned in the external man and the internal man is formed and opened by the Lord. Man works as if from himself by his external obedience to the internal influx out of the soul and by means of his internal obedience to the external objective Esse and Existere of the Word."

The Church is still in its early states, and our understanding of the Third Testament is very little compared to the more advanced states of the Church of the future. Still the things of Doctrine or the understanding of the Word that the Lord has already given to the Church are most precious. What would the Church be without the Doctrine that the Writings are the Word? If we have little desire to know and understand the character and quality of the Third Testament, we have little love to the Lord; for the Third Testament is the Lord as He has revealed Himself in His Divine Human to the New Church.

If we read the Writings in natural light, we see them as books treating about the Lord, the Church and other matters; but if our eyes were to be opened to celestial light, we would see the Third Testament as the Lord Himself in Glory as He appeared to the three Apostles on the mountain, and to John, as described in the Apocalypse.

For we read: " 'And in the midst of the seven golden lampstands one like unto the Son of Man,' signifies the Lord as the Word. ... He represents Himself as the Word, because the New Church is treated of, which is a Church from the Word and according to the understanding of it." (A.R. 44)

# NOTES ON THE DEVELOPMENT OF DOCTRINE IN THE CHURCH

by

Rt. Rev. Philip N. Odhner

There are certain general laws given in the Third Testament in relation to the development of Doctrine in the Church. These laws should be known and carefully considered in connection with the history of Doctrine in the New Church. These laws are all closely related with one another.

1. *That in the beginning of any Church the word is at first closed as to its internal things, and only opened later:*

*Arcana Coelestia 3769* "And a great stone was on the mouth of the well.' That this signifies that it was closed, namely, the Word, can be evident without unfolding. The Word is said to be closed when it is understood only as to the sense of the letter, and all that which is there is taken for what is doctrinal. And it is still more closed when those things which favor the cupidities of the love of self and the world are acknowledged for doctrinals, for these especially roll a great stone over the mouth of the well, that is, close the Word. And then it is as if they do not know, nor will to know that there is an interior sense in the Word, when nevertheless they can know this from many places where the sense of the letter is unfolded as to the interior sense."

*Arcana Coelestia 3773* "In the beginning, when any Church is being instaurated, then first the Word is closed to them, but then it is opened, the Lord so providing, and then they learn that all doctrine is founded on these two commandments, that the Lord must be loved above all things and the neighbor as themselves. When these two precepts are for an end, then the Word is opened, for all the Law and all the Prophets, that is, the whole Word, so depend on these that all things are therefrom and all things refer themselves to them. And because they are then in the beginnings of the true and good, they are illustrated in the single things which they see in the Word."

That this law applies to the Third Testament and to the New Church is evident from the fact that through most of its history the Church has taken its

Word for its doctrine, and that it has not acknowledged that everything in -its Word refers to love into the Lord and love toward the neighbor.

*2. That a new revelation of the Word has been given only when the Church has been so vastated that no good is left with men, and when the Word cannot be infernally acknowledged and received, and so cannot be profaned.*

*Arcana Coelestia 3398* "It is most especially provided by the Lord that the Divine Good and True may not be profaned. And it is provided especially through this, that a man who is such that he cannot otherwise than profane is withheld as far as possible from the acknowledgement and faith of the true and good. . . . This also was the cause why the Lord did not come into the world and reveal the internal things of the Word until there was no good remaining with them, not even natural good, for they could then no longer receive any truth even to internal acknowledgement, (for good is that which receives), thus they could not profane it. ... It is for the same reason that now the arcana of the internal sense of the Word are revealed, because at this day there is scarcely any faith, because not any charity, thus because it is the consummation of the age; and when this is the case, then they can be revealed without the danger of profanation, because they are not interiorly acknowledged."

This number has been chosen from many giving this law because it specifically speaks of the reception of the Third Testament in the New Church.

It may be supposed by some that the condition here described applies to those outside of the Church, and not to those who are in the Church, and that anyone who receives the Third Testament must be exempt from this danger of profanation. But it can be clear to anyone who reflects on the matter that this number is speaking of an internal acknowledgement of the truths of the Word, and not of an external acknowledgement and reception of them. The Word is of such a nature that it can be externally received without the danger of profanation. and this external reception can prepare the way for an internal reception of it. If this were not the case it would make no sense to say that the Lord waits to give the Word until an internal acknowledgement of it is no longer possible.

*3. That the Word must be received externally, before it can be received internally.*



*Arcana Coelestia* 3857 "The Lord in the Word spoke according to the grasp of man and according to his appearances. The literal sense of the Word is such; but still it is such that it has the internal sense in itself, in which are interior trues'. Thence now it is that of Leah it is said that Jehovah opened her womb, and that Rachel was barren. For by Leah is represented the affection of the exterior true and by Rachel the affection of the interior true, as said. But it was provided by the Lord, because exterior trues are the first trues which man learns, that through them he can be introduced into interior trues; and this is what is signified by that at last God remembered Rachel, and hearkened to her and opened her womb. (Gen. 30:22)

These things can be evident from the Churches which were from ancient time, and from their doctrinals, that namely, their doctrinals were formed from external trues; as from the Ancient Church which was after the flood: its doctrinals for the most part were external representatives and significatives, in which internal trues had been stored up. The greatest part of them were in holy worship when in externals. If anyone in the beginning had told them that those representatives and significatives were not the essentials of Divine worship, but the celestial and spiritual things which they were representing and signifying, they would have rejected it altogether, and thus there would have been no Church. Still more the Judaic Church, if anyone had said to them that rituals have their holy from the Divine things of the Lord which are in them, they would not at all have acknowledged it. Such also was man when the Lord came into the world, and still more corporeal, and those in the Church above the rest. This is clear from the disciples themselves who were continually with the Lord, and heard so many things about His Kingdom, and still nevertheless they could not yet perceive interior trues. ... If it had been said to them that by the disciples they were not meant, but all who are in the good of love and of faith, ... they would have rejected the Lord and would have gone each one to his own business, leaving the Lord. That the Lord so spoke to them was in order that they might receive, and through those things be introduced into interior trues; for in those external things which the Lord spoke, interior things lay stored up, which open in time; and when they are open, those external things are dissipated, and serve only for objects of thinking about interior things."

Men are introduced first into an external understanding of the Word so that by a life according to the external trues, their evils may be so far removed that they can receive interior trues without the danger of profanation. This is true of each man of the Church, and of the Church as a whole.

4. *That the above laws are involved in what is said about Enoch in Genesis 5:24, "that he was not; for God took him," and about the Man-Child the Apocalypse 12:5, that he was "caught up to God and His throne."*

*Apocalypse Explained* 670 "At the end of the Church, when there is no faith because no charily, the interior things of the Word are manifested which will serve the new Church for doctrine and for life. This was done by the Lord Himself when the end of the Jewish Church was at hand. The Lord then came into the world and opened the interior things of the Word, especially concerning Himself, love into Hum and love toward the neighbor, and faith into Him, which things formerly lay stored up in the interiors of the Word, because in its representatives, and therefrom in the single things of the Church and of worship. Therefore those trues, which the Lord disclosed were interior trues and in themselves spiritual, which afterwards served the new Church for doctrine and life... .But still they were not immediately received, but only after a noteworthy lapse of time ... because they could not be received before all things in the spiritual world had been reduced into order; for the spiritual world is conjoined to the natural world with men; wherefore unless that world had first been reduced into order, the goods of love and trues of doctrine could not be understood or perceived by men in the natural world. ... A similar thing was done when the Moat Ancient Church came to its end. The representatives of celestial things which were with the Most Ancients were then by those called Enoch collected into one and reserved for the use of the new Church after the flood. . . . With these things it was likewise done, namely, that they were separated from the evil by being taken into heaven and thus guarded, and this even till the old Church had come to its last, and when a new Church was to be instaurated. . . . Similarly it was done at this day. This Church, which is called Christian, at this day has come to its end; wherefore now the arcana of Heaven and of the Church have been revealed by the Lord to serve a new Church which is meant by Nova Heirosolyma in the Apocalypse, for doctrine and for life. This doctrine also has been taken into Heaven lest it should be harmed by the evil before the instauration of a new Church. This therefore is what is signified by these things about the two witnesses, that they ascended into Heaven, and also by the words of the following chapter where it is treated of the woman about to bring forth a child before whom stood the dragon, that the boy was caught up to God and His throne."

*Apocalypse Explained* 728 "'And her child was caught up to God and His Throne'" signifies protection of the Doctrine by the Lord, because it is for the New

Church. This is evident from the signification of the Child or Male Child' . . . that it is Doctrine out of the Word, and indeed the doctrine of the true, that is, the doctrine of love into the Lord and of charity toward the neighbor, and finally of faith. . . . And as that doctrine will be the doctrine of the Church which is called Nova Hierosolyma, protection is said, because for the New Church. That it was caught up to the Lord and to Heaven is because that doctrine is from the Lord, and Heaven is in that doctrine.

A similar thing as is here said of the Child born from a woman, that it was caught up to God, is said of Enoch son of Jared, but in these words, 'Enoch walked with God and was no more, because God took him.'.... Because the Lord foresaw that that spiritual perception (which was with the Most Ancients) would perish with their posterity, and with that perception the cognition of correspondences through which there was conjunction of the human race with heaven, therefore the Lord provided that certain ones who lived with the Most Ancients should gather into one the correspondences and bring them into a codex. These were they who are meant by Enoch, and that codex is what is signified. The codex, because it was to serve the Churches about to come, which were to be instaurated by the Lord after the Flood, for the knowledge and cognition of spiritual things in natural things, was conserved by the Lord into their use, and also guarded lest the ultimate posterity of the Most Ancient Church, which was evil, should bring harm to that codex."

It is evident that the books of the Third Testament were not caught up to Heaven, nor the codex made by the Church Enoch. What was caught up to Heaven, or reserved for the use of the coming Church, was the doctrine, the internal sense, the interior trues, the real meaning of the Third Testament, in which all things refer to the Lord, and to the loves from Him which make Heaven and the Church.

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From these things it is clear that it was of the Divine order that the New Church should in the beginning, and for a long time, regard the Third Testament as its doctrine, without realizing that it contained an internal sense in which are the real things of Heaven for the Church. And it was also of order that when the Church had lived according to the external sense of the Third Testament, the acknowledgement of its internal sense should be given to it, and that the Church should then see that its conjunction with the Lord is in the understanding of those interior trues and in a life according to them. In the measure that the Church will

devote itself to the Word, and purify its life, the Doctrine will come down from Heaven, and the New Church, the Nova Hierosolyma, will come into existence, the Bride and Wife of the Lord.

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