

DE HEMELSCHE LEER

by

Theodore Pitcairn

What is DE HEMELSCHE LEER?

The reader is cautioned that unless he or she has carefully read and reread the ARCANAE COELESTIA and DE HEMELSCHE LEER, he or she may find it somewhat difficult to follow the ideas contained in this book.

This is not meant to discourage the reader, as there are important things in the book that one who has a general knowledge of the Third Testament can easily follow.

"The Word without Doctrine is like a
candelabrum without light." S.S. 50

(Candelabrum is an English word taken from the Latin. In ancient Latin manuscripts a candelabrum was a lamp^{or candel}holder - Latin, lampas and candela.

In the Third Testament, as far as we have been able to discover, a candelabrum always stands for a lamp holder or lampstand. Olive oil was the fuel of the lamps.)

The generals are natural and are an entrance hall to the particulars and singulars. In time, if man has an opportunity to enter into the particulars and singulars of Doctrine, in the light of which he can see singulars of the Word, and does not take the opportunity to do so, the generals of the Doctrine more and more become things of the mere letter of Doctrine - dry bones.

Or one begins to fill the things of the literal sense of the Doctrine with false particulars, from which he sees nothing but falsities in the Word. This will be illustrated in what follows.

DE HEMELSCHE LEER, translated into English, is The Celestial Doctrine.

This title was chosen, for the magazine in Holland, because it was seen that the Lord was revealing Doctrine for the Lord's New Church. It was never, however, taken to mean that everything in the magazine was the genuine Doctrine of the Church, for it is evident that not everything in the magazine is Spiritual Doctrine from a celestial origin.

The more important articles in the monthly magazine were translated into English and were published in English in seven fascicles.

There were important articles published in DE HEMELSCHE LEER in Holland after the seventh fascicle, published in English. These included the Principles of 1939 and 1949, the Principles and Plan of Order and the assembly address of Groeneveld to the 1947 assembly.

To write a fuller treatise on DE HEMELSCHE LEER would take many volumes. We will here confine ourselves to a limited number of important points.

In quoting from DE HEMELSCHE LEER, we will just use numbers. To illustrate: IV:37 2/3 signifies the Fourth Fascicle, page 37, two thirds of the way down: VI:6t signifies Sixth Fascicle, page 6, top of page; while III:4b signifies Third Fascicle, page four, bottom of page.

The first question is: What is the Doctrine and what is its nature? We read:

"Every member of the Church will welcome with great joy the appearance of the new monthly magazine, and be moved by the thought that in the Lord's Providence, it has been appointed that now for the Church in reality, the Heavens will be opened. After a period of preparation or of the reformation of the Church, which reached its summit in a natural rational understanding of the Third Testament, and on account of which a natural regeneration of the Church was possible, the Church has now come to a state by which a spiritual understanding of the Word and therefore spiritual regeneration of the Church is possible.

"During the state of reformation, the conjunction of the Lord with the Church is from the side of the Lord alone. By the birth of the Doctrine of the Church, the Church has prepared itself, on account of which the conjunction is from the side of the Church as well.

"Just as everything which is has an external and an internal, so the Doctrine of the Church as the Doctrine of the Divine Human of the Lord, has an internal and an external. It is internal Doctrine of the Church or the Doctrine of the Genuine True, which is the Lord Himself, by which the Church is to be built. It is the celestial Doctrine descending from God out of Heaven. This Doctrine is free from all space and time, and purely spiritual from a celestial origin. It is only by this Doctrine that Heaven does come down to earth, and that the Church does become truly Church.

"This Doctrine as a seed will be received by the Church more and more internally, and by the Church it will be made of life.

"This seed from the Third Testament, that is from the Divine Doctrine, will be opened in the rational of the male of the Church and be made life by the female of the Church. By this the Church will come into possession of internal things which never before have been given to the human race. This internal Doctrine of the Church can only be opened by the Lord if rational of the male has been prepared for it, which happens only after heavy combat. It is now by means of the external Doctrine of the Church that this combat takes place and it is the male of the Church which must fight that combat.

"A heavy combat awaits the male, for the hells with all their might will rebel to maintain their power, and even more fierce will be their assault. They will beset the understanding that it will seem to the male as if its thoughts were taken from it. The male will continually have to remain impressed with the fact that the Lord alone fights through it.

"After perseverance in this combat, the victory will be certain, as appears from the Lord's words in the 33rd verse of the 16th chapter of the Gospel of John: 'Be of good cheer, I have overcome the world.' Then the infernal spirits will be cast down to earth and the Lord will be able through the rational of the male to give to the Church the Celestial Doctrine.

"From the side of the female great co-operation is required. It is necessary for the female to give its devotion, by the sacrifice of all love of self and all love of the world... All its delight of conjugal love depends on the victory in this combat...and when after the combat, the celestial Doctrine will be given to the Church, the female should receive this Doctrine and bring it to life.

"Then will the Church become more and more internal, and then will the most beautiful things be given to it. Then will this new magazine be the place where the Lord will openly speak to us." I:11 1/2, 12, 13 1/4.

In the above article it speaks of the internal of the Doctrine, which is the Lord Himself, and the external of the Doctrine, and the reception of the Doctrine, that at first, it is received as a seed from the Third Testament.

The seed referred to in the above article is the spiritual sense of the Twentieth Chapter of Genesis in the Arcana Coelestia. The reception of the seed was a spiritual perception of what the Doctrine of the Church is.

In the Twentieth Chapter of Genesis in the Arcana Coelestia Sarah as the wife of Abraham is the Doctrine spiritual from a celestial origin, that is the Divine Spiritual True from the Divine Celestial Good; that is the True which is from a love from the Lord into the Lord.

We read:

"Sarah a wife signifies the spiritual true, the Doctrine Itself of true faith is also meant by Sarah a wife, for Doctrine is from trues." A.C. 2517

In this chapter Abraham, when called a man, is the celestial Doctrine, for we read:

"Abraham...when called a man, signifies the celestial the true which is the same as Doctrine out of a celestial origin." A.C. 2533

The Internal and External of Doctrine

Abraham and his wife Sarah are the internal of Doctrine which is the presence of the Lord as the Son of Men in the Church.

Abimelech is the Doctrine looking to rational things, thus the external of Doctrine.

It is the tendency of the rational to consult itself, in which case the Doctrine becomes null and void. But if the rational hears the voice of the Lord, as Abimelech heard the voice of Jehoval in the twentieth chapter, telling of the marriage of Abraham and Sarah, and in the twenty-sixth chapter where Abimelech sees Isaac playing with Rebekah and recognizes them as husband and wife; in these states the external of the Doctrine is one with the internal.

But the external of the Doctrine does not remain in this state.

At the end of the twenty-first chapter of Genesis, A.C. 2720, we read:

"'It came to pass at that time', signifies the state in which the Lord was when the rational was made Divine; 'and Abimelech and Phicol the captain of his army said unto Abraham,' signifies the human rational things that were to be adjoined to the Doctrine of faith, which in itself is Divine; 'saying: God is with thee in all thou doest,' signifies that it was Divine as to all things both in general and particular; 'and now swear unto me here, by God,' signifies affirmation; 'that thou have not been fallacious to me,' signifies without a doubt; 'nor to my son nor to my son's son,' signifies concerning the things that are of faith; 'according to the kindness that I have done unto thee,' signifies the rational things in which the Lord had been previously instructed."

"'And Abraham reproved Abimelech,' signifies the Lord's indignation; 'because of the well of water which Abimelech's servants had taken away,' signifies the Doctrine of faith that the scientifics (here evidently of the Doctrine) desired to attribute it to themselves. 'And Abimelech said,' signifies a reply. 'I knew not who hath done this word,' signifies that the rational dictated something different; 'neither didst thou tell me,' signifies that it was not from the Divine; 'neither heard I of it but today,' signifies that it was now first disclosed. 'And Abraham took flock and herd and gave to Abimelech,' signifies the Divine goods implanted in the rational things of Doctrine signified by 'Abimelech;' 'and the two struck a covenant,' signifies conjunction thus. 'And Abraham set seven ewe lambs of the flock apart,' signifies the holiness of innocence. 'And Abimelech said unto Abraham, What are these seven ewe lambs which thou hast set apart,' signifies that should be instructed and would acknowledge. 'And he said; Because these seven ewe lambs shalt thou take of my hand,' signifies that the holiness of

innocence is from the Divine; 'that it may be a witness unto me,' signifies certainty; 'that I have digged this well,' signifies that the Doctrine was from the Divine... 'And they struck a covenant in Beer-Sheba,' signifies that human rational things were adjoined to the Doctrine of faith; 'and Abimelech rose up, and Phicol the captain of his army and they returned unto the land of the Philistines,' signifies that these things had no part in the Doctrine." A.C. 2720

In the commencement of A.C. 2726, we read (Gen.23)

"And Abraham sojourned in the land of the Philistines many days," signifies that the Lord adjoined to the Doctrine of faith very many things from the science of human cognitions..."

"Thus far from verse twenty-two, rational things from human scientifics added to the Doctrine of faith, are treated of and here the conclusion of them. As regards the subject itself, as it is deeper in itself, and as much is said about it in chapter XXVI, it may be well to defer further explications."

In A.C. 2904, Gen. Chap. 23:

"The lives of Sarah were.' signifies the times and states of the Church as to trues Divine that preceded... That Sarah, while alive as Abraham's wife, represented the Lord's Divine True conjoined with His Divine Good, may be seen from places cited; and because the Lord's Divine Truth was represented by her, so also the true Divine of the Church is signified; for in the Church there is no other True than that which is the Lord's. The true which is not from Him is not the True, as also is evident from the Word and the Doctrine of faith thence. It is evident from the Word in John, 'A man can receive nothing, except it be given him from heaven.' (14:27) And in another place, 'Without Me, ye can do nothing.' (XV:5)"

The Death and Resurrection of Doctrine

"And Sarah died in Kiriath-Arba, the same is in Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. 'Sarah died,' signifies night as to the Trues of faith; 'in Kiriath-Arba, the same is Hebron in the land of Canaan,' signifies in the Church; 'and Abraham came to mourn for Sarah, and to weep for her,' signifies the Lord's state of grief." A.C. 2907

"These two verses treat of the end of the Church; its end is when there is no longer any charity.... With Churches the case is this: In the beginning charity is fundamental with them, everyone then loves another as a brother and is affected out of good, not for his own sake but for the sake of the neighbor, the community, the Kingdom of the Lord, and above all things for the Lord's sake. But in time charity begins to grow cold and to become naught... There have been a number of churches known to us from the Word, that had such an

end. The Most Ancient Church thus expired about the time of the flood; in like manner the Ancient Church which was after the flood; also a second Ancient Church, called the Hebrew Church, and at last the Jewish Church, that was by no means a church that commenced from charity, but was only a representative of a church, to the intent that by representatives communication with heaven might survive, until the Lord came into the world: Afterwards a New Church was raised up by the Lord called the Church of the Gentiles, and has been internal for interior truths had been revealed by the Lord; but this church is now at its end, because now there is not only no charity, but there is hatred instead of ~~no~~ charity; which hatred though it does not appear outwardly, yet is within... But when a church is consummated and perishes, then the Lord always raises up a New Church somewhere; but rarely, if ever, from the people of the former church, but from nations that have been in ignorance." A.C. 2910.

The new spiritual Church treated of in this chapter was represented by the sons of Heth, especially by Ephron. After the giving of the Doctrine as described in the twentieth chapter, the Church as to the internal of doctrine represented by Sarah had to, as it were, die, before the Doctrine could be given anew as described in the twenty-sixth chapter.

The question is whether there is a gentile quality in the Church which can receive the Doctrine which is the Lord. If this gentile quality is lacking, then the Church will be given to others.

Difference Between The Internal and External

between the
or Internal Sense of The Word and Doctrine *and their external*

Before the Doctrine can be given anew, there is the birth of a new natural from the Lord represented by Esau and Jacob, born from the Divine rational, represented although in this state the new natural is only in its infancy.

Concerning this natural we read:

"In the preceding chapters where Isaac and Rebekah are treated of, the subject in the internal sense is the rational, how the Lord made it Divine in Himself. In the present chapter, in the internal sense, the subject is the Natural, how the Lord made it Divine in Himself. Esau is the good thereof and Jacob the true. For when the Lord was in the world, He made His whole human Divine in Himself, both as to the interior Human which is the Rational, and the exterior Human which is the Natural, and also the very Corporeal; and this according to Divine Order, according to which the Lord also makes new or regenerates man. And therefore in the representative sense, the Regeneration of man as to his Natural is also here treated of, in which sense 'Esau' is the good of the natural and 'Jacob' the true thereof, and yet both Divine, because all the good and the true in one who is regenerate is from the Lord." A.C. 3490

While the twenty-sixth chapter describes the celestial Doctrine as it manifests *itself in the* the internal or celestial and rational, this does not mean that the Church or the man of the Church has become celestial.

The Church or the man of the Church does not become celestial until the natural has been regenerated, and in the twenty-sixth chapter, the struggle of the natural is only in the womb, thus invisible and its birth or earliest infancy is present.

In the twenty-seventh chapter Jacob is said to represent the natural Doctrine which is also Divine. It is by means of this Doctrine, which is born from the internal rational, that the natural mind is regenerated.

We are told that the rational is regenerated first and the natural afterwards and with greater difficulty. The regeneration of the natural with all the terrible temptations involved, is described in eighteen chapters, that is, until the Egyptians and Joseph's brethren - that is all degrees of the mind - have totally submitted themselves to the internal celestial signified by Joseph in the last chapters of Genesis, when this last has taken place, the Church and the man of the Church has become celestial.

In the above, one of the distinctions between the glorification of the Lord and the regeneration of man is, that the interior good and true of the natural, with one who has been regenerated, becomes Divine from the Lord, but not the very corporeal external natural which man leaves behind when he dies.

Raising our mind above the plane of person, we can see this as applying to the Word and Doctrine. The letter of the Word as it is in itself or as seen by the Lord, as to every least thing, is purely Divine; but the natural of the Doctrine, which as to the interior natural is Divine, as to its external natural, it has adjoined to it things which also are not good, but which may still be of use. As we read:

"And gave them (that is the princes of thousands, of hundreds, of fifty and of ten) as heads over the people.' That this signifies influx into these trues is evident...from the representation of Moses as being the true immediately from the Divine; and from the signification of 'giving them as heads', as being to flow in, and thus to give quality to in order that the True immediately from the Divine may lead the man of the Church by means of good...When he is lead by good, the Lord flows in both through the True which proceed immediately, and that which flows in mediately, from Him; and the mediate influx is equally from the Lord as is the immediate influx. A.C. 8726

"And they shall judge the people in every time...The princes who were to judge the people were in the place of Moses in small matters; and in the internal sense that trues in successive order from interiors to exteriors are subordinated to Trues immediately from the Divine, through which trues the Lord thus acts mediately; but in the sense determined to persons, it means the Angels and Angelic societies in such subordination and dependence, for through them the Lord acts mediately and directs men; nevertheless it is not the Angels who direct, but the Lord through them.

"As further concerning this subject, be it known that something also comes from the angels themselves who are with man; but all the good and true which become of faith and charity, that is, of the new life with man, come from the Lord alone, also through the angels from Him; in like manner all disposing, which is continual, is for this use. The things which come from the angels themselves are such as accommodate themselves to the affections

of man, and in themselves are not goods, but still serve for introducing the goods and trues, which are from the Lord." A.C. 8728

The Word as it is in itself or as seen by the Lord is perfect from inmost to outmost, down even into the letter. But the Doctrine always has adjoined to its external or literal sense, things which are not good, but still serve for introducing goods and trues from the Lord. It is therefore said in DE HEMELSCHE LEER, that as to its letter it could be differently or even better expressed.

With angels the proprium has not been extirpated, but has been removed to the circumference where it is inactive, except in states of evening. Angels and also men who have been regenerated, must be continually purified. Every new state with them commences with a repentance and the receiving of Doctrine and life anew from the Lord. If such purification and renewal did not take place, they could not remain in Heaven.

Apart from this continual repentance and renewal, as to the things of both their understanding of the Word or Doctrine, and as to the will and life, their state would be like those who kept the manna until the following day, when it bred worms and stank. For this reason it is said of the heavens that they are not pure.

As to the internal of their Doctrine and life, which is the presence of the Lord with them, they are pure. But as to their external natural, they are not pure, and this applies even to the celestial angels as to their understanding of the Word or Doctrine as well as to their life; for otherwise how could they be perfected and advance even into the eternal.

We read:

"It has been shown to me by living experience that a man, a spirit, yea, even an angel, regarded in himself, that is, the whole of his proprium, is the vilest excrement, and when left to himself, breathes nothing but hatreds, revenges, cruelties and the most filthy adulteries. These things are his proprium and his will." A.C. 987

In the article quoted above from DE HEMELSCHE LEER, it is said:

"Just as everything which is has an internal and an external, so the Doctrine of the Church or the Doctrine of the Divine Human of the Lord has an internal and an external." I:11b

The External of The Church and Worship

Separated From the Internal

In all things which are, the external can be separated from the internal. In the last volume of the Arcana Coelestia, a Church which is in the external of the Word, of the Church and of worship, is treated of. This last phrase is repeated again and again. It is obvious that one can be in the external of the Word without being in the internal. It is equally obvious that one can be in the external of Doctrine and a life according to the external of Doctrine and not be in the internal. The external of the Doctrine, as taken up by direct cognizance from without, forms general cognitions of Doctrine in the external mind. These cognitions in a spiritual infantile state are living out of a celestial influx. All generals have to be filled with particulars and singulars. If the generals of Doctrine are not in time filled with genuine particulars and singulars, they begin to be filled

with false particulars and singulars. It is known that this has taken place with some in the church.

We read:

"There are generals into which singulars are insinuated...Hence it is, in the literal sense of the Word, there are general trues, but in the internal sense singular ones." A.C. 3819

"The most general things...unless they are infilled with trues less general, and with particulars, they may be of service to falsities and evils." A.C. 7112

Generals And Particulars

The following will illustrate the difference between generals and particulars.

If one tells a Catholic, or Protestant, that the Gospels have a letter and a spirit, nearly all will agree with this general statement; but if one goes into the particulars of what is involved in the literal sense and the spiritual sense of the Gospels, nearly all will disagree.

This illustrates what is said about John eating the book, that it was sweet in the mouth, but bitter in the belly. The reason for this is that the particulars which are internal touch man's inner life, and bring him to a judgment which is bitter.

In the same way one may find "The Three Essentials" of The Lord's New Church sweet in the mouth, but when the particulars in those generals are opened, he finds them bitter.

We are taught in the Word that

"In the New Church there will not be any external separated from what is internal." A.R. 918

Yet it can be seen that as to individuals and bodies which are in the apparent New Church, such a separation has taken place.

Such apparent bodies in the New Church, and those who are apparently in the Church, may be clothed outwardly with the beautiful garments of the external of the Word and Doctrine, and an apparent life therefrom, and yet be in the external of the Word, of the Doctrine and life of the Church and worship separated from its internals.

Just as it is possible to form imaginary heavens, it is possible to form imaginary New Church bodies; which may appear beautiful in merely natural light.

In chapter twenty-six of Genesis, A.C. 3410, we read:

"And the Philistines envied him (Isaac). That this signifies that they who were in the mere science of cognitions did not apprehend."

That is they who were in the external of the Doctrine of the Church, apart from the internal, did not comprehend the internal of the Doctrine.

"And all the wells that his father's servants digged in the days of Abraham his father, the Philistines stopped them up." That this signifies that they who were in the science of cognitions, were not willing to know trues which are from the Divine and thus obliterated them, is evident from the signification of

'wells' as being trues, here, interior trues, which are from the Divine; for by Abraham, is represented the Lord's Divine Itself." A.C. 3412

"'And filled them with dust,' that this signifies by means of terrestrial things, that is by the loves of self and the gain." A.C. 3413

The wells are the Word, here the interiors of the Word. The Philistines are those who are in the external cognitions of the Doctrine of the Church, but not in the internal of the Doctrine, that is who are in the general things of the Doctrine of the Church, but who have filled these with false particulars taken from the literal sense of the Word misunderstood.

"'And Abimelech said unto Isaac'. That this signifies the Lord's perception concerning that doctrine." A.C. 3414

"'Go away from us; for thou art much mightier than we.' That this signifies that they could not endure interior trues because of the Divine therein..." A.C. 3415

"'And Isaac departed thence.'" That this signifies that the Lord left interior trues,...here, to leave interior trues because these are here treated of, and from the representation of Isaac, as being the Lord as to the Divine Rational. That the Lord leaves interior trues, signifies that He does not open them to persons of such a character; for there are everywhere in the Word internal trues; but such persons as are in the science of cognitions and not at the same time in life, do not when reading the Word even see these trues." A.C. 3416

"'And Isaac returned and digged again the wells of water which they had digged in the days of Abraham his father.' That this signifies that the Lord opened those trues which were with the ancients." A.C. 3419

The wells which were opened in days of Abraham, signifies the internal of the Doctrine from the Word, as described in the twentieth chapter of Genesis, which the external of the Doctrine separated from the internal had closed up.

In the following part of the chapter is described how the servants of Isaac digged three wells, and how the shepherds of Gerar contended with them, claiming that they were their wells. Finally as to the fourth well for which they did not strive, after which they struck an oath and made a covenant.

These contentions are some of the things in the article we quoted above where it said:

"A heavy combat awaits the male, for the hells with all their might will rebel to maintain their power, and ever more fierce will be their assault. They will so beset the understanding that it will seem to the male as if all thoughts were taken from it. The male will continually have to remain impressed with the fact that the Lord alone fights through it. After perseverance in this combat, the victory will be certain as appears from the Lord's words: 'I have overcome the world'" I:12

The article ends with the words:

"Then will the Church become more and more internal, and then will the most beautiful things be given to it. Then will this magazine be the place where the Lord will openly speak to us."
I:13

Those in the external of the Doctrine apart from its internal will say to themselves, if not to others, "This magazine came to an end. We do not see the most beautiful things in it, and we do not hear the Lord openly speaking to us in this magazine."

In the article above, it is said:

"Just as everything which is has an internal and an external, so the Doctrine of the Church has an internal and an external, so the Doctrine of the Church or the Doctrine of the Divine Human of the Lord has an internal and an external. It is the internal Doctrine or the Doctrine of the Genuine True, which is the Lord Himself, by which the Church is to be built. It is the celestial Doctrine from God out of heaven. This Doctrine is free from all space and time, and purely spiritual from a celestial origin. This Doctrine as a seed will be received by the Church continually more and more and by the Church it will be made of life... It is now by means of the external Doctrine of the Church that this combat takes place." I:11b & 12

The internal of the Doctrine, because it is free from all time and space, has an eternal application to all states in the present and future.

The external Doctrine applies to the state in which it was given, and to every state in the future as it is seen to apply to the actual state at the time of the state.

Thus the external of the Doctrine applies to the state of the Church and to all the combats it went through when the Doctrine was first given in DE HEMELSCHE LEER, and it applies to the present combats in the Church, in so far as we see its application to the present state, for it is always in relation to the state at the time, that the combat takes place.

We read further:

"A heavy combat awaits the male, the hells with all their might will rebel to maintain their power, and ever more fierce will be their power." 1:12

If the Church advances, more interior hells will attack, thus, the more fierce will be their assault.

The Son of God and The Son of Man

As is known in the Church, the Son of God is the Word and the Son of Man is the Doctrine from the Word, but there are other relations of the Son of God and the Son of Man in the Word.

Where it speaks of the Son of God and the Son of Man: The Son of God is the internal and the Son of Man is the external.

In the first or supreme sense, the Son of God is the internal of the Lord's Divine Human and the Son of Man His external; wherefore the Lord called Himself the Son of God when He spoke of His oneness with the Father, and the Son of Man when He spoke of His temptations and sufferings; and when He prayed

to His Father in temptation, and when it is said that the Son of Man was to be glorified.

In the next sense below this, or the second sense the Son of God signifies the Divine Human and the Son of Man the Word.

In the third degree of its descent, the Son of God is the Word, and the Doctrine of the Church from the Word is the Son of Man.

In the fourth degree in the descent, the Sons of God are the internal Divine Trues of the Church the internal of the Doctrine of the Church. The Sons of Man are the external trues of the Church, or the externals of the Doctrine of the Church.

In each case the combats and temptations are in relation to the external, for the internal is above all temptation, because it is fully united to the Divine.

We read:

"And bound Isaac his son." That this signifies the state of the Divine Rational, thus about to undergo as to the true, the last degree of temptation...Isaac the son is the Lord's Divine Rational, here as to the True...The Lord's Divine Rational as to the good could not suffer, or undergo temptations, for no genii or spirit can come near to Good Divine, as it is above all attempts of temptation. But the True Divine bound was what could be tempted, for there are fallacies, and still more falsities, which break in upon and thus tempt it; for concerning the True Divine some idea can be formed, but not concerning the Good Divine except by those who have perception, and are celestial angels. It was the True Divine which was no longer acknowledged, when the Lord came into the world and therefore it was that from which the Lord endured temptations.

"The True Divine is what is called 'Son of Man,' but the Good Divine is what is called the 'Son of God.' Of the 'Son of Man' the Lord says many times that He was to suffer, but never the Son of God..." A.C. 2813

"The True Divine of the Lord's Human Divine, which underwent temptation... is not the Divine True itself, for this is above all temptation; but it is the rational True, such as angels have, consisting of appearances of the true, and is what is called the 'Son of Man,' but before the glorification. But the Divine True in the Lord's glorified Divine Human is above appearances, nor can it possibly come into any understanding, still less to the apprehension of man, nor even of that of Angels, and thus not at all to any thing of temptation." A.C. 2814

"By the 'Son of Man' He signified the True itself and by the 'Son of God' the Good itself, which belonged to His Human Essence when this was made Divine." A.C. 2159

"By the 'Son of God' is meant Jehovah God as to His Human, by the 'Son of Man,' the Lord as to the Word.

"The Divine Human is the Son of God, the Divine proceeding, which is the Word, is the Son of Man." Ath. Cr. 132

" 1. Jehovah God sent Himself into the world whereby He assumed the Human.

2. This Human conceived from Jehovah, is called the Son of God, which was sent into the world.

3. This Human is called 'the Son of God' and 'the Son of Man;' the Son of God from the Divine True and the Divine Good in Him, which is the Word; and the Son of Man from the Divine True and the Divine Good from Him which is the Doctrine of the Church from the Word." Canons Red. VII-3

"The Son of Man denotes the Lord in respect to the Trues of the Church." A.C. 9295

"No one hath ascended into heaven, but He that descended out of heaven, the Son of Man who is in the heavens. From this it is evident that the 'Son of Man' denotes the Divine True in the heavens...for no one can ascend into heaven, unless the Divine True in him has descended from Heaven...and as the Lord is this True, therefore He calls Himself the Son of Man who is in the heavens." A.C. 9807.

"By 'man' in the Word is signified intelligence and wisdom from the Word. Hence the prophets were called 'sons of man,' and the Lord called Himself the 'Son of Man;' and the 'Son of Man' is the True of the Church from the Word, and when said of the Lord is the Word Itself out of which the Church exists." A.R. 910

"Sons of God denote trues Divine." A.C. 9643

The Lord's Divine nature in His Divine Human, is the Son of God, and His Human nature in His Divine Human is the Son of Man. Those two natures are one, as soul and body are one, that is the Lord is the Divine Human.

The Christian Church divided the Lord into two natures, the one the Son from eternity, which was the Son of God, and the human born in time, which was the Human nature or Son of Man; thus they separated the Lord's Human from His Divine.

We read:

"Then the Divine was taken away from the Lord's Human, that is, a distinction was then made between His Divine and His Human.

"How this was decreed in a certain Council has been revealed to me...I was told there were some of those who were together in the Council when the decree was made regarding the Lord's two Natures, the Divine and the Human. Presently it was granted me to converse with them. They said, that those who had the greatest influence in the Council, and who were superior to the rest in rank and authority, came together, and then

in a dark room, and there concluded that both a Divine and a Human Nature should be attributed to the Lord; chiefly for the reason that otherwise the Papal sway could not be maintained. For if they acknowledged the Lord to be one with the Father, as He Himself says, no one could have been acknowledged His Vicar on earth; for schisms were arising at that time by which the papal power might have failed and been dissipated, unless they had made this distinction; and for the strengthening of this invention, they sought out confirmations from the Word and persuaded the rest.

"The spirits added that by this means they were able to rule in heaven and on earth, because they had it from the Word that to the Lord was given all power in Heaven and on earth, which could not have been attributed to any vicar if His Human also were acknowledged to be Divine; for they knew that no one was allowed to make himself equal to God." A.C. 4738

The separation of the Divine and the Human on every degree has a similar purpose as in the above. This is obvious from those who deny the Divinity of the Third Testament, and is most self-evident from those who established what was called "The New England" heresy.

In the New Church, no one, no matter how merely external he may be, separates the Divine and the Human in the way the Christian Church did. All say they believe in the Divine Human of the Lord. The time came when the majority in the Church came to regard the Third Testament as the work of Swedenborg, thus as human; thus they separated the Lord's Human in His Second Coming from the Divine which they attributed solely to the Old and New Testaments.

They called the Writings the doctrine of the Church, thus they separated the Divine from the human, or the Son of God from the Son of Man.

In the General Church, where the Writings of Swedenborg are regarded as the Word, they do not make this separation; but they separate the Word from the Doctrine of the Church, regarding the Word as Divine and the Doctrine from the Word as human. In this way, they separate the Divine from the human; for as quoted above, the Word is the Son of God and Doctrine from the Word is the Son of Man.

In the Lord's New Church which is Nova Hierosolyma, this separation is not made, but there is the danger of separating the trues of the internal of the Doctrine from the trues of the external of the Doctrine, thus of separating the Sons of God from the Sons of Man, and thus of separating the internal Doctrine "which is the Lord Himself" I:12^c from the external of the Doctrine which is the trues thence. This is done when the articles are regarded from the persons who wrote them.

The Doctrine Is Not To Be Regarded From Person

In Fascicle IV:133 we read:

"In the last paragraph of your second letter you bring in the question of personal regeneration. As soon as personal things enter, the subject is obscured; it can never be understood unless it is seen from the affection of truth as an entirely abstract proposition."

The sentence referred to in the above reads:

"Such expressions seem to embody the idea that you not only speak from the Lord Himself but it is the Lord who speaks through you." IV:129^b

There are those who accept a Doctrine because it is given by one whom they personally love and trust; others who will not accept Doctrine because they do not personally love, trust, or like the person through whom it was given; both of these attitudes are from a merely natural approach.

In regard to the Word, we are given a Canon of the Word; that is, we are told in the Third Testament which books in the Bible are books of the Word.

As to the Third Testament, we can feel certain that everything written beginning with the Arcana Coelestia is the Word. As to the Word Explained which was written before the Arcana Coelestia, we may not be certain, but this is of no importance at the present time.

We have said that as to the things said in the magazine DE HEMELSCHER LEER all that is written is not Doctrine spiritual from a celestial origin; but as to what is, and what is not, the Church has no canon. This is good, for we are told that one must go to the Word to see for himself, whether the Doctrine of his Church is from the Word or not; and if one does not do this one remains natural and does not become spiritual. The Doctrine of the Church should be seen from within; that is, it should be seen from the Lord, and there should be no external binding.

The only external binding that ministers are required to accept, is what are called "The Essentials of the Church and the Principles of Doctrine" which read:

1. The acknowledgement of the Lord Jesus Christ in His Divine Human as the one only God of Heaven and Earth, in whom is the Divine Trinity.
2. The acknowledgement of the Word of the Lord in its three Testaments, the Old Testament, the New Testament and the Writings of Emanuel Swedenborg, which are the Third Testament. In this Third Testament, the Lord has fulfilled His Second Coming and all the Divine Truth of His Divine Human from first to last is present therein in fullness, holiness and power. What is said in this Testament concerning the Sacred Scripture or Word applies also to itself.
3. The life of faith, charity and love into the Lord ^{THAT} is of Heaven, being the Divine Essence of eternal life in man and in the Church.

The Principles of Doctrine are:

It is not the Word that makes the Church, but the understanding of it. The Church is according to its Doctrine and the Doctrine is out of the Word. However, the Doctrine does not inaugurate the Church, but the integrity and purity of the Doctrine, consequently the understanding (intellectus) of the Word.

The Doctrine is spiritual out of a celestial origin.
(Not out of a rational origin.)

"The Third Testament without Doctrine is as a candelabrum without light and those who read that Testament without Doctrine or do not acquire for themselves Doctrine out of the Third Testament are in darkness as to all truth."

General Statements of Doctrine

This statement is a most general statement of the Doctrine of the Lord's New Church, to which the International Council of Priests and the Interior International Council unanimously agreed, and which they accepted as binding. It is obvious that if a priest does not accept the above, he does not believe in the Doctrine of the Lord's New Church and therefore can not obey the teaching of the Word that:

"With respect to the priests...they ought to teach according to the Doctrine of their Church from the Word." N.J.H.D.

It is obvious that if a priest does not believe in the above general statement of Doctrine, he should belong to the body of the church with which he more closely agrees.

While the above statement of the Church contains universal truths, in its external form it is a most general statement of the Doctrine. Generals belong to the natural, and can be filled with genuine particulars and singulars or with false particulars and singulars. It has occurred in the Church that persons who have accepted the above generals have filled them with false particulars and singulars.

To illustrate this point:-

The whole of the eleventh chapter of the Apocalypse treats of what is called "The Two Essentials of the New Church," and which are signified by the "two witnesses."

We read:

"And I will give 'my two witnesses,' signifies those who confess and acknowledge in heart that the Lord is the God of the Heaven and the Land, and that His Human is Divine, and who are conjoined to Him by a life according to the precepts of the Decalogue." A.R. 490

If a man is interiorly in these essentials, and fills them with genuine particulars and singulars, he is truly of the Lord's New Church. But everyone in every body of the New Church will believe they are in these essentials, no matter how merely external they may be, or how much they fill these generals with evils and falses, provided they obey the literal sense of the Decalogue.

A similar thing applies to the "three essentials" quoted above, as to the "two essentials" of the New Church.

We read:

"The lowest scientifics ^{are} ~~and~~ the most general of all... Such scientifics are the most general of all, and unless they are filled with less general and with particulars, they may be of service to falsities and evils." (page 39, 40t)

In the Church there are five general statements of Doctrine.

"The leading thesis of DE HEMELSCHÉ LEER"

"The Principles of 1949"

The principles in "The Principles and Plan of Order"

"The Three Essentials" and
the Principle of its Doctrine.

These general principles are, for the most part, brief summaries of statements which appeared in DE HEMELSCHÉ LEER.

If we compare "The Three Essentials of the Church" and the "Principles of Its Doctrine," which was the last formulation of the generals of Doctrine, with the "Leading Thesis propounded in DE HEMELSCHÉ LEER," we note one striking difference.

The Leading Theses propounded in DE HEMELSCHÉ LEER read

1. The Writings of Emanuel Swedenborg are the Third Testament of the Word of the Lord. The Doctrine Concerning the Sacred Scripture must be applied to the three Testaments alike.
2. The Latin Word without Doctrine is as a candlestick without light, and those who read the Latin Word without Doctrine, or who do not acquire for themselves a Doctrine from the Latin Word, are in darkness as to all trues from the Latin Word. cf. S.S. 50-61
3. The genuine Doctrine of the Church is spiritual out of a celestial origin. The Lord is that Doctrine Itself. cf. A.C. 2496, 2497, 2510, 2533, 2859. A.E. 19

The following quotations are from the above reference:

"'And Abraham dwelt in Beer-Sheba.' That this signifies that the Lord is that Doctrine Itself...That the Lord is the Word is known, and therefore the Lord is Doctrine, for all Doctrine is from the Word." A.C. 2859

"By 'the seven Churches,' in the internal sense, are meant all who are in trues from good, or in faith from charity; for it is these that constitute the Church; and Doctrine is what teaches these trues. From this it is that as the Lord is the Word, so He is also the Doctrine of the Church, for all Doctrine is from the Word." A.E. 19

In "The Three Essentials of the Church and the Principles of Its Doctrine, it is not said that "the Lord is the Doctrine." Does this indicate a decline in the Church?"

The "the Lord is the Doctrine" is the heart and soul of the Lord's New Church, and if it is not seen that this is an essential, the Church is in danger of becoming an external without an internal.

It may be noted that the position stated in "The Three Essentials of the Church" and "Principles of Doctrine," had all been stated or were clearly implied in the Sermons of Rev. E. S. Hyatt and Dr. Edward Cranch in the New Church Life, 1904.

In these it is also implied that the Doctrine is the Lord, but as their attention was focused on the nature of the Third Testament rather than

on the Doctrine of the Church, this was seen by them, as it were, at a distance.

Further Concerning the Doctrine of the Church

Concerning the Doctrine of the Church, we read:

"The seed that has now been given to the Church contains within it the Doctrine of the New Church, within which is present the celestial Doctrine." I:18t

"With the Doctrine of the Church therefore one may first speak in reality of the Advent of the Lord." I:43b

"In the present celebration of the nineteenth of June...we are filled with great joy, since in our society in the past year the Doctrine of the Church has been born." I:3

"The external of the Doctrine of the Church or its literal sense is touched with coarse hands, without feeling the tenderness of what is hidden within. Who is not painfully affected when he sees a small child, and especially a new born child, is coarsely handled? Does not one experience a certain fear to touch a newborn child with the hand or even with the mouth? Is one not especially sensitive on such an occasion of one's own coarseness and impurity? Do not all movements express a tenderness so as not to hurt the child? Let us then approach also the Doctrine of the Church as having been born from the Lord, with humility and with a feeling of our own coarseness and impurity." III:35

Historical Faith

We read:

"To believe in God" is the faith which saves; but 'to believe the things which are from God' is an historical faith, which without the former does not save." A.E. 349

"The first faith with all is an historical faith and afterwards becomes saving faith when man by his life becomes spiritual; for first of all it is to be believed that the Lord is the God of heaven and the land, and that He is omnipotent, omnipresent, omniscient, infinite and one with the Father. These things must be known; and so far as they are merely known, they are historical, and an historical faith presents the Lord as present, because that faith is a view of the Lord out of the quality of His Divinity. And yet that faith does not save until man lives the life of faith." A.E. 815b

"The arcana can never be seen so long as the mind, together with the eye is held in the historicals."

"The historicals can never be the Word, because in them separated from the internal sense, there is no more of the Divine than in any other historical." A.C. 1540

"When attention is given solely to the historical sense or that of the letter, the internal sense is obliterated."
A.C. 1783.

"Regarded in themselves, historicals effect but little toward man's amendment; and nothing whatever towards eternal life, since in the other life historicals are given to oblivion." A.C. 1886

"They may be of use to the ecclesiastical history of that time." A.C. 3228

"The sense of the Word is circumstanced in accordance with the heavens: the supreme sense of the Word, in which the subject treated of is the Lord, is for the inmost or third heaven; its internal sense, in which the subject treated of is the Lord's Kingdom, is for the middle or second heaven; but the lowest sense of the Word, is for the lowest or first heaven; and the lowest or literal sense is for man while living in the world, and who is nevertheless, of such a nature that the interior sense, and also the internal and supreme senses, can be communicated to him. For man has communication with the three heavens, because he is created after the image of the three heavens, even so that when he lives in love into the Lord and in charity towards the neighbor, he is a heaven in least form. Hence it is that within man is the Lord's kingdom, as the Lord teaches in Luke: 'Behold, the kingdom of God is within you.' XVII:21. In this lower sense the internal sense is determined to the nation then named...This sense will be called in what follows the Internal Historical Sense, and this for the additional reason that it is wont to be occasionally represented to the life and in form in the first heaven."
A.C. 4279

When we read of illustration from the light of heaven, we are apt to forget that there are three heavens, and that the light of each heaven differs by discreet degrees from that of the other heavens.

When one is in the light of the first heaven, one sees the internal historical sense which is spiritual natural, but in this light he can see nothing of the spiritual sense proper which can only be seen in the light from the spiritual heaven, and a similar thing applies to the light of the second heaven in relation to the light from the third heaven.

One who is in the light of the first heaven can have no idea of what light he is in, for he only perceives one degree of enlightenment, while to one who is in the light from the Third heaven perceives three discreet degrees of enlightenment.

It is obvious that the Third Testament in its literal sense is historical, for it treats at great length of the history of the Churches. The Most Ancient, the Ancient, the Hebrew, the Israelitish, the Christian, the Protestant and Catholics with their doctrinals. It also treats of the two historical Comings of the Lord. The Arcana Coelestia treats, as to its greater part, of the Lord's historical Coming into the world, which took place two thousand years ago. We are apt not to think of the descriptions of the Lord's glorification when in the world as being historical. Yet every description of what has taken place in the past is historical.

It is not difficult to see this in relation to the literal sense of the Gospels, for the Lord's life is there described in His relation to those who followed Him and to those who attacked Him, at the time when He lived on earth.

That the Lord's internal life which is described in the literal sense of the Arcana Coelestia is historical may at first appear as strange, yet it is obvious that the evil spirits which He overcame and cast into hell were the hells active at that past time, and that these were different hells from those which He overcame two hundred years ago at the time of His Second Coming.

The Lord is called, "He who is and was and is to come." The Lord in every new state of the Church and of Heaven is seen as "The Son of Man coming in the clouds of Heaven with power and great glory." Matt. 24:30. This is the Lord who is.

If at the end of a state, the Lord did not so come, the Church would fall into the external historical sense of the letter of the Word and the letter of Doctrine. This is what is signified by the manna when kept to the following day bred worms and stank.

That the Doctrine has an external and a literal sense can be seen from this, that in its literal sense it treats of the state of the Church at the time it was given, as is also the case of the Word in its literal sense. For example, in DER HEMELSCHE LEER it speaks of the Doctrine born in our society and that it was then a new born infant, as quoted above, while we read that the "The internal Doctrine is free from all space and time." I:12

The external of the Word and Doctrine apart from their internal are bodies without souls, while the internals without the externals are souls without bodies, or ghosts. The internal sense must rest on the external or literal sense which is historical. If the historical Comings of the Lord are denied or if their great importance is denied, the imaginary internal is mere fantasy; having no body or visible form.

To illustrate: There are some Protestant clergy who have taken from the Third Testament the idea that the Second Coming of the Lord is His Coming in the Divine Truth; but if they do not recognize that the Third Testament is the Divine Truth in which the Lord came, they worship an invisible Divine Truth which has no form.

In the same way some may take from the Doctrine the idea that the Third Testament has an internal sense, but if they do not see that the Lord came in DE HEMELSCHE LEER, the internal sense has no form.

It must always be kept in mind that "The Word without Doctrine is a candelabrum without light." If one is in Doctrine seen from the light of the first Heaven, one is in the generals of Doctrine, in the light of which one can see the general or spiritual natural sense of the Word. One in this state sees the literal sense of the Word interiorly, but it is an interior natural view of the literal sense.

If one is in Doctrine seen from the light of the spiritual Heaven, one is in the particulars of Doctrine and from this he sees the particulars of the Word or their spiritual sense which is above the literal sense of the Word. The trues seen in this state are a thousand times more than those seen in the light of the natural heaven.

If one were in the light of the Third Heaven, one would be in the singulars of Doctrine, and would see in the Word a thousand times more than can be seen in the light of the spiritual heaven.

As to the nature of the literal sense of the Doctrine, we read:

"The cognition that the Writings are the Word was already a rational cognition, a fruit of the operation of the Doctrine of the Church, for by a direct sensual cognizance alone, this

cognition could never have been acquired from the literal sense of the Writings. As regards those who originally deduced this cognition from the Writings, it is a proof of a rational and spiritual entering into the Writings, but once laid down in the form of a teaching in the literal sense of the Doctrine of the Church, it immediately became a purely natural scientific, which is received by the members of the Church, by the children and young people and by the newcomers as a purely natural cognition by direct sensual cognizance.

"It is clear that the General Church in contra-distinction to Convention and Conference, owes its prosperous development up to the present time to this one cognition." I:70 1/2

The Principles of Doctrine Are Not Stated Directly in the Letter of the Word

While the Third Testament frequently speaks of itself as being the internal sense of the Word, there is only one place where it directly refers to itself as the Word, namely in the "Faith of the New Heaven and the New Church," where we read:

"From these words it is clear that without the Lord's Coming into the world, no one could have been saved. It is the same at this day; and therefore without the Coming again into the world in the Divine True, which is the Word, no one can be saved." T.C.R. 3

While this statement can be seen as a direct statement that the Writings are the Word, in another sense, it can be regarded as not a direct statement, for the great majority in the Church. When the Academy of the New Church was formed and the principle that the Writings are the Word were set forth, the statement from the Faith of the New Heaven and the New Church (was) interpreted as meaning that the Lord by means of Swedenborg's explanations of the Old and New Testament, which alone were the Word, made His Second Coming, and by His Coming in the Word is meant that He came in the Old and New Testaments, now explained.

We are taught in the Word that, "Doctrine is spiritual from a celestial origin;" but what does this mean? The celestial is love unto the Lord; the spiritual is the perception of the True out of this love.

To illustrate this in relation to the Doctrine that the Writings are the Word. There were those in the Church who had a great love for the Lord as He had come in the Third Testament, and who humbled their understanding before the Lord's presence in His Third Testament, and therefore submitted their own or natural rational to the Third Testament, and did not consult their rational by placing it above the Third Testament. It was this attitude of mind that gave them the perception that the Writings are the Word; and a similar attitude of mind is the source of all genuine Doctrine from the Word in the Church.

We read:

"The Doctrine of the Church is to be drawn from sense of the letter of the Word, and is to be confirmed thereby."

"The Word cannot be understood without Doctrine."

"Doctrine must be drawn from the sense of the letter and con-

firmed thereby."

"The genuine true, that will be of Doctrine, appears in the sense of the letter to none but those who are in enlightenment from the Lord." Doc. S.S. 50,53,57

There are many general Doctrines which are directly stated in the Third Testament, such as that the Lord is the God of Heaven and the land; that the Trinity is in Him; that God is One Divine Person; that faith alone is not saving, and very many similar teachings. Every one, whether enlightened or not, can see that these are the teachings of the Third Testament, and Doctrine does not have to be drawn from the literal sense of the Third Testament and confirmed thereby in a state of enlightenment to see this.

The Doctrine of the Church drawn from the Third Testament is not of this nature. There is no direct statement that the Writings are the Word, still less that the Doctrine of the Sacred Scripture applies fully to the Third Testament; nor that the Third Testament without Doctrine is as a candle without light, and that the Doctrine has an internal and external literal sense.

These Doctrines lie concealed in the literal sense of the Third Testament and were seen from enlightenment when reading the literal sense of the Third Testament. They can, indeed, be confirmed by innumerable passages in the Third Testament when

"Rightly collected and which is discerned by those who are enlightened by the Lord as to their intellectual." A.C. 7233

The Doctrine itself can only be seen in the light of the spiritual or celestial heaven. Those who are only in natural light cannot see it, and will deny that it is taught in the Word, and will confirm this denial from certain passages in the literal sense of the Third Testament.

Some who are only in externals may accept the external of the Doctrine due to the influence of natural loves. Those born in the Lord's New Church which is Nova Hierosolyma and have been taught from childhood its truths may accept the Doctrine out of merely personal affections.

Others may have been drawn to the Church by personal friendship, or from a personal antagonism to the leaders of the Church to which they formerly belonged.

Some may accept the Doctrine because it appears more highly intellectual and it flatters them and appeals to their pride of their own intelligence to belong to such an intelligent Church body.

This is also true of many who come to the New Church from Protestantism or Catholicism. Such often later leave the Church, or, if they do not leave, their active interest in the Word or Doctrine fades in time unless they are ministers who continue to study for the sake of their love of honor in relation to their profession.

A Paradox: The Doctrine Is To Be Drawn From the Sense Of The

Letter Of The Word And Confirmed Thereby And The ~~Literal~~ *Internal*
Sense Is Communicated To Man From Heaven

There are two types of statements in the Third Testament that at first appear like a paradox. One: that

"The literal sense is for man while still living in the world,

and who is nevertheless of such a nature that the interior sense, and even the internal and the supreme senses can be communicated to him. For man has communication with the three heavens." A.C. 4279

"No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man who is in heaven."
John III:13

"'And his sons.' That this signifies the Divine True that proceeds from the Divine Good.

"When the Son of Man cometh, shall He find faith in the land? that is, when the True Divine shall be revealed from Heaven, it will not be believed. 'The Son of Man' here also is the Lord as to the Divine True which proceeds from the Lord...

"The Father gave Him to execute judgement, because He is the Son of Man. As all judgement is effected from True...

"'No man hath ascended into Heaven, but He that came down from Heaven, the Son of Man who is in the Heavens;' from this it is evident that the 'Son of Man' is the Divine True in the Heavens; for this comes down, and therefore ascends, because no one ascends into Heaven unless the Divine True comes down into him from Heaven, because the influx is Divine, and not the other way about." A.C. 9807

"Heaven, in the internal sense, is the internal sense of the Word, if this does not descend into man, man is only in the literal sense of the Word, 'because the influx is Divine and not the other way about.'

"All the true of good proceeds from the Divine Human of the Lord, for truths can proceed from everybody; but the trues of good only from the Lord, consequently from those who are in good from the Lord." A.C. 8301

Two. It is said:

"Doctrine must be drawn from the sense of the letter."

Man must first be in the literal sense of the Word, for these form vessels in his mind. If there are not such vessels in his mind, there is nothing to receive the influx from heaven. Man advances from the literal sense to the spiritual natural sense, then to the spiritual sense, and finally to the celestial sense.

This is the apparent physical influx. But internally it is the influx from the three heavens one after the other which causes the advance; this is the actual spiritual influx for the influx takes place this way and not the other way about.

We read:

"Divine True is the Divine Good appearing in heaven before the angels, and in the land before men, and although it is an appearing, still it is Divine True, because it is from the Divine good; just as light is of the sun, because from the sun." A.C. 3712^e

A Similar Law Applies to Doctrine As It Does To The Word

What applies to the Word also applies to the Doctrine the spiritual and celestial; Doctrine, or the internal of the Doctrine with a man is never from the external or literal sense of the Doctrine but from the internal of the Doctrine, which is from the Lord out of heaven in the man. Yet if the literal sense of the Doctrine has not formed vessels in his mind, there are no receptacles for the reception of the internal of the Doctrine.

We are told that in the natural or first heaven, they do not distinguish between the Word and the Doctrine. So in the land (or on earth) where there is only the light of the natural heaven, they do not make this distinction. It is also true that when only in the light of the natural heaven, the Church does not distinguish between the internal of the Doctrine, and its external or its literal sense and its internal sense, but take the literal sense of the Doctrine for the Doctrine itself.

In the first state of seeing the literal sense of the Doctrine of the Church, one cannot help regarding it his seeing as being a spiritual proper sight, although as it has been taken up by direct cognizance from without, it is a natural sight.

Differences and Similarities Between The Literal Sense of The Word and The Literal Sense of Doctrine

We read further concerning the literal sense of the Doctrine:

"The Doctrine of the Church is Divine; but nevertheless there is an infinite difference between the Doctrine of the Church and the Word itself, the same difference as there is between an Angel-man or an Angel and the Divine Human of the Lord Himself. The Word of the Latin Testament is an infinite unfolding of truth, for, on account of the limitations of the human mind, it is always within certain borders...There is still another essential difference between the Word and the Doctrine of the Church. With the Word as regards man, the decisive weight is always in the external, that is, in the letter, for the truth of the Church must be drawn by man out of the letter and must be confirmed by the letter. But with the Doctrine of the Church, the decisive weight is never in the external, therefore never in its literal sense, but in the internal, for the genuine Doctrine of the Church is properly the internal sense; as to its proper essence, it always is spiritual out of celestial origin.

"The literal sense of the Doctrine of the Church or its natural text, if it is laid down in the natural according to order, is indeed also from the Lord; but the Doctrine of the Church in order to establish its authority, will never refer to its own literal sense, but always exclusively to the literal sense of the Word itself. It lies in the proper essence of the Doctrine of the Church that as regards its Divine essence, it can only be seen by those who have likewise raised themselves to its source of light. Its confirmation, however, and its authority over against others, it never finds anywhere but in the letter of the Word.

As to its proper essence, the spiritual out of the celestial origin, the Doctrine is a purely Divine work of the Lord

alone, but as to its natural text, its literal sense, the Doctrine is the work of man as from himself, but nevertheless from the Lord.

"The essence of the Doctrine in itself is therefore purely Divine, but the natural text is qualified by man's faculty of expressing himself; in other words, it is always possible that the natural text or the literal sense of the Doctrine of the Church might have been expressed differently, or perhaps better. But the literal sense of the Latin Word could never have been better expressed. That sense in its entirety and in all its particulars, is an infinite Divine series. On account of the infinite nature of the literal sense of the Word, this sense can never, as it is in itself, be grasped by any finite being, and from this again the necessity of the Doctrine of the Church appears." I:120-122

"The internal sense of the genuine Doctrine is never made manifest to anyone in any other way than by perception from the Lord, for the Doctrine is spiritual out of a celestial origin. In the letter of the Doctrine of the Church, the truth has been sealed anew with seven seals, and it is never seen by any others than by those who from the Lord are raised to the source of the Doctrine, that is, its celestial Doctrine.: II:145 1/2

"The spiritual sense lies concealed in natural representations, both in the letter of the Word and in the letter of the Doctrine of the Church." II:147 1/4

"While in the Doctrine of the Church drawn from those writings and formulated by men, it is openly revealed.' The reviewer mistakes the literal sense of the Doctrine for the proper Doctrine itself... It has been clearly explained in DE HEMELSCHE LEER that this Doctrine is an internal vision of the truth from the Lord, that it exists only in a state of enlightenment in the living mind of a regenerated man, and the moment it is expressed or written down in natural words, the truth thereof for those who are not likewise in that state, is again veiled and sealed; yea, the veil of truth in the literal sense of the Doctrine of the Church has become still thicker than it was in the letter of the Third Testament. It is entirely in disagreement with the position of DE HEMELSCHE LEER to say that the truth has been openly revealed in the letter of the Doctrine, formulated by men. That the truth also in the letter of the Doctrine has been laid down in the natural, and that therefore, those who take up that letter by direct cognizance, thereby do not in any way receive genuine truths, but only scientifics of truths, appears clearly from the following passages in the Arcana Coelestia:

'Scientifics are full of the fallacies of the senses, which cannot be dispelled by those who are in mere cognitions from Doctrine; and not in the perception of the true from good...These believe themselves enlightened when they have confirmed in themselves the doctrinal things of the Church, but it is a sen-

sual lumen...for doctrinal things of every kind can be confirmed...and heresies by heretics of every sort... but they who are in the light of heaven are in enlightenment from the Lord." A.C. 6865

'No truth of Doctrine or of the Word becomes the true with man until it has received life from the Divine and it receives life through the insinuation of the true which proceeds from the Lord.' A.C. 8456

'Scientifics are drawn through hearing, seeing and reading, and are stored up in the external or natural memory...(that is to say) out of the Word or the Doctrine of the Church.' A.C. 9723

'They who are in the light of heaven as to their internal man...they who are thus enlightened...apprehend the Word in accordance with its interior things; and therefore make for themselves doctrine from the Word, to which they apply the sense of the letter...But they who are not of this character merely confirm the Doctrinal things of their church.' A.C. 9382

"The Doctrine of the Church is spiritual out of celestial origin. But in its letter, it has again been laid down in the natural, and in that letter the veil of truth has become still thicker than before. This may be illustrated by this that a newcomer in the Church has more use for the general truths of the letter of the Latin Word than for the particulars of the letter of a highly developed Doctrine of the Church, which are not easily understood." II:183,4,5.

"The letter of the Third Testament is the Divine True laid down in the natural; but also the letter of the Doctrine of the Church has been laid down in the natural. But the Doctrine of the Church in itself is the internal sense, (A.C. 9025, 9430, 10400) an internal vision of the genuine true in a living regenerated mind.

"It is clear that the reviewer continually mistakes the literal sense of the Doctrine of the Church for the proper essence of the Doctrine of the Church, while yet the difference there between has been clearly explained in DE HEMELSCHE LEER, and the reviewer here, even in part quotes this explanation...

"The Doctrine of the Church, in order to establish its authority, will never refer to its own literal sense, but always exclusively to the literal sense of the Word itself. It lies in the proper essence of the Doctrine of the Church that as regards its Divine essence, it can only be seen by those who have likewise raised themselves to its source of light. Its confirmation, however, and its authority over against others, it never finds anywhere but in the letter of the Word. With the Word, as regards man, the decisive weight is always in the external, that is, in the letter, for the truth of the Church must be drawn by man out of the letter and must be confirmed by the letter.

"But with the Doctrine of the Church, the decisive weight is never in the external, therefore never in its literal sense but in the internal for the genuine Doctrine of the Church is properly the internal sense. As to its proper essence, it is always spiritual out of celestial origin.' It is clearly involved in these words that the Doctrine of the Church has Divine authority for those only who have likewise raised themselves to that source of light, and thus in a state of enlightenment see it as genuine truth." II:185-187

"The Doctrine of the Church is the dwelling-place for the good of love into the Lord, while the literal sense of the Word and also of the Doctrine of the Church, only gives truths laid down in the natural." II:34

Representatives of the Sense of the Letter of the Word and the
Sense of the Letter of Doctrine

The letter of the Word was represented by the outermost garment of the high priest. We read:

"The bridegroom was clad in a radiant purple robe and a tunic of shining linen, with an ephod on which was a plate of gold set around with diamonds; and on the plate a young eagle was engraved, the nuptial badge of that society of heaven; and on his head the bridegroom wore a turban...But the bride wore a scarlet mantle, and under that an embroidered toga." C.L.20

"The bridegroom, now the husband, represented the Lord, and the bride, now the wife, represented the Church. That is why he wore a turban on his head and was arrayed like Aaron in a robe, a tunic and an ephod; and why the bride, now the wife, wore upon her head a crown, and was attired in a mantle like a queen." C.L. 21

"The ephod represented the Divine True in its ultimate, thus the Word in the sense of the letter." S.S. 44

As the outer garment of the husband represented the Word in the sense of the letter, it is obvious that the outer garment of the wife represented the sense of the letter of the Doctrine.

We read of scarlet in relation to the garments of Aaron, and scarlet in relation to the garments of the bride:

"The scarlet in the garments of Aaron signify the literal sense of the Word."

The outer scarlet garment of the bride, who represented the Church, obviously therefore signifies the literal sense of the Doctrine.

We read:

"The things that belong to the external sense of the Word appear in heaven of a scarlet color."

"As the external of the Word appears in heaven of a scarlet color, and there is an influx out of heaven, into man's memory, in which what is drawn from the Word appears of such a color." A.C. 9468^{6,7}.

"Clothed herself with double dyed (that is scarlet)... denotes to teach the trues of Doctrine." A.C. 9468⁵

"The true which is from celestial good, which is the true of the sense of the letter of the Word, is signified by scarlet." A.E. 1042

"As the external celestial good and its true are signified by scarlet double dyed; therefore the Word as to its external sense and its Doctrinal sense, are expressed by this color." A.C. 9468³

"The garments of Aaron represented the holy things of heaven...the garments of Aaron were wrought with blue, purple, scarlet and fine linen." A.E. 1042

In number twenty of "Conjugal Love", treating of a marriage in heaven, it is said:

"That the bride wore a scarlet mantle and under that an embroidered toga."

"The embroidered signifies the scientifics which are of the external or natural man...Fine linen (in embroidered work) signifies the true from a celestial origin." A.C.9688³

We read further:

"That eternal rest is not idleness, but the enjoyment of some work that is of use; a number of virgins came with pieces of embroidery work, and the work of their own hands." C.L. 207e

A virgin represents the internal affection of the true. We read:

"They were not defiled with women for they are virgins. The reason these are meant by 'virgins' is that a virgin signifies the Church as a bride. That all they who are such in the Lord's Church, whether they be virgins or young men, wives or husbands." A.R. 620

We are told that in heaven the garments are given gratis by the Lord, those there knowing not how. See H.H. 393e; but the embroidered work was the work of their hands.

The Doctrine, spiritual from a celestial origin, is given gratis, the man knowing not how; but formulation and organization of the Doctrine is done by man as if of himself with labor. All the Doctrine given by the Lord immediately and without man's effort, and mediately from the Lord and done by man as if of himself, or done with man's co-operation as if of himself, is equally from the Lord. It is only the imperfections that are from man.

A similar teaching concerning man's co-operation is involved in the Arcana Coelestia 552. We read:

"Candelabrum, in a wide sense signifies the Lord's Spiritual Kingdom, and thence the spiritual Church, and as the principle thing of that Church is the true of Doctrine and the true of faith, these therefore are also signified by candelabrams." A.E. 638

"I saw that with the utmost diligence some angelic spirits were forming a candelabrum with its lamps and flowers of

the richest ornamentation in honor of the Lord. For an hour or two I was permitted to witness with what great pains they labored to make every thing about it beautiful and representative, they supposing they did this of themselves. But to me it was given to perceive that from themselves they could devise nothing at all. At last after some hours they said they had formed a very beautiful representative candelabrum in honor of the Lord, from which they rejoiced from their very hearts. But I told them that of themselves they had devised and formed nothing but the Lord Alone for them. At first they would scarcely believe this, but being angelic spirits, they were enlightened, and confessed that it was so. So it is with all other representative things, and with all and everything of affection and thought, and so with celestial joys and felicities - the very smallest bit of them is from the Lord Alone." A.C. 552

We read again:

The tabernacle in the midst, around which they encamped, represented the Lord Himself." A.C. 4236

"The tabernacle was called the sanctuary, from the fact that it represented Heaven and the Church." A.C. 9479e

"The sense of the letter of the Word is signified by the curtains and veils of the tabernacle.." Doc. S.S. 46

"It is shown (in the Arcana Coelestia) that by the curtains and veils the external, of Heaven and the Church, and therefore the externals also of the Word were represented." Doc. S.S. 46

When the tabernacle when seen as representing the Lord, the curtains particularly the curtain of the outer court represent the ultimate sense of the letter of the Word; while when it is seen as a representative of the Church, its outer curtain represents the letter of the Doctrine of the Church.

We read moreover:

"The literal sense of the Word is a guard to the genuine trues that lie within." Doc. S.S. 97

The Word itself, guarded by the sense of the letter, but is it not evident that the interior Doctrine of the Church should be guarded by a sense of the letter to protect it from profanation?

It is known that the bones, the skin and the hair, represent the sense of the letter of the Word, and that the Lord is the Word.

Is it not evident that the bones, the skin and the hair of the Church which is His bride and wife, represent the sense of the letter of the Doctrine of the Church?

Differences Between the Literal Sense of the Old Testament,
the New Testament, the Third Testament and the
Doctrine of the Church

If we consider the literal sense of the Old Testament, the New Testament, the Third Testament and the Doctrine of the Church, we can observe certain differences.

The Old Testament, in the sense of the letter, never mentions the Kingdom of Heaven. Most of it treats of historical persons, and nations, of the wars, conflicts and famines of that time.

The New Testament also treats, in the sense of the letter, of persons of that time, of the twelve disciples who followed the Lord, of the scribes, the Pharises and the priests who then opposed the Lord, the external miracles of healing, and raising from the dead of certain persons.

While it treats of the Kingdom of heaven, it does so in the form of parables, as a "merchant seeking goodly pearls," a "husbandman letting out his vineyards." In the Lord's explication of some of His parables to His disciples, it appears to rise above the sensual and the natural as when the Lord said,

"Hear ye, therefore, the parable of the sower. When any one heareth the Word and understandeth it not, then cometh the wicked one and catcheth away that which is hid in his heart. This is he which receiveth seed by the wayside." Matt. 13:18,19

Much of the Gospel of John treats of the Lord's love and the reciprocal love of those who follow Him. The Lord also raised the mind above the literal sense of the Old Testament when He said:

"Ye have heard it was said by them of old time, 'Thou shalt not kill.' But I say unto you whosoever is angry with his brother without a cause, shall be in danger of the judgement." Matt. 5:21,22

"Ye have heard that it was said of old time, 'Thou shalt not commit adultery.' But I say unto you that he that looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28

While with those who were in the light of the natural heaven, these teachings elevated the thought above the literal sense of the Old Testament, still they were on the plane of the natural, for they were still on the plane of person, although on a plane of the interior natural. With others who were not in the light of heaven, their ideas remained on the plane of the exterior natural.

The literal sense of the Third Testament and of the Coming of the Lord in the Third Testament two hundred years ago and of the judgement He performed at that time, also treats much of the historical Churches, the Most Ancient, the Ancient, the Jewish Church, the primitive Christian Church and the Protestants and Catholics. It also treats of much of the sensual appearances of the spiritual world, as in "Heaven and Hell" and in the Memorable Relations.

The Arcana Coelestia treats much of the Lord's internal life while He lived in the world. That the Lord's external life as recounted in the literal sense of the gospels is historical, is obvious; but that His internal life as described in the "Arcana Coelestia" is also historical can be seen from this consideration that the literal sense of the "Arcana" treats of the Lord's overcoming the hells and ordering the hells, as they existed two thousand years ago, and also the glorification of His Human which He then accomplished; while the internal sense of the Word is eternal and is above all time, place and person.

The literal sense of the Doctrine of the Church treats of the Coming of the Lord in the Doctrine of the Church forty years ago; it treats of the state of the Church at that time, with its conflicts and temptations, and as

it treats of what historically took place then.

It indeed appears more abstract than the literal sense of the Third Testament, for it does not describe the sensual appearances of the spiritual world; nor does it speak of nations and seldom mentions persons; but that it is historical is evident from this - that it treats extensively of the historical bodies of the New Church. ~~The internal sense is always eternal and does not treat of things which are merely of time.~~

It was shown in DE HEMELSCHE LEER that as to its literal sense, it makes no difference whether one is in a valley, on a plain, a hill or on a mountain, one was equally distant from the sun, moon and stars; and there is the same distance between the literal sense of the Doctrine and its internal sense.

We read in DE HEMELSCHE LEER;

"It is the internal Doctrine of the Church (represented by Sarah as a wife and Abraham when called a 'man') or the Doctrine of the genuine True, which is the Lord Himself by which the Church is built. It is the celestial Doctrine descending from God out of heaven. This Doctrine is free from all space and time, and purely spiritual from a celestial origin." I:12

The literal sense of the Doctrine, like the literal sense of the Word, has appearances of time and space.

The Lord, Who Is and Was and Is to Come
and the Suffering of the 'Son of Man'

With the Lord, what is, and was and is to come is one and eternally present. As far as the Church is concerned, all depends on the presence of the Lord in the present. If the Lord is not seen glorifying His Human, working in the Church to do the same in the present, He is seen only historically. If the Church is in merely natural light, the Word is seen merely naturally.

If the Word is seen in the light of the natural heaven, the internal historical is seen, for the first heaven is in the internal historical sense; (see A.C. 4279^e) but it is only in the light of the second heaven that it rises above the historical.

When the Lord was in the world, He was the Word made flesh, and as such, before His complete glorification, He was the Son of Man. After His crucifixion and ascension, the Son of Man was the Word in the Church; for we are told that the Son of God is the Divine Human and the Son of Man is the Word.

It is said above that the glorification of the Lord when He was in the world two thousand years ago, as seen in the literal sense of the Third Testament is historical. The Lord indeed fully glorified His Human when in the world, and ascended in His Divine Human into the Sun of Heaven.

Note that the Word always speaks of the Son of Man being glorified, never the Son of God being glorified for the Son of God is wholly Divine.

He then glorified the Word, that is, the Old Testament, which was the Word, in Himself. Thus He glorified His Human, which was the Son of Man that suffered and was crucified and rose from the dead.

In the Christian Church the Word of the New Testament suffered and was

crucified, but by the Lord's Second Coming, the Lord glorified the Old and New Testaments) as it was in the Church and rose again.

We read:

"Where also our Lord was crucified, signifies non-acknowledgement of the Lord's Divine Human, and thus a state of rejection. It is said in the Church, that they crucify the Lord who blaspheme Him; as do those also who, like the Jews, deny Him to be the Son of God. The reason why they who deny the Lord's Human to be Divine are like the Jews, is because every man regards the Lord as a man, and he who regards His Human as like the human of another man, cannot then think of His Divine however he may call This the Son of God born from eternity." A.R. 504

"And was dead, signifies that He was neglected and His Divine Human was not acknowledged." A.R. 59

"Walking in the midst of the seven golden candelabrum signified to live, and in the midst signifies in the inmost and thence in all things." A.R. 75

In the New Church the Lord as the Son of Man or the Third Testament is crucified in the Church when it is denied that the Third Testament is wholly Divine and is the Lord in His Second Coming, and therefore the Word. This was seen by some in the early days of the Academy. We read:

"The True Divine in the Lord's Human Divine, which underwent the temptations...is not the Divine True itself...but is the rational True, such as the angels have, consisting in the appearances of the true, and is called the Son of man, but before the glorification." A.C. 2814

All in the New Church acknowledge the Old and New Testament to be the Word and wholly Divine. The Old and New Testament do not suffer as the Son of Man in the New Church, but before the Church acknowledges the Third Testament as the Word or the Third Testament, the Third Testament does so suffer in the Church.

Where the Third Testament is regarded as the Word and wholly Divine, this Testament does not suffer. But the genuine Doctrine from the Word, does so suffer in the Church.

In the last of the series of the relationships of the Son of God and the Son of Man, the "Son of Man is the truth of the Church out of the Word." A.R. 910

"The reason why he who speaks a word against the Son of Man is forgiven, is that he may deny this or that to be Divine True from the Word in the Church, provided he believe that in the Word and from the Word is the Divine True. The Son of Man is the Divine True from the Word in the Church and this cannot be seen by all." Can.Holy Supper V.9

"The Son of Man is the Lord as to the trues of the Church." A.C. 9295

"That the Son of Man should suffer, and be killed...involves that so it would be done with the Divine True, consequently with the Lord who was the Divine True itself." A.C. 9807

The Word in its Three Testaments will no longer suffer in the Lord's New Church, but the Divine True from the Word in the Church suffers and will continue to suffer.

We read:

"In the time (of Job) the angels were called sons of God, because by Sons of God equally as by angels were meant Divine Trues." A.E. 74014

"The prophets also were called sons of man: the reason the prophets were so called was that they represented the Lord as to the Word, and thence signified the Doctrine of the Church out of the Word." Doc. of the Lord 28

In the next state, in the series we are treating of, the Sons of God are the trues of the internal Doctrine, while the external trues of Doctrine are the sons of man, and it is these which suffer in the Church.

The reasons the internal trues of Doctrine do not suffer is because they are, "Caught up unto God and His Throne." This

"Signifies the protection of the Doctrine by the Lord because it is for the New Church, and its being guarded by the Angels of Heaven." A.R. 545

At the end of every state when the Church comes into its evening or night, the Son of Man suffers, is crucified and then rises again, when there is a new morning or coming of the Lord. This applies to heaven and the Church to eternity for heaven and the Church are never pure but must always be perfected and purified.

In the morning the angels are withheld from their proprium and are held in the Lord's proprium, which it is given them to feel as if it were their own. In this state they are in pure trues; but in their state of evening, they come into touch with their old proprium which, even with the celestial angels, is nothing but evil and falsity. In this state the celestial angels even more than the spiritual perceive the desire of their proprium even to crucify the Lord, and that if it were not on account of the mercy of the Lord in withholding them from their proprium by a mighty force, they would be carried into hell.

It is for this reason the celestial angels are in greater humility than other angels and when they, like John on Patmos, fall, as it were, dead, they are raised up anew every morning, they therefore pray for the Lord's mercy while the spiritual pray for the Lord's grace.

The above is milder in the internal sense than it sounds in the external sense.

Each Age an Egg to the Following One

We read:

"The age of infancy is as an egg to the age of childhood, etc... Thus man is, as it were, being continually born." A.C. 4378

"This may be sufficiently evident from the fact that when a man is being born again, he passes through the ages of life as does one who is born; and that the state which precedes is always as an egg relatively to the following one; thus that he is continually

being conceived and born; and this not only when living in the world, but also to eternity when he comes into the other life; and yet he can never be perfected further than to be an egg relatively to the things that still remain, which are without limit." A.C. 4379

With each new state or morning, heaven and the Church pass through all of the states described in the Word from the first chapter of Genesis to the True Christian Religion, with all the struggles and temptations described, although these are far milder in heaven than they appear to be in the literal sense of the Word. If this were not true, what use would the whole of the Word be to the angels in relation to their lives.

There is always the danger of regarding the life of the angels as a state of continual rest in the way the old Church does.

We are told that in heaven there are surprising new things, yea we may say things which astonish them, that they never before had conceived of. The things of heaven are always living and lively. There is nothing dull in heaven; nor in the Church with men and women when in the internal of the Word and Doctrine.

It is said somewhere in the Word, that the Word is not a book upon a table, a book with its paper and ink, and the forms of the letters is not the Word, although even the shape of the letters are significative. The Word and the Doctrine is one Divine Man; and if we do not see them as such, we do not see the Divine Human of the Lord.

It is indeed written that: "This book is the advent of the Lord."

If one receives a letter from one for whom one has a great love and respect, and which conveys the person's love and wisdom, one reverences the letter, but one's mind is not directed to the letter, but to the mind of the one who sent the letter. It is similar with the letter of the Word.

The letter of the Word seen spiritually is the bones of the Lord's Divine Human. We read:

"To break the bones denotes to destroy the trues from the Divine which are last in order. The trues last in order are the literal sense of the Word." A.C. 9163

"The Lord alone has a Proprium...The Lord's Proprium is also signified by the Lord's words in Luke: 'A spirit hath not flesh and bones as ye see Me have.' It was also signified by 'not a bone of the paschal lamb' being broken. (Ex. 12:46). A.C. 149

We read:

The difference between the three Words, may be understood. Let us take for illustration the first chapters of Genesis. In the natural Word,...is described the creation of the world...But in the spiritual Word...in the first chapters of Genesis the reformation and regeneration of the men of the Most Ancient Church...But in the celestial Word...in the first chapters is described the glorification of the Lord's Human. Instead of 'paradise', is described His Divine wisdom; by Adam himself is meant the Lord as to the Divine Itself, and the same time His Divine Human; and by the 'wife' the Church, which is called Chavah (Eve), from

life because it has life from the Lord. Of her Adam said that she was his 'bone' and his 'flesh', and they were one flesh, because the Church is from the Lord and (is) His, and one with Him." De Verbo 34

The rib which was taken from Adam is the proprium of the Lord which is the literal sense of the Word, It is this which is formed by the Lord into the Church; and is clothed with flesh that is into the good of the new and vivified proprium, which is from the Lord's Proprium, and when separated from the Lord appears as if it were the Church's.

The literal sense of the Word when it is written on the memory is a dry bone, but when it is written on the heart, it becomes a living Church. In various places in the Word, it speaks of the Word written on the heart. The Word, if it is only written on the memory and is later not written on the heart, remains a dry bone.

How the dry bones of the Lord are changed into the living Church is described in Ezekiel where we read:

"The Lord set me down in the midst of the valley which was full of bones...there were very many in the open valley; and lo, they were very dry, and He said unto me, Son of Man, can these bones live? O Lord God, Thou knowest. Thus saith the Lord God unto these bones; behold, I will cause breath to enter into you and ye shall live. And I will lay sinews upon you and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live and yea, shall know that I am Jehovah..."

"Then He said unto me, Son of Man, these bones are the whole house of Israel." EZ 37:1-6, 11

It is difficult for many to realize that if the Word and the Doctrine of the Church is written on the memory, and if they are not then written on the heart, that is, on the will and in the life, they remain as dry bones.

We read:

"Redemption was a work purely Divine. He who knows what hell is and to what height it had risen...and with what might the Lord cast it down, and scattered it, and afterwards brought into order both hell and heaven, cannot but wonder and declare this must have been a work purely Divine...To what extent this was the case at the time of the Lord's First Coming, no one knows, because it was not revealed in the sense of the letter of the Word; but the extent of it at the time of His Second Coming, I have been permitted to see with my own eyes; and from this...conclusions may be drawn respecting the former period, as also with what power hell was then cast down and dispersed by the Lord." T.C.R. 123,124

The above is not merely a description of an experience of Swedenborg, but involves a universal Divine Truth.

If we do not now see with our own eyes how the Doctrine, which is the Lord as the Son of man, suffers in the Church, performs a Divine judgement, is crucified and rises again in glory, our idea of the Last Judgement, at the time when the Lord was in the world, and at the time of Swedenborg, is historical, either internal or external historical.

We are apt to think of the Word and Doctrine as only two sets of books. If we do this, we separate the Son of God and the Son of Man into two natures.

The Relation of the Internal and Literal Sense of the
Third Testament is One of Correspondence

"The new element...It is here represented by the reviewer as if the conception 'that the Writings have been written in correspondences and therefore have an internal sense' has long been accepted in the Church, and he gives one the impression from his words that he himself favors this conception. If the Writings have an internal sense because they have been written in correspondences, then the difference between the internal sense and its external sense is the same as between the soul and its body, or between the spiritual and its natural." II:157

We read:

We would therefore...use the expression 'the deeper or more interior understanding of the Writings, rather than their spiritual or internal sense.' By the concept of 'deeper or more interior understanding,' according to the reviewer's conception, not the acquiring of an internal sense is meant, which corresponds to the external sense, such as the spiritual to the natural, where the distance between these senses is immeasurable, and where there exists absolutely no relation there between but that of correspondence. For this entering more interiorly remains on the same plane of the natural-rational of the literal sense. One may enter into this plane of the literal sense as deeply as one will, and still always remain on the same natural-rational plane. Only he who from the Lord by the orderly means, that is by the Science of Correspondences, the Doctrine of Genuine truth born in the Church, and Enlightened from the Lord, is raised above this plane, comes for the first time into the actual spiritual sense." II:158

(The Reviewer) "By usage, the term 'internal sense' has come to connate a letter more or less remote from the truth which it clothes - and the Writings are far from being such a letter. We would, therefore, use the expression, 'the deeper or more interior understanding of the Writings.'" II:19

The reviewer acknowledges that the Writings have an external sense which acts as a clothing, but he objects to the term 'letter of the Writings;' as implying that the spiritual sense is remote from the literal sense.

A Christian who has been an earnest student of the Gospels, recognizes that the Gospels have a letter and a spirit and he speaks of "The spirit of the Gospels," but he does not recognize that the spirit is remote from their letter; and he imagines himself to be in the spirit of the Gospels. If such a one reads the Third Testament, where it is manifest that if he accepts the Third Testament, he must acknowledge he has only been in

the letter of the Gospels, and that the spiritual meaning is remote from the letter, he is brought into a state of great perturbation. To accept such an idea requires a great humiliation on his part and the acknowledgement that like a child, he must learn everything anew. This is difficult to accept for it goes against the pride of one's own intelligence. This is one of the chief reasons why so few accept the New Church.

The same applies to one in the New Church who has been a student of the Third Testament, if faced with the teaching of the Doctrine that the Third Testament has an internal sense remote from its literal sense.

It is also true of one who has been a student of the Doctrine of the Church, if he considers the idea of an internal sense of the Doctrine which is remote from its literal sense, and possibility that he may only be in the literal sense of the Doctrine.

It is obvious to all in the New Church that the literal sense of the Old Testament is remote from its internal sense. The literal sense of the New Testament is apt to appear less remote, and few see that the Third Testament has a literal sense remote from its internal sense, and it may be still more difficult to realize that the Doctrine of the Church has a literal sense which is as remote from its internal as the sun, moon and stars are remote from the earth.

The First State in Coming to the Divine True is Natural

One coming from the old Church when he, for the first time, reads the Third Testament, can quickly see the Lord Jesus Christ is the God of Heaven and the earth. But the form of his mind, which has been formed by the Gospels, can not suddenly be totally changed. His thought of the Lord is based on the literal sense of the Gospels, and he knows nothing of the Lord's internal life as described in the Arcana Coelestia. His idea of the Lord is therefore still natural, although it may be internal natural. When one first comes to accept the teachings of the Third Testament, if there is something of innocence and genuineness in his acceptance, he is surrounded by a celestial sphere which makes everything he reads living and most delightful. He therefore in this state can not help thinking he is in the spiritual sense, although, as he has taken his ideas by direct cognizance, he is on the plane of the external memory, and is therefore in sensual truths. It is only when his mind and life have been formed by the Third Testament, that his ideas may become interior natural, later spiritual rational and finally celestial rational ideas.

The first state is necessarily a natural state, although he is in the light of the natural heaven.

When one born in the New Church first comes to see the Doctrine of the Church, he is in a similar state to one coming from the Protestant or Catholic Church, to the truths of the Third Testament. If he is sincere and has something of innocence, he is surrounded by a celestial sphere, and everything he reads in the Doctrine is living, and most delightful, he therefore can not but think he is in the internal of the Doctrine while he is only in the literal sense of the Doctrine as taken up from without, for his mind and life has not as yet been formed by the Doctrine. He can only see it in his mind which has been formed in his previous state. He is, therefore, in a natural state; essentially on the same plane as one first coming to the New Church; for no one can be in a proper spiritual state by direct cognizance of the letter of the Word or Doctrine, for all the internal true with man descends from God out of heaven, through man's internal, as we read:

"The Lord does things through man's internal; for all the good and true are out of the Lord, insomuch that the good and true with man are the Lord Himself. A.C. 9776

"No man hath ascended into Heaven, but He who came down from the Heavens, (John 3:13); from this it is evident that the Son of Man is the Divine True in the Heavens; for this comes down, and therefore ascends, for no one can ascend into Heaven unless the Divine True comes down to him out of Heaven, for the influx is Divine and not the other way about." A.C. 9807

Inversion of States in the New Church

"What is meant by Spirit when said of the Lord, namely the Divine True which proceeds from His Divine Good, and that when this Divine True flows in with man and is received by him, it is the spirit of truth, the spirit of God and the Holy Spirit." A.C. 9818

A similar revolution takes place in each new state. In the first state of the New Church, the literal sense of the Third Testament revolves about the Lord Jesus Christ, as the God of Heaven and earth, the center being the Lord as He was known from the Gospels, for in this state man's ideas of the Lord have been formed by the Gospels.

In the next state an inversion takes place. The Lord in His Second Coming in the Third Testament becomes the center, around which the literal sense of the Old and New Testaments revolve.

In the third state it is seen that the Doctrine which is one with the internal sense of the Third Testament is the Lord as the center around which revolves the literal sense of the Third Testament, the New Testament and the Old Testament.

In the fourth state when a clear distinction is made between the internal and literal sense of the Doctrine, the Lord as the internal of the Word as Esse and the internal of the Third Testament as existere, which are one, are seen as the center, while the literal sense of the Doctrine and of the Word in its three Testaments revolve around His presence in the internal of the Word and Doctrine.

It is the teaching of the Word that all the genuine True is from the Lord out of the Word. If a man reads the Word from the Lord, he is in the genuine True. If he reads it from himself, he is in a dead letter. All genuine true is from the Lord from within by means of the Holy Spirit and out of the Word as taken up from without, by direct cognizance.

The interiors of the Word are hidden, and can only be seen in the light of genuine Doctrine, which is spiritual from a celestial origin, that is, from the love into the Lord from the Lord and the spirit of the True which is therefrom.

The Third Testament has been read thousands of times in the past two hundred years, and there is little in its obvious literal sense that has not been observed. Yet we are told repeatedly of how trues are to be greatly multiplied in the Church.

There are two forms of increase of the trues of the Church, addition and multiplication. When something new is observed in the Word, it is an

addition; but when a universal new principle is seen innumerable new things appear, that is, there is a great multiplication of the truths of the Church. So far the Church has come into only a few of these universal principles; but the Word contains an immense number of such principles by which the Word will be opened more and more into the eternal.

These universal principles do not appear obviously stated in the literal sense; and are only seen out of enlightenment from the Lord.

There are five universal principles of Doctrine that we have seen in the Word, as distinguished from the direct statements of the Third Testament. The first three have been stated in the lead theses of DE HEMELSCHE LEER and "Three Essentials."

The first of these universal principles born in the Church was the Doctrine that the Writings of Emanuel Swedenborg are the Word of the Lord.

This principle gave a whole new life and inspiration to the Church, yet it is not a truth that is obviously stated in the literal sense of the Word. While the Third Testament often speaks of Itself as being the internal sense, there is only one passage where It refers to Itself as the Word, while there are innumerable passages which speak of the Old and New Testaments as the Word. For this reason when this Doctrine was proclaimed, only a small percentage of those in the Church saw that it was taught in the Word.

The only passage where the Third Testament refers to Itself as the Word is as follows:

"It is similar at this day; wherefore unless the Lord comes again into the world in the Divine True which is the Word, neither can anyone be saved." T.C. R. 3

But even as to this passage, those who were in the negative could argue that, by the Word in this passage was meant the Old and New Testaments.

Doctrine is drawn from the Word and confirmed by it. Those who do not have a knowledge and love of the Word, can not draw Doctrine from it, but the drawing of Doctrine is not a sensual observance, but is a coming to see a truth in the light of heaven. This truth can then be seen confirmed in many statements in the Word, when genuinely ordered. This is certainly true of the Doctrine that the Writings are the Word.

The second universal principle seen in the Church is:

"What is said in this (the Third) Testament concerning the Sacred Scripture or Word applies to Itself,"

and indeed fully so.

Here again this Doctrine is not plainly stated in the literal sense of the Third Testament, and with most who acknowledged the Writings as the Word, doubts prevailed as to whether the Doctrine of the Sacred Scripture applied to the Word or to what extent this Doctrine applied, and few saw clearly that it fully applied. Yet this Doctrine was drawn from the Word and can be confirmed by the Word, but only in a state of enlightenment. A literalist finds it difficult to accept.

The third universal principle is that the Doctrine of the Church to which it gives birth is spiritual from a celestial origin and not from a rational origin, and is of Divine origin and essence, and that this Doctrine is one with the internal sense of the Word and is one as essence and existence are one. The Lord is that Doctrine itself.

This Doctrine was first seen in the twelfth, twentieth and twenty-sixth chapters of Genesis, in the Arcana Coelestia; but it does not appear to be plainly stated there to those who have not their eyes opened, for in the literal sense, the subject, for the most part, treated of is the glorification of the Lord and not so frequently the Church and its Doctrine. Yet the Doctrine can be abundantly confirmed from many passages in the Word to those who are in the affirmative and it can be clearly seen in the Arcana Coelestia in the places where the Doctrine in these chapters, is applied to the Church.

We are apt to think that interior trues are those which are most frequently repeated; while those which less often occur are of minor importance. That this is not the case is obvious from the Gospels, where there are innumerable passages which give the appearance as if the Lord were another person from the Father, while there are only three or four passages in which it is plainly taught that the Father and Son are one.

The fourth universal principle is: The Doctrine of the Church has the same relation to the Word, as the regeneration of man has to the glorification of the Lord, that is, one is the image of the other. The Doctrine of the Sacred Scripture, therefore, in an image applies to the Doctrine of the Church.

We read:

"The Doctrine of the Church is Divine; but nevertheless there is an infinite difference between the Doctrine of the Church and the Word itself, the same difference as there is between an angel-man and an angel and the Divine Human of the Lord Himself."
I-120

The fifth universal principle is: That the history of the Word, the Most Ancient Church, the Ancient Church, the Hebrew Church, the life of the Lord, His birth, His suffering, His crucifixion, His resurrection and glorification, as the Son of Man in glory, His Second Coming and the New Church will be fully repeated in the New Church.

The last two of these principles are not stated as principles in DE HEMELSCHE LEER, but they are clearly implied.

When a universal principle is clearly seen, it must guide the thinking. If one begins to doubt or make reservations, one consults the rational and the Doctrine becomes null and void.

We read further in DE HEMELSCHE LEER:

"Just as the literal sense of the Old Testament was falsified in the Israelitish Church, and the literal sense of the New Testament in the Old Church, so the literal sense of the Third Testament may be falsified in the New Church. In a certain sense the entire history of these churches will repeat itself in the New Church. All the heresies that have existed in those churches, will force themselves upon the New Church, and the Church will have to meet and overcome them all.

"The Christmas Story, the story of the crucifixion and the story of the resurrection will repeat themselves also in the New Church." I:27,28

We read:

"If we approach the Third Testament with the idea that it is the Word of the Lord, we enter it with great fear. In longing to see the Order of the Lord in relation to the human race, we feel that we have to humble ourselves. In seeing this Order

in relation to the human race, we may see His Order in relation to man and to the Church, because His Order in universals is the same as His Order in particulars. We are longing to see why the Lord gave His Old Testament, why His birth on earth, why His New Testament, why His Third Testament, because in this universal Order of saving the human race and of bringing it into real and fixed conjunction with Him, we may see His Order of saving man as a church in particular, and the Church as a whole and of bringing it into conjunction as a Bridegroom and Bride." Address to the Assembly 1947

In the New Church generally, it has been acknowledged that the Lord makes His coming to man; but it is only in the Lord's New Church that the order of regeneration is the order of how the Lord gave His Old Testament, His birth, His New Testament, and His Third Testament, applies to man. This order is treated of in his Assembly address of 1947, as quoted in the first paragraph of this address, and in the article in DE HEMELSCHE LEER, "The Nineteenth of June, 1930." III:2

Generals, Particulars and Singulars

It is one thing to be in the general acknowledgement that the Lord makes His Coming to man, another thing to acknowledge that every particular and singular thing of the history of the Churches, and the Comings of the Lord, have an application to the New Church and the individuals in the New Church and this fully as to every detail, and to thing from this principle.

Compare the above with the idea that the Doctrine of the Sacred Scripture only applies to the Third Testament in general and that it applies fully as to the particulars and singulars, and that one must think from this principle. This is one of the important distinctions between many in the General Church and the Lord's New Church.

When one considers a universal principle, one either sees it or one does not see it. To one who sees it, he sees it confirmed by many things in the Word, but to one who does not see it, many questions arise in his mind, for it brings ideas which are not in agreement with his former ideas as to what the Word teaches, and one is then apt to consult the rational with the result he comes to a negative attitude towards the principle.

We read:

"What is meant by invalidating any true of the Church by means of a scientific or general true, shall be explained. By scientific trues are meant trues which are from the literal sense of the Word. Common trues therefrom are such as are received among the multitude, and consequently are in common discourse. There are very many such trues, and they prevail with much force. But the literal sense of the Word is for the simple and for those who are being initiated into the interior trues of faith, and for those who do not apprehend interior things; for this sense is according to the appearance before the sensual man, thus according to his apprehension. Hence it is that in this sense things frequently appear dissimilar, and as it were contradictory to each other...

"As such trues are from the literal sense of the Word, they are called scientific trues, and differ from the trues of faith which are of the Doctrine of the Church. For the latter arise from the former by an unfolding; for when they are unfolded, the man of the Church is instructed that such

things have been said in the Word for the sake of the apprehension, apprehension, and according to the appearance. Hence, also it is that in very many cases, the Doctrines of the Church depart from the literal sense of the Word. Be it known that the true Doctrine of the Church is that which is here called 'the internal sense'; for in the internal sense are trues such as the angels have in heaven." A.C. 9025

If we accept the principle that the history of the Churches and the Comings of the Lord to the Church and to the men of the Church in particulars and singulars, it opens a large new field of thought. In most things we are still in obscurity as to how this applies in particular. In this paper we can only consider a few of the things involved as to the First and Second Coming of the Lord.

The First and Second Comings of the Lord to the New Church and the Man of the New Church

It has been seen that the Old Testament treats of the Lord the Creator, the New Testament of the Lord the Redeemer, and the Third Testament of the Lord the Regenerator. Or, what is the same, the Father, the Son and the Holy Spirit.

We read:

"The Divine virtue and operation which are understood by the Holy Spirit, are, in general, Reformation and Regeneration." T.C.R. 142

Regeneration proper is, therefore, of the Holy Spirit which proceeds from the Divine Human of the Lord. There was, indeed, a pouring out of the Holy Spirit on the apostles after the resurrection which was the common cement of the Christian Church, but this was a miraculous pouring out of the Holy Spirit.

Before the Lord was glorified, it is said, "The Holy Spirit was not yet; because Jesus was not yet glorified." John 7:39. The Lord, when in the world, completely glorified His Human, but the regeneration of the Church and of the man of the Church came after His glorification.

We are frequently told in the Word that man's regeneration is an image of the Lord's glorification. The glorification of the Lord was the primary work of the First Coming, the regeneration of man by the Holy Spirit is the primary work of His Second Coming; thus His Second Coming is an image of His First Coming.

When the Lord was in the world, those who followed Him represented the Church. For example, Peter represented the faith of the Church which was to come, Jacobus, Charity and John good works. Note that these were not the Church as yet, but represented the things of the Church.

In Genesis which treats of the glorification of the Lord when in the world, various persons represented the Church, but they were not the Church, as is said of Ephron and the sons of Heth:

"The sons of Heth were not those with whom the Church was set up anew, but were those by whom that Church was represented." A.C. 2986

The actual setting up of the Church with its order, sacraments and rights, is described in Exodus, which treats of the Divine Law in the Israelitish Church, and represents the setting up of the spiritual or Christian

Church, after the resurrection and glorification of the Lord.

When a man in the New Church reads in the Word about the life of the Lord, his mind rises above the literal sense of the Old Testament, and he does not think of these as persons, but of what they signify and sees the literal sense as historical.

But when one reads the Arcana Coelestia, in those parts which treat of the glorification of the Lord, his mind usually remains in the historical, although he knows from the Doctrine of the Church, that if he does this, he is in the literal sense.

Man remains in the literal sense, unless he sees the Lord born in the Church and the man of the Church now, sees His work of glorifying His Heaven, and saving the Church and the man of the Church as present. In which case the Lord who is and was and is to come is one Lord now present.

Since the publication of DE HEMELSCHE LEER, nearly all the thought of the Church has been on the plane of the historical, either the plane of the exterior historical, as if seen in the light of the natural heaven, on the plane of the interior historical.

We read: "It is the literal sense, which unites man with the First Heaven." A.C. 3476

The state of those who left all and followed the Lord when He was in the world, was a natural state. This is represented by the fact that they saw Him with their natural eyes. It was only during His life in the world, when Peter, Jacobus and John saw Him transfigured on the mountain, that they saw Him with their spiritual eyes.

After His resurrection, they saw Him with their spiritual eyes, which signifies the beginning of a spiritual state of the Church.

At the time of the Second Coming, Swedenborg was taken into the spiritual world and was given to see the things that were there and to converse with angels, spirits and devils.

In a corresponding state of the Church and the man of the Church, that is in a state of the New Church, when it will come to its fullness, the Church and the man of the Church, will be elevated into the internal sense of the Word which is heaven, and will be shown clearly the things which are there, not as the case with Peter, Jacobus and John, in vision, but in full wakefulness, and more or less constantly. The man then descends into the world, that is into the natural mind, where what he has seen in heaven or in the internal mind, is written down, and becomes the literal sense of the Doctrine.

While the literal sense of the Doctrine is natural, it is still of the greatest importance for, without it, man can not enter the internal sense of the Doctrine or of the Word. We can see this imaged in the relation of science to the things of creation.

Primitive people untouched by civilization, may be very observant of their environment, more so than those who live in cities, but they can know nothing of the interior things of nature which can not be seen with the bodily eyes.

One can not become a scientist without studying scientific literature, nor can one become a scientist just from reading elementary books which give the most general laws of science. To be a scientist and come to new ideas, one must have more than book knowledge. One must see the application of the knowledges he has learned from books to his own viewing of the things of creation.

creation. This can be illustrated by one who is studying to become a doctor. A student could have an exceptionally great knowledge of materia medica, but if he had never treated a patient, or done dissecting, or other experimentation, he would not become a doctor.

It is similar with the Doctrine in relation to the Word.

A group, entirely separated from the organic Church, who found the Third Testament, could never discover its internal sense. There is an orderly development of the Church from infancy, childhood, youth, etc., and a group removed from this development, would be limited to the literal sense of the Third Testament.

On the other hand, if one studied all the doctrinal things that have been written in the Church and did not see for himself how they were drawn from the Word, and if he did not see how they applied to life, he would not be in anything internal.

The Present, the Past and the Future

Let us return to the subject of the present, the past historicals, and the future or prophetic.

We read:

"Angels...in their present have past and future things together...Thus in all their present, there is the Eternal and the Infinite of the Lord." A.C. 1382

"The life is more celestial, the further it is from the things of space and time, and the nearer it is to what is eternal; in which, namely, in what is eternal, there is nothing whatever from the idea of time, nor from what is analogous to it." A.C. 2654⁶

"So long as there is in his thought anything of an idea from time, if he thinks about God from eternity, he must necessarily fall into errors from which he can not be extricated; but the angels who are not in the idea of time, but in the idea of state, it is given to perceive this perfectly well, for the eternal with them is not an eternal of time, but an eternal of state without the idea of time." A.C. 3404

"There are two things that make man, namely, esse and existere. Man's esse is nothing else than a recipient of the eternal which proceeds from the Lord." A.C. 3938

"It is said of the Lord that He is the Last and the First ...and by this in the relative sense, is signified what is perpetual; and in the supreme sense what is eternal." A.C. 4901^e

"From thought abstracted from time and space, there is a comprehension...of the Divine from eternity, and none at all from thought in which there adheres an idea from space and time." D.P. 51

"As those who are in the Divine think from the Lord, they think from what is eternal while they think of what is present." D.P. 59

"A kind of idea of the Divine eternal is insinuated into

angels by the Lord...they have no idea of past and future things, but both past and future things are in their present." S.D. 3973

In the internal of the Word and Doctrine, there is nothing of time, space, place or merely historical.

When the angels read of the Lord's life in the Gospels and in the Third Testament, they have no idea of the places; Bethlehem, Egypt, Hierosolyma, Galilee, Capernaum, etc., and the same is true of man when in spiritual thought; nor does he have any idea of time when he reads, "And Jesus Himself began to be thirty years." Luke 3:23

"And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise the third day." Luke 24:46

"And it was the third hour and they crucified Him" Mark 15:25

We read:

"The angels can have no idea of a year...Instead of a year, they have the idea of what is full in relation to the state of the Church, and what is eternal in relation to the state of heaven." A.C. 2906e

"'By an hour, a day, a month and a year' is signified continually and perpetually, the same as by all time." A.R. 446

And further: "I entreat you not to confuse your ideas with time and space; for insofar as there is what is of time and space in your ideas when you read the things which follow, you will not understand them; for what is Divine is not in time and space." D.L.W. 51

"Today signifies what is perpetual." A.C. 7140

"Eat this today, signifies appropriation into the eternal." A.C. 8503

"Today I have begotten Thee; here Today is not from the eternal; but in time, for with Jehovah, the future is present." T.C.R. 101^e

If we attempt to elevate the mind above time or the historical and space, we may feel like a fish out of water, or a bird in the ether.

We read:

"The fourth (spirit) said he also had the idea of place in respect to heaven, and not the idea of love. He said when I first came into the spiritual world I asked the wise whether it would be permitted to ascend into heaven. They told me it was permitted to every one, but they must take heed lest they be cast down. I smiled at this and ascended... But as in truth as soon as I was in, I almost lost my breath...I crawled to a precipice and cast myself down...

"The other five compared the changes of state of their life to the state of fishes when raised up out of the water into the air, and to the state of birds in the

ether...In the world of spirits where we are, all are first prepared, the good for heaven and the evil for hell; that when prepared, they see ways open for them to societies of their like." C.L. 10

To enter heaven is to enter the spiritual or celestial sense of the Word which make heaven and are above time, place and person and the mere historical. If a man does this from self-confidence, he feels tortured and casts himself down.

Yet a man should desire heaven; but he should realize that he can only be admitted and remain if he has been prepared by the Lord. He must also trust that the Lord has the power of preparing him, if he is willing to follow Him.

While the spiritual and celestial sense of the Word are above the historical, we must at the same time realize the great importance of the historical, which forms the literal sense.

For the sense of the letter which is historical "Is the basis, the containment and the support of its spiritual and celestial senses." S.S. 27 and

"The Divine True in the sense of the letter of the Word is in its Fullness, in its Holiness and in its Power." S.S. 37

If goods and trues are not living from the presences of the Lord flowing in from out of heaven now, they are historicals.

What is not new from the Lord out of heaven in every state is not essentially of the New Church. The genuine New Church is new from the Lord every moment; if it is not new with the Church and the man of the Church, it is an old church.

The Lord said, "Therefore every scribe instructed unto the Kingdom of Heaven is like unto a householder, which bringeth forth out of his treasure things new and old." Matt. 13:52

There is an image of this in the arts. In a great period of living art, all art of the past lives in the present; while in a period when art is dead, the art of the past, no matter how much it may be admired, is dead and academic.

"We read: "In those days there was no king in Israel, every man did that which was right in his own eyes." Jud. 17:6

"By kings are signified those who are in Divine trues from the Word and, abstractedly, the Divine trues therein. A.R. 740

"To see the King in his beauty signifies to see the genuine true which is from the Lord alone...Kings signify the trues of Heaven and the Church." A.E. 304

"Kings of the land signify the trues of the Church." A.C. 2466¹²

"A King signifies the true of good." A.C. 3009

"In those days there was no king in Israel, every man did that which was right in his own eyes" Judg. 17:6 signifies that in the state when there is no Divine True from the Word in the Church, every one interprets the Word according

to his own desires, that is in such a way as to favor his proprium.

Further Concerning the Letter of the Doctrine

We read further in DE HEMELSCHE-LEER concerning the letter of the Doctrine.

"If one reads the letter of the Doctrine, when not in a state of enlightenment, one acquires mere scientifics, as in the case when one reads the letter of the Three Testaments." III:21

Again: "The Doctrine of the Church is the dwelling-place for the good of love into the Lord, while of the Doctrine of the Church only gives truths laid down in the natural.

"This change of state (Namely, 'to depart unto the other side', Matt. 8:18) signifies a change of state, namely the going from the truths that are in the internal or rational to the truths that are in the external or natural. This is necessary because the truths of the Doctrine of the Church are from the internal or rational, and they who are in the natural can not see these truths. They see only the truths of the literal sense of the Word and of literal sense of the Doctrine of the Church.

'And a certain scribe came and said unto Him: Master, I will follow thee whithersoever thou goest.' A scribe signifies one who is in truths from good. It is the truth from the internal or rational. In an unfavorable sense a scribe is one who is in truth alone, that is in truth from the natural, therefore in the truth of the literal sense of the Word or of the literal sense of the Doctrine of the Church. He is, therefore, one who is in the natural rational, as also appears from this, that he calls the Lord, 'Master.'

"Such a one will be in entire agreement with the rational of the literal sense of the Word and of the literal sense of the Doctrine of the Church, as appears from his words: 'Master, I will follow thee whithersoever thou goest.' And Jesus said unto him: 'The foxes have holes and birds of the heaven have nests, but the Son of Man has not where to lay His head. The foxes signify the rational things with respect to evil or with regard to apparent good, birds of heaven, the rational things of the natural with regard to falsity or with regard to apparent truth...(these) find a rest place with the human race in general and in the Church in particular. 'But the Son of Man has not where to lay His head.'" The Son of Man stands for the Doctrine of the Church ...The head signifies the highest or inmost, therefore the good of love into the Lord. The head of the Son of Man is therefore the good of love into the Lord, which is the inmost of the Doctrine of

the Church.

the Church. It is the good of love from which the Doctrine comes into existence, for the Doctrine is spiritual out of a celestial origin. There is then in the Church, in the case of a change of state, no love for the essential of the Doctrine of the Church." III:34,35

"The esse is not anything if it does not exist, while the existere is not anything if it is not out of the esse of: T.C.R.21' The Divine authority of the esse of the Third Testament, therefore, lies in the existere of the Doctrine or in the Doctrine of the Church, while the Divine authority of the existere of the Doctrine of the Church is out of the esse of the Doctrine or out of the Third Testament. In this connection there comes to us the words of the Lord in the Gospels, "The Father and I are one, the Father is in Me, and I in the Father. Father, all mine are Thine, and Thine are Mine; he that seeth Me seeth the Father." See T.C.R. 112. All authority of the Third Testament and of the Doctrine of the Church is therefore the Lord's alone. There is no authority either in the literal sense of the Third Testament or the literal sense of the Doctrine of the Church, since such Divine authority would take away from man free choice." III:78

As we have said, in the last volume of the ARCANAE COELESTIA, it many times speaks of the "external of the Word, of the Church and of worship separated from its internal". The internal of the Church is its internal Doctrine and a life according thereto; while the external of the Church is the external or literal sense of its Doctrine and a life according thereto. The external without the internal is a body without a soul, thus a dead body or a dead letter.

The difficulty is, that when in the external of the Word, the Church and of worship, one imagines oneself to be in the internal of the Word, of the Church and of worship, and is quite convinced of this. It is only when one with "a broken and contrite heart" acknowledges from the heart that one has been only in the external of the Word, the Church and of worship, that one can be introduced into the internal of the Word, the Church and of worship; but few come to this; and it may be more difficult with those who are highly learned in the things of the Word and Doctrine than with those who are less learned.

There are infinite things in the Word of which we are totally unconscious of their existence. There are very many things which, when we read the Word we see, but do not understand, or reflect upon to any extent. There are other things in the Word which we may have given much thought to, but still remain obscure and frequently totally obscure.

The Clear and Those Things Not Entirely Clear of Doctrine

A treatise of this kind for the most part should confine itself to those few things which have been seen in light and therefore clear and certain, beyond a reasonable doubt.

We read in DE HEMELSCHER LEER a statement that involves a similar idea:

"The order of Doctrine is from the Lord alone. The true Doctrine of the Church is the Lord in a certain state of His Divine Human. In that state, the Doctrine is infallible, in any rate in a related sense, for in an absolute sense, only the Word, which is the Doctrine itself, is infallible." I:48 2/3

But occasionally an idea, which is not clear or certain, but which appears worthy of consideration, and has a likelihood of becoming clear and certain in the future, may be presented. The following is of such a nature.

It has been seen in the Church that the Word and the Doctrine are related as esse and existere which are one as soul and body are one. The Word in itself is the Lord in the Sun of heaven. The existere or the proceeding, that is the heat and light from the Sun of heaven, is the Doctrine in its essence, or the internal of the Doctrine. It has also been seen that the literal sense of the Word is represented by the planets which revolve about the sun as their center.

Where in this series belongs the literal sense of the Doctrine of the Church?

The moons, which revolve around the earth, and other planets as their center, may represent the literal sense of the Doctrine. If this is so, it may in the future throw light on what is said in the EARTH IN THE UNIVERSE about the spirits from the moon.

Note that the light of both the planets and their moons are a reflected light from the sun.

More and more the Church can come to see the things of creation as "a theater representative of the Divine."

PART TWO

by

The Rev. Theodore Pitcairn

SOJOURNING WITH FOUR KINGS

Abram went to Egypt, and to Pharaoh king of Egypt.

Abraham went to Gerar and to Abimelech king of Gerar.

Isaac went to Gerar and to Abimelech king of Gerar.

Joseph was carried down into Egypt, and his brethren and father came to Egypt, and to Pharaoh king of Egypt.

In all these cases Abraham and his descendents left the Land of Canaan, that is, the internal, and went to Egypt and Gerar, that is, the Church and the man of the Church were instructed in the things of the literal sense of the Word and Doctrine. Instruction takes place in the external man; wherefore there had to be a leaving of the internal represented by the land of Canaan.

The leaving was on account of famine. A famine signified "much scarcity in His External Man;" (A.C. 1464.) that is, a great scarcity of scientifics and cognitions, in the external man, which had to be acquired as if from without. When Isaac went to Gerar and to Abimelech, king of Gerar, it signifies instruction in the Doctrinal things of faith or in the cognitions of Doctrine. (See A.C. 3368)

A king signifies the Divine True, but when Abraham and his descendents and their wives, signify the internal, the kings represent the ruling principles in the external, or natural.

We read: "Thou (Joseph) shall be over my (Pharaoh's) house. That this signifies that the natural mind shall be submissive thereto." (A.C. 5311)

"Only in the throne will I be greater than thou. That this signifies that nevertheless it will appear as if out of the natural because from the spiritual of the celestial through the natural." (A.C. 5313)

Pharaoh king of Egypt signifies the ruling principle in relation to the scientifics or literal sense of the Word, both in the forty-first and twelfth chapters of Genesis, which treats of Abram's visit to Egypt. In the twelfth chapter, Pharaoh did not submit himself to Abram, as did the Pharaoh in the days of Joseph. Abimelech, king of Gerar, signifies the Doctrine in the natural mind, or the external of Doctrine, or what is the same, Doctrine looking to rational things. Sarah, and Abraham, when called a man, (Latin Vir), signifies the internal of the Doctrine which is the Lord Himself; Sarah, Doctrine spiritual from a celestial origin, and Abraham, when called a man, the celestial Doctrine as stated in A.C. 2533.

In the twentieth chapter the perception was given that Doctrine is spiritual from a celestial origin and not from a rational origin; in the twenty-sixth chapter, Isaac is told not to go down into Egypt, that is, he was not to go to the scientifics or the literal sense of the Word, but to the Doctrinals, that is, to the external of Doctrine that had come to be perceived from the internal of the Doctrine of the Church, as described in the twentieth chapter, which, when enlightened, are appearances of the true from the Divine.

Gerar, to which Isaac was to go, signifies faith, that is the faith in the Doctrinals such as they are in the natural mind, and which looks to rational things; and by Abimelech, who was the king of the Philistines, is signified these doctrinal things.

Because Abimelech is said to represent Doctrine, if one does not reflect, one can easily fall into the idea that Abimelech signifies Doctrine which is spiritual from a celestial origin. In the twentieth chapter it is Sarah which is Doctrine Spiritual from a Celestial origin, while Abimelech is the doctrine looking to rational things or the Doctrine in the natural mind. (See A.C. 2533)

In the twenty-sixth chapter, Rebecca signifies the Divine True which is the celestial Doctrine.

In the twentieth chapter the Doctrine, spiritual from a celestial origin is not seen; for the internal of the Doctrine represented by Abraham and Sarah is above the plane of man's consciousness. Yet in this state the Lord gives man the perception that this Doctrine which is in the internal man above man's consciousness must inflow into his mind, and order it, in order that the external of the Doctrine signified by Abimelech may be genuine Doctrine; and that if man consults his rational, that is, if the Doctrine is not from the internal, but from the rational, the Doctrine becomes null and void. (See A.C. 2513-2515)

In various places it is taught in the Word that the human begins in the inmost of the rational, that is in the celestial rational represented by Isaac and Rebecca. The internal which is above this can never be seen by man or angel.

In the twenty-sixth chapter of Genesis, Isaac and Rebecca signify the Divine Rational. This Divine Rational which is the celestial Doctrine is visible; as we read: "And Abimelech, king of the Philistines, looked out through a window, and saw." That this signifies the doctrine of faith looking to rational things in cognitions, is evident from the representation of Abimelech as being the Doctrine of Faith looking to rational things, . . . and from the signification of king of the Philistines, as being doctrinal things, and from the signification of a window, as being the intellectual, consequently the internal sight, for this was formerly signified by windows; thus to look out through a window, is to perceive these things which appear by means of the internal sight, which in general are cognitions, such as are of the External man.

Rational things, or what is the same, appearances of the true, that is trues spiritual, are not cognitions, but are in cognitions, for they belong to the Rational, thus to the Internal man and the Internal man is he who looks to the things of the External man, thus to trues in cognitions; for as cognitions are of the natural man, they are vessels that receive rational things, that Trues Divine flow into the Rational, and through this into the Natural, and in this latter are exhibited as an image of many things in a mirror, may be seen above, n. 3368. (A.C. 3391)

In the twentieth chapter, "God came to Abimelech in a dream by night, and said to him, Behold, thou wilt die on account of the woman thou hast taken; (and she is married to a husband) [v.3]

This signifies the obscure perception that Doctrine is spiritual from a celestial origin, although the Doctrine spiritual from a celestial origin is not seen.

In verse six, "God came to him in a dream, signifies a perception less obscure." (A.C. 2527)

In the eighth verse we read: "And Abimelech rose early in the morning." Abimelech rose early in the morning signifies a clear perception, but still, the Doctrine spiritual from a celestial origin is not seen as it later is in the twenty-sixth chapter.

In the twenty-sixth chapter when "Abimelech king of the Philistines looked out of the window, and saw, and behold, Isaac was laughing with Rebecca his wife," [v.8]; it signifies that one is in the Holy Spirit from which he has this spiritual sight.

We read: "Therefore the Holy that is signified by the Holy Spirit does not inhere, neither does it remain, except so long as the man who receives it, both

believes in the Lord, and is at the same time in the Doctrine of the True from the Word, and a life according to it." (Can. Holy Spirit III:4)

The latter part of the twenty-sixth chapter illustrates how the Holy Spirit, by which Abimelech saw Rebecca as the wife of Isaac, did not remain.

Man is only in the Holy Spirit when he is withheld by the Lord from his proprium by a mighty force and is held by Him in the light of heaven. He is then in the internal of the Doctrine and of the Word. The moment he is not so held by the Lord, he is again only in the external of the Word and Doctrine, no matter how much he may remember of what he saw.

If one does not clearly see that the Doctrine has an internal and a literal sense, which are related as soul and body, it is a sign that he is in the external of Doctrine, similarly as, if one does not see clearly that the Third Testament has an internal and a literal sense, it is a sign that he is in the external of the Third Testament. If a man realizes this, he will humble himself and pray to the Lord for enlightenment.

The presence of the Holy Spirit by which Rebecca is recognized as the wife of Isaac, is still a very general enlightenment compared to the story of Joseph, where the Egyptians and the sons of Jacob totally submit themselves to the internal celestial signified by Joseph.

When this latter takes place, in every number in the Third Testament, the Lord appears in power and glory, that is, in His Divine Good and True, and man stands in amazement at the presence of the Lord and falls down before Him. But this state is still a long way off.

From certain things said in De Hemelsche Leer it might be thought that the twenty-sixth chapter of Genesis describes a celestial state of the Church.

In the twenty-sixth chapter, a sight of the celestial Doctrine is indeed given, but it is still far from being a celestial state proper; for as yet the natural, represented by Jacob and Esau, which are born from the internal rational, Isaac and Rebecca have not been regenerated, and until the natural has been regenerated, man is certainly not celestial.

The "internal celestial" is signified by Joseph in the latter chapters of Genesis, and the man is celestial when the Egyptians, the sons of Jacob, and Jacob have totally submitted themselves to Joseph. The Egyptians are the scientific or literal sense of the Word, Jacob and his sons are the natural Doctrinals of the Church, and Joseph is the Divine True or the internal celestial.

We read in De Hemelsche Leer: "With man the receptacle of the Holy Spirit does not lie in the natural cognitions derived by direct cognizance from the Latin Word (Abram in Egypt) nor in the first rational come into existence by the influx of the Lord into the affection of these cognitions (Ishmael, Abram's son by Hagar); nor even in the spiritual Doctrine of the Church, or the spiritual rational, come into existence by the influx of the Lord into the first rational (Abimelech after the acknowledgment of Sarah as Abraham's wife); nor in the genuine rational cognitions which may now be acquired from the literal sense by the operation of the spiritual Doctrine of the Church (Isaac in Gerar); but first in the celestial rational or in the celestial Doctrine of the Church, come into existence by the influx of the celestial into the spiritual rational, which consists in a direct revelation of the good and true by perception, far above the literal sense of the Word (Abimelech after the acknowledgment of Rebecca as Isaac's wife). . .

"Man gradually ascends from the most external to the most internal states, as has been clearly shown in the explanation of the twelfth, twentieth and twenty-sixth chapters of the Arcana Coelestia but in reality it was the germ of the celestial rational or of the direct perception of good and truth, or the germ of the celestial Doctrine, which in the beginning was present and active as a germ to impart their real life to the preceding forms and functions of truth. When later on man has gradually ascended consciously through the various successive degrees of truth to the celestial rational, then for the first time the germ is actually opened and developed to its fullness, and then the influx from there returns and according to order again descends and then first allows all the forms and functions of truth that seemingly preceded to attain to ripeness and a full-grown state of life.

"To illustrate this by example: It has been shown how the man of the Church begins with the gathering of genuine natural cognitions by direct cognizance from the literal sense of the Latin Word; but it now appears that actually living and internally opened natural cognitions can be derived by direct cognizance from the literal sense only by that man who has already lived through all the described states unto the celestial rational. The former natural cognitions are described in the Word in the story of Abram in Egypt, the latter in the story of Joseph in Egypt; Abram in Egypt stands for the influx into the cognitions of the Divine which is as yet above man's consciousness; Joseph in Egypt stands for the influx into the cognition of the Divine which has come to man's consciousness by the opening of the interior degrees." (I:89,90)

If we consider Genesis as a whole, we can see what a long way and through how many states of great suffering and temptations man must pass after the celestial Doctrine has been intellectually seen as described in the twenty-sixth chapter, before coming to the celestial state represented by Joseph in the last chapters of Genesis.

That the twenty-sixth chapter of Genesis, while it describes the intellectual seeing of the celestial Doctrine is not a proper celestial state, appears from the whole chapter. To illustrate:

We read:

"'And Abimelech said unto Isaac'. That this signifies the Lord's perception concerning that Doctrine. . . 'Go away from with us, for thou art mightier than we.' That this signifies that they could not endure interior trues, because of the Divine therein. . .

"'And Isaac departed thence.' That this signifies that the Lord left interior trues." (A.C. 3414-3416)

Abimelech here signifies the external or literal sense of the Doctrine, or the generals of doctrine as taken up from without.

In the twelfth chapter we read: "'And behold thy wife; take her and go.' That this signifies that the true was to be conjoined with what is celestial. . .

"'And Pharoah commanded the men concerning him; and sent him away, and his wife and all that he had' . . . signifies that scientifics left the Lord; 'and his wife,' signifies that they also left the trues that were conjoined with the celestial and, 'all that he had,' signifies that they left all things that belonged to celestial trues." (A.C. 1497, 1498)

This signifies that there was a leaving of all the trues of the literal sense of the Third Testament which are merely taken up from without.

In the twenty-sixth chapter Abimelech saying "Go away from us," signifies that the interior trues left the external or literal sense of the doctrine, or its generals as taken up from without.

The latter part of the twenty-sixth chapter of Genesis treats of wells and the contention between the servants of Isaac, and the shepherds of Gerar, as to whose they were. That is, as to whether the Word was to be opened from the internal of Doctrine with its particulars and singulars, or whether it was opened by the generals of doctrine, as taken up from without.

We also read: "And they (Abraham and Abimelech) struck a covenant," signifies that human rational things were adjoined to the doctrine of faith (signified by Abimelech); and Abimelech rose up and Phicol the captain of his army, and they returned to the land of the Philistines, signifies that these things had no part in the Doctrine." (A.C. 2720)

In the "Essentials of the Church" or "Seven States of the Formation of the Church", the fifth state is described from the sixteenth to the twenty-sixth chapters of Genesis, while the seventh state is the story of Joseph.

MARK-II: 27-33

ADDRESS AT THE SOCIAL SUPPER

March 29th, 1931 III:73-78

"And they came again to Hierosolyma; and as He was walking in the temple, there came to Him the chief priests, and the scribes, and the elders.

"And say unto Him: By what authority doest Thou these things? And who gave Thee this authority to do these things?

And Jesus answered and said unto them: I will also ask of you one word, and answer Me, and I will tell you by what authority I do these things.

The baptism of John, was it from Heaven or from men? Answer Me.

And they reasoned with themselves, saying: If we shall say, from Heaven, He will say, why then did you not believe him?

But if we shall say, from men, they feared the people; for they all counted John, that he was a prophet indeed.

And they answered and said unto Jesus: We do not know. And Jesus answering saith unto them: Neither do I tell you by what authority I do these things."
(Mark II:27-33)

"Jerusalem" signifies the Church with regard to its Doctrine. "To come to Jerusalem" therefore signifies to occupy oneself with the things that regard the Doctrine of the Church. "Again" indicates not only that attention has already formerly been paid to the principles of the Doctrine of the Church, but also the progress in the upbuilding of the Church by its Doctrine. In general, therefore without entering into particulars with regard to the upbuilding of the Church by its Doctrine in every degree, the progress takes place by going from the principles of the Doctrine of the Church of a lower degree to those of a higher degree, therefore by going from the natural Doctrine of the Church to the spiritual Doctrine and from the spiritual Doctrine to the celestial Doctrine of the Church.

"And as he was walking in the temple." The temple signifies the Divine Human in Itself, and also the Divine Human that makes the Heavens, and furthermore the Heavens and the Church as the bride of the Lamb, built from the Divine Human of the Lord, whereby they are a receptacle of life, and conjoined with the Lord by His presence in the Heavens and in the Church. With regard to the Church the temple therefore signifies the opened truths of the literal sense of the Third Testament, such as these manifest themselves to others. "To walk" signifies life. "And as He was walking in the temple" therefore signifies the life and thus the presence of the Lord in the opened truths of the literal sense of the Third Testament. In these opened truths therefore is the life of the Lord, from which it follows that the Doctrine of the Church which opens the truths of the literal sense is the Lord Himself.

"There came to Him the chief priests, and the scribes and the elders." The chief priests signify the apparent goods in the natural, obtained by the life of the proprium according to the scientifics of the Third Testament, in which goods therefore there dwells not the Lord but the proprium of man; the scribes stand for the apparent rational truths in the natural, obtained by the influx of the proprium into the scientifics of the Third Testament, and the elders for the scientifics obtained by direct cognizance of the literal sense of the Third Testament. "There came to Him the chief priests, and the scribes, and the elders," therefore means that these apparent goods, these apparent rational truths, and these scientifics, or they who are in these things, direct themselves to the Lord as the Doctrine of the Church.

"And say unto Him: By what authority doest Thou these things? And who gave Thee this authority to do these things?" In general this signifies that they who are in apparent goods, and they who are in apparent rational truths, and also they who have only cognizance of the scientifics, do not see that the power of the Lord is present in His Human and that He Himself is the Creator of Heaven and earth. As we know from the Latin Testament the human begins in the inmost of the rational. Power therefore begins only when there is possession of the things in the rational. With regard to the Doctrine of the Church therefore this question indicates that one does not see that the things of the Doctrine of the Church are present in the rational and that the Lord Himself is the Doctrine of the Church.

"And Jesus answered and said unto them: I will also ask of you one word, and answer Me, and I will tell you by what authority I do these things" signifies that the things contained in the verse following should first be considered and rationally seen, before an influx can be received and one can thus perceive with regard to the Lord, and that He is the Creator of Heaven and earth, and with regard to the Doctrine of the Church that it is the Lord Himself and therefore Divine.

"The baptism of John, was it from Heaven or from men? Answer Me." John represents the literal sense of the Third Testament. Baptism signifies introduction into the Christian Church, and at the same time admission among the Christians in the spiritual world. This introduction and this admission take place by the setting up of an order for life by the acknowledgment of the Lord as the Creator of Heaven and earth and by shunning evil and falsity as sin against Him. The baptism of John therefore indicates that the order of life is determined by the literal sense of the Third Testament and that the acceptance of that order and therefore regeneration is dependent on life in accordance therewith. By the words, "The baptism of John, was it from heaven or from men" the question is therefore asked whether the order of life which is determined by the literal sense of the Third Testament, is from Heaven or from men. From Heaven means from the Divine Human of the Lord, for the Divine Human makes the Heavens; from men means from Emanuel Swedenborg. If the order for life which is determined by the literal sense of the Third Testament is from the Divine Human of the Lord, the Divine Human in the literal sense is in its fullness, holiness, and power, and all discrete degrees are simultaneously present therein. Then all natural, spiritual, celestial and Divine truths are present in the literal sense of the Third Testament. The question therefore is whether the Writings of Emanuel Swedenborg as to their literal sense are or are not the Word.

The Coming of the Lord on earth is the Coming of the Lord in the objective world by the assumption of a natural human from the virgin Mary. The Second Coming of the Lord is the Coming of the Lord in the clouds of Heaven with great power and glory by the opening of the Word. In the New Church the Coming of the Lord on earth is the state of the Church in which the Writings of Emanuel Swedenborg are gradually seen as the Divine Human of the Lord.

Similarly as the churches before the Coming of the Lord were external and had their basis in the sensual things, therefore in the things outside of man, so too the states of the New Church before the state of the Coming of the Lord on earth have their basis exclusively in the sensual or direct cognizance of the Writings. These states too of the Church similarly to the churches before the Coming of the Lord become more and more exterior, until the state is of such a nature that the cognizance of the Writings is merely external and the internal is as it were lacking, as a consequence of which the state of the Church is such that the Church seems a representation of a church. As a transition to the following state, in which the Writings of Emanuel Swedenborg are seen as the Divine Human of the Lord, and the basis is removed from without to within, or from the sensual things, therefore from the things outside of man and the Church, to the things

within man and the Church, John the Baptist, or the vision of the literal sense of the Writings as the order for life, prepares the way. Then the Church in the natural, sees that it must conform with the literal sense of the Writings by a life in accordance therewith, and must depart from the things of the world. Then the Church understands the words of the twenty-eight and twenty-ninth verses of the chapter of the Gospel of Matthew: "And it came to pass, when Jesus had ended these words, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes." In the aff-
fection of the Church for these things the Lord is born and the Church enters into the state in which it sees the Writings as the Divine Human of the Lord. But similarly as the human from Mary clings to the Lord, so too in this state there clings to the Church the proprium on account of which it still sees the Writings also as the work of Emanuel Swedenborg. Similarly as the Lord after heavy combats glorified His Human and made it Divine, so too, in this state the Church after victory in temptations will gradually see the Writings as the Divine Human of the Lord. Similarly as the Human of the Lord is not only Divine but the Divine is actually present in the Human, so the Church will regard the Writings not only as the Divine Human but see the Divine Human present in the literal sense of the Writings as in its fullness, holiness, and power, whereby these Writings are accepted as the Word of God in the Third or Latin Testament. Then the Church acknowledges that in the literal sense of the Latin Testament all discrete degrees, thus all natural, spiritual, celestial, and Divine truths are simultaneously present.

Subsequently the Church enters into the state which corresponds to the Christian Church, in which it sees that by direct cognizance of the literal sense of the Third Testament no genuine truths can be acquired, but that the truths of the literal sense must be struggled through from the natural to the spiritual, which the Church will only be able to do by a Doctrine out of that Testament and from the influx of the Holy Spirit. After the fullness of this state the New Church enters into its proper state. Then the Lord is present in the Church in His Second Coming by the presence of His Holy Spirit in the rational of the Doctrine of the Church. Then the Church sees the things of the Doctrine of the Church simply, in the literal sense of the Latin Word.

When the Church enters into this state then the chief priests, and the scribes, and the elders, that is to say those who are in apparent goods, in apparent rational truths, and in scientifics, will ask the Doctrine of the Church, which is the Lord Himself; "By what authority doest Thou these things? And who gave Thee this authority to do these things? And Jesus answered and said unto them: I will also ask of you one word and answer Me, and I will tell you by what authority I do these things. The baptism of John, was it from Heaven or from men? Answer Me." To those who do not see that the Doctrine of the Church is present in the rational and that it is the presence of the Lord by His Holy Spirit, the question is therefore asked whether the order for life which is determined by the Literal sense of the Writings is from the Divine Human of the Lord or from Emanuel Swedenborg.

"And they reasoned with themselves, saying: If we shall say, from Heaven, He will say, why then did you not believe him?" signifies that if they consider these things, and accept that the order for life which is determined by the literal sense of the Writings is from the Divine Human of the Lord, they will have to acknowledge that the Divine Human is then present in the literal sense in its fullness, holiness and power, and that thus the Writings are the Word of God.

"But if we shall say, from men, they feared the people; for they all counted John, that he was a prophet indeed," signifies that if they acknowledge that the order for life which is determined by the literal sense of the Writings is from

Emanuel Swedenborg, then all truths of that sense that had been written and spoken, would be no truths, while it was precisely the truths of the literal sense which they loved and which they regarded as the Doctrine of the Church.

"And they answered and said unto Jesus: We do not know. And Jesus answering saith unto them: Neither do I tell you by what authority I do these things" signifies that if it is not rationally seen that the Writings are the Word of God in the Third or Latin Testament, neither can one perceive that the Doctrine of the Church is the Second Coming of the Lord by His presence by the Holy Spirit."

The literal sense of the above address treats of the state of the Church at the time it was given. It is the nature of the literal sense of the Word and of the Doctrine of the Church to treat of the Church in relation to the state of the Church which was present when it was given. As soon as the state has changed, and is in the past, the literal sense is historical, and is therefore seen as to time. We read: "It is the internal of the Doctrine of the Church or of the Doctrine of the Genuine True, which is the Lord Himself by which the Church is to be built. It is the celestial Doctrine descending from God out of Heaven. This Doctrine is free from all space and time." (I:12)

Because the internal sense is free from all time and space, it has an application to every state.

If the Doctrine is not seen in relation to the present it affects little towards regeneration, for the purpose of the Word and the Doctrine is to change the life of the Church, and the men and women of the Church now or in the present.

We will therefore show how the above address applies to the present state of the Church, and modify it to apply to the present state.

We have seen that as the regeneration of man is an image of the glorification of the Lord, the Doctrine is an image of the Word. Still there is a great difference between the regeneration of man and the glorification of the Lord. The Lord by His glorification ascended into the sun of heaven, which is far above the Heavens, while man by regeneration ascends into heaven. The Lord, by His glorification, became Infinitely perfect, while man when he is in heaven is perfected into the eternal. The Lord rose with His body, while man does not rise with the body he had in the world. There is a similar relation between the Word and the Doctrine.

The following is a modification of the above address to apply to the present state.

"Hierosolyma" signifies the Church with regard to its Doctrine. To come to Hierosolyma therefore signifies to occupy oneself with the things that regard the Doctrine of the Church. "Again" indicates not only that attention has already been paid to the principles of the Doctrine of the Church, but also the progress of the upbuilding of the Church by its Doctrine. In general, therefore, without entering into the particulars with regard to the upbuilding of the Church by its Doctrine in every degree, the progress takes place by going from the principles of the Doctrine of a lower degree to those of a higher degree, therefore by going from the natural Doctrine of the Church to the spiritual Doctrine and from the spiritual Doctrine to the celestial Doctrine of the Church.

"And as He was walking in the temple" signifies the Divine Human in itself, and also the Divine Human that makes the Heavens and furthermore the Heavens and the Church as the Bride of the Lamb, built from the Divine Human of the Lord, where by they are a receptacle of Life, and conjoined with the Lord by His presence in the heavens and the Church. With regard to the Church, the temple therefore signifies the opened trues of the literal sense of the Third Testament, such as these manifest themselves to others. "To walk" signifies life. "And as He was walking in the temple" therefore signifies the life and thus the presence of the Lord in the opened trues of the literal sense of the Third Testament and Doctrine of the Church. In the opened trues therefore is the Life of the Lord, from which it follows that the internal Doctrine of the Church which opens the trues of the literal sense is the Lord Himself.

"There came to Him the chief priests, and the scribes and the elders." The chief priests signify the apparent goods in the natural, obtained by the life of the proprium according to the scientifics of the Third Testament and the

doctrinals of the Church in which goods therefore there dwells not the Lord but the proprium of man; the scribes stand for the apparent rational things in the natural, obtained by the influx of the proprium into the scientifics of the Third Testament and the doctrinals of the Church; the elders for the scientifics and cognitions obtained by direct cognizance of the literal sense of the Third Testament and the doctrinals of the Church. "There came to Him the chief priests, the scribes and the elders", therefore means that these apparent goods, these apparent rational trues, and these scientifics and cognitions or they who are in these things, direct themselves to the Lord as the internal Doctrine of the Church.

"And say to Him: By what authority doest thou these things? and who gave thee this authority to do these things?" In general this signifies that they who are in apparent goods, and they who are in apparent rational trues, and they who have only cognizance of the scientifics and doctrinals, do not see that the power of the Lord is present in His Human and that He Himself is Creator of Heaven and the land. As we know from the Latin Testament, the human begins in the inmost of the rational. Power therefore begins only when there is possession of the things in the rational. With regard to the Doctrine of the Church therefore this question indicates that one does not see that the things of the Doctrine of the Church are present in the rational and that the Lord Himself is the Doctrine of the Church.

"And Jesus answered them and said unto them: I will ask of you one word, and answer Me, and I will tell you by what authority I do these things" signifies that the things contained in the verse following should first be considered and rationally seen, before an influx can be received and one can thus perceive, with regard to the Lord, that He is the Creator of the Heaven and the land, and with regard to the Doctrine of the Church, that it is the Lord Himself and therefore Divine.

"The baptism of John, was it from Heaven or from men? Answer Me." John represents the literal sense of the Third Testament and the literal sense of the Doctrine of the Church. Baptism signifies introduction into the Christian Church, and the same time admission among the Christians in the spiritual world. This introduction and this admission takes place by the setting up of an order for life by the acknowledgment of the Lord as the Creator of Heaven and the land and by shunning evils and falses as sins against Him. The baptism of John therefore indicates that the order of life is determined by the literal sense of the Word and the literal sense of the Doctrine of the Church and that the acceptance of that order, and therefore regeneration, is dependent in accordance therewith. "The baptism of John, was it from Heaven or from men"; the question is therefore asked whether the order of life which is determined by the literal sense of the Third Testament, and the Doctrine of the Church is from Heaven or from men. From Heaven means the Divine Human of the Lord, for the Divine Human makes the Heavens; from men means from Emanuel Swedenborg, and from those who write the genuine Doctrine which is contained in De Hemelsche Leer. If the order of life which is determined by the literal sense of the Third Testament and the literal sense of the Doctrine of the Church is from the Divine Human of the Lord, the Divine Human in the literal sense of the Third Testament and the literal holiness and power, and the discrete degrees are simultaneously present therein and in an image in the literal sense of the Doctrine of the Church. Then all natural, spiritual, celestial and Divine Trues are present in the literal sense of the Third Testament and, in an image, of the Doctrine of the Church. The question therefore is whether the Writings of Emanuel Swedenborg as to their literal sense are or are not the Word of the Lord, and whether the literal sense of the Doctrine of the Church contains the Doctrine. Here we will add the following observations.

It is known that "The Divine True in the sense of the letter of the Word is in its fullness, in its holiness, and its power." But it is not known that in an image of this, the sense of the letter of the Doctrine of the Church, in a finite sense, is in its fullness, in its holiness and in its power.

The sense of the letter of the Word is infinitely in its fullness, in its holiness and its power, and is infinitely perfect. The sense of the letter of the Doctrine of the Church is in its fullness, holiness and power in a finite way and it does not have the perfection of the sense of the letter of the Word.

The power of the literal sense of the Doctrine of the Church, compared to the power of the literal sense of the Word is comparatively like the power of an angel, or a man who is in what is angelic, to the power of the Lord Himself.

We read: Out of the Divine True all angels are called powers; and also are powers so long as they are receptions or receptacles of it." (H.H.137)

"So great is the power of angels in the spiritual world that if I should make known all that I have witnessed, it would exceed belief." (H.H. 229)

"But the angels have no power or out of themselves; but all the power they have is

In the spiritual sense by an angel is not meant an angel as to his person, but as to the trues of the Church.

We read: "Angel signifies something special of the Lord, as the angels of the Seven Churches signify that which is of the Church." (A.C. 1925:5)

"Angels signify something Divine of the Lord, here the Divine True because they are called Angels of God." (A.C. 3701)

"By Angels are signified trues, because they are receptions of the True from the Lord." (A.C. 9229)

"An Angel signifies the Divine of the Lord also in the Church with men." (A.C. 10528)

"Father means the Divine Good, and Angels Divine Trues, both out of the Lord." (A.R. 170)

From the above it can be seen that angels signify the Trues of Doctrine of the Heaven and the Church.

An angel represents the trues which he receives, which is the presence of the Lord or the internal of the Doctrine, but an angel also represents the receptacle of the true, and the receptacle of the true is the external or literal sense of the Doctrine.

In the tenth verse of the nineteenth chapter of the Apocalypse we read:

"And I fell down before his (the angel's) feet to adore him; and he said 'See thou do it not; I am thy fellow servant and of thy brothers, that they have the testimony of Jesus; adore God; For the testimony of Jesus is the spirit of prophecy.'" Here an angel in the spiritual sense represents the external or literal sense of the Doctrine.

We read: "The spirit of prophecy signifies that it is all of the Word and of Doctrine thence." (A.R. 819)

The internal of the Word is the Lord as to His Divine Esse, and the internal of the Doctrine is the Lord as to His Divine existence in Heaven and the Church. The letter of the Word, like its internal, as seen by the Lord is infinite, but the letter of the Doctrine of the Church is finite and has things adjoined to it which are not perfect, for Heaven and the Church are not perfect.

The command of the angel not to adore him, but to adore God, signifies that the literal sense of the Word and of Doctrine as they are in man, apart from their internal, are not to be adored.

To continue with the address, as modified. The Coming of the Lord on earth is the Coming of the Lord in the objective world by the assumption of a natural human from the Virgin Mary. The Second Coming of the Lord is the Coming of the Lord in the clouds of Heaven with great power and glory in the opening of the Word, and the Doctrine of the Church. In the New Church the Coming of the Lord on earth is the state of the Church in which the Writings of Emanuel Swedenborg are gradually seen as the Divine Human Itself of the Lord, and the Doctrine of the Church is seen as the Divine Human of the Lord in the Church.

Similarly as the churches before the Coming of the Lord were external and had their basis in sensual things, therefore in the things outside of man, so too the states of the New Church before the Coming of the Lord on earth have their basis exclusively in the sensual or direct cognizance of the Writings and of the Doctrine of the Church. These states too of the Church, similarly to the churches before the Coming of the Lord, become more and more external, until the state is of such a nature that the cognizance of the Writings and of the Doctrine of the Church is merely external, and the internal is lacking, as a consequence of which the state of the Church is such that the Church seems a representative of a church. As a transition to the following state, in which the Writings of Emanuel Swedenborg are seen as the Divine Human in itself and the writings of the Doctrine of the Church are seen as the Divine Human in the Church, the basis is removed from without to within, or from the sensual things, therefore from the things outside of man and the Church to the things within man and the Church, John the Baptist, or the vision of the literal sense of the Writings and of the Doctrine of the Church as the order of life, prepares the way. Then the Church, in the natural, sees that it must conform with the literal sense of the Writings, and of the Doctrine of the Church by a life according therewith, and must depart from the things of the world. Then the Church understands the words of the twenty-eighth and twenty-ninth verses of the Seventh Chapter of the Gospel of Matthew: "And it came to pass, when Jesus had ended these words, the people were astonished at His Doctrine; for He taught them as one having authority and not as the scribes." In the affection for these things the Lord is born and the Church enters into the state in which it sees the Writings as the esse of the Divine Human of the Lord and the Doctrine of the Church as the existere of the Divine Human of the Lord.

But similarly as the human from Mary clings to the Lord, so too in this state there clings to the Church the proprium on account of which it still sees the Writings of Emanuel Swedenborg, and the Writings of the Church, insofar as they are the genuine Doctrine of the Church also as the work of Emanuel Swedenborg and as the works of those who write the genuine Doctrine of the Church. Similarly as the Lord after heavy combats glorified His Human and made it Divine, so too in this state the Church after victory in temptations will gradually see the Writings as the esse of the Divine Human of the Lord, and see the Doctrine of the Church as His existere. Similarly as the Human of the Lord is not only Divine but the Divine is actually present in the Human, so the Church will regard the Writings not only as the Divine Human, but see the Divine Human present in the literal sense of the Writings, as in its fullness, holiness, and power, whereby these Writings are accepted as the Word of God in the Third or Latin Testament and, in an image, the genuine Doctrine of the Church will be seen as the existere of the Divine Human present in the literal sense of the genuine Doctrine of the Church in its finite sense in fullness, holiness and power, whereby these

Writings are accepted as the Word of God in the Third or Latin Testament, and De Hemelsche Leer, insofar as it contains the genuine Doctrine of the Church, as the Doctrine of the Church. Then the Church acknowledges that in the literal sense of the Latin Word and the literal sense of the Doctrine of the Church all discrete degrees, thus all natural, spiritual, celestial, and Divine trues are similarly present, and will see that the Word and the Doctrine are one as the Son of God and the Son of Man are One Lord.

Subsequently the Church enters into the state which corresponds to the Christian Church in which it sees that by direct cognizance of the literal sense of the Third Testament and the literal sense of the Doctrine of the Church no genuine truths can be acquired, but that the truths of the literal sense must be struggled through from the natural to the spiritual, which the Church will only be able to do by the internal of the Doctrine out of that Testament and out of the Doctrine which has been given to the Church by the Lord out of the Holy Spirit. After the fullness of this state the New Church enters into its proper state. Then the Lord is present in His Second Coming by the presence of His Holy Spirit in the internal rational of the Doctrine of the Church. Then the Church sees the things of the internal of the Doctrine simply in the literal sense of the Latin Word, and in an image in the literal sense of the Doctrine of the Church.

When the Church enters into this state then the chief priests, and the scribes, and the elders, that is to say those who are in apparent goods, in apparent rational truths, and in scientifics, will ask of the internal of the Doctrine of the Church which is the Lord Himself: "By what authority doest Thou these things? And who gave Thee this authority to do these things? And Jesus answered and said unto them: I will also ask of you one word, and answer Me, and I will tell you by what authority I do these things. The baptism of John was it from Heaven or from men? Answer Me." To those who do not see that the internal of the Doctrine of the Church is present in the rational and that it is the presence of the Lord by His Holy Spirit, the question is asked whether the order of life which is determined by the literal sense of the Doctrine of the Church is from the Divine Human of the Lord or from those who wrote the Celestial Doctrine which is in De Hemelsche Leer.

"And they reasoned with themselves, saying: If we shall say from Heaven, He will say, why then did you not believe him?" signifies that if they consider these things, and accept that the order for life which is determined by the literal sense of the Word seen in the light of the Doctrine of the Church is from the Divine Human of the Lord, they will have to acknowledge that the Divine Human is then present in the literal sense of the Third Testament and, in an image, in the literal sense of the Doctrine of the Church, in its fullness, holiness and power, and thus that the Writings are the Word of God, and De Hemelsche Leer contains the Doctrine of the Church.

"But if we say from men, they feared the people, for they all counted John, that he was a prophet indeed," signifies that they acknowledged that the order for life, which is determined by the literal sense of the Writings and the literal sense of the Doctrine of the Church, then all trues of those senses that had been written and spoken would be no trues, while it was precisely the trues of the literal sense of the Doctrine which they loved and which they regarded as the internal of the Doctrine of the Church.

"And they answered and said unto Jesus: We do not know. And Jesus answering saith unto them: Neither do I tell you by what authority I do these things" signifies that if it is not rationally seen that in De Hemelsche Leer there is the genuine Doctrine of the Church, neither can one perceive that the

internal of the Doctrine is the Second-Coming of the Lord by His-presence by the Holy Spirit.

In the light of the above, the application of the following articles can be seen without further comment.

LIFE ACCORDING TO THE DOCTRINE OF THE CHURCH II I 33-36

An Address by H.D.G. Groeneveld, Delivered at the Social Supper November 30th, 1930

And Jesus, seeing great multitudes about Him, gave commandment to depart unto the other side.

And a certain scribe came and said unto Him: Master, I will follow Thee whithersoever Thou goest.

And Jesus said unto him: The foxes have holes, and the birds of heaven have nests, but the Son of Man has not where to lay His head.

And another of His disciples said unto Him: Lord, suffer me first to go and bury my father.

But Jesus said unto him: Follow Me; and let the dead bury their dead. (Matthew 8:18-22)

Every man has interior things and exterior things. The interior things are opened more and more if the exterior things cooperate. When by the life of man the interior things and the exterior things operate as one whole, man from the Lord receives an internal and an external. The external derives existence from the internal, while the internal is the being of the external. The mind of man then is simple, one side being the internal or the rational and the other side the external or the natural. From the internal all things can be seen in the external.

"Jesus", with regard to the Lord, signifies the Good of the Divine Human and with regard to man the good from the Divine Human of the Lord or the good of love to the Lord. It is the love which dwells only in the internal or the rational of man.

"Seeing great multitudes about Him" signifies understanding of the different truths in the natural or in the external. "And Jesus, seeing great multitudes about Him" therefore signifies the understanding from the Doctrine of the Church of different truths of the literal sense of the Word, now especially those of the literal sense of the Third Testament, in their proper order. For the Doctrine of the Church is the dwelling-place for the good of love to the Lord, while the literal sense of the Word and also of the Doctrine of the Church, only gives truths laid down in the natural. "The departing unto the other side" signifies a change of state, namely the going from the truths as they are in the internal or rational to the truths as they are in the external or natural. This change of state is necessary because the truths of the Doctrine of the Church are from the internal or rational, and they who are in the natural cannot see these truths. They see only the truths of the literal sense of the Word and of the literal sense of the Doctrine of the Church.

"And a certain scribe came and said unto Him: Master, I will follow Thee whithersoever Thou goest." A scribe signifies one who is in truth from good. It is the truth from the internal or rational. In an unfavourable sense a scribe is one who is in truth alone, that is, in truth from the natural, therefore in the truth of the literal sense of the Word or of the literal sense of the Doctrine of the Church. He is therefore one who is in the natural rational, as also appears from this, that he calls the Lord "Master." Such a one will be in entire agreement with the rational of the literal sense of the Word and of the literal sense of the Doctrine of the Church, as appears from his words: "Master, I will follow Thee whithersoever Thou goest."

"And Jesus saith unto him: The foxes have holes and the birds of heaven have nests, but the Son of Man has not where to lay His head." The foxes stand for the things of the will, the birds of heaven for the things of the understanding.

The foxes signify the rational things of the natural with regard to evil or with regard to apparent good, the birds of heaven the rational things of the natural with regard to falsity or with regard to apparent truth. "The foxes have holes, the birds of heaven nests" signifies that the rational things with regard to evil and also apparent good and the rational things with regard to falsity and also apparent truth find a resting place with the human race in general and in the Church in particular. For these things there is love, with these things there is conjunction as by marriage.

"But the Son of Man has not where to lay His head." The Son of Man stands for the Doctrine of the Church, as appears from the third verse of the fifth chapter of the second part of the Canons: "This Human is called the Son of God and the Son of Man; the Son of God from the Divine Truth and the Divine Good in Him, which is the Word; and the Son of Man from the Divine Truth and Good out of Him, which thence is of the Doctrine of the Church out of the Word." The "head" signifies the highest or inmost, therefore the good of love to the Lord. The head of the Son of Man is therefore the good of love to the Lord, which is the inmost of the Doctrine of the Church. It is the good of love from which the Doctrine of the Church comes into existence, for the Doctrine is spiritual out of celestial origin. There is then in the Church, in case of change of state, no love for the essential of the Doctrine of the Church. There is no love for conjunction; the true conjugal love is lacking. The external of the Doctrine of the Church or its literal sense is touched with coarse hands, without feeling the tenderness of what is hidden within. Who is not painfully affected when he sees that a small child, and especially a new born child, is coarsely handled? Does not one experience a certain fear to touch a new born child with the hands or even with the mouth? Is one not especially sensitive on such an occasion of one's own coarseness and impurity? Do not all movements express a tenderness so as not to hurt the child? Let us then approach also the Doctrine of the Church as having been born from the Lord with humility and with a feeling of our own coarseness and impurity.

"And another of His disciples said unto Him: Lord, suffer me to go and bury my father." A "disciple" signifies one who is in truth, more especially natural truth which leads to good. "Father" signifies good in the unfavorable sense evil, and also apparent good. Burying signifies resurrection, therefore a life in the good of truth or in the unfavorable sense a life in the evil of falsity, and also in the apparent good of apparent truth. In general these words of the disciple signify that man desires to continue to live in the things of the world and not in the things of Heaven. In particular they signify that the man of the Church loves the things of the natural and therefore desires to be in those things and not in the things of the rational, which is to say that he primarily loves the things of the literal sense of the Third Testament and thus desires to live in those things and not in the things of the internal sense or the truths of the Doctrine of the Church. For, when the Doctrine is offered to the men of the Church many will be of the opinion that the interior things are not yet necessary, as there are very many truths in the literal sense that are not yet known, and have therefore not yet been applied to life, and that, consequently, very many evils have not yet been removed. It is man's proprium that thus expresses itself, fearing to lose its rest and its dominion. This appears from the Lord's answer.

"But Jesus said unto him: Follow Me, and let the dead bury their dead." They who are in love to the Lord will perceive from the influx of the Lord that one must live according to the interior things, therefore according to the truths of the Word opened by the Doctrine of the Church, and that it may be left to the evil spirits to raise up the evils and the falsities that are in man's mind. The man of the Church therefore should not occupy himself with the things of the world,

but must leave them to those who are in those things. But also more and more must the man of the Church leave the truths of the literal sense of the Word, and now especially those of the Third Testament, and turn to the interior things. Ever more and more must the man of the Church direct himself to the interior things and consequently withdraw more and more from the natural, so that finally each fibre of his spiritual body is turned to the Lord alone. Then there is no longer any gleam from the proprium in us and we are in the shadow of God. Then for the first time the Lord is our Father and we are His children.

ADDRESS BY H. D. G. GROENEVELD AT THE SOCIAL SUPPER
of OCTOBER 29TH, 1933 (109-116)

O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee. How often would I have gathered thy children, even as a hen gathereth her chickens under the wings, and ye would not!

Behold, your house is left unto you desolate.

For I say unto you: Ye shall not see Me henceforth, till ye shall say: Blessed is He that cometh in the name of the Lord.
(Matthew XXIII:37-39)

Jerusalem represents the Church where the Word is, and in particular the Church where the Writings are accepted as the Divine Doctrine or the Word, and more singularly the Church where the Doctrine of the Church is seen as spiritual out of celestial origin. The mentioning twice of the word Jerusalem indicates the things of the celestial kingdom and the things of the spiritual kingdom or the things of the good and the things of the truth of the Doctrine. From the words one hears the deep sorrow arising from the love for the Church, and especially for the Church where the Doctrine of the Church is seen as spiritual out of celestial origin, and they implore retreat and repentance. The Prophets signify the doctrinal things of the Word, and being sent indicates the human things in which the doctrinal things are present and by which they come to the outside. To kill has reference to the will, and to stone to the understanding. Thou that killest the Prophets, and stonest them which are sent unto thee, thus signifies that the Church, where the Doctrine of the Church is seen as spiritual out of celestial origin, destroys with the will and combats with the understanding the doctrinal things of the Word which in the human things come to the outside and which thereby are clearly shown. It is the evil of the will that deprives the essential or the internal of the doctrinal things of life, and it is the falsity of the understanding that with the hardness of natural reasoning directs itself against the external or the body of the doctrinal things.

Man has two faculties which are the Lord's with him, namely the faculty of freedom or that of the will and the faculty of rationality or that of the understanding. By these, man has life as if from himself. Since man with regard to the human things is born into evil, he therefore in the natural has an evil will. Evil charms him, and in it he feels his freedom. Every infringement upon his will is an attack on his freedom. As long therefore as no regeneration of the will has taken place, whereby man comes into what is actually free from the Lord, the freedom of evil is regarded as freedom itself. Every restriction from outside of the evil of the will brings a feeling of compulsion and thus a deprivation of life as from one's self. The compelling of the evil of the will therefore ought to be done by the man himself with the help of the understanding; for which reason the Lord, for the sake of regeneration, has separated the will and the understanding in man. Man, from the faculty of rationality given to him, which is the Lord's, by his understanding can receive into himself the truths of the Word and of the Doctrine of the Church, and in that light discern the evil of his will. He then, as from himself, should strive against the evil of his will. This is the true strife of life which every man has to carry on, if he wishes to enter into the Lord's Kingdom. Every reception with the understanding should, however, take place for the exclusive end of learning to know the evils of the will and to combat them. In this also

lies the essential of Baptism, because man then confesses that the Lord is the Creator of Heaven and earth and acknowledges that evil must be shunned as sin against the Lord. In every reception with the understanding for any other end, for instance of the gathering of knowledge only for the sake of knowing the things, the essential for conjunction with the Lord is lacking. In such a reception the understanding does elevate itself above the will, but since the essential for conjunction is lacking, the understanding remains in the service of the evil will. The evil of the will then uses the scientifics acquired by the understanding as a means to combat in the natural the essential things of life. Thus they have the appearance of truths, but since the essential for conjunction is lacking, they are as lifeless things. These are the stones by which the body of the doctrinal things has now been wounded to the quick.

By receiving with the understanding the truths of the Word and of the Doctrine of the Church, man is indeed willing to be in conjunction with the body of the Church, but he desires no conjunction of the body of the Church with him. As long as the will is not on the way of regeneration, man suffers no interference with the affairs of his will, since he desires no interference with his freedom in the human things, bound as he is to the lusts of the evil of his will, while it is just the will that is on the way of regeneration that desires the conjunction of the body of the Church with him, in order that they be one in the Divine Human of the Lord. The evil will does not desire to breathe with the heart of the Church and therefore does not seek charity in the spiritual things but in the natural things. It does desire conjunction with the Divine things but not with the human things from the Lord, as a consequence of which it does desire the Doctrine but not the life, while yet the Doctrine is the Lord's, who is Life itself, and has only life for end. The man who desires no conjunction of the body of the Church with the human things, does not accept the cleansing of the human things and therefore not regeneration. He does acknowledge the Father but not the Son and consequently not the Lord as the Creator of Heaven and earth. Innumerable are the excuses when the conjunction of the body of the Church with the human things is at issue. All the excuses find their origin in the love of self and the love of the world, that is in the affections and thoughts is of the man in the human things. It is the natural body which alone is essential significance to him and not the spiritual body. All things of the natural body, however, should be directed to and made subservient to the things of the spiritual body. Here lies the strife of life for man and not in the things of the natural body, while it is just there that the fight is carried on and considered of essential importance. Not to acknowledge the possibility of deliverance of the human things is not to acknowledge the Glorification of the Lord and therefore not to acknowledge that the Son is one with the Father.

For the conjunction with the body of the Church and thus with the Divine Human of the Lord, no excuse can apply on the strength of things of the natural body, whatever those things may be. It is thus not of essential importance whether one takes up the truths of the Word and of the Doctrine of the Church, if one does not have for an end the conjunction with the body of the Church and thus with the Divine Human of the Lord. In the fourteenth chapter of the Gospel by Luke the excuses, and indeed the three degrees thereof, are described. We read in verses 15 to 20 as follows: "And when one of them that sat with Him heard these things, he said unto Him: Blessed is he that eateth bread in the Kingdom of God. Then said He unto him; A certain man made a great supper, and bade many; and sent his servant at supper time to say unto them that were bidden: Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see to it; I pray thee, have me excused. And another said: I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said: I have married a wife and therefore I cannot come."

The 15th verse describes to us the man who takes up the truths of the Word and of the Doctrine of the Church and rejoices in them because they give him the food of the real things of life and thus of the Divine Human of the Lord. That this, however, is not sufficient, appears from the 16th verse, where the invitation is spoken of to partake of a great supper, by which is indicated the conjunction of the body of the Church or the Divine Human of the Lord with the human things. That it is just the conjunction with the human things that is at issue appears also from the servant being sent.

The first excuse is: "I have bought a piece of ground, and I must needs go and see it." To buy a piece of ground signifies with the understanding to come into the possession of a Doctrine out of the Word in the natural. To go and see signifies to remove one's self and to further investigate with the understanding. The first excuse is thus expressed by the man who with his understanding has come into the possession of a Doctrine out of the Word in the natural and removes himself from the body of the Church, in order to investigate that Doctrine with his thinking only. He will only pass on to the shunning of evil and the application of the truths in his life, if he has certainty and confirmation of the truths of the Doctrine. Since thus the essential is lacking there is no will for the conjunction of the human things with the body of the Church. The excuse in its essence comes from the man who sees life only in the entering of the thinking into the problems of life. The understanding and not the will is regarded as the essential of man. The shunning of evil as sin against the Lord and thus the purification of the human things is not seen as of direct importance, since the elevation and thus the salvation of the human race is expected only from the understanding. That the understanding in the actual things of life is dependent only on the conjunction of the human things with the body of the Church, is felt as a limitation and thus as a deprivation of the freedom of the understanding, since the understanding is considered capable by its faculty, of bringing the man anywhere, thus also outside of the body of the Church, into the possession of the actual things of life. In the desire for wisdom the will or the love for conjunction, and thus the actual conjugal is lacking.

The second excuse is: "I have bought five yoke of oxen, and I go to prove them." An ox signifies the natural good and five yoke of oxen signifies few goods and truths of the natural good. To prove means, if possible, to apply them to life. The second excuse is therefore uttered by the man who with his understanding has come into the possession of few goods and truths of natural good and removes himself from the body of the Church in order, if possible, to apply them to life, in order to practice charity and to do uses so-called. Here therefore, the will is active; not the will however for conjunction of the human things with the body of the Church, but the hidden will of the proprium, for not the spiritual life, but only the natural life is considered as of essential importance.

The third excuse is: "I have married a wife." A wife signifies love in the most exterior or the sensual things, in this instance the love of self and the love for the world. To be married signifies to be conjoined. The third excuse therefore is uttered by the man who is conjoined with the love of self and the love of the world in the most exterior or the sensual things, thus by the man with whom the evil of the will is active. Here the will alone comes to the fore, for which reason also the reply follows that he cannot come. According to the natural signification of the words many have felt in life the bond where the wife is the ruling one in the conjunction, but an unfolding in the spiritual sense would show every one how he is riveted to the evil of his will and that by that evil he is in conjunction with his deepest hells. The evil of the will is always conjoined with the most exterior or the sensual things. It

there shows itself in an innocence, gentleness, and beauty, with so much cunningness and craftiness that on the outside it has the appearance of being innocence, gentleness, and beauty itself. It brings such a charm that man cannot think otherwise but that therein lies the actual life. In these things is the power and thus the might of the will. Man becomes powerless and cannot maintain himself against this song of the sirens, unless he clings to the principles, that for him are irrefutable, of truth out of the Word and the Doctrine of the Church, or above it hears the song of the Angels concerning the conjunction of truth and good in the Divine Human of the Lord, or the truly conjugal love. From these things also the charity of man springs forth. The not-favouring of these things is seen as a lack of a feeling for the needs of the neighbour. All charity is directed towards the most exterior or the sensual things, because it can only express itself in these, and also considers only these things as of essential importance. In this way man clothes himself with an appearance of charity, since the evil of the will and thus the love of self is present therein. This love oppresses and encompasses the neighbour, and thus deprives him of his freedom. All affections and thoughts of man must be directed to his conjunction with the body of the Church or the Divine Human of the Lord. The charity proceeding from the heart of the Church views only the actual human things from the Lord. Man therefore should get loose from his conjunction with the most exterior or the sensual things. He must not, however, despise the sensual things, for the Lord has given these things to man to possess them as from himself, and therein to have a life of joy and blessedness into the eternal. The joy and blessedness therefore does not consist in the possession of the sensual things in themselves, but in the use or soul thereof, that is in the Divine Human of the Lord. The evil of the will is bound fast to all things of the life of man in the natural world. The words "I have married a wife", therefore interiorly contain the things that are the actual cause of the killing and stoning of the doctrinal things of the body of the Church.

"How often would I have gathered thy children," signifies that in the truths which have been given to the Church where the Doctrine of the Church is seen as spiritual out of celestial origin, the Lord was always present with the effort of gathering the human things into the body of the Church. "Even as a hen gathereth her chickens under the wings," signifies that there was the effort of the Lord, because in the essential or internal of the doctrinal things in the natural, the warmth or love is present to gather the human things under the power and thus the protection of truth in the external or the body of the doctrinal things. "And ye would not," signifies that there was no retreat and repentance, and thus no affection of being taken up into the body of the Church. "Behold, your house is left unto you desolate," signifies that the Church and the man of the Church with the understanding shall acknowledge that evil remains in the will. "For I say unto you: ye shall not see me henceforth," signifies that it is an irrefutable truth that nothing more of the things of the Divine Human of the Lord shall come into the light of the thinking of the Church and of the man of the Church; "till ye shall say: Blessed is He that cometh in the name of the Lord," signifies until the Church or the man of the Church shall acknowledge from the heart or from the will that it is just in the human things which flow from the truths of the Word and the Doctrine of the Church, which truths essentially are no other than the actual human things wherein the reception must take place of good and truth from the Lord, if conjunction with the body of the Church is to be possible and thus with the Divine Human of the Lord.

AN ADDRESS BY H. D. G. GROENEVELDT DELIVERED AT THE SOCIAL SUPPER,
OCTOBER 28th, 1934, ON THE OCCASION OF THE DEDICATION OF THE NEW
CHURCH BUILDING (VI: 3-5)

The use the Church will perform in its new dwelling is determined by and therefore is entirely dependent on the use that the Lord performs in its interior dwelling. If there is no interior dwelling which is the Lord's alone, then the use which the Church performs in its exterior dwelling is of no significance, however its work in this world might appear as use. The essential would be lacking in its new dwelling and all its exterior would be appearance only. Since the exterior, without the essential which is the Lord's, carries seduction in it, the Church would not be able to resist the charm of that exterior and would soon be brought to accept the appearance itself as the essence. No longer Heaven, but the world would be put up as the end of life, as a result of which charity and faith would be directed to the things of the world. The Church would draw the world to itself, and the more it accepted its exterior as essential, the greater would be its power of attraction. Indeed the Church would thereby considerably increase in growth, but it would have had the gates of the Heavens closed, and would have opened the gates of hell.

It is however of the Lord's Divine Providence that the Church has been led to a new dwelling, although the end as yet is scarcely visible and down there it is surrounded by countless dark clouds. The interior dwelling for it is present already.

This interior dwelling came into existence the moment the interior things descended into the natural, which have been given to the Church, belonged to the good of life of the Church. These interior things in the natural penetrated to the not-conjoined human things which, with the interior things that previously were present, could still maintain their life. Since the new interior things cannot be conjoined with these human things, there arose not only a resistance but also a revolt against these interior things, which resulted in a suffering of these things. Fiercer and fiercer grew the revolt, until finally the human things led the new interior things to crucifixion. By this the human things which previously still had life, were deprived of life. It therefore was not a coincidence, but in correspondence with the state of the Church that the last Lesson from the New Testament in the old dwelling was the chapter of the Lord's Crucifixion.

In the love for the living truth in the human things, to which love alone all help in the agony was directed, the new human things from the Divine Human of the Lord, with which human things the new interior things are conjoined, could now come to life. It is the good of life of these new human things which is now the interior dwelling. In this dwelling the man of the Church is in real peace, and he lies down to rest under the protection of the only Lord. It is in this dwelling that the conjunction takes place of the most exterior things with the most interior, and of the most interior things with the most exterior. This conjunction is described in the 28th chapter of Genesis, verses ten through thirteen, where we read: "And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the Angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." It is this dwelling alone that is the entrance to Heaven, and it is out of this alone that the Word can be approached. It is the holy place, it is the house of God, as appears from the continuation of the 28th chapter, verses sixteen through seventeen: "And Jacob awaked out of his sleep, and he said, Surely Jehovah is

in this place, and I knew it not. And he was afraid, and said, How dreadful is this place. This is none other but the house of God, and this is the gate of heaven."

No man of the Church can read the Word holily but out of the interior dwelling. In this dwelling he comes into the light of truth, for it is the dwelling of the Lord, and there alone is the light, because the Lord Himself is the light. It is only out of the good of life from the interior things descended into the natural, that we can enter the interior dwelling. Out of the good of life of this world there is no entrance to this dwelling, for in this apparent good the evil and the false of the love of self are hidden. This good desires admittance on the strength of faith, while the essential love to the Lord and to the neighbour is lacking. It is this good that is represented by the five foolish virgins, of whom we read the following in the 25th chapter of the Gospel of Matthew, verses ten through twelve: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you I know you not".

Let us therefore go to the interior dwelling that we may there meet each other. Then the glory will appear in this new dwelling, which we have entered today, for the only Lord will be in it.

THE NINETEENTH OF JUNE 1935
Address by H. D. G. Groeneveld (VI: 33-36)

We today celebrate the day of the Lord's Second Coming and of the establishment of the New Church. Are we indeed imbued with the fact for which we have come together, and does the great miracle live in us that the Lord has come again and is present in the New Church? If all affections and thoughts for that Church are not in the centre of our lives, then the celebration of this day is merely formal, a celebration therefore in which the essential, that is, the love to the Lord, is lacking. In *Conjugal Love*, n. 125, we read: "It is a common saying within the Church that as the Lord is the Head of the Church, so the husband is of the wife; from which it would follow that the husband represents the Lord, and the wife the Church. But the Lord is the Head of the Church, and the man (*homo*), a man (*vir*) and a woman, are a Church; and still more a husband and a wife together"; and in n. 63: "The conjunction of good and truth is the Church." It thus appears from this that we are in the Church only then when both provinces of the mind, that is the intellectual and the voluntary, are conjoined with the Church. Neither where the intellectual is alone, nor where the voluntary is alone, but there where they are one, is the Church.

In the Canons we read: "The soul of the offspring is out of the father, and in the womb it clothes itself with a body out of the substance of the mother; analogically as seed in the earth and out of the substance of the earth," Canons, Concerning the Lord Saviour, IX:1. Now since the intellectual is the province of the man and the voluntary the province of the woman, it is therefore out of the intellectual that the soul of the Church is and out of the voluntary that the body of the Church is formed. It is to the intellectual that the Lord, by the conjunction of the intellectual and the voluntary in the former state, has given admittance to the more interior provinces of His Word given to the New Church. Numerous are the truths given to the Church, by which the Church has the light on the way that leads it to a more interior life in the Lord. It is this light that is meant by the light in the first chapter of the Gospel of John, where we read in verses nine through twelve: "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

In the state in which the Church now is, this light threatens to disappear in the night of the voluntary province of the Church. By the light of the intellectual the evil and false of the voluntary of the natural mind comes into view. The genuine intellectual sees the impurity of this mind and guards against any conjunction therewith, since thereby it would lose its strength and its power. All affections of the voluntary of the natural mind are directed towards itself and the world. They rule in this mind and desire no guidance of the intellectual in the orderly principles of this mind. All reverence and humility disappear, and the holy sphere of divine worship is soiled by the impurities of the voluntary of the natural mind. This mind enters the Church with clumsy feet. Every feeling of coming on holy ground is absent, whilst actions and attitudes, the singing and the recitations, do not testify to the presence of the Lord in the Church. The affections in this mind draw the intellectual things into its province, as a consequence of which the light disappears. The truths lose their essence and this mind plays with the forms thereof. Hearken and see, how they play with the word "charity." Every member of the Church should in intercourse have a holy fear of taking this word

into the mouth, for charity is the Lord's. Only in states in which the internal mind expressed itself, should this word as a glory leave his lips. Hearken and see, how they deal with the natural, the rational, and the spiritual things of the Church, whilst every internal to these things is lacking. Let us wash and cleanse ourselves of these things, lest the genuine intellectual throw these things out of the Church, as the Lord cleansed the temple, of which we read the following in verses thirteen through sixteen of the second chapter of the Gospel of John: "And the Jews' passover was at hand; and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves: Take these things hence; make not My Father's house an house of merchandise." Let us draw near to one another and let us be together with a holy fear for the things of the Church, and let us communicate one to the other the things of the Lord that from the internal mind have come to our consciousness.

While in the former state the essential of the Church depended on the opening of the intellectual of the Church, the Church's salvation now depends on the opening of the voluntary of the Church. It is the new voluntary alone that can form the body for the intellectual. The intellectual longs for this new voluntary as for its bride and it is with it alone, as with its wife, that the intellectual can live in glory in its dwelling.

While in the former state it thus was the male, it now is the female that is called to its function in the Church. For this it is necessary for the voluntary of the natural mind to raise itself above the affections in which it is now bound. See how this mind adheres to the body, to clothing, to the family, to nature. From these affections this mind draws the intellectual towards it and soils it with its impurities. Women know how they rule in men's intellectual will. May the voluntary of the natural mind depart from these things, in order that the will be guided by the intellectual of the Church, and the pure affections from the Lord may rule in the intellectual will of the Church. In Conjugal Love, n. 165, the following with reference thereto has been revealed to us: "That the conjunction of the wife with the rational wisdom of the man is from within, is because this wisdom is proper to the understanding of men, and ascends into a light in which women are not, which is the reason why women do not speak out of that wisdom; but in the company of men when such matters are discussed, are silent and only listen. That nevertheless such things are with wives from within, is manifest from their listening, that they inwardly recognize them, and favour what they hear and have heard from their husbands. But that the conjunction of a wife with the moral wisdom of men is from without, is because the virtues of that wisdom for the most part are akin to similar ones with women, and draw from the intellectual will of the man, wherewith the will of the wife unites itself, and makes a marriage. And because the wife knows these virtues with a man better than the man knows them with himself, it is said that the conjunction of the wife with those is from without;" and in n. 166: "That wives know the affections of their husbands, and that they prudently moderate them, is also among the arcana of conjugal love stored up with wives."

Then shall be the body of the Church, and the intellectual will love the voluntary. Then the voluntary will bear sons and daughters to the Church, to the glorification of the Lord and of His Church.

ADDRESS BY H. D. G. GROENEVELD
June 19th, 1938 (VII - 292-295)

We have met today for the celebration of the day of the Lord's Second Coming and of the establishment of His New Church. On this day our feeling and thinking is drawn to the essence and the form of the Church and to the foundations upon which she must rest upon the earth. As is known, it has been revealed to us that it is not the Word that makes the Church but the understanding thereof, and that the Church is such as is the understanding of the Word with those that are in the Church (S.S. 76). The Doctrine of the Church, through an opening of that understanding, brought a new ordering of the Church, and especially in the internal thereof. It allowed us to see this new ordering in the internal as the holy city with its wall, gates, and foundations. Upon its descent from the internal it was not accepted in its essence by the General Church, therefore its foundation could not be laid upon the earth, that is, in the external of that Church. The holy city can only be there where the new wall can have its place and the foundations are accepted and set up on earth as principles in the external of the Church, that is, such as she appears before us. This wall and these foundations, however, can only then be there if the earth is such that it gives firmness to their place.

There where the essence of the Doctrine of the Church was accepted the earth was not of such substance that the wall and foundations could descend, because in the external of the Church the things of the love of self and of the world that were hidden in the previous state emerged. It was in this that the great struggle lay into which we were brought in the Church of recent years. These things are now gradually being removed from this earth, as a result of which a descent of the holy city may be possible.

We read in the Apocalypse, Chapter XXI, Verse 22: "And I saw no temple therein, for the Lord God Almighty is the Temple of it and the Lamb", which signifies "that in this Church there will be no external separate from the internal, because the Lord Himself in His Divine Human, from which is the all of the Church, is Alone approached, worshipped, and adored," A.R. 918. In the internal of the Church the appearance of priests and laymen disappears, for there the only Lord is Priest and King. In the internal of the Church there is conjunction of the external with the internal and of the internal with the external; there it is where conjugal love is the soul of all things. This internal is the realm of the kingly of the spirit, and it is in the inmost hereof that the Doctrine of the Church, which is spiritual out of celestial origin, has its awakening. It is in this internal of the Church that the Angels are present and that the Lord dwells in what is His. In this internal the Lord leads with His Holy Spirit and thus only through this internal does the operation of the Divine Providence take place.

We read in the Apocalypse, Chapter XXI, Verse 12: "And it had a wall great and high and had twelve gates, and at the gates twelve Angels, and names written thereon which are those of the twelve tribes of the sons of Israel." "And it had a wall great and high signifies the Word in the Sense of the letter, out of which is the doctrine of the New Church. . . It is said a wall great and high, because by this the Word is meant as to Its Divine Good and Divine True, for great is predicated of the good, and high of the true," A.R. 898. The entire internal of the Church is based on the literal sense of the Word. This is its foundation, and thence the Doctrine of the Church may be drawn. Only in that is the substance present in which the Doctrine in the internal of the Church can be awakened. In that is the Divine Good and the Divine True through which an awakening can take place into eternity. It is

said that the wall is great and high. Greater and higher will be the wall for the internal of the Church and stronger, therefore, the protection against the world of the external where the loves of self and of the world rule in the measure the acknowledgings to Heaven and to the Lord are more from the heart, which acknowledgings in the form they appear in are the cognitions. For we read in the Apocalypse Revealed, no. 899: "And it had twelve gates, signifies there, all the cognitions of the true and the good through which a man is introduced into the Church," and names written thereon, which are those of the twelve tribes of the sons of Israel, signifies the Divine true and good things of Heaven, which also are the Divine true and good things of the Church, in those cognitions, and also guards lest any one should enter, unless he is in those out of the Lord." From this it is evident that only through the cognitions, which in essence are acknowledgings to Heaven and to the Lord, entrance to the holy city or to the internal of the Church is possible. It is therefore through the acknowledgings that one enters for the first time within the borders of the internal of the Church, for this internal of the Church in turn has its internal and its external. How can one feel that one is entering the holy city if one seeks the essential of the Church in the external of the Church, that is, the Church such as she appears before us? How would it be possible to enter the holy city unless one considers conjugal love, namely the conjunction of the external with the internal, the sole essential? What can one's thoughts be concerning the internal of the Church if one does not make a reality of the struggle for essential conjunction in the conjugal love between man and wife from a longing for Heaven? This conjunction only becomes possible if the man and the wife independently enter into the struggle, each after his kind, but both animated with the striving for conjunction with the sole essential, and with a longing to will to be led solely by the light of the internal of the Church. Why does one look for life outside the gates and the wall of the holy city? Why does one batter on the wall and does one twaddle and argue at the gates of the city? Only by the acknowledgings to Heaven and to the Lord does one enter into the city.

We read in the Apocalypse, Chapter XXI, verse 14: "And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb." "And the wall of the city had twelve foundations signifies that the Word in the Sense of the letter contains all things of the doctrine of the New Church," A.R. 902; "and in them the names of the twelve Apostles of the Lamb, signifies all things of the doctrine out of the Word concerning the Lord and concerning a Life according to His precepts." A.R. 903.

The Doctrine of the Church is drawn out of the literal sense of the Word and also finds its foundation in that sense. Through the Doctrine of the Church therefore the doctrinal things in the literal sense of the Word come into the light. These doctrinal things therefore are the principles from which the external Church, that is, the Church such as she appears before us, has its origin. In the setting up of these principles in the internal of the external of the Church the priesthood has its inception whereas the laymen have their government in the civil things of the Church in the external of the external of the Church. That the priesthood has its inception here clearly appears from this, that it is said that these doctrinal things concern the Lord and a life according to His commandments, thus the things concerning the salvation of the human race. The essence of the priesthood is in the internal of the Church and animated from this source it has its function in bringing the human race through the doctrinal things thus opened to the gates of the holy city, thus unto the acknowledgings to Heaven and to the Lord. Thus the priests lead by the true to the good of life.

The setting up of the principles from the internal of the Church would deprive the priesthood of all form. It is just because the priesthood in the setting up of these principles has its inception, that the freedom of its kingdom comes into existence. If, however, the priesthood does not have its essence in the internal of the Church, if, therefore, the realm of the kingly of the spirit is not accepted as the life of the Church, a selfish and ambitious priesthood will come into existence, which will lose its function for the salvation of the human race. From this it also follows that the coming into existence of the priests will have to take place not only out of the external of the Church, but also out of the internal of the Church.

Then the circle is completed and there is conjunction between the priestly realm and the kingly realm and between the kingly realm and the priestly realm. Then there will be rejoicing and gladness in the dwellings of the holy city and exulting in the streets, for the Lord God Jesus Christ reigns.

In relation to the last paragraph of the above article about the priesthood we will add these words:

We read in Heaven and Hell: "All preachers are out of the Lord's spiritual kingdom, and none out of the celestial kingdom. They are from the spiritual kingdom, because those there are in trues out of good, and all preaching is done out of trues. There are no preachers out of the celestial kingdom, because those who are there are in the good of love, out of which they see and perceive trues, but do not talk about them. Yet although the angels in the celestial kingdom perceive and see trues, still there are preachings there, since by means of them they are enlightened in the trues they already knew, and they are perfected by many trues they did not know before; soon as they hear those trues, they acknowledge them and so perceive them. They also love the trues they perceive, and by living in accordance with them, they make them to be of their life, saying to live according to trues is to love the Lord."

"All preachers are appointed by the Lord, and have therefore a gift for preaching. No one else is allowed to teach in the temples. They are called preachers, but not priests. They are not priests, because the priesthood of heaven is the celestial kingdom, for the priesthood signifies the good of love into the Lord, and those in the celestial kingdom are in that love. The royalty of heaven, however, is the spiritual kingdom, for royalty signifies the true out of the good in which are those of the spiritual kingdom." (225, 226)

Heaven is not only Heaven, but it also signifies the internal of the Church.

The priesthood has its function in the external of the Church; but as to the internal they are preachers not priests. If priests claim to be priests, as to the internal of the Church, where the Lord alone is Priest and King, as said above, "a selfish, and ambitious priesthood will come into existence that will lose its function for the salvation of the human race."

We read further: "With respect to priests, they ought to teach men the way to heaven and also to lead them; they ought to teach them according to the Doctrine of their Church out of the Word, and lead them to live according to it." (N.J.H.D. 315)

It does not belong to the priesthood as such to make the Doctrine of the Church, the making of Doctrine is the prophetic function. A priest may or may not be in this function as well as in the priestly function.

We read: "To prophecy signifies to teach the Word, because a 'prophet' means in the highest sense the Lord in relation to the Word, and in a relative

sense one who teaches the Word but in an abstract sense the Word itself and also doctrine out of the Word." (A.E. 624⁴)

"In many passages prophets are mentioned, and no one has any other idea respecting them, than that the prophets of the Old Testament through whom the Lord spoke unto the people, and through whom He dictated the Word, are meant; but as the Word has a spiritual sense in each and every particular of it, therefore in that sense 'prophet' means all whom the Lord teaches, thus all who are in the spiritual affection of the true, that is, who love the true because it is the true, for the Lord teaches these, and flows into their understanding and enlightens; and this is more true of these than of the prophets of the Old Testament, for they were not illustrated as to the understanding, but only received by hearing the words they were to say or write, and even did not understand their interior sense, still less their spiritual sense. From this it can be seen that 'prophets' mean in the spiritual sense all who are wise from the Lord; and this whether they teach or do not teach. And as every truly spiritual sense is abstracted from the idea of persons, places and times, so a prophet signifies in the highest sense the Lord in relation to the Word, and as to the Doctrine out of the Word, and likewise the Word and Doctrine." (A.E. 624:4, 15)

In the first state of the New Church, from the literal appearances of the Third Testament, the Old Testament was regarded as the Word or the Son of God, while the Third Testament was regarded as the Doctrine of the Church, or as the Son of Man.

In the second state of the Church the literal sense of the Third Testament is seen as the Word, the Lord in His Divine Human in His Second Coming, while the Doctrine from this Testament is regarded as derivative doctrine.

In the third state of the Church the Third Testament is seen as to its internal sense as being the Son of God, or the Word as to its esse, while the genuine internal of the Doctrine thence is seen, as the Son of Man or the existence of the Lord in the Church.

In the state to come it will be clearly seen that the trues of the internal of the Doctrine are the Sons of God, while the trues of the external of the Doctrine are the Sons of Man.

We are taught in the Word that the Word without Doctrine is a candelabrum without light. In the light of the generals of Doctrine, as seen in the light of the natural Heaven, the generals of the Word can be seen, but it is only in the light of the particulars of Doctrine, as seen in the light of the spiritual Heaven, that the particulars of the Word can be seen; and it is only in the light of singulars of Doctrine as seen in the light of the celestial Heaven, that the singulars of the Word can be seen.

It was of order that the Church has been studying the Arcana Coelestia in the light of the generals of Doctrine, in order to lay a basis, but the time comes if the Church remains in the generals of Doctrine, and does not enter into the particulars and singulars of Doctrine, it declines.

The two Doctrinal principles in "The Principles of the Academy" were the Doctrine that the Writings are the Word, and are the Lord in His Second Coming, and the Doctrine that the judgment given in the Third Testament was a Divine judgment, which is the same as the judgment of the Son of Man. Some in the early Academy also had a perception that it was a Divine Truth that, what was called a body of the New Church, insofar as it internally denied the Divinity of the Writings and confirmed themselves in this denial, was not genuinely New Church.

In recent years more of the ministers in the General Church have come to accept, more or less, "The Three Essentials" of the Lord's New Church. The "Principles of Doctrine" have been widely distributed and are regarded as the only official position of the Lord's New Church at present. On the other side, those in the Lord's New Church might also come to regard these "Three Essentials" and "The Principles of Doctrine" as the only teaching which is of paramount importance.

In this case the two bodies would either unite or as rival bodies would hold approaching doctrinal positions.

It might be noted that if De Hemelsche Leer had only proclaimed and illustrated these "Three Essentials" and "The Principles of Doctrine", a separation would probably not have taken place; also that at the present time those in the General Church can teach these "Essentials" and "Principles of Doctrine" without causing a disturbance. This would not be the case if the ministers in the General Church taught that the Genuine Doctrine of the Church is the Lord, that it was given by the Lord in De Hemelsche Leer and had in it the judgment of the Son of Man. Yet if the Coming of the Lord in the Doctrine of the Church is not seen, there is the danger that the external of the Doctrine of the Church may be separated from its internal and the Lord will go elsewhere.

PART THREE

As applied to

THE HISTORY OF THE CHURCHES, THE NEW CHURCH, AND
IN THE LORD'S NEW CHURCH

by

THE REV. THEODORE PITCAIRN

It has been seen in the Church, that when the Third Testament speaks of the Jews, the Protestants, and the Catholics, this belongs to the literal sense of the Third Testament, and if its application to the New Church and the man of the New Church is not seen, one remains in the literal or historical sense. It has not been realized that when the Doctrine of the Church speaks of the Convention, the Conference, the General Church, of the Doctrine being born "in our society," America and England, and the names of persons, if one does not see its application to the present state of the Church and to the man of the Lord's New Church, one remains in the literal or historical sense of the Doctrine of the Church.

We read: "We note here however that this New Heaven was not formed by the Lord until 'the first heaven and first earth were passed away, and there was no more sea', which has a very definite bearing on what we in ourselves must first accomplish, as of ourselves, before progress can be made....

"We must therefore get away from the situation as it existed in heaven, or rather in the spiritual world and the external view of the text, as past history, and pass on to a higher plane namely, the vital bearing of this teaching on the church on earth - vital because it is our responsibility and duty. It is from us as individuals that the Church as a whole is either living or dying. Our general tendency is to consider the Latin Word historically, to regard most things in it as interesting events that have passed - very interesting indeed, but nevertheless passed events - although, on second thought, so to speak, we realize, that in some way, they have a bearing on our every day mode of life. Is there not right here the necessity for a very definite shifting of values - a moving of the mental point of concentration? For although there has been a passage of events of great importance that are recorded, the lesson does not lie in the past - it lies most decidedly in the present; the all important present. . . .

"If we stop to consider the present, we find that nothing is so existant. As with the Lord all things of time are present, so with man the only actual of time is the present. What is actual of the past is present in the present or it no longer exists; and the future will only become actual as it lives in the present. I emphasize the all importance of the present so that we may better appreciate that the things of the Word apply most emphatically to what is now, as also to what is tomorrow when that in turn becomes today, if we are to live, and if we are to become inmates of the New Heaven....

"That the first heaven and the first earth in the spiritual world have actually passed away is only a matter of passing historical interest, yet it is a teaching of the Word of the Lord, and therefore must be in some way of vital interest to us in our daily lives; so we must seek and find that which is of vital interest to us as living men and women of the organized New Church...

"If we truly search, we shall find that there are within us, the false or first heaven and earth, ... which must pass away before the New Heaven can enter, for the Lord said, that no man puts new wine into old bottles, else the bottles break and the wine runneth out, but they put new wine in new bottles, and both are preserved. . . .

"The process of finding in ourselves and seeing the false heavens and earths is not simple, for in the early stages we are very blind. We begin by seeing them outside of ourselves, and indeed we must see them before we can see them within ourselves

"In order to find the first heaven or falsities within ourselves, so as to combat them, it will be found necessary to examine the old church,

and its conduct, and it is more than probable that we shall find sympathy with its conduct; herein lies the secret of discovering the evils of our own life, for by that means we find that which is within ourselves, or organization, and our lives, which we then for the first time recognize to be in opposition to the New Order. "Behold, New I make all things." If at this stage we are unwilling to see things as they really are, we shall, on finding what must be disorderly, falsify it from our proprial wills. . .

"The search must first be for falsities outside of ourselves, that we may find the things that are false within ourselves; and until we find and condemn the evils and falsities of the world, we cannot see, and will not find these evils and falsities within ourselves. Not seeing them within ourselves we will not recognize them to be evil, but from our proprium will call them good, and will continue to think ourselves and our organizations to be the New Church. We need not think that we can just look around for some superficial evils and falsities, find them in ourselves, condemn them, and call it a day. The evils will not be so easy to find, they will be like king Agog who came forth delicately, and whom Saul and the people spared. These evils will thus remain fixed in ones heart and mind as the normalities of life, intermingled in the very social life of the organized church, and passed by as every day necessities they will be found in our education, in our recreation, and in our business life, tied up with the few good things that we think we have accomplished....

"We must find these evils, and, having found them, we must fearlessly condemn them and point them out. This discovering them from the Word, is the ever present Doctrine of the Church, and in finding evils and falsities outside ourselves we must realize they are within ourselves...

"We first see them within the old Christian Church, and until we have seen them there we shall not see them within the New Church; and until we see them in the New Church we shall not see them within our families; and until we see them within our families we shall not see them within ourselves. But we must fight against these evils outside and within ourselves the whole way; and the more we fight the more will our interior evils manifest themselves . . .

"The proprium loves these evil things, and wishes and hopes they be not discovered in the New Church social life, but they are there. Yes, and there are, no doubt, even more subtle evils later to come to view, and more difficult to remove, both within and outside of ourselves, within and outside the New Church church." (VII:4-8)

and the

Elucidation of this Address IV:3-23

We read: "In our present celebration of the Nineteenth of June, the day of the foundation of the New Church, we are filled with great Joy, since in our society in the past year the Doctrine of the Church has been born. Last year already it was felt that only by the Doctrine of the Church the further up-building of the Church can take place, and that by the Doctrine of the Church one comes into the sphere of the essential, therefore for the first time into the truly living things, which is the sphere of the Holy Spirit. The Doctrine which, last year, the Church was given to receive as a seed from the Divine Human of the Lord, by the influx of the Lord has come to life."

As has been pointed out in the first part of this book: "It is the internal Doctrine of the Church or the Doctrine of Genuine Truth, which is the Lord Himself, by which the Church is to be built. It is the celestial Doctrine descending from God out of heaven. This Doctrine is free from all space and time, and purely spiritual from celestial origin." (I:12)

Every living thing has a soul which is its internal and a body which is its external. This is true of the Word and it is true of the Doctrine. The internal is of the Lord alone; in the external, man cooperates as if of himself from the Lord; wherefore the address continues: "It is now by means of the external Doctrine of the Church that this combat takes place and it is the male of the Church that must fight this combat." (I:12) It is an essential for the Church to come to fully realize the importance of the difference between the internal and external of Doctrine. If this distinction is not made, a man does not know where he is, or where he is going.

To continue the address of the Nineteenth of June, 1930:

"The great importance of the Doctrine is now fully seen by the Church. As to its very essence the attitude which the Church will now take with regard to the Third Testament, has been changed. Similarly as centuries ago, after it had been universally assumed, according to the impression of the senses, that the earth stood still, and the sun revolved around the earth, the view was accepted that this was a fallacy of the senses and that not the earth but the sun stands still and that the earth revolves around the sun, whereby the thought of man was completely changed, so too by the Doctrine of the Church the entire spiritual mode of thought will be changed. No longer will the literal sense of the Third Testament be the resting point or the point of support around which moves the thought of the Church, also with regard to the Old and New Testament, but the Doctrine of the Church, or the internal or spiritual sense, will be the center to which the understanding of the literal sense of the Third Testament will be directed. In the literal sense of the Third Testament one is in the sensual fallacies of natural thought, which fallacies disappear by the rational thought of the Doctrine of the Church." (I:3-4)

By the Doctrine of the Church in the above is meant the internal of the Doctrine in its external. The external of the Doctrine as taken up from without by reading or hearing or by direct cognizance is not a spiritual center, but is on the plane of the natural rational, and is "In the sensual fallacies of natural thought." That is, the literal sense of the Doctrine, like the literal sense of the Third Testament, is purely natural and when separated from its internal, in man, man is in a merely Jewish state. Man is only in the internal when he reads it in the presence of the Holy Spirit.

The address continues: "The Third Testament by its literal sense is

within the reach of all, and every one who merely on the basis of the literal sense draws conclusions with regard to the essential things of life is in the sensual fallacies of that sense, as a result of which there is the danger of great falsities coming into existence."

It is equally true that the Doctrine by its literal sense is within the reach of all, and every one who merely on the basis of the literal sense of the Doctrine draws conclusions with regard to the essential things of life is in the sensual fallacies of that sense, as the result of which there is the danger of great falsities coming into existence.

"It is only by the Doctrine of the Church which is in enlightenment from the Lord, and by which the literal sense is read from within and therefore in true order, that the perception of the essential things of life is possible."

Not only the literal sense of the Word, but also the literal sense of the Doctrine of the Church must be read from within in enlightenment from the Lord, in true order. If not, man reads it from without, and is in a natural state, in which he is in great obscurity and does not see the essential things of life.

"In the General Church we find the following points of view generally represented.

"That the Third Testament is destined only for a special part of the mind, namely the rational mind;

"That by direct cognizance of the letter of the Third Testament one has to do with the spiritual sense itself;

"That the Third Testament is a revelation of the rational."

In the Lord's New Church, there is the danger that Doctrine as taken up from without is regarded as the rational, and that by direct cognizance one has to do with the Doctrine itself, and that the literal sense of the Doctrine is a revelation of the rational.

As said already in the first state or Adamic state of the Lord's New Church which is Nova Hierosolyma, because the Church is held by the Lord in a celestial sphere, all things of the letter of the Doctrine as taken up by direct cognizance is so living that man cannot but think he is in the rational proper, while the fact is that he is in a purely natural state, and his understanding of the Doctrine is on the plane of the natural rational; for as yet he has not a mind and life formed by the Doctrine. Man must live according to the literal sense of the Doctrine first, before he can come to the internal of Doctrine in the light of which he sees the internal of the Word, or before he comes to a spiritual or celestial rational.

The Lord in His Second Coming, or the Lord as the Third Testament, is now in the Sun of Heaven, from whom proceeds the Holy Spirit which is the Son of Man in Heaven and in the internal of the Church. The Son of Man in Heaven and the Church is the internal Doctrine of the Church.

We read: "The True Divine in the Lord's Human Divine, which underwent the temptations, and which has been treated of, is not the Divine True Itself, for this is above all temptations; but is the rational True, such as the angels have, consisting in the appearances of the true, and is what is called the Son of Man, but before the glorification." (A.C. 2814)

As heaven and the Church are not perfect, but must be perfected into the eternal, the Lord as the Son of Man in the Church, is continually being glorified into the eternal.

As is said in the first chapter of John the Lord is the Word. The Lord, when in the world, was glorified, and rose into the Sun of Heaven. The Lord now as the Third Testament in itself is in the Sun of Heaven. There is no approach to the Lord or the Word as it is in itself, outside the Doctrine, which, as to its internal, is the Lord in Heaven or in the internal of the Church. The internal of Doctrine is the existence of the internal of the Word. To approach the Word as it is in itself, would consume man, like the fire of the sun. We are to worship our Father Who is in Heaven. That is the Word as seen in the light of Doctrine which is the Word in Heaven or in the internal of the Church. The Word without Doctrine is a candelabrum without light.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath manifested Him." (John 1:18)

There is no approach to the Word as it is in itself outside the Doctrine. To try to approach the internal of the Word directly is to try to approach the Father directly or to pray to the Father for the sake of the Son.

This has been seen in the Church. When it is said "the Word without Doctrine is like a candelabrum without light." According to the literal sense, it appears as if the Word and the Doctrine were two separate things. Thus there is an appearance as if God were two persons; for there are books of the Word and books of Doctrine. But the internal of the Doctrine is one with the internal of the Word, as *esse* and *existere*, or soul and body are one Lord. We read: "Hence also it is that in very many cases the Doctrines of the Church depart from the literal sense of the Word; Be it known that the true Doctrine of the Church is that which is called here the internal sense." (A.C. 9025:2)

The internal of the Doctrine has now been taken into heaven, while its literal sense remains on earth.

We read: "And her offspring was caught up unto God and His throne... Protection by the Lord from those who are understood by the dragon, is here signified by these words: and as that Doctrine was to be the Doctrine of the Church that is called Nova Hierosolyma, therefore it is said protection because it is for the New Church. It is said caught up unto God and His throne; and by God is understood the Lord and by His throne Heaven/ it is caught up to the Lord and to heaven because this Doctrine is from the Lord, and Heaven is in this Doctrine. What is here said of the offspring born of the woman, who was caught up unto God, is also said of Chanoth, the son of Jared, but in these words: 'Chanoth walked with God, and [was] no more, because God took him.' (Gen.V:24) (A.E.728)

Who cannot feel that the internal of the Doctrine is "no more" in the Church because God has taken it?

As said: The Word has an *esse* or soul and an *existere* or body, which is the Doctrine which is one with the internal sense of the Word. The Doctrine has also an *esse* or soul, and an *existere* or body, and in every case there is no access to the soul outside its body.

The *existere* of the Word becomes the *esse* of the Doctrine or its internal from which is its external which is the *existere* of the Doctrine.

The above is involved in the following quotation and can be seen if the mind is elevated above person; A man, as to his spirit, is nothing but the good and true of Doctrine and his life thence.

We read: "There are two states, namely, a state that corresponds to space and a state that corresponds to time. The state that corresponds to spaces is state as to *esse*; and the state that corresponds to times is a state as to *existere* (A.C. 2625) For there are two things that make man, namely

esse and existere. Man's esse is nothing else than a recipient of the eternal which proceeds from the Lord; for men, spirits, and angels are nothing but recipients, or forms recipient, of life from the Lord. The reception of life is that of which existere is predicated. Man believes that he is (that is, that he has esse) and this of himself; when yet it is not true that he is of himself; but that as before said he exists... Esse is solely in the Lord, and is called 'Jehovah.' From esse, which is Jehovah, are all things which as it were are (are has relation to esse). But the Lord's esse, or Jehovah, can never be communicated to anyone; but solely to the Lord's Human. This was made the Divine esse, that is Jehovah. (That the Lord is Jehovah as to both the Essences may be seen above n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.)

"Existere also is predicated of the Lord; but only when He was in the world, where He put on the Divine; but since He has become the Divine esse, existere can no longer be predicated of Him, except as something proceeding from Him; that which proceeds from Him is that which appears as Existere in Him; yet it is not in Him, but is from Him, and causes men, spirits and angels to exist, that is to live: Existere with man, spirit and angel, is living; and his living is eternal happiness." (A.C. 3938)

The following part of the address of June 1930 is historical, that is it treats of the history of the Most Ancient Church, the Ancient Church, the Jewish Church, the First Coming of the Lord, the Christian Church and the Second Coming, in application to the history of the New Church. The historical sense of the Word and of the Doctrine is of little use to man, if man remains in the historical and does not see it in application to his own life. Yet the historical sense is of great importance. If one does not have a clear understanding of the historical sense, he can never come to the internal sense proper. The historical sense is like a mirror in which the internal sense can be seen. Man must first be in the historical sense or he will never leave this sense and come to the internal sense.

It has been said that "the only thing that history teaches the human race is that history teaches the human race nothing."

This appears true, for the human race in different forms repeats again and again similar mistakes to ones made previously, or taking warning from a mistake which was an extreme, goes to the opposite extreme, which is just as bad. Yet history is important, for a wise man can learn much from history, if he uses his knowledge wisely. We are told that the literal sense which is historical is accommodated to children and the simple, and also is the basis, containant, and firmament of the wise.

Everyone can see that ordinary history is important in schools. If one knew nothing of the history of his country he could neither understand or love his country. The wise men, and the wise and courageous acts of his country should inspire the young, and give the young the desire to emulate them. There is something noble in a kind of "hero worship" with the young, but which if not ordered in the adult, becomes a vice.

The Word in its literal sense is historical, and in its interior natural sense is interior historical, but this history only brings one to the light of the first Heaven.

The past history of the New Church is found in the literal sense of the Doctrine of the New Church, in books and articles in magazines and in the archives of the Church. The history could be of great importance to the young. Due to the fact that we do not have schools, which teach this history, and the time in Sunday school is very limited, and there are no books on the history of

the Church written for the young, our children lack something. The history of the country, backed by the whole large sphere of the country overshadows the history of the Church. This is one reason why so many of our children do not have the love of the Church that we so greatly desire.

The great men of the Church: Beyer, Rosen, Schmidt, Nordenskjold, Hindmarsh, Richard DeCharms, Benade, W. F. Pendleton, Hyatt, Cranch, Groeneveld are scarcely known in the Church, nor are the spiritual wars in the New Church known; yet these men and the spiritual wars of the Church are a thousand times more important than the wars of countries, and the famous men of worldly history. This is hard to realize; yet it is obvious that the Apostles, Peter, James and John, who were simple fishermen are far more important than the great emperors, kings and presidents of history. It would have been impossible for most to believe this in the period in which they lived.

There are two dangers, one, that one remains in the historical sense. The other that he denies the historical sense of the Third Testament in regard to the Jewish, the Protestant and Catholic Churches as is done by Convention and Conference.

It is important to believe in the judgment of the Third Testament in regard to the Jews, the Protestant and Catholic Churches, and the judgment of the Doctrine in regard to bodies in the New Church, for to deny this is to deny the Word and Doctrine. On the other hand there is the danger of regarding ourselves as a chosen people as the Jews do, on account of having the Third Testament or of having the Doctrine of the Church. If we despise others on account of their ignorance of the Third Testament or on account of their ignorance of the Doctrine of the Church, we are worse than those whom we despise.

The simple gentile, the simple Christian, and the simple in other bodies of the New Church, are far better than the sophisticated who may be learned in the literal sense of the Third Testament or learned in the literal sense of the Doctrine, but despise others in comparison with themselves. At the present time the whole world is becoming more and more sophisticated so that there are relatively few who are simple among gentiles in the Christian Church and also in the New Church, and those who are wise are fewer still.

We should approach the Lord with the words of the prodigal son, spoken from the heart. "Father, I have sinned against heaven, and before thee, and am no more worthy to be called Thy son; make me as one of Thy hired servants." (Luke 15:18,19)

Not only must we say these words from the heart once, but at the end of every state, thus very many times. For this reason it is important to thoughtfully say the prayer from the Apocalypse Explicated, every day, in which are the words: "For (the devil) excites, and continually accuses, and whenever he encounters the heart turned away from Thee, O God, he enters, dwells there, and draws the soul toward hell. Free us Lord."

It is only those who have a broken and contrite heart who can interiorly be in the interior things of the Word, the Doctrine, and the Church.

The First State of the New Church

We read: "Before the Coming of the Lord on earth the conjunction of the Lord with the human race was from His Divine through Creation. All the thought of the human race was therefore founded on sensual and corporeal things. The men of the Adamic Church, as is known, lived in open communication with the Heavens. This Church in the New Church is the establishment of the Church through Emanuel Swedenborg. It is the state of the New Church in the beginning,

and and also the state of the man who for the first time comes into touch with the New Church, and in general the state of children in the New Church." (III:5)

Swedenborg was in the Adamic state of the New Church. While the first state of the New Church is in a very different state than the Most Ancient Church, there are still remarkable similarities between the state of the Most Ancient Church, and the state of Swedenborg. Both were in a celestial state and both had open sensual communication with the spiritual world. Both as to their ultimates were dependent on sensual things.

To the Most Ancient Church the things of creation, as a theatre representative of the Divine, were their ultimate, and were to them the ultimate of the Word. With Swedenborg the ultimate was the sensual things of the spiritual world. Without the senses of his spiritual body being opened, so that he could sensually see, hear and feel, the appearances of the spiritual world, the Third Testament could not have been written from the Lord, through him. Swedenborg wrote as if of himself, from the Lord. When Swedenborg read in the Word about a lamb, a mountain, a tree, he saw these things in the spiritual world, and was thereby given to know their significance. When he saw and spoke to angels, spirits and devils, he saw and heard by means of the senses of his spiritual body; thus from without and he could not, as to his natural mind, think apart from such sensual appearances.

While Swedenborg's mind was opened even to the Lord, and He was in celestial perception, received in His internal rational, still, as to his natural thinking, he was human, not superhuman, and like all men as to his personal knowledge he was limited by the time in which he lived. While he was given to prophesy the future, like all prophets, he could not see how the prophecy would be fulfilled, for no one but the Lord knows the future.

Swedenborg's personal understanding was limited by the state of the heavens, Swedenborg indeed was given by the Lord to instruct the angels, yet it was in relation to the state at the time. He could not possibly know the future states of heaven and the Church; nor could he know the Doctrinal developments which would take place in the future. All Doctrine in Heaven and in the Church which will be opened to eternity is contained in the Third Testament; but Swedenborg's understanding was limited by the state of heaven and the Church at the time he lived.

While the angels advance in wisdom into the eternal, still there are limitations due to their life in the world. The heavens at the time of Swedenborg were from the Churches that existed in the past.

Of the Churches that existed before the Coming of the Lord, we read that "Before the glorification of the human and the Revelation of the Divine Human the human race had no other basis for its thought than the visible creation or natural. In that sense all Churches before the Coming of the Lord were only external or natural churches, even the Adamic Church of which it is said that it was a celestial church, and the Noachic Church, of which it is said it was a spiritual church. This was also the reason why all these churches have perished." . . . (I:82)

"In the light of this consideration it also becomes clear what is meant by the description of the Adamic Church in the True Christian Religion. 'The Adamic Church was not in the truth, because it worshipped an invisible God, with whom no conjunction is possible'". (T.C.R. 786) (I:83b, 84t)

We are told that not the First Christian Church but the New Church is the Bride and Wife of the Lord. Those in the First Christian Church who were

in good, were for the most part simple, and the wiser ones were still dependent on the Lord's Divine Natural, because His Divine Rational had not been revealed to them. It was from these that the New Heaven was first formed. We read:

"The New Heaven was formed out of Christians by the Lord... In this New Christian Heaven are all those who from the first instauration of the Christian Church worshipped the Lord, and lived according to His Commandments in the Word." (A.R. 876)

The New Heaven at the time of Swedenborg was necessarily in a simple and primitive state compared to the Heaven which will be from those of the New Church, when the New Church comes to the wisdom of old age; for the New Heaven and the New Church were still in their infancy. Swedenborg therefore represents the infancy of the New Church.

We read: "The proper unfolding of the Old and New Testament happened at the time when the Third Testament was written by Swedenborg from the Lord. It was an absolute Divine and Infinite unfolding. It was really a cosmic unfolding. It was only by an exceptional preparation that Swedenborg could serve as a means to the end." (I-98 1/2)

"The Third Testament in itself was a Divine and Infinite and cosmic unfolding of the Word. But such as in its literal sense it now lies before our eyes, it must again be unfolded if the man of the Church is to penetrate to the internal sense and not remain in natural scientifics." (I-101)

The Lord could not unfold the literal sense of the Third Testament through Swedenborg, this belongs to the function of the Doctrine of the Church.

This unfolding is a finite unfolding but still, insofar as it is genuine, it is purely from the Lord, by His Holy Spirit.

The literal sense of the Third Testament is in a perfect Divine series in which every Word in its series opens to infinity; while the literal sense of the Doctrine of the Church has adjoined to it things which are not good, from the angels, but which are still useful. Thus we read: "When man is led by means of good, the Lord flows in through both the true, which proceeds immediately and that which proceeds mediately, from Him (through the angels), and the mediate influx is equally from the Lord as is the immediate... Through them (the angels) the Lord acts mediately and directs men, nevertheless, it is not the angels who direct, but the Lord through them. As further concerning this subject, be it known that some things also come from the angels themselves who are with man; but all the good and the true which become of faith and charity, that is of the new life with man, come from the Lord alone, also through the angels from Him... The things that come from the angels themselves, are such things as accommodate themselves to the affection of the man, and in themselves are not goods, but still serve for introducing the goods and trues which are from the Lord. That 'in every time' is perpetually," is clear without explication. (A.C. 8726, 8728)

A similar thing is taught in the following passage. "And they (Abraham and Abimelech) struck a covenant in Beersheba, signifies that human rational things were adjoined to the Doctrine of faith; and Abimelech rose up and Phicol the captain of his army, and they returned into the land of the Philistines signifies that nevertheless these things had no part in the Doctrine." (A.C. 2720e)

We read: "After the Doctrine is born in the spiritual church things from the rational are adjoined to it in the form of confirmation, but such things are not part of the Doctrine, nor are they permanent." (III:60)

If one does not see the literal sense of the Doctrine from the Lord from within, he cannot distinguish between the Doctrine Itself and the rational things which are adjoined; and he remains in the literal sense of the Doctrine, thus in a natural state which is no more internal, than it is with those who remain in the literal sense of the Word. As to the Doctrine which is from the Lord and is the Lord, this can only be seen by those who read it from the Lord, and not from themselves.

We read: "But man may never lose sight of the fact that the essential life of the Doctrine is the Lord within. Only if the Doctrine is inspired with a spiritual view of the Divine Human, such as it has been revealed in the Word, it is the genuine Doctrine of the Church... Man's proprium now shows an inclination towards consulting the rational faculty by itself... Man runs the danger of regarding the rational by itself as the Doctrine, whereas the rational is only a recipient or dwelling place for the doctrine." (I 61b-62t)

The Doctrine must be continually purified in the Church and in the man of the Church, that is the Son of Man in Heaven and in the Church, will be glorified into the eternal. This applies to all men and angels including Swedenborg as an angel, as to his own understanding and life.

While Swedenborg, like all men and angels had a finite understanding of the trues which he wrote, he was unique in the following respect, that unlike others who wrote the Word he had a celestial, or internal rational understanding of what he wrote.

We read: "In many passages prophets are mentioned, and no one has had any other idea respecting them than that the prophets of the Old Testament... through whom He dictated the Word are meant; but as the Word has a spiritual sense in each and every particular of it, therefore in that sense 'prophets' means all whom the Lord teaches, thus all who are in the spiritual affection of the true, that is, who love the true because it is the true, for the Lord teaches these ones and flows into their understanding and enlightens; and this is more true of these than of the prophets of the Old Testament, for they did not have their understanding enlightened, but the words they were to say or write, they received merely by hearing." (A.E. 624:15)

Swedenborg was the only one through whom the Lord dictated the Word, and who was at the same time in celestial enlightenment and perception. Others will be in celestial enlightenment in the New Church but it will never happen again that one will again write a testament, for there will never be a fourth testament.

All the Word of the Lord and all genuine Doctrine is from the Lord. There is a human tendency to adore one through whom the Word or the Doctrine is given. We should feel a respect for those who faithfully do the work to which the Lord has called them, but never have this lead to a personal adoration.

We read: "The Doctrine is of purely Divine origin and essence. It is the Lord Himself. It is spiritual out of celestial origin, and as such it is infallible and inexpressible in natural language.

"It can only be seen in a spiritual state. It is the spiritual sense of the Word itself. As soon as it is expressed in natural language it is no longer the Doctrine unless seen from within. The literal text of the Doctrine is not Divine, although it administers Divine things. Its function is to communicate the Holy Spirit from man to man." (III:61)

"It must be noted that a man cannot come into the spiritual and celestial things by means of the literal sense of the Doctrine of the Church

any more than by the literal sense of the Word, apart from a Divine miracle of the Lord, and yet with those who are prepared the Lord employs the literal sense of the Doctrine of the Church as a means of communicating the Holy Spirit from man to man." (I:62)

If any thought of person, or of the personal things of the man through whom the Lord reveals the Word or the Doctrine of the Church enters the thought when reading, man is immediately in a merely natural state and sees nothing of the internal of the Doctrine and nothing of the internal of the Word. We read:

"It is altogether unknown what other Divine True there is in the Word, which raises man from what is external to what is internal, and makes the Church, than that which stands for in the sense of the letter ... that which the external man, without the internal, sees when he reads the Word, he sees in thick darkness... Nay, if you will believe it, with man the internal man is out of himself in the internal sense of the Word, because he is a Heaven in the least form, and consequently when he is opened he is with the angels in heaven, and is therefore in like perception with them." (A.C. 10400)

"Be it known, that all things that have been written in the internal man, have been written by the Lord: and that the things there written make the very spiritual and celestial life of man; and also that each and all things that have been written there, have been written on the love." (A.C. 10505)

It is only in such state that man can see the Doctrine proper. As to the literal sense of the Doctrine, this, like the literal sense of the Word, can be seen by all, and one who takes the literal sense of the Doctrine for the Doctrine itself and does not see that there is an internal sense in it, remains in a natural state. We read: "With the Doctrine of the Church, the decisive weight is never in the external, therefore never in its literal sense, but in the internal, for the genuine Doctrine of the Church is properly the internal sense. As to its proper essence it is always spiritual out of a celestial origin. The literal sense of the Doctrine or its natural text, if it is laid down in the natural according to order is indeed also from the Lord." (I:121)

If the Church is living it must have the priestly and the prophetic function, called in "The Principle and Plan of Order" the line of the men of the Church; this line is in the function of making Doctrine.

We read: "Those are said to 'see the back parts of Jehovah and not His faces,' who believe and adore the Word, but only its external, which is the sense of the letter, and do not penetrate more interiorly, as do those who have been enlightened, and who make for themselves Doctrine out of the Word, by which they may see its genuine sense, thus the interior sense." (A.C. 10584)

"When a man is being purified, then first of all are learned such trues as can be apprehended by the sensual man; such are the trues as are in the sense of the letter of the Word; afterwards, more interior trues are learned such as are collected out of the Word by those who are in enlightenment; for these collect its interior sense from various passages, where the sense of the letter is explicated, from these when known, still more interior trues are drawn forth by those who are enlightened, which trues, together with the former, serve the Church for Doctrine; the more interior trues, for Doctrine to those who are men of the internal Church; the less interior for Doctrine to those who are men of the external Church... All interior trues are together in the trues of the sense of the letter of the Word, for these trues, as above said, are the ultimate ones." (A.C. 10028:2)

From the above it can be seen, that those who are in the first making of Doctrine are in a relatively external state of the Church, but those who know

this Doctrine and make still more interior Doctrine are men of the internal Church. If there are not some in the Church who make this still more interior Doctrine, the Church lacks its internal.

No one can make even the first Doctrine who does not have a strong love for the Word and the Doctrine of the Church for the sake of spiritual life. If one has the seeing of the face of the Lord as his ruling love, he will love to study in the Word and Doctrine of the Church diligently and meditate on them profoundly. One who has not this love and who has not meditated profoundly can never make genuine Doctrine for himself. Such a one has only a sensual apprehension of the Word of the Third Testament and of the Doctrine of the Church when he reads them, and is only in the outer court of the Church.

Concerning Hebrew servants, who signify those who are in the external of the Church, and abstractly from person the external things of the Church, we read:

"I like my master, my woman, and my children; this signifies the delight of the remembrance of spiritual goods... The delight of the remembrance of such goods is signified by liking... Such cannot be affected with the true for the sake of good, but for the sake of the delight." (A.C. 8986)

"I will not go out free; that this signifies the delight of obedience." (A.C. 8987)

A good servant is one who likes to serve. The Hebrew servant signifies one in the Church who likes to serve the internal things of the Church, but who is not independent, but is dependent on others for his goods and truths. Such a one does not make Doctrine for himself, but he takes delight in the Doctrine, and likes to serve it.

When it is said one who is a Hebrew servant likes to serve the internal things of the Church, it is not meant the most external things of the Church which are of this world, such as the finances of the Church, social suppers, and other social events, teaching in Sunday school, preaching and giving classes and sermons from the literal sense of the Word and the literal sense of the Doctrine of the Church, which by themselves are not spiritual, and, if they have in them a feeling of merit, they are merely natural. A Hebrew servant is one who likes to serve the internal things of the Church, that is the internal things of the Word and Doctrine, although he has no independence in these things. Those who are only in the most external uses of the Church, are no different from those in fallen churches, for these also perform such external uses in a similar way.

Dr. Acton writes: "If the Writings are thus heavily veiled how can they be considered as the Coming of the Lord in glory? Would not it be the clouds that have come? Would we not still be waiting for the glory?" The answer to the above is to be found in the following quotation from the Gospel of Matthew: 'Who hath ears to hear let him hear. And the disciples came and said unto Him: Why speakest Thou unto them in parables? He answered and said unto them: Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given... therefore I speak to them in parables; because they seeing see not, and hearing they hear not, neither do they understand.' (13:9-13) That this is a prophecy concerning the Second Coming of the Lord is obvious, for the disciples did not in any interior sense know the mysteries of Heaven. "Who hath ears let him hear," signifies to those who obey the Writings the interior things will be revealed. The disciples represent 'the good of Doctrine from the Lord' (A.E. 624) and thus those who are in the good of Doctrine, that is men of the internal Church. To them it is said that unto them it is given to know the mysteries of the Kingdom of heaven, but to others it is not given. For to others in the New Church the words apply 'they hear not, neither do they understand'. It is clear from all that is written in Convention that to them the Writings are

nothing but dark clouds that totally hide the Glory of the Lord. This truth the Rev. Mr. Hyatt clearly saw forty years ago. Dr. Acton himself states the reason for these clouds, 'the needs of the age', which also after the Second Coming, certainly for many centuries, are the same. The Lord made His Coming at the time of the lowest ebb of spiritual life, how could inmost truths be revealed to such an age unveiled? This truth is plainly taught in the Arcana Coelestia where we read: 'But these are the least and most general arcana of which men are ignorant; if the singular things were told, he would not apprehend even one.' (n.642) There is also a number in the Arcana Coelestia to the effect that if more interior things were revealed, they would not have been understood; and if understood they would have been denied in spite of their truth. Concerning the generals to which the Writings refer in the above quotation we read as follows: 'Man can know nothing of the truth of faith except from things revealed in the Word, where all things are said generally; generals are nothing but the spots of a cloud; for each general comprehends in itself a thousand and a thousand particulars, and each particular a thousand and a thousand singulars; the singulars of the particulars are what illustrate the generals; these singulars are never so completely revealed to man, both because they cannot be described, and because they cannot be apprehended, thus not acknowledged and believed, for they are contrary to the fallacies of the senses in which man is... It is quite otherwise with the celestial man... In him particulars and the singulars of the particulars can be insinuated.' (A.C. 865)

From the above it is evident that in the inmost sense it cannot be said that the Lord has come in Glory until some time in the future when the celestial Church will be again set up. In the literal sense the giving of the Writings in a literal form was the Second Coming of the Lord. In the internal natural sense the Lord made His Second Coming to the New Church when the Church acknowledged the Writings as Divine. This the Rev. Mr. Hyatt saw. In the spiritual sense the Lord makes His Second Coming to the New Church when the Divinity of the Doctrine drawn according to order out of the Writings by those who are enlightened by the Lord is acknowledged; but in its celestial sense the Lord makes His Second Coming to the New Church when the Celestial Church is set up. For the essential Church is a Celestial Church. In this sense it cannot be said that the Lord has made His Second Coming to the Church, nor that the New Church has been established." (II:38-40)

The first state of the Lord's New Church, that is its infantile or Adamic state, is a state of perceiving sensually the trues of Doctrine out of a celestial sphere; in which all things of the Doctrine are living out of the celestial, although the basis is in the sensual of the Doctrine.

Concerning this first state we read: "'There are two things which make the marriage of the Lord and the Church, love and wisdom, and the Lord is Love and the Church is wisdom... After the wedding the representation is changed, for then the husband represents wisdom and the wife the love of his wisdom; but this is not the prior love but a secondary love, which the wife has from the Lord through the wisdom of the husband; the love of the Lord, which is the prior love, is the love of being wise with the husband; wherefore after the wedding, both together, the husband and his wife, represent the Church.'" (C.L. 21)

"The Church therefore is in the state of the bride when it takes up wisdom from the Lord. It is the state in which the essence of the Doctrine of the Church, as spiritual out of celestial origin, is revealed to it. After the fullness of the state in which this spiritual out of celestial origin is given to it, the Church is no longer the bride of the wisdom of the Lord. Husband and wife, or wisdom and love, or understanding and will, together form the Church, and the conjunction of the Church with the Lord is now dependent on the marriage of these

two... It is the state in which the wisdom given to the Church must be brought into the will." (IV:33)

The man of the Lord's New Church is in an infantile or Adamic state when he first perceives that Doctrine is spiritual out of a celestial origin. This is a first celestial sensual state for in it he is dependent on the Doctrine as taken up from without. It is therefore a natural state although the perception is of celestial origin. We read: "Every church begins with a state of innocence of ignorance; this is the celestial state of its infancy." (IV:9 3/4) This applies to the state of the New Church as a whole and also to the Lord's New Church which is Hierosolyma, and also to every individual. Not only the New Church as a whole, but every state of the New Church must pass through its own week or seven states of formation, from infancy to old age, that is from an Adamic state to the Second Coming of the Lord.

We read: "The characteristic of the successive ages of infancy, boyhood, and adolescence, or as it were the Adamic, Noachic, Hebrew and Israelitish periods, in the New Church, was that for all their thinking they were always entirely dependent on the direct cognizance of the letter of the Writings of Emanuel Swedenborg, exactly like all churches before the Coming of the Lord in their thinking were always dependent on the sensual things of creation." (IV:9e-10) "Since in these successive states, with all of those who actually had part in them, the celestial, the spiritual, and the genuine natural successively were interiorly present, so through the direct cognizance of the Writings an actual conjunction with the Lord was possible, which corresponds to the conjunction through the Human Divine of the Churches before the Coming of the Lord." (IV:9b-10t)

We read in the Arcana Coelestia n. 8552, that "unless in respect to his spiritual life a man is conceived anew, born anew, and educated anew, that is; created anew by the Lord, he is damned."

In one series, when a man acknowledges from the heart that the literal sense of the Third Testament is the Lord, he is first conceived, born, and educated; but when he perceives that the Third Testament is the Word of the Lord that it has an internal sense, that this internal sense is manifested by the Doctrine of the Church, which is spiritual from a celestial origin, and is of Divine origin and essence, and that the Doctrine of the Sacred Scripture applies to it, he is again conceived anew, born anew and educated anew.

What the Lord is doing in man and how He implants remains in man's infancy, childhood and adolescence, is hidden. Especially the implantation of celestial remains in early infancy, before man can speak or understand words, is most hidden. We cannot remember the things of our life before the third or fourth year of our life. This also applies to our spiritual birth. (See Fascicle III:44-48)

We read: "Without doubt this Divine work of regeneration in the time between the conception and birth is described in the internal sense of the Old Testament in the first eleven chapters of Genesis preceding the story of Abraham, with which story the description of the Lord's life after His birth commences. This has already been felt by some of the writers in the General Church." (I:92 1/2)

The Word without Doctrine is a candelabrum without light.

We read: "Words signify truths in the literal sense of the Third Testament, namely those truths which have been opened out of the Doctrine of the Church. Words are words only when they are animated from within. So too the truths in the literal sense of the Third Testament are truths only when they are animated out of the Doctrine of the Church, and have been brought to life. 'These words of mine (Matt. 7:24) clearly indicates that the truths of the literal sense of the Third

Testament are opened only from the Lord, and that therefore the Doctrine of the Church is the Lord's." (III:13)

The internal truths of the Word which have not been opened by the Doctrine of the Church are in darkness. Everyone who reads the Third Testament and reflects, if he has any perception, can realize how little of interior truth he sees in these unopened truths; but the most hidden truths of all are in the first eleven chapters of Genesis, especially in the treatment of the Most Ancient Church. No one in the Church has but a very little interior spiritual idea of what is contained in these early chapters of Genesis. We have exceedingly little idea of the Doctrine of the Church from its first conception until its birth, and little in relation to its earliest infancy after its birth.

We read: "It was the Noachic Church which was the first to receive a written Word on earth. It is this church in the New Church which is the state of the Church when they regarded the Writings interiorly Divine, without understanding however, what this in its essence means. It is the state of the man of the New Church who when reading the Writings realizes the rationality thereof, but who, from himself, that is without literal quotations, cannot render what he has read." (III:5)

The trues of the Word and Doctrine as it were repeat themselves in application to each state, but in a different form in relation to each new state. As we have said the internal of the Word and Doctrine are above time, and therefore when they descend they apply to each new state as it is in the present.

The above quotation applies to the general state in relation to the general history of the New Church, but the Lord's New Church which is Nova Hierosolyma has also its infancy, childhood, adult life and old age, therefore its Adamic, Noachic and following states, in each new work.

The Noachic state in the Lord's New Church is the state when De Hemelsche Leer is regarded as interiorly Divine without the understanding, however, what this in its essence means. It is the state of the man of the Lord's New Church who, when reading De Hemelsche Leer realizes the rationality thereof, but who, from himself, that is without literal quotations, cannot render what he has read.

As to the historical series, there is still some obscurity, but it would appear that the Noachic state of the New Church as a whole commenced with the instauration of the New Church under the leadership of Hindmarsh shortly after the death of Swedenborg, many fantasies arose in the New Church, such as spiritism, "animal magnetism", and other weird practices, which correspond to the fantasies of the fall of the Most Ancient Church. With the instauration of the New Church as a natural organization under Hindmarsh, the authority of the Third Testament was established and in the organized New Church these fantasies were banished.

In relation to the Academy, its Noachic state appears to have commenced with the separation of the Academy from the Convention. This state was characterized by a state of spiritual charity.

In relation to the Lord's New Church which is Nova Hierosolyma the Noachic state appears to have commenced with its separation from the General Church. With the spiritually adult members of the Church these historical matters are not of great importance unless one sees them in relation to his own spiritual life. We will not now attempt to enter into particulars of these series. It is important in considering these matters not to confuse the series.

We read: "The succeeding Church, the Hebrew Church, in the New Church is the state in the New Church when the Writings were seen as teaching for the life of man and when the upbuilding of the Church was seen to be dependent on the spreading thereof by the cultivation of the Old and New Testaments. It is the

natural life of the Church especially which receives attention. It is the state of the man of the New Church, who recognizes the importance of gathering cognitions, while his life gives evidence of external or natural charity." (III:5 2/3)

In the Academy the Noachic state appears to have been the state when it concentrated its love and attention on the education of its children in the things of the New Church and on New Church social life. In the Lord's New Church, it appears to have been the state when the church gave its attention to social life, the Doctrine of society, and the external organization of the Church.

We read: "The then succeeding Church, the Israelitish Church in the New Church, is the state of the New Church in which the Church feels itself bound to the letter of the Writings, but when the Divinity thereof and the acceptance of the writings as the only means of conjunction of the Lord with the human race recedes into the background. And thus the Old and New Testaments are then stamped as the Direct means of conjunction. The Old, New and the Third Testaments are regarded as destined for certain parts of the human mind, and as it is thought that the Old and New Testament are destined for the sensual and the natural mind, and the Third Testament for the rational mind, and the Old and the New Testament are in the first place regarded as direct means of conjunction with the Lord. In that state of the Church there is the great danger that the Writings will be considered as merely human. The Church remains in existence only if the affection for the Divinity of the letter of the Writings remains alive. It is in this state that lies the origin of the separation of bodies such as Conference and Convention, which separation came to fullness in the succeeding state of the Church." (III:5b-6)

The Israelitish Church in the Lord's New Church which is Nova Hierosolyma is the state of the Lord's New Church in which the Church feels bound to the letter of the Doctrine, but when the Divinity of the Doctrine and the acceptance of the Doctrine as the means of conjunction of the Lord with the Church recedes into the background, and thus the Third Testament is then stamped as the direct means of conjunction. It is thought that the Word is destined for the sensual and natural mind and the Doctrine for the rational mind. The Word is in the first place regarded as the direct means of conjunction with the Lord. In that state of the Church there is the great danger that De Hemelsche Leer will be considered as merely human. The Church remains in existence only if the Divinity of the interior natural, the spiritual, and the celestial of the Doctrine remains alive.

In the Lord's New Church, insofar as it is living, the Doctrine is seen as the Son of Man, that is the Lord as He is in the Church. The Word without Doctrine is a candelabrum without light. There is therefore no direct approach to the Word, outside of the Doctrine. If there is no love for and devotion to the Doctrine, the interiors of the Word remain hidden, for the internal of the Doctrine is the existence of the internal of the Word, which is its esse.

In the first state of the Lord's New Church the man of the Church is in the external of the Doctrine, for a man only comes to the interior of the Doctrine after a life according to its external. All first states are necessarily external, although there is a celestial influx out of heaven into them which gives them life. If there is not a love for and devotion to the external of the Doctrine man can never come to its internal, which is the presence of the Lord. The external of the Doctrine has its internal and external. The internal of the external of the Doctrine is the Doctrine as seen in the light of the natural heaven, its external natural is its literal sense. Its literal sense is not Divine and perfect as is the literal sense of the Word; yet, if one does not have a love and feeling of devotion for the literal sense of Doctrine as taken up by direct cognizance from without, he will never come to its internal natural, and still less to its proper internal.

That the internal natural, which is its spiritual body is Divine is involved in the statement: "And therefore in the representative sense the Regeneration of man as to his natural is here also treated of, in which sense 'Esau' is the good of the natural, and 'Jacob' the true thereof, and yet both Divine because all the good and the true in one who is regenerate, is from the Lord." (A.C. 3490)

While the external body of the Doctrine of the Church, or its literal sense, like the body of man, but unlike the body of the Lord, or the body of the Word, is left behind at the resurrection, still it is to be honored and respected, for it is created by the Lord, and is the only means of communicating the Holy Spirit from man to man. While the mere love of the body is merely sensual, what man, who has any real feeling, does not love the body of his wife, through which the soul manifests itself, particularly in the face.

If there is no love for the external natural, or literal sense of the Doctrine of the Church, there can be no love for the internal of the Doctrine, and if there is no love for the internal of the Doctrine there is no love for the internal of the Word, for the internal of the Word is invisible apart from the Doctrine which is its existence, and, without a love for the internal of the Word, there is no love for the Divine Human of the Lord, for the Lord cannot be seen or known outside of the Word, and the essence of the Divine Human which is Jehovah cannot be seen or loved outside the existence of the Divine Human. "He that hath seen Me hath seen the Father." (John 14:9)

"With those who are in celestial and spiritual love, good from the Lord inflows through the soul into the body, and thence the body becomes full of light; but with those who are in bodily and worldly love, good from the Lord cannot inflow through the soul into the body, but their interiors are in darkness; hence also the body becomes full of darkness." (Matt. 6:22, 23, A.C. 2973:5)

The above applies both to the body of the Word and the body of Doctrine in man. We read "True is in Doctrine as the soul in its body." (A.C. 4642)

"And of horses and carriages and the bodies and souls of men, signifies all those things according to the understanding of the Word and Doctrine thence, and according to the goods and truths of the Sense of its letter." (A.R. 781)

"One who is being regenerated also loves the things of the body... but for a higher or a more interior end." (A.C. 5159)

There is a number which teaches that the inmost degree is the soul of the degree below it, which is its body, and this is the soul of the degree next below it which is its body and so on.

Children and the simple who are in the innocence of ignorance have, as it were, a direct approach to the Lord in the literal sense of the Word, apart from the Doctrine of the Church, for the literal sense of the Word is accommodated to them, but how many are in the simple innocence of ignorance? How many are there who are not wise in the things of the world?

How very sad it is that the Church now has so little love for De Hemelsche Leer! Many of the younger members of the Church have read little of De Hemelsche Leer or none at all, while the older members have forgotten much of what they read.

Things have appeared in the Church which are contrary to the spirit and the letter of De Hemelsche Leer, and many know only a few things about the most general doctrinal teachings of the Doctrine of the Church.

The Word and the Doctrine treat much of the interior falsities and evils which destroy the Church. The Lord, when He was in the world, proclaimed a judgment on the Jewish Church. He told them, they were hypocrites, a generation of

vipers, whited sepulchers full of dead men's bones, that their father was the devil.

In the Third testament the falsities and evils of the Protestants and Catholics are much treated of, and the judgment upon them.

In the early Academy, the wise men saw the Doctrine of the Church, or as they called it "the Academy doctrine," perform a judgment on other bodies which called themselves New Church.

In De Hemelsche Leer there is a judgment on the other bodies in the New Church. These things of judgment arouse personal feelings which often break forth in hatred and anger. The Jews crucified the Lord; the old Christian Church violently attacked the New Church; the Convention slandered the Academy, and the General Church violently attacked De Hemelsche Leer.

When we are faced with things of judgment, and are called to judge as to whether the judgment is true or false, it is of the utmost importance to remove ourselves from all merely personal emotions. The question in the first place is not whether the judgment is right or wrong, but as to whether the Doctrine out of which the judgment is made is true or not. If the Doctrine is genuine Doctrine out of the Word, spiritual from a celestial origin, it is the judgment of the Son of Man. If the doctrine is false the judgment is false, and can be dismissed from the mind as a thing of no importance.

The Lord said "judge not." The judgment the Lord condemned is the judgment from consulting the rational, all such judgment is from man, and what proceeds from man and not from the Lord through man is false. The Lord also said "judge just judgment." All just judgment is the judgment of the genuine Doctrine from the Word, which the Lord gives man to see. Such judgment is not from man but is out of the Doctrine from the Word.

When the Church is in spiritual light it is given to see the judgment of the Lord, and there is no doubt as to the judgment, for it is seen clearly in light from heaven. But when the Church is in darkness, it has no judgment, and having no judgment it denies that a sure judgment is possible.

In a first natural state even, a spiritual natural state, the Church has no judgment as to its own state. It is only when a Church has come into a spiritual state that it comes to the judgment out of Doctrine from the Word.

It is interior evils and falses which destroy the Church. The interior evils and falses which destroyed the Protestant and Catholic churches are described in the Third Testament, and it was the manifestation of these evils and falses which brought about the Last Judgment. The evils and falsities which infested former bodies in the New Church, are described in the articles in "The Words for the New Church" the first publication of the Academy. In De Hemelsche Leer a judgment as to the state of the General Church is given. At the time of the judgment, these things were interior, but when written down in the literal sense of the Doctrine they, in the following state, became historical, they are then merely natural as taken up by those in the Church if they are not seen in application to the present. Every one, no matter how natural he is, can see the evils and falsities which invaded the former churches, and invaded the former bodies in the New Church; but such knowledge is of no use in regeneration if its application as to the present is not seen.

Still it is important that we have an interior understanding of the evils and falses which invaded former bodies, for if we do not have an interior understanding of these evils and falses which invaded former bodies, for if we do not have an interior understanding of these evils and falses we cannot see them in application to the present state of the Church.

It is often said we must see our interior evils and falses in the Word in order that we may repent of them. The Word describes the interior evils and falses of former Churches, but we will not see these interior evils and falses, in relation to the present state, directly in the Word, before we have seen the corresponding evils and falses of former bodies in the New Church, as described in the Doctrine of the Church. Apart from the Doctrine of the Church, the application of the Word and its judgments in the present state can not now be seen in the Word, for the Word without Doctrine is a candelabrum without light. It is therefore of the greatest importance that those in the Church should thoroughly come to know and understand De Hemelsche Leer. In the seventh state of formation, represented by Joseph, Jacob and the sons of Jacob in Egypt, there is indeed a direct approach to the Word; but this state is very far away.

In the present state the words apply, "Go not down into Egypt; dwell in the land which I will tell thee of." (Gen. 26:2)

"Abimelech again stands for the Doctrine; Philistea, of which Abimelech is king, stands for the cognitions acquired by the activity of the Doctrine of the Church; for it is said: 'There was another famine in the land, beside the first famine that was in the days of Abraham; and Isaac went unto Abimelech, king of the Philistines unto Gerar', (Gen. 26:1) and this was again a hunger for cognitions, but not for natural cognitions derived from the literal sense of the Word, but for rational cognitions, such as they are found in the Word only by the Doctrine of the Church." (I:63)

The teachings of the Doctrine has been lost sight of in the Church, which is one of the causes of the prevelant obscurity while reading the Word.

All should have a sufficient basis in the literal sense of the Word especially of the literal sense of the Third Testament, before entering into the internal of Doctrine, but no one can come to the spiritual sense of the Word without a great love and knowledge of the Word and of the Doctrine of the Church.

"The Church remains in existence only if the affection for the Divinity of the letter of the Writings remains alive...

"This state of the Church is to be compared with the Coming of the Lord on earth. Just as the birth of the Lord was the Coming of the Father Himself on earth, so also the Church in this state will recognize the Divinity of the Writings down into the letter and accept these Writings as the Third Testament and thus as the Word of the Lord. They, however, who in the previous state came to regard the Writings as merely human, and with whom therefore the affection for the Divinity of the Writings has been extinguished, will now most strongly oppose the new truth that the Writings are the Word of the Lord. And thereby the separation of the above mentioned bodies from the Church becomes complete." (III:6)

The Coming of the Lord on earth in the Lord's New Church is the Coming of the internal of the Word by means of the Doctrine of the Church. In this state it will recognize the Divinity of the Doctrine, and, that by its letter, the Holy Spirit is communicated from man to man, and will accept the writings of the men of the Church, which contain the genuine Doctrine, as the Doctrine of the Church and thus the presence of the Lord by His Holy Spirit.

We read: "The Coming of the Lord in this state is made possible because in the long run it proves impossible for man to maintain himself in the external holiness which characterizes the Israelitish state. He gradually sees all those things to which he attached so much importance, since in them he saw the essence of religion fall away from him. And this gradually more and more, until at last he stands deprived of all foothold and nothing else remains than the affection for truth. It is this affection for truth, as it were in a Virgin Mary, that the Coming

of the Lord is effected. This Coming consists in this, that man now recognizes that the Writings of Emanuel Swedenborg as to their letter are the Word itself for the New Church. Then the Lord Himself in His Divine Human is present with the man of the New Church for the first time in a sensual way, just as the Lord was present before the senses of His Disciples. Then on the basis of the Divine Human that is seen in the letter of the Third Testament, the wrestling through the natural and thereby the ascending to the interior degrees of truth can begin." (IV:15)

In the commencement of the Academy there was a powerful feeling that the Lord in His Second Coming was indeed on earth that is in the Church. All the accounts which have come down to us testify to this. Especially the women who lived during that period gave expression to how deeply they were moved at the feeling of the presence of the Lord. They were willing to leave all and follow Him. But the accounts also testify that this first state only endured for a short time.

In relation to the present state can we not feel the danger that all those things of the Doctrine to which we first attached so much importance, since in them we saw the essence of religion tend to fall away from us, and this gradually more and more, until at last we stand deprived of all foothold and nothing remains than an affection for truth? If there is some little affection of truth remaining, it is in this affection, as it were in a Virgin Mary that the Coming of the Lord is effected. This Coming consists in this that we now recognize that in the letter of the Doctrine the Holy Spirit is present, by which the Lord communicates His Holy Spirit from man to man. Then the Holy Spirit is present with us in a sensual way, in an image of the way the Lord was present before the senses of His Disciples. Then on the basis of the Holy Spirit in ultimates in the letter of the Doctrine, the wrestling through the natural and thereby the ascending to the interior degrees, which is the Doctrine proper, can begin.

While the letter of the Doctrine is not perfect as is the letter of the Word, still it is the only means of coming to the internal of the Doctrine, which is one with the internal sense of the Word and which is the Lord in His Divine Human.

While the literal sense of the Doctrine is human, it is still marvelously beautiful, if seen from within. It is the outmost garment of the Holy Hierosolyma, through which the exterior shines, like the spirit of a most beautiful, noble and chaste woman shines through her face, and manifests itself in her bodily movements; it is indeed to be revered, although it is left behind in the resurrection. If we do not see the wonderful Providence of the Lord in giving form to the literal sense of the Doctrine we will never see the internal of the Doctrine which is the Doctrine itself, and which is formed in the spiritual or celestial mind by the Lord. It is only in the seventh state, or in the state of the New Church proper that man can see the letter of the Word itself in its glory, from inmosts to outmost-- Joseph in Egypt.

We read: "in this new state the Church again encounters two great dangers, namely on the one hand that men will take the point of view that by taking direct cognizance of the letter of the Third Testament they have to do with the spiritual sense itself, and on the other hand that the Third Testament is considered merely as a rational revelation." (III:6)

In relation to the present state the corresponding dangers are that by taking direct cognizance of the letter of the Doctrine we have to do with the Doctrine itself; and on the other hand that the Doctrine is considered merely as a rational revelation.

"The first danger is the same as that to which Old Church succumbed, namely by not seeing the Divine of the Lord in His Human, but by placing the Divine above the Human, and therefore by the acknowledgment of a Son from eternity.

By saying that by direct cognizance, that is from without, the Third Testament is the spiritual sense itself, one places the Divine of the letter above the Human, and thus one recognizes in the Second Coming the Son of man as a Son from eternity. The Second Coming no more than the Coming of the Lord in the flesh is an active redemption of the Human race." (III:6)

In relation to the present state of the Church, the first danger is that, by not seeing the Divinity of the Doctrine of the Church in its internal that is as seen in enlightenment from the Lord, and from thence its application to human life, there is the acknowledgment of an internal Doctrine in the Church from its first state. By saying that by direct cognizance, that is from without the Doctrine is the Spiritual Doctrine itself, one places the letter of the Doctrine above the Human reception from the Lord, and thus recognizes the Coming of the Lord in the Doctrine of the Church as a Son from eternity. The Coming of the Lord in the Doctrine of the Church, no more than the Coming of the Lord in the Third Testament, is an active redemption of the Church.

"The second danger arises when the Church has attention only for the letter of the Third Testament and therefore closes out enlightenment from the Lord by which the letter is read from within, seeing such a reading does not seem to be in agreement with a reading of the Third Testament from without. Similarly as the Lord was born from the Virgin Mary and the human of Mary clung to the Lord whereby the Lord was led into temptation, so also by the birth of the Lord in the Church there clings to the Church that own human from its affection of the letter of the Writings in the previous state, which affection carries with it a human or natural rational view of the Third Testament." (III:7)

In relation to the present state of the Church the second danger arises when the Church has attention only for the letter of the Doctrine and therefore closes out enlightenment from the Lord by which the letter of the Doctrine is read from within, seeing such a reading does not seem to be in agreement with a reading of the Doctrine from without. Similarly as the Lord as the man child as described in the twelfth chapter of the Apocalypse, was born from the woman clothed with the sun, and the human of this woman clung to, the Third Testament in the Church was led into temptation; so likewise by the birth of the Doctrine in the Church, there clings to the Church that proprial human from its affection for the letter of the Doctrine in the previous state, which affection carries with it a human or natural rational view of the Doctrine.

"The Church fears to depart from the letter of the Third Testament. It is as if the Church wishes to keep the Lord on earth. May the Church in this state listen to the words of the Lord in the seventh verse of the sixteenth chapter of the Gospel of John: 'Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you,' and in the thirteenth verse: 'Howbeit when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, He shall speak: and He will show you the things to come'." (III:7)

In relation to the present state this signifies the following: The Church fears to depart from the letter of the Doctrine. It is as if the Church wishes to keep the Doctrine on earth. May the Church in this state listen to the words of the Lord in the sixteenth chapter of the Gospel of John, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send Him unto you." and in the thirteenth verse: "Howbeit when He the spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, He shall speak; and He will show you the things to come."

"Only then the Church comes into the next state, which is to be compared to the pouring out of the Holy Spirit. Then the Church enters into a spiritual state by seeing in the letter of the Third Testament the truly spiritual things, and into the understanding that the Doctrine Concerning the Sacred Scriptures applies also to the Third Testament. This is the state for the development of the Doctrine of the Church." (III:7)

In application to the present state the following applies: Only then the Church comes into the next state, which is compared to the pouring out of the Holy Spirit. Then the Church enters into a spiritual state by seeing in the letter of the Doctrine the truly spiritual things and into the understanding that the Doctrine concerning the Sacred Scripture has an application to the Doctrine in an image of its application to the Word; similarly as the regeneration of man is an image of the Glorification of the Lord. This is a state for the development of the internal of the Doctrine of the Church.

"In all the preceding states there is ever present the state of the New Church itself, namely a revelation of the Doctrine of the Church as an internal Doctrine from the Holy Spirit itself apart from the letter of the Third Testament. It is by the fullness of this revelation that the external Doctrine of the Church receives its power in the letter of the Third Testament, by which an ever deeper vision of that Testament is obtained and consequently also of the Old and New Testament, which vision appears to the Church as an ever increasing miracle. Then the influx from the Lord can take place from the most internal to the most external things, by which also a rational insight becomes possible into the causes of natural things and therefore into the Scientific Works of Swedenborg. Only then can the Lord give the sensual things in their fullness, whereby the human race will dwell in a paradise on earth." (III:7b-8)

In relation to the present state this signifies the following: In all the preceding states there is ever present the state of the Lord's New Church which is Nova Hierosolyma, as an internal Doctrine from the Holy Spirit itself, apart from the letter of the Doctrine. It is by the fullness of this revelation that the external of the Doctrine receives its power in the letter of the Doctrine, by which an ever deeper vision of that Doctrine is obtained and consequently also of the Old, the New, and the Third Testament, which vision appears to the Church as an ever increasing miracle. Then the influx from the Lord can take place from the most internal to the most external things, by which also a rational insight becomes possible into the causes of the natural things of the Doctrine of the Church and therefore into the scientific or literal sense of the Word. Only then can the Lord give sensual things, whereby the Church will dwell in a paradise on earth.

We read: "The idea that the Writings of Emanuel Swedenborg are the Word came more down in the natural plane, and then the letter of the Word was seen as a Divine Revelation in rational form. The rational form became the principle in the Church instead of the idea that the Writings are the Word itself of the Lord. Instead of as it were in the head, the principle was laid in the feet of the Divine Human. If this thought becomes the principle, an interior development of the Church is excluded..."

"If we now see after ten years the development of the Church, we see that out of the principle of the Church, that is, that the Third Testament is the Divine Human of the Lord, and thus that there is an internal sense in the Word to which must be given form by the Doctrine of the Church, there has been a descending in the Church by degrees, thus through the celestial, spiritual, and natural states, until at last it came into a state in which the trues cannot but be falsified. In relation to this we may see what is written in the Word about the Adamic Church. This Church went through its golden, silver, copper and iron ages and came at last into an age about which it is said that iron was mingled with clay. In the golden

age the natural mind was opened for all the good and trues of heaven. The ground in which the seeds of the good and of the true could grow, and the mind appeared in all its actions of the body. In the descending of the degrees evils and falsities came into existence. The natural mind directed itself more and more to the body, until at last the corporeal things were the only things to which attention was paid.

As has been said, the Doctrine of the Church has to enter the different degrees of the mind that the evils and falsities may come out which prevent a real plane of life. When the idea that the Third Testament has an internal sense came more down in the natural plane, that sense was seen in the letter of the Word, in this regard, that for every word the spiritual meaning must be taken. By doing this the principle is as it were laid, instead of in the head, in the feet of the Divine Human present in the Third Testament. With this principle an interior development is not possible, because it does not enter the natural quality." (Address to the Assembly, 1947)

Every church in its descent comes to a mere literalism. The final state however is that the Church loses faith even in the letter.

We see that the Protestant Church after falling into mere literalism finally lost faith in the letter of the Word, and the Divinity of the Lord. Then they spoke of the spirit of the Gospels, but this was mere fantasy.

Convention, and Conference, and to a degree the General Church, after being in a state of literalism in relation to the Third Testament, came into the state in which they lost faith in the letter of the Third Testament, and the perception of the Lord in that Testament.

They then spoke of the spirit of the Lord in His Second Coming, but this was mere fantasy.

The Lord's New Church is in danger of coming into a mere literalism in relation to the letter of the Doctrine, and finally to a loss of faith in the letter of the Doctrine, and of the perception of the presence of the Lord in the Doctrine. In this case they may speak of the spirit of the Doctrine, but this is mere fantasy.

In a work entitled: "The Consumation of the Age. The Lord's Second Coming, and the New Church" we read:

- "1. The Consumation of the age, and then the abomination and desolation.
2. No cognition of God except what is erroneous, and also no cognition whatever there concerning omnipotence.
3. No cognition of the Lord.
4. No cognition of the Holy Spirit.
5. Thence no cognition of the Divine Trinity.
6. No cognition of the holiness of the Word.
7. No cognition of Redemption.
8. No cognition of faith.
9. No cognition of charity.
10. No cognition of free will.
11. No cognition of repentance.
12. No cognition of the remission of sins, and therefore no cognition of conversion.

13. No cognition of regeneration"

In De Hemelsche Leer it is stated that these words apply to every state of the New Church when it comes to an end; for the Church and the man of the Church is then ignorant of all the above things in relation to the new state into which it is to enter.

The danger is that we may fall into the state of the Church called Laodiceans of whom it says:

"Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor and blind, and naked. I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white garments that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent." (Rev. 3:17-19)

Concerning these words we read: "They who believe from themselves and not from the Lord, through the Word, also believe that they know and understand all things." (A.R. 206) "And have no need of more knowledge and wisdom... from any other source." (A.R. 207) "They do not know that all they know and think concerning trues and goods of the Church, do not at all cohere, and are uncemented walls..." (A.R. 208) "and that they are without the understanding of the true and will of the good." (A.R. 210)

If we realize we are sick and naked and blind and deaf and leprous we will approach the Lord with faith and He will heal us. If not we cannot be healed.

Save us O Lord.

- - - - -
("by 'miserable and poor', in the spiritual Sense of the Word are meant they who are without the cognitions of the true and the good, for they are spiritually miserable and poor..." (A.R. 209))