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TESTIMONY
OF THE
WRITINGS OF THE
NEW CHURCH
CONCERNING THEMSELVES

COMPILED FROM THE THEOLOGICAL WRITINGS

OF

EMANUEL SWEDENBORG

||

SECOND EDITION
Revised with Appendix

ACADEMY BOOK ROOM
BRYN ATHYN, PENNSYLVANIA

1920

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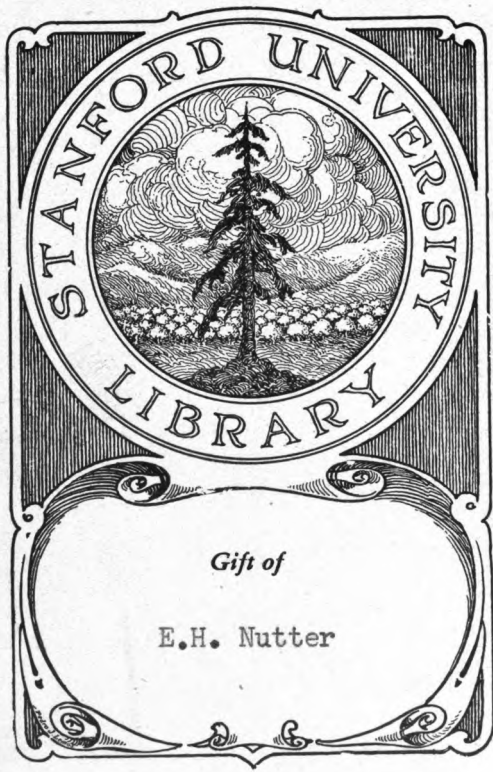
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REVISERS' PREFACE.

This little work, originally compiled by the Rev. C. Th. Odhner, has proved of such use that a second edition is called for. In this, while the general plan of the author has been followed, and for the most part his selection of passages, the whole has been diligently compared with the original Latin and carefully revised, with some omissions and some additions, and slight re-arrangement.

There has been added an Appendix, which sets forth clearly two fundamental points of view which have obtained among Newchurchmen. These views have been presented in the published words of their sponsors without comment.

THEODORE PITCAIRN

WILLIAM WHITEHEAD

WILLIAM HYDE ALDEN

Bryn Athyn, Pa.

January, 1920.

“And Pilate wrote a title, and put it on the cross. And the Writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

“This title then read many of the Jews . . . and it was written in Hebrew, and Greek, and Latin.” John 19:19, 20.

“I have yet many things to say unto you, but ye cannot bear them now.” John 16:12.

“These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” John 16:25.

TESTIMONY OF THE WRITINGS CONCERNING THEMSELVES.

In view of the long-continued controversy in the New Church in regard to the real nature of the Theological Writings of Emanuel Swedenborg, their authority, and their relation to the Word of God, it is of the greatest importance that these Writings should be allowed to testify in their own behalf. In the following pages there have been brought together some of the many testimonies which these Writings present concerning themselves, and they have been classified under such headings as have been suggested by the passages themselves.

I. THAT THE WRITINGS OF THE NEW CHURCH WERE WRITTEN BY COMMAND OF THE LORD.

“Our Saviour has visibly revealed Himself before me, and *has commanded* me to write what has already been written, and what I have still to write.” (Swedenborg to the King of Sweden, May 10, 1770 (?). Doc. ii, 375.)

“Now *by command* of the Lord, who has been revealed to me, the following works are to be published:” *Here follows a list of a number of the Writings.* (DOCTRINE OF THE LORD, *Preface.*)

“Since it has been given me by the Lord to behold the wonderful things which are in the heavens and under the heavens, I must, *as commanded*, relate what has been seen.” (A. R. 962.)

“He (Dr. Bastholm) was by no means a Swedenborgian, for he did not understand his [Swedenborg’s] memorable relations; and I could wish the happy deceased [Swedenborg] had left them out, as they may prevent infidelity from approaching the doctrines. I represented to him these inconveniences; but he said that *he was commanded* to declare what he had seen in the other world; and he related it as a proof that he did not reveal his own thoughts, but that they came from above.” (Letter of Count von Hopken, July 6, 1781.)

II. THAT SWEDENBORG ENJOYED A COMPLETE DIVINE INSPIRATION.

“By the experience of hours it has been shown me how all thoughts are ruled by the Lord. There was an influx like a most gentle and almost imperceptible stream, the current of which

is not apparent, but still leads and draws; in this manner that which flowed in from the Lord led all the series of my thoughts into consequences, and although gently, yet powerfully, insomuch that *I could not in anywise wander into other thoughts*: which was even allowed me to attempt, but to no purpose." (A. C. 6474.)

"When I was writing and in a certain intermediate celestial perception, then it was perceived and said, that each and all the words and syllables, with their little horns, were perceived by the celestials, and as it were spoke with them, which took place from the affection in which the man then is, communicated to the hand, or in the hand, for the hand because it is power, is the man himself. Hence it is evident how the Word was inspired, that it was inspired as to the least jot and apex. Thence it is that my writing was according to the affection and obscurity with me." (S. D. 4820.)

"When I think of what I am about to write, and while I am in the act of writing, I enjoy a *perfect inspiration*, for otherwise it would be my own; but now I know for certain that *what I write is the living truth of God*." (Swedenborg to Gjorwell, Aug. 28, 1764. Doc. ii, 404.)

III. THAT THE WRITINGS OF THE NEW CHURCH
ARE AN IMMEDIATE REVELATION OF DIVINE
TRUTH AND ARE THE LORD'S OWN WORKS.

"In the New Church it is permitted to enter with the understanding and to penetrate into all its secrets, and also to confirm them by means of the Word. This is because *its doctrines are continuous truths* laid open by the Lord by means of the Word." (T. C. R. 508.)

"That the church knows nothing at all of this its desolation and consummation, nor can this be known before the *Divine Truths, which are from the Lord in the work called "THE TRUE CHRISTIAN RELIGION,"* are seen in light and acknowledged." (Coronis, Summary, No. xlix.)

"Any one may see that the Apocalypse could never be explained except *by the Lord alone*, for the single words there contain arcana, which could never be known without singular illustration, and thus revelation. Wherefore it has pleased the Lord to open to me the sight of my spirit and to teach. Do not believe, therefore, that I have taken anything there from myself, nor from any angel, but *from the Lord alone*. The Lord also said by the angel to John, 'Seal not the words of the prophecy of this book,' by which is meant that it is to be manifested." (A. R. Pref.)

"I have had speech with spirits and angels now for many years, and no spirit has dared, neither has any angel wished, to say anything, still less to instruct, concerning anything in the Word, or concerning any doctrine from the Word, but *the Lord alone has taught me*, who has been revealed to me, and afterwards as the sun in which He is has continually appeared and does appear before my eyes, as He appears to the angels, and has enlightened me." (D. P. 135.)

"Men are illustrated variously, every one according to the quality of his own affections and thence intelligence; those who are in the affection of spiritual truth, are elevated into the light of heaven, even so that they perceive the illustration. It has been granted to me to see it, and from those things to perceive distinctly what came from the Lord and what came from the angels. *That which came from the Lord has been written*, and that which came from the angels has not been written." (A. E. 1183.)

"They said that those things which I have written are so rude and gross that they judged that nothing which was interior could be understood from those words or from the sense of the words. I perceived also from a spiritual idea that it was so, that they were very rude, where-

fore it was granted me to respond that these things were only vessels in which purer, better, and more interior things could be infused, as is the case with the literal sense [of the Word]. That there are many such, as it were, vessels in the sense of the letter with the Prophets, and that they are not only rude, but even from filth and dung, and from mire, and indeed into these things can be infused interior, clean, and holy things." (S. D. 2165.)

"'And she brought forth a male child,' signifies the doctrine of the New Church. . . . The Doctrine which is here meant is the DOCTRINE OF THE NEW JERUSALEM (London, 1758): also the DOCTRINES concerning THE LORD, THE SACRED SCRIPTURE, and concerning LIFE according to the precepts of the Decalogue." (Amsterdam, 1763.)

"For by doctrine is meant all the truths of doctrine because doctrine is the complex of them. When these doctrines were written, the Dragonists stood about me, and with all fury combined to devour, that is to extinguish them. . . . This new thing it is allowed to relate, because in very truth it so happened. The Dragonists who thus stood about me, were from the Reformed Christian World everywhere." (A. R. 543.)

"The books which were written by the Lord by

means of me (a Domino per me), from the beginning to the present day, must be enumerated." (Eccl. History.)

"It has now been treated of the internal sense of things in the Book of Genesis; but because in this book all things are historical, except in Chapters 48 and 49, where there are also prophetic things, therefore it can hardly appear, that that is the internal sense which has been expounded. For historicals detain the mind in the literal sense, and so remove it from the internal sense, and this the more because the internal sense altogether differs from the literal, for this treats of spiritual and celestial things, and that of worldly and terrestrial things. But that the internal sense is such as has been expounded, appears from the single things which have been explained, and especially from this, *that it has been dictated to me from heaven.*" (A. C. 6597.)

"A certain Anglican bishop told how he especially had insulted the five works concerning *Heaven and Hell, and the rest*, which had been presented to all the Protestant Lords in Parliament, vituperating and blaspheming them, etc. And it was told them that *they are not my works*, but the Lord's who desired to reveal the nature of heaven and hell and the quality of the life after death, and concerning the Last Judgment. . . .

And I also told him that *this revelation is the male child whom the woman brought forth and the dragon wished to devour.*" (S. D. 6102. Comp. A. R. 716.)

IV. THAT THE WRITINGS OF THE NEW CHURCH
ARE FROM THE LORD'S OWN MOUTH.

"As regards myself, I have not been allowed to take anything from the mouth of any spirit, nor from the mouth of any angel, but *from the mouth of the Lord alone.*" (De Verbo 13.)

"That the Lord Jehovih derives and produces on earth a New Church from this New Heaven, which He effects by a *Revelation of Truths from His own mouth or from His Word and by inspiration.*" (Coronis 18.)

"That the Churches after the times of the Apostles lapsed into so many heresies, and that at the present day there are none other than false Churches, is because they do not approach the Lord, when yet *the Lord is the Word*, and the very light which illustrates the whole world. Nevertheless it is as impossible to see from the Word one genuine truth, except what is covered over and defiled with falses, and coheres with falses, as to sail to the Pleiades or to dig out the gold which is in the center of the earth. Wherefore in order that the True Christian Religion might

be manifested, it could not be otherwise than that there should be someone who could be introduced into the spiritual world and *from the mouth of the Lord derive genuine truths from the Word*. The Lord cannot illustrate anyone with His own light, unless He be immediately approached and acknowledged for the God of heaven." (Invitation 38.)

V. THAT THE DOCTRINE OF THE NEW JERUSALEM IS THE SAME AS THE INTERNAL SENSE OF THE WORD.

"When the end of the Jewish Church was imminent, the Lord Himself opened and taught the interiors of the Word, and especially revealed those things which had been predicted in the Word concerning Himself. . . . In like manner has it been done at this day, for it has pleased the Lord now to reveal many arcana of heaven, especially the internal or spiritual sense of the Word, which has hitherto been wholly unknown. and with that He has taught genuine truths of doctrine. *This revelation is meant by the Second Coming of the Lord, in Matthew xxiv. 3, 30, 37.*" (A. E. 641.)

"That *the spiritual sense of the Word has at this day been disclosed by the Lord*, is because the doctrine of genuine truth has now been re-

vealed; and *this doctrine agrees with the spiritual sense of the Word* and no other. That sense also is signified by the appearance of the Lord in the clouds of heaven with glory and power." (S. S. 25.)

"There is no conjunction at all with the external without an internal. It is similar with those who remain only in the literal sense of the Word, and gather nothing doctrinal thence; for they are separate from the internal sense, for *the internal sense is the doctrine itself*; the conjunction of the Lord with the externals of the Word is through its interiors; wherefore if the interiors are separated, there is no other conjunction of the Lord given with the externals than as with a gesture of the body without a concordant heart." (A. C. 9380.)

"*The doctrine* which should be for a lamp, is that which the internal sense teaches, *thus it is the internal sense itself*." (A. C. 10400.)

"*The true doctrine of the Church is what is here called the internal sense*, for in the internal sense there are such truths as are with the angels of heaven." (A. C. 9025.)

"*This then is the internal sense* of the things in this chapter." (A. C. 1965.)

"*These things are the internal sense* in the literal sense." (A. C. 3442.)

The explanation of each chapter of the books of GENESIS and EXODUS in the ARCANÆ CŒLESTIA, is entitled "Sensus Internus," *the internal sense*; and of each chapter in the BOOK OF REVELATION in the APOCALYPSE REVEALED is entitled "Sensus Spiritualis," *The Spiritual Sense*.

VI. THAT THE THEOLOGICAL WRITINGS OF EMANUEL SWEDENBORG CONTAIN AND CONSTITUTE THE DOCTRINE OF THE NEW JERUSALEM, AND THUS REVEAL AND ARE THE INTERNAL SENSE OF THE WORD.

"The Arcanæ Cœlestia, contained in the Sacred Scriptures or the Word of the Lord, disclosed." (A. C. Title.)

"THE APOCALYPSE REVEALED, in which are disclosed the arcana which are there predicted and hitherto have lain hidden." (A. R. Title.)

"THE APOCALYPSE EXPLAINED according to the spiritual sense." (A. E. Title.)

"As to what especially concerns the doctrine which now follows, this also is from heaven, because it is from the spiritual sense of the Word, and the spiritual sense of the Word is the same with the doctrine which is in heaven. . . . But I will approach now to the doctrine itself which is for the New Church; which, because it has

been revealed to me out of heaven, is called Heavenly Doctrine; for to give this doctrine is the purpose of this work." (N. J. H. D. 7.)

"*This now is the internal sense of the Word, its veriest life, which can never appear from the sense of the letter; but the arcana are so many that volumes would not suffice for the explication of them. Here only the fewest things are said, and such things as may confirm that it is here treated of regeneration, and that regeneration proceeds from the external man to the internal.*" (A. C. 64.)

"That at this day there has been revealed by the Lord the spiritual sense of the Word, is because the doctrine of genuine truth has now been revealed, which doctrine in part is contained in the DOCTRINE OF THE NEW JERUSALEM, and now in the little works which are given to the public, and because that doctrine agrees with the spiritual sense of the Word and no other does, therefore that sense together with the science of correspondences has now first been disclosed. That sense also is signified by the appearing of the Lord in the clouds of heaven with glory and power. Matt. xxiv, 30." (DE VERBO 7.)

"'And she brought forth a male child,' signifies *the doctrine of the New Church*. . . . The Doctrine which is here meant is the DOCTRINE OF

THE NEW JERUSALEM (London, 1758), also the DOCTRINES CONCERNING THE LORD, THE SACRED SCRIPTURES AND LIFE ACCORDING TO THE COMMANDMENTS OF THE DECALOGUE, (Amsterdam, 1763.) ; for by Doctrine is meant all the truths of Doctrine, because the Doctrine is their complex." (A. R. 543.)

VII. THAT THE INTERNAL SENSE OF THE WORD IS THE WORD.

"By the Divine truth interiorly revealed is meant the Word as to its internal sense, for the Word is the Divine Truth, and the internal or spiritual sense is that interiorly." (A. E. 948.)

"Because the internal sense of the Word has been successively obliterated, and so far at this day that it is not known that there is an internal sense, *when, nevertheless, it is the veriest Word* in which the Divine is proximately, therefore its successive states will be described in this chapter." (A. C. 3432.)

"That the *internal sense is the Word itself* is manifest from many things which have been revealed." (A. C. 1540.)

"The nature of the Word in the heavens is known only from the internal sense, for *the internal sense is the Word of the Lord in the heavens.*" (A. C. 1887.)

“Moreover the things described above in this chapter are the things which are contained in the internal sense, and *the internal sense is the Word of the Lord in the heavens*; those who are in the heavens perceive it thus. When a man is in the truth, that is, in the internal sense, then he can make one as to thought with those who are in heaven, even though the man be respectively in a most general and obscure idea.” (A. C. 2094.)

“The *Lord is doctrine itself, that is, the Word*, not only as to the supreme sense therein, but also as to the internal sense, and also as to the literal sense.” (A. C. 3393.)

“By the Holy Spirit is meant the Lord as to the Divine Truth such as it is in the heavens, *thus the Word such as it is in the spiritual sense*, for this is the Divine truth in heaven.” (A. E. 778.)

“Divine doctrine is the Divine Truth, and *Divine Truth is all the Word of the Lord. The Divine Doctrine itself is the Word* in the supreme sense, in which it treats of the Lord alone; thence *the Divine Doctrine is the Word in the internal sense*, in which it treats of the Lord’s kingdom in the heavens and on earth; Divine Doctrine is also the Word in the literal sense, in which it treats of the things which are in the

world and upon the earth. . . . For it is known that the *Lord is the Word, that is all Divine truth.*" (A. C. 3712.)

VIII. THAT, THEREFORE, THE WRITINGS OF THE NEW CHURCH ARE THE WORD.

"That which the Divine has revealed, *is with us the Word.*" (A. C. 10320.)

"I have spoken with some spirits regarding the Word, that it was necessary that some revelation from the Divine Providence of the Lord, should exist, *for a revelation or a Word* is the common recipient vessel of spiritual and celestial things, thus conjoining heaven with earth; otherwise they would have become disjoined and the human race would have perished." (A. C. 1775.)

"In John we read, 'In the beginning was the Word, and the Word was with God, and God was the Word.' . . . Few know what is here meant by the Word, that it is the Lord is evident from the particulars. But the internal sense teaches that the Lord as to His Divine Human is meant, for it is said that the Word was made flesh and dwelt among us, and we beheld His glory. And, because the Divine Human, *by the Word is meant all Divine Truth*, which is concerning Himself and from Him in His kingdom

in the heavens and in His Church on earth. Hence it is said that in Him was life, and the life was the light of men, and the light appeareth in darkness. And because the truth is meant, therefore by the Word is meant *every revelation, thus also the Word itself or the Holy Scripture.*" (A. C. 2894.)

"That 'words' in the original tongue also signify things, is because 'words' in the internal sense signify truths of doctrine, on which account *all Divine Truth in general is called the Word.*" (A. C. 5075.)

"As touches the Word; in the original tongue a thing is expressed by the term 'word,' thence also *Divine Revelation is called the Word* and also the Lord in the supreme sense. And by the Word when it is predicated of the Lord, and also of revelation from Him, in the proximate sense is signified the Divine Truth, from which all things which are, exist." (A. C. 5272).

"'And God spake all these words, saying,' that hereby are signified Divine Truths for those in heaven and on earth, appears from the signification of the words, 'which God spake,' as meaning Divine Truths, for the things which God speaks are nothing but truths. Hence also the *Divine Truth is called the Word*, and the Word is the Lord." (A. C. 8861.)

“And he had in His hand a little book, open, signifies the Word as to the doctrine there, that the Lord is the God of Heaven and earth, and that His Human is Divine.” (A. R. 469.)

“I will disclose what was in the little book. In the little book were those things which are contained in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, from beginning to end, which are the following:”

Here follow the heads of the chapters in Swedenborg’s work with the above title. (A. R. 472.)

“For it is *the Divine* which bears witness concerning the Divine and not man from himself.” (A. E. 635.)

“From *the Divine* nothing can proceed except *the Divine*, and the Divine is one.” (A. C. 10646.)

“*The Books which were written by the Lord through me*, must be enumerated.” (Eccl. History.)

IX. THAT THE WRITINGS OF THE NEW CHURCH ARE THE CROWNING REVELATION OF THE WORD.

“As touching the Word in particular, this has been in all time, but not the Word which we have at this day. There was *another word* in the

Most Ancient Church which was before the Flood; *another Word* in the Ancient Church which was after the Flood; *another Word* written by Moses and the Prophets in the Jewish Church, and finally *the Word written by the Evangelists in the New Church*. That at all times there has been a Word was because by the Word there is communication of heaven with earth; and because the Word treats of good and truth from which man will live happy to eternity." (A. C. 2895.)

"When the end of the Church is at hand, then the interiors of the Word, of the Church, and of Worship are revealed and must be taught. The reason is that the good may be separated from the evil, for the interiors of the Word, of the Church and of worship, which are celestial and spiritual, are received by the good, but rejected by the evil; thence there is separation. Moreover, also, the *interiors of the Word, which are revealed at the end of the Church*, serve the New Church which is then raised up for doctrine and for life. That this is so may be evident from this, that when the end of the Jewish Church was at hand, the Lord Himself opened and taught the interiors of the Word, and especially revealed those things which were predicted in the Word concerning Himself. . . . *The like*

has been done at the present day, for it has now pleased the Lord to reveal many arcana of heaven, especially the internal or spiritual sense of the Word, which has been hitherto wholly unknown, and with that He has taught genuine truths of doctrine. This revelation is meant by the Advent of the Lord in MATTHEW xxiv, 3, 30, 37. The reason why a revelation is made at the end of the Church lies in those things which have been said, namely, that by it is effected a separation of the good from the evil, also the establishment of a New Church, and this not only in the natural world where men are, but also in the spiritual world where spirits and angels are, for in each world there is a Church, and in both is a revelation made, and by it a separation, as also the institution of a New Church. If the successive states of the Church on our earth be examined, it will appear that they have been as the successive states of a man who is reformed and regenerated; that is, in order that he may become a spiritual man, he is first conceived, then born, then grows up, and afterwards further and further is led into intelligence and wisdom. The Church from ancient times even to the end of the Jewish Church grew as a man who is conceived, born, and grows up, and then is instructed and taught; but the successive states

of the Church after the end of the Jewish Church, or from the time of the Lord even to the present day, have been as a man grows in intelligence and wisdom or is regenerated; on account of which end the interiors of the Word, of the Church, and of worship were revealed by the Lord when He was in the world, and *now anew things still more interior*, and so far as things interior are revealed, so far can man become wiser, for to become interior is to become wiser, and to become wiser is to be more interior." (A. E. 641.)

At the end of the Church when there is no faith because there is no charity, then the interiors of the Word, which shall serve the New Church for doctrine and for life, are manifested. This has been done by the Lord Himself; when the end of the Jewish Church was at hand then the Lord Himself came into the world and opened the interiors of the Word, especially those concerning Himself, concerning love to Him, concerning love to the neighbor, and concerning faith in Him, which had beforetime lain hid, stored up in the interiors of the Word, because in its representatives, and thence in the single things of the Church and worship. Those truths which the Lord disclosed were therefore interior truths and in themselves spiritual, which should

afterwards serve the New Church for doctrine and for life, as has been just said. But yet those things were not immediately received, except after a considerable (*insignem*) space of time, as is known from the history of the Church. . . . It was similar when the Most Ancient Church which was before the Flood came to its end; then the representatives of heavenly things which were with the Most Ancients, were gathered together by those who were called Enoch, and reserved for the use of the New Church after the Flood,

“The same thing is taking place at the present day; the Church, which is called Christian, has at this day reached its end, on which account there are now revealed by the Lord the arcana of heaven and of the Church which shall serve the New Church, which is meant by the New Jerusalem in the Apocalypse, for doctrine of life and faith.” (A. E. 670.)

“That before the Church has been fully devastated, *the Word is interiorly revealed, that is, as to its spiritual sense*, is because then the New Church will be established, into which are invited those who are of the former Church, and the Divine truth interiorly revealed is for the New Church. This could not be revealed before for the reason which will be mentioned. *The*

like has taken place at the present time as was done at the end of the Jewish Church, for at its end, which was when the Lord came into the world, the Word was interiorly opened; for, when the Lord was in the world, there were revealed interior Divine Truths, which were to be of service and also did serve the New Church, which was established by Him. *At this day, also for like causes, the Word has been interiorly opened,* and from it have been revealed Divine truths still more interior, which shall serve the New Church which is to be called the New Jerusalem. The nature of the Divine Providence of the Lord in revealing Divine Truths, may be seen from the Churches progressively established. There have been many Churches on our earth, one after the other: there was the Most Ancient Church which was before the Flood, there was the Ancient Church which was after the Flood, there was the Hebraic Church, and, later, the Israelitish Church; after this the Christian, and now begins a New Church. *Inmost* Divine Truths were revealed to those who were of the Most Ancient Church; but Divine Truths *more exterior* to those who were of the Ancient Church; but *outmost or ultimate* Divine Truths to the Hebrew and finally to the Israelitish Church. With this last Church finally all Divine

Truth perished, for at the last there was nothing in the Word which was not adulterated. After the end of that Church there were revealed by the Lord *interior* Divine Truths for the Christian Church, and *now truths still more interior*, for the Church which is about to come; these interior truths are those which are in the internal or spiritual sense of the Word. From these things it is evident that the progress of the Divine Truth was from inmosts to ultimates, thus from wisdom to utter ignorance, and that now there is effected a progression of the Divine Truth from ultimates to things more interior, thus from ignorance again to wisdom." (A. E. 948.)

"That the manifestation of the Lord in person, and introduction by the Lord into the spiritual world, not only as to sight, but as to hearing and speech, surpasses all miracles, since it is nowhere in history read that such intercourse with angels and spirits has been granted since the creation of the world. For I am daily with the angels there, as in the world with men, and this now for twenty-seven years. The witnesses of this intercourse are the books published by me concerning Heaven and Hell, and also the Memorable Relations thence in my last work, called THE TRUE CHRISTIAN RELIGION. . . . Tell me, has any one, before this, known anything about

Heaven and Hell? about the state after death?
about spirits and angels?

“Besides these most evident testimonies is added this, that the spiritual sense of the Word has been disclosed by the Lord through me, which has never before been revealed since the Word was written with the Sons of Israel, and this is the very sanctuary of the Word: The Lord Himself is in it with His own Divine, and in the natural sense with His Human. This, not a jot, indeed, could have been opened except by the Lord alone. *This surpasses all revelations which have hitherto been since the creation of the world.* By that revelation there is open communication with the angels of heaven and there has been effected a conjunction of both worlds; since while man is in the natural sense, the angels are in the spiritual sense.” (INVITATION TO THE NEW CHURCH, 43, 44.)

X., THAT THE WRITINGS OF THE NEW CHURCH
ARE THE SECOND ADVENT OF THE LORD.

“*Hic Liber est Adventus Domini, scriptum ex mandato.*” (Autograph by Swedenborg on fly-leaf of SUMMARIA EXPOSITIO.)

“On the Books was written “*The Advent of the Lord,*” on all in the spiritual world. By command I wrote the same on two copies in Holland.” (Ecclesiastical History.) *One of these*

copies has been found and has been deposited in the British Museum.

“The Second Advent of the Lord is effected by means of a man, before whom the Lord has manifested Himself in person, and whom He has filled with His spirit, to teach the doctrines of the New Church through the Word from Him.” (T. C. R. 779.)

“The ‘coming of the Lord in the clouds of heaven with power and great glory’ signifies His presence in the Word, and Revelation. . . . Hence it is manifest that by these words of the Lord is meant that at the end of the Church, when love and faith would be no more, the Lord would open the Word as to its internal sense, and would reveal the arcana of heaven. . . . That at this day there exists such immediate revelation, is because this is what is meant by the Advent of the Lord.” (H. H. I.)

“‘And they shall see the Son of Man coming in the clouds of heaven, with power and great glory,’ signifies that then the Word will be revealed as to its internal sense in which is the Lord. The Son of Man is the truth Divine which is therein.” (A. C. 4060.)

“The Advent of the Lord is the revelation of Truth Divine at the end of the Church” (A. C. 9807.)

“The ‘consummation of the age’ concerning which it is here treated, is the last time of the Church; and *the Advent of the Lord then is the revelation of Him and of the Divine Truth which is from Him in the Word through the internal sense.* The Lord does not reveal Himself except in the Word, nor otherwise there than by means of the internal sense.” (A. E. 36.)

“That *this immediate revelation is the Advent of the Lord,* and that thence it is that the arcana concerning heaven and hell have been opened by the Lord, concerning the life of man after death, concerning the Word, concerning the Last Judgment: this is the doctrine of the Church; which has all been written in the Latin language and sent to all the archbishops, bishops and nobility of this kingdom [Great Britain], and yet not a word has been heard, a sign that those things which are of heaven and of the Church interiorly do not affect them, and that it is the very end of the Church, yea that there is no Church, for the Church is there where the Lord is worshipped and the Word read with illustration.” (ATH. CR. I.)

A RESUMÉ.

Since the Writings of the New Church were written by the command of the Lord;

Since Swedenborg enjoyed a complete Divine Inspiration;

Since the Writings of the New Church are an Immediate Revelation of Divine Truth, and are the Lord's own works;

Since they are from the Lord's own mouth, and are the same as the internal sense of the Word;

Since they contain and constitute the Doctrine of the New Jerusalem and thus reveal the Internal Sense of the Word;

Since the Internal Sense of the Word is the Word;

Therefore the Writings themselves are the Word and are the Crowning Revelation of the Word;

Since as such they constitute the Second Advent of the Lord; it follows:

- XI. THAT THESE WRITINGS ARE THE LORD HIMSELF IN HIS SECOND ADVENT, REVEALED IN HIS DIVINE HUMAN TO THE MEN OF THE NEW CHURCH.

“The manifestation of the Lord in His Word has been effected by the fact that *He has opened*

and revealed the internal or spiritual sense of the Word, for in this sense is the very Divine Truth such as it is in heaven, and the Divine Truth in heaven is the Lord Himself there.” (A. E. 594.)

“By the Comforter is meant the *Divine Truth* which the Lord was while He was in the world, and which proceeded from the Lord after He had glorified His Human and passed out of the world; therefore He said that he would send the Comforter and that *He would come Himself*; to send the Comforter is to illustrate and instruct in the truths of faith, and to come to them is to lead into good.” (A. C. 9199.)

“Whether you say ‘*the Lord or the Divine Truth*’ it is the same, since all Divine Truth is from Him, and therefore He Himself is in it.” (A. E. 411.)

“Whether you say the *Divine Human of the Lord* or the *Divine Truth*, it is the same, since the Lord when He was in the world was the Divine Truth Itself, and when He went out of the world, He made Himself the Divine Good from which is the Divine Truth.” (A. C. 10258.)

“There can never proceed from the Divine itself any Doctrine, except through the Divine Human, that is, through the Word, which in the supreme sense is *the Divine Truth from the Divine Human of the Lord*. Not even the angels

in the inmost heaven can comprehend what proceeds from the Divine Itself immediately. The angels of the inmost heaven cannot comprehend this for the reason that it is infinite and transcends all comprehension, even angelic. But what proceeds from the Divine Human of the Lord, this they can comprehend, for it treats concerning God and His Divine Human, concerning which from the Human some idea can be formed. . . . This it is which is meant by the Lord's words in John, 'No man hath seen God at any time: the only begotten son, which is in the bosom of the Father, he hath brought Him forth to view.' i:18." (A. C. 5321.)

"That the Divine Truth is the Lord Himself appears from this that whatever proceeds from anyone is himself, as what proceeds from a man when he speaks or acts, is from his will and understanding, and the will and understanding make the life of the man, thus the man himself, for a man is not a man from the form of his face and body, but from his understanding of truth and good; thence it may be evident that that which proceeds from the Lord is the Lord, which, that it is the Divine Truth has been frequently shown before." (A. C. 9407.)

"The internal sense is the soul of the Word, and is the very Divine Truth proceeding from

the Lord, thus it is the Lord Himself." (A. C. 9349.)

"As the Lord is the Divine Good, thus also He is the Divine Truth, consequently *He is the Doctrine itself.*" (A. C. 2531.)

"Because the Lord is the Word, *He also is the Doctrine*, for there is no other doctrine which is itself Divine." (A. C. 2533.)

"*The Lord as He is the Word, is also the Doctrine of the Church*, for all Doctrine is from the Word." (A. E. 19.)

APPENDIX.

THE TWO VIEWS CONCERNING THE WRITINGS.

A careful perusal of the foregoing pages will add interest to the following opinions representative of the two general views held in the New Church, from the beginning, concerning the Writings and their relation to the Word of God.

“ . . . I have in my journeys from place to place, lately met with two different classes of the readers of Honourable 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 any of the four evangelists, Matthew, Mark, Luke or John, as also of St. John in his Revelation. . . . The other class readily allow 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 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. . . .

“ . . . I cannot help desiring you, in the present instance, and also in the most earnest manner, to declare which class of the above mentioned readers it is you conceive to be the most agreeable to truth. . . . ”—Extracts from a letter by Roger Bernet, in 1799, to *THE AURORA*, (London, England), Vol. I., No. 6.

While we all will say that the Heavenly Doctrines were given by the Lord through Swedenborg,—when we ask:

Are these Doctrines Divine Truth?—Some say one thing, and some another; WE, unhesitatingly, answer the question in the affirmative. For we hold that the Writings are not only concerning the Truth, but they are the Truth; not merely about the internal sense of the Word, but the disclosure of the internal sense itself; not merely a description of genuine Divine Truths, but the actual embodiment and presentation of Divine Truths. Right here, then, is the momentous issue.

These Writings are, indeed, concerning Divine truth; but they are not this truth itself.—*NEW JERUSALEM MESSENGER*, (New York), September 12, 1877, p. 151.

. . . There is a sense, and an essential one, in which Swedenborg's Writings are not Divine Truth. . . . A man may write a book on light, and every word he writes may be true, and yet his book is not the light. . . . Divine truth as he (Swedenborg) has described it, cannot be communicated by speech or writing. . . . We can only communicate ideas, images, forms, for the reception of the Divine Truth; that

. . . WORDS FOR THE NEW CHURCH, Vol. I., p. 152.

The Lord has made His Second Coming in the Writings of the New Church, revealing Himself therein, in His own Divine Human, as the only God of heaven and earth; in those Writings, therefore, are contained the very essential Word, which is the Lord; and from them the Lord speaks to His Church. . . .

. . . That the Divine Human of the Lord appears in the Writings—that the Writings are the Divine Human appearing to the New Church—has not been seen, or has been in doubt, or has been denied in the Church at large, from the beginning to the present time; no body or organization of the Church has acknowledged it, outside of the Academy sphere; and but few individuals have seen or admitted its truth. This fact in the history of the Church gave the Academy a reason for existence, independent of other bodies of the Church; and, as the fact is still a fact, the reason for a separate and distinct activity in Church life is as imperative as ever.

can come from the Lord alone by influx from Him.—NEW JERUSALEM MESSENGER, (New York), November 7, 1877.

Swedenborg's great and essential mission did not consist in giving ultimate expression to Truths which had never been expressed before, but in directing men to the Word which they already had in their hands and in showing them how it was written, and how it was to be interpreted, how to get truth out of it.—NEW CHURCH MESSENGER, (New York), April 11, 1877.

Swedenborg's writings are not a Revelation in any such sense [that is—as the Word] . . . they are not the Word, not the living Divine Truth thus clothed and adapted. No, infinitely far from it. This would make them Sacred Scripture, would make them God's writings, which they are not. No further Revelation seems necessary.—NEW CHURCH MESSENGER, (New York), March 14, 1877.

Nothing seems to us more objectionable or more contrary to all the teachings of Swedenborg,

It is chief among the Doctrines of the Church that the Human of the Lord is Divine; and its first and chief application in the Church is, that this Divine Human appears as Divine Doctrine, in the Revelation made to the New Church. This Divine Doctrine in the Writings is the Lord Himself appearing, and is what is meant by the Son of Man coming in the clouds of heaven, with power and great glory.—From a pamphlet entitled **THE PRINCIPLES OF THE ACADEMY**, by Bishop W. F. Pendleton.

than to liken his writings to the Word of the Lord. The difference between the two is that between Divine and human. To say this is not saying that Swedenborg's writings are false and erroneous, or that they are not full of truth that is most precious, yea, Divine. All truth is, in its source and origin, Divine—that revealed through Swedenborg, as much so as any other.—**NEW JERUSALEM MAGAZINE**, (Boston, Mass.), 1878, p. 288.

Very far, therefore, are the writings of Swedenborg from being the Sacred Scripture or Word of the Lord. They tell us about the Word, they give us an insight into the Word, they present to us truths from the Word, they open the Word to our minds, they make the Word intelligible, they bring down as much of the Word in heaven as Swedenborg was led to formulate, they enable us to see the Lord in the Word, and to receive Him in His Second Coming. For all these purposes they are indispensable.

Hence our conclusion is that in the common acceptance of the terms expressed in the resolution, the Lord did not write Swedenborg's books, but Swe-

denborg wrote them as of himself from the Lord; likewise, that in the common acceptation of the terms, his writings are not the Word, but their contents are a new revelation of Divine truth from, and relating to, the Word.—Extracts from a *Special Report* adopted (with two dissentient votes) by the Council of Ministers, held previous to the 82d General Convention of the New Jerusalem, in the United States of America, in May, 1902. (See official JOURNAL OF 82D CONVENTION, 1902, pp. 172-3.)

The Second Coming of the Lord is either an *accomplished fact*, or it still remains a *Prophecy*. The Lord has either made His Second Advent, or He has not. Swedenborg was either the Divinely appointed means to this end, or he was not. Consequently, Swedenborg was either a Revelator, or he was not: and the Theological works of Swedenborg, known as "The Writings" of the New Church, are either Divine Revelations or they are not. Such is the issue. . . . —WORDS FOR THE NEW CHURCH, Vol. I., pp. 60-61.

The idea of the Lord in His Second Coming is that

As an effect the Lord's Second Coming is a fact not only in theology, but in science, art, politics, social life, and literature generally; but in one arena, not less and not more than another, the cause must never be confounded with the effect.

To say that the Lord has absolutely come in any man's writings is, in my judgment, little less than blasphemy; and the sooner we have done with vaunting that the Infinite God has made His Second Advent through Emanuel Swedenborg or any one else the better will it be for our reputation as sane

which consociates the Church with heaven, and conjoins it with the Lord; but the idea must be a true idea, the Lord must be seen where He is, where He appears, where He manifests Himself; that is to say, He must be seen in His Word, as laid open by Himself in the Heavenly Doctrines of the New Jerusalem. In that Doctrine man enters interiorly into the Word, and sees the Lord in His Second Coming. If the Lord be not seen in the Writings, man only is seen in them.—From a pamphlet entitled, *THE PRINCIPLES OF THE ACADEMY*, by Bishop W. F. Pendleton.

The old or former Christian Church is consummated and dead, with no hope of a resurrection; except with those who separate themselves from it and come to the Lord in His New Church. The New Church is to be distinct from the Old, in its faith and practice, in its form and organization, in its religious and social life. . . .
 . . . The New Church

men. — “A Minister” in *MORNING LIGHT*, (London, England), June 5, 1880.

That all the works of Emanuel Swedenborg were written by command of the Lord we cannot doubt, it is implied in his mission; but that they were written by dictate, or that they were more than an essential part of that grand movement, the commencement of a New Age, which is the Second Coming of the Lord, through the opening of the spiritual sense of the Word, and removing the perversions of the truth, there is not the slightest reason to conclude.—*INTELLECTUAL REPOSITORY*, (London, England), August, 1878, p. 393.

Swedenborg's own formulations of the doctrines of a renewed Christianity are themselves, of course, a reconstruction of Christian teaching. But they are a reconstruction of Christian teaching at given points, at those points then in issue and most fundamentally involved in revision. . . . Swedenborg, in Divinely shed light, did a reconstruction of Christian thought which has had some influence. . . .

must be distinct and separate from the Old, because they are distinct and separate in the world of spirits. For it is the law that the New Church in the natural world and the New Church in the world of spirits must be as one. It is necessary for the New Church in the natural world to see the Lord in His Second Coming, to cast out from itself the falsities of the Old Church, to separate itself from the Old Church spirit and the Old Church life. Then will the Church in the two worlds be united, the men of the New Church and the spirits of the New Church will dwell together as brethren, and both as one be taught and led by the Lord.—From a pamphlet entitled, *THE PRINCIPLES OF THE ACADEMY*, by Bishop W. F. Pendleton.

If further reconstruction is called for, or if reconstruction is called for now at other points, more than is actual in Swedenborg must be done. Reconstruction in other directions is at least begun in the theological works, more is forecasted, and still more is implied. And that man will now avail to handle the teaching of a revived and deeper Christianity constructively in the midst of a refashioning Christian thought, who addresses himself to developing needs, and follows out in its bearing on those needs the teaching he has espoused. . . .

We are looking not to the reconstruction of Christian teaching with the doctrines of Swedenborg's theological works, but to the displacement of all other teaching by them. Is that outlook not sure to stand in the way of theological development, and prevent the contribution we might else look to make to Christian progress in the truth? . . .

We want a theological structure, in which the old house is really extended to give us the added room and the needed conveniences for an unaccustomed

larger human family—some large sections of the old will prove useless, and much new plank and stone will be required. Nor may the building, all complete, done in a by-gone century, be carted into the twentieth century, needing only to be set up.—Rev. Prof. William F. Wunsch, (Professor of Systematic Theology, New Church Theological School, Cambridge, Mass.), in the **NEW CHURCH REVIEW**, (Boston, Mass.), July, 1919, pp. 424, 430, 431.

Despite the fundamental differences revealed in the above passages, it should be pointed out that the founders of the "Academy movements" had no thought of precipitating a schism in the organized New Church, as may be seen in an article by Dr. J. R. Hibbard, in the **NEW JERUSALEM MESSENGER**, (New York), for December 12, 1877, pp. 332-333, in which, in answering the question: "Is the Academy opposed to the General Convention?" the writer replied:

"Most certainly not. A large proportion of the Academy are members of the Convention, and among its most active, earnest, and devoted workers, and expect to continue to be so.

"The efforts of the Academy, so far as the Convention is concerned, will be to infuse into it a

higher life; to awaken it, if possible, to a sense of the magnitude of the duties and obligations devolved upon it as the largest body of the organized New Church in the world; to arouse its members to see in a higher and truer light than ever before the mightiness of the Second Coming of the Lord for the establishment of a New Church that is to be the crown of all Churches, and to endure forever.

“Such are some of the aims and ends of the association of brethren and sisters in America and England known as “The Academy of the New Church.” Surely all true lovers of the Church will say kind words and pray “God speed,” and give their sympathy and aid to those who thus quietly and earnestly engage in uses so fraught with the best interests of the Lord’s new kingdom upon the earth.”

The spirit of this utterance by one of the founders of the Academy should enable any reader to understand the following statements made by the Bishop of the “General Church of the New Jerusalem,” (the ecclesiastical body which resulted from the “Academy movement”) in the course of his address at the opening session of the Tenth “General Assembly” of that body, on October 3, 1919:—

“At the formation of the present organization

of the General Church, a name of broad significance was chosen. . . .

“The ideal conceived for our General Church was rather that of a spiritual society of wide extension, to be of service to all Newchurchmen, either directly or indirectly, by its teaching of sound doctrine and its work of education. Would that, in this respect, it might even now serve the whole Church, free from the atmosphere of unworthy suspicion, the fear of aggrandizement, or the envy of power. This might well be, but it is not yet; and so we must wait in patience the good pleasure of the Lord. If we ourselves prove faithful and worthy, the time will come when the cloud of uncharity will lift, and our service will extend to all Newchurchmen. . . .

“This ideal of extension, being based on the law of spiritual societies in the other world, has led to the statement that we claim no locality as belonging exclusively to the General Church; nor can we accept limits imposed by others. We will receive those who are in sympathy with our views and approve our works, wherever they may be. Spiritual affinity, and spiritual society is determined not by locality, but by the quality of the affections, and the state of mind as to doctrine. . . .

“The term ‘Academician’ represents a dis-

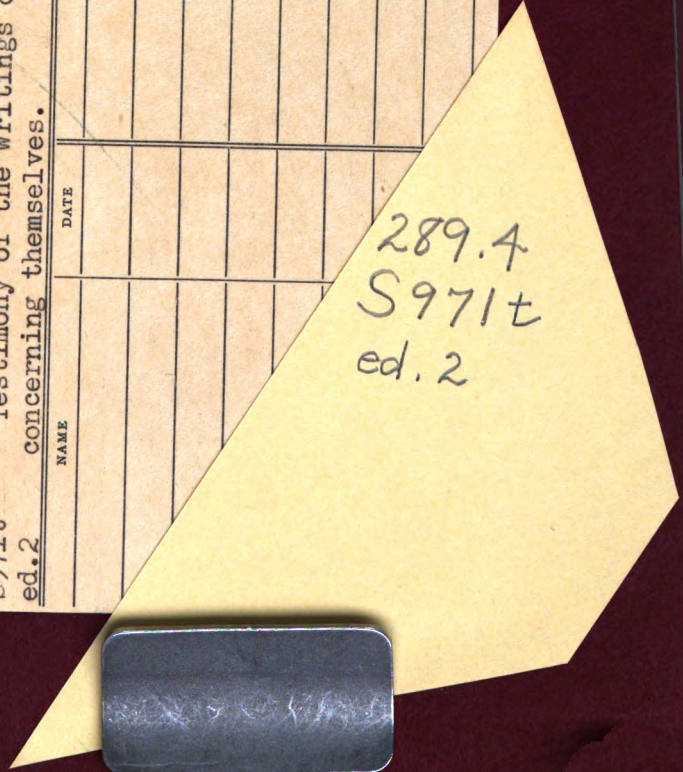
tinctive quality of Newchurchmanship. It arises out of a spirit of absolute devotion to the truth revealed in the Writings, and a willingness to do and suffer all things for the sake of that truth. It is a spirit which knows nothing of national boundaries, and takes no part in race prejudice, but regards all men as the Lord's children, and fit subjects for His Heavenly Kingdom. It would prepare the way for a spiritual brotherhood of all whose eyes can be opened to see the dawn of the new spiritual day that is breaking."

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