

DE HEMELSCH E LEER

A MONTHLY MAGAZINE

DEVOTED TO THE DOCTRINE OF GENUINE TRUTH

OUT OF THE LATIN WORD REVEALED FROM THE LORD

ORGAN OF THE GENERAL CHURCH

OF THE NEW JERUSALEM IN HOLLAND

EXTRACTS FROM Nos. 2 TO 7, FEBRUARY TO JULY, 1931

(ENGLISH TRANSLATION)

SECOND FASCICLE

'S-GRAVENHAGE
SWEDENBORG GENOOTSCHAP
LAAN VAN MEERDERVOORT 229

1931

PSALM 51 : 15

O Lord, open Thou my lips, and my mouth shall shew forth Thy praise.

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DE HEMELSCHER LEER

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DE HEMELSCHE LEER

EXTRACT FROM THE ISSUE FOR FEBRUARY 1931

REV. PROF. DR. ALFRED ACTON
ON DE HEMELSCHE LEER

To the Editor
DE HEMELSCHE LEER

In DE HEMELSCHE LEER, January-August, 1930, appeared a series of doctrinal studies (later translated into English and published in book form), the purpose of which was to show: (1) That since the Writings are the Word, it logically follows that those Writings are not the internal sense of the Word but themselves have an internal sense; and (2) that this internal sense is the Heavenly Doctrine and is made manifest to men by the doctrines formulated by the Church.

The fact that we acknowledge the Writings as the Word should be a sufficient guarantee of welcome to studies, the aim of which is to exalt the vision of those Writings and make it more manifest that they are the Word. At the same time it is incumbent on us to examine the conclusions arrived at, that so we may see whether or not they fulfill their purpose.

The "crowning thesis" of the studies referred to is that, since the Writings are the Word, "the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE must also be applied to them" (p. 5). Thus the Writings, being full of natural ideas, ideas of persons, places, etc., of which angels can have no comprehension, are not the Heavenly or Angelic Doctrine (pp. 7-8, 14 note), but are written like former Revelations in "pure correspondences" which veil the spiritual sense so that it is "not apparent in the sense of the letter" (p. 73); indeed, "in reality the veil has become still thicker" (p. 22). The Writings, therefore, are to be unfolded and their internal or spiritual sense

drawn forth by using the same laws of exposition as in the case of the Old and New Testaments (p. 103). The spiritual sense, thus drawn forth, is that Heavenly Doctrine which in the Writings could be revealed only wrapped up in the veil of correspondences.

Such in brief is the new view. And it is thought that with this view it can now "for the first time be rationally understood that the Writings are the Word" (p. 80); and "the Church will receive an entirely new inspiration" and "for the first time" will be able "to develop the doctrine concerning the Holy Spirit in its real importance" (p. 30).

In developing this view, various comments are made which indicate a lack of information concerning the positions that have been held in the past with regard to the Writings as the Word. It seems advisable, therefore, briefly to review these positions.

The belief in the Divine Authority of the Writings very soon developed into the public statement that the Writings are the Word "clothed in rational appearances" (W. H. Acton in *NEW CHURCH LIFE* 1886, p. 152). Among the thoughtful men of the Church this could not but lead to a consideration of the relation of this Word to the Old and New Testaments. The matter was discussed in a most thorough way by the Reverend E. S. Hyatt in a series of articles which appeared in *NEW CHURCH TIDINGS* from 1892 to 1894. Here he set forth the teaching that the Writings, while being a rational revelation, are yet in "a literal form"; and therefore, "unless the context limits the application, the expression 'sense of the Letter of the Word' applies to the literal form of the Writings" (*loc. cit.* 1892, p. 92). Noting the statement in *APOCALYPSE EXPLAINED* 1061, that "the Writings ultimately present a natural sense although not the *merely* natural sense", he concludes that "all laws concerning the nature and use of the natural sense, unless they are otherwise limited by the context . . . have application to the sense of the Word which the Writings ultimately present" (*ibid.*, p. 87). And furthermore, "the laws revealed concerning Sacred Scripture apply to the written forms of every Divine Revelation though with discrimination according to the place in the series of revelations which each form of the Word has" (*ibid.*, p. 68; see also pp. 84, 87).

Therefore, like every Divine Revelation, the Writings are "written in correspondences", but not in the same way as in the Old and New Testaments (*ibid.*, 1894, p. 118). They "present to us the Word clothed in appearances though, differently from those of the Old and New Testaments, they are rational appearances. Still, like all appearances, they will seem to be contradictory to each other unless they are understood" (*ibid.*, 1892, p. 95). In the Writings the internal sense of the Word is "clothed in literal forms taken from the world, thus to some extent clouded and guarded by cherubim lest the hand of profanation should be laid upon it" (*ibid.*, p. 103). "In the Writings, the internal and the external so closely approximate that the essential distinction . . . between the external forms and their spirit and life is apt to be overlooked"; a distinction "not so much between sensual appearances and spiritual realities as between natural-rational and spiritual-rational appearances. As long as men view the Writings in a merely natural-rational manner their genuine spirit and life will be hidden" (*ibid.*, 1894, p. 119).

The following is given by Mr. Hyatt as an illustration of what he means by the "internal sense" of the Writings: "Our understanding of the law of Love to the Lord depends upon how much we see to be involved therein, of what is taught concerning the Lord and of what is taught concerning how He is truly loved. . . . Thus it is necessary to learn, first as doctrine, that every statement in the Writings teaches a particular of the law of Love to the Lord; and then it is necessary to proceed to actually receive an understanding of those laws formed from such particulars - a work which cannot be exhausted to eternity" (*ibid.*, 1892, p. 72). Another illustration he gives is: "The teaching [respecting the Jews] has not been given merely that we may know how evil the Jews are. If we wish to see something of the spiritual sense within in the passage, we must put away the idea of the Jews as persons, and then we will find that it applies to all persons, thus to our own selves" (*ibid.*, p. 100). *

* From a footnote in the English translation of the articles we are reviewing, we learn that the editor did not know of Mr. Hyatt's work in this field. As is readily seen, he is mistaken, however, in implying that Mr. Hyatt's position is the same as that advocated in Holland. [See page 131-133 where in the Rev. Pfeiffer's responds to this letter, he refers the Rev Hyatt's teachings.]

In 1900. Bishop W. F. Pendleton, writing in *NEW CHURCH LIFE*, contrasts the form of the Writings with that of the Old and New Testaments. In the former "the Word as it is in heaven descends into the world, but it no longer veils itself in figures, in representatives, in correspondences; it clothes itself in human language indeed, but in the language of science and philosophy, the language of the learned, the language of rational thought among men, but at the same time in language so chosen that it accommodates itself to the understanding of the simple. This is the angelic Word, the Divine Word, the Lord Himself appearing in great glory and power to establish a church that is to endure forever. . . . The Word or Divine Truth in heaven cannot be completely expressed or written out in natural language; but still can be involved and interiorly contained in books that are written, and by means of the written books man may enter interiorly into the light of Divine Truth as it is in heaven" (*ibid.*, pp. 114-15, 116).

Later in the year, Bishop Pendleton wrote further; "What is spiritual and divine cannot appear in nature except by a clothing from nature, but they can appear to men of spiritual discernment whose thought is elevated above time and space. . . . The Divine Truth of the Writings does not appear before the senses of men, and they who are capable of seeing only what is manifest to the senses, when they read the Writings neither see the Lord nor anything spiritual in them" (*ibid.*, p. 322). Yet, he continues, Swedenborg, "when he was giving expression to the truths of the internal sense, did not use the language of correspondences and representation but taught spiritual truths in a rational manner" (*ibid.*, p. 325).

In the same year, the present writer stated that the Divine Truth appearing to men takes on various media - words, images, ideas - on the plane in which it is to appear. These media in the Old Testament were "sensual ideas and images, even to the very forms of letters"; in the New Testament they were "spiritual-natural ideas implanted in the minds of the disciples by the Lord Himself"; in the Writings "they are rational ideas". "The media existed before the revelation was written", but in revelation they "became arranged even as to their least

particulars by the infilling Divine" and "molded so as to correspond universally and particularly with the Divine truth itself; and thus they became the body, the face, the appearance of the Lord, through which and in which, to those who would receive, the Divine itself shone forth" (N.C.L. 1900, pp. 314-15).

Two years later, the Editor of the LIFE, the Reverend C. Th. Odhner, wrote: "The Writings are written according to the law of correspondence, and have within them an internal sense". (This he supports by quoting SPIRITUAL DIARY 2185 to the effect that Swedenborg's Writings were merely vessels into which more interior things could be infused); were this not the case (he continues), the Writings would be an exception to all writing (*ibid.*, 1902, p. 347). The following year, he continues the subject as follows: We do not claim "that the Writings have an internal sense in the *same way* as the Word in the Letter... The *doctrine of discrete degrees* applies to the science of correspondences as to all other things. . . . Every Divine Revelation is correspondential and has an internal sense and internal senses one within the other even unto the Divine itself, but each revelation is in this respect somewhat different from every other". He then shows that in the Ancient Word the correspondences were more remote (T.C.R. 279); in the Old Testament they rested on the very letters; in the New Testament the internal sense rests chiefly upon the significance of the words and sentences; in the Writings "the natural-rational appearances of truth contain deeper intellectual ideas" (*ibid.*, 1903, pp. 102-4).

The following year, 1904, Dr. Cranch, a prominent member of the General Church, wrote: "While the Writings reveal the internal or spiritual sense [of the Word] as it has never been revealed before, they are yet part of the literal sense, for they are in the world, in the natural degree of Divine Truth, which is for men. Hence in the Writings, Divine Truth is present in its fullness, its holiness and its power; from them doctrine for the Church is to be drawn, and by them it is to be confirmed; they are a basis, container and support of the highest spiritual and celestial senses which are now revealed to men through them as in the clouds of Heaven" (*ibid.*, 1904, p. 593). And

further; In the Writings "we cannot have an absolute internal sense but only a literal form of it suited to men and making a one by correspondence with the actual angelic Word" (p. 594).

In 1913, Mr. Odhner again returned to the subject discussed in 1903. After quoting ARCANA COELESTIA n. 1476 to show that the Writings are written according to correspondences, the teaching being that ultimate vessels correspond to rational things, the latter to spiritual things, these to celestial, and these to divine, he says: "In the Writings the internal sense rests upon rational forms, forms adapted to the highest degree of the natural mind" (*ibid.*, 1913, pp. 139-40).

Two years later he writes: "The Writings are written in rational not sensuous correspondences, *i.e.*, the continuous correspondence or harmony between external rational thought with ever more internal rational ideas and perceptions" (*ibid.*, 1915, p. 199).

In an address to the British Assembly, published in the LIFE for 1920, it was stated by the present writer that Divine Revelation or "the written Word" is always given "in the language of appearances adapted to the natural mind"; and that in the "Letter of the Word" thus revealed, men are to seek for the internal sense, the genuine doctrine, that so they might draw from the letter the doctrine of the Church embodying their understanding of the Word. In the New Church also the Revelation is given "in the form of appearances, adapted to the apprehension of all manner of men"; and, "as in former churches, so in the New, the doctrines of the Church must be drawn from the Word in its Letter, and confirmed thereby. To the New Church, this Word includes the Writings of the Church as given to us in literal form" (*ibid.*, 1920, p. 652 *seq.*).

Finally, in 1927, the Reverend Albert Bjorck wrote: "The natural language of Swedenborg is the literal sense of the Writings; and, because it is natural, it more or less veils or clouds the truth revealed through it. This veil admits more of the light of heaven to the man of the Church as he develops an internal rational sight by reflecting upon the meaning of the many different statements in and through which the truth is revealed in the Writings. ... Such reflection is, as I understand it, what is meant by the

statement that 'all doctrine should be drawn from the Letter of the Word' " (ibid., 1927, pp. 713-14).

Contrast with the above the assertions made by DE HEMELSCHE LEER with respect to past students of the subject, that they have "not yet entertained the thought" that the doctrine of Sacred Scripture might be applied to the Writings (p. 71); that they have had the "curious idea" that correspondences did not apply to the Writings (pp. 52-53); and that they have mistaken the natural ideas of the Writings for genuine rational truths (pp. 79, 69), and their literal sense for "the precious things within them" (p. 72).

The new element in the views brought out in DE HEMELSCHE LEER is not that the Writings have been written in correspondences and therefore have an internal sense; but it lies in what is asserted concerning the nature of those correspondences and the mode whereby the internal sense is to be drawn forth.

It has long been acknowledged, says DE HEMELSCHE LEER, that we must penetrate more deeply into the understanding of the Writings; but that this penetration "is based on an orderly unfolding along the discrete degrees of the human mind", and this by the science of correspondences, the doctrine of genuine truth, and enlightenment from the Lord, has thus far remained hidden from the Church (p. 103).

According to the view long held in the Church, the Word or Revelation has been clothed in different correspondences in the Old Testament than in the New, and in the New than in the Writings. Consequently, there is a difference in the mode whereby the internal sense is to be elucidated.

But according to the new view, no such discrimination is observed. In the Writings, spiritual truths are not to be seen shining out of the natural-rational truths in which they are clothed, but are to be elucidated in the same way as the Old and New Testaments are now elucidated from our pulpits. A distinction is indeed made, namely, that while the Old and New Testaments consist "entirely of merely natural scientifics" the Writings, being a revelation of the Divine Rational, are "not sensual-natural but rational-natural scientifics" (p. 99); and again that these scientifics or "natural-rational ideas" which constitute the "main"

material" of the Writings, are "a kind of correspondence different from the sensual correspondences of the Old Testament" (p. 81). Yet, in the actual expositions of the Writings, no use is made of this manifestly important distinction, and emphasis seems rather to be laid on the consideration (to continue our citation) that the Writings contain "also a fullness of sensual-natural ideas derived from the visible things of the world, which first must all be opened according to order with the assistance of the science of correspondences, before man by means of the doctrine of the Church can approach the spiritual sense of the Writings" (p. 81).

The reader, therefore, will not be surprised that DE HEMELSCHE LEER holds that, the Writings being written by "pure correspondence", the spiritual sense "is not apparent in the sense of their letter" (p. 73); does not become manifest unless their "natural signification" is "put entirely aside"; and is "to be understood abstractedly from the letter *just as if the letter did not exist*" (p. 105); or that it declares: "It has long been the opinion, even of well-read members of the New Church, that in a book such as HEAVEN AND HELL the quality of the spiritual world and of heaven and hell has been made known in naked truths. In reality man can see no genuine internal truth there unless he be able to read the book from within". In illustration of this, we are given the meaning of the teaching "Man lives a man after death" as read "from within", namely: By these words "the really living man of the New Church is described, who, as he rises from the grave of the letter, becomes a Man, that is, an image and likeness of the Lord" (p. 49).

These positions have been arrived at as a logical consequence of the assumption that what, in the Writings, is said of Sacred Scripture must be applied to those Writings themselves "without any difference or reserve" (pp. 27, 80). Past students have held that there must here be discrimination, because of the different plane on which the Writings are written; for if the ultimates of revelation are distinctly different, then the means of unfolding those ultimates must likewise be distinctly different. Certainly we could not apply to the Writings "without any difference or reserve", the teaching that "being inwardly spiritual and celestial,

the Word has been written, by mere correspondences; and what is written by mere correspondences is written in the ultimate sense, in a style such as in the Prophets and Gospels" (S.S. 8). Clearly the Writings are not written in such style.

As a result of applying to the Writings "without difference or reserve" the teaching concerning the Word given in *ARCANA GOELESTIA* 8615, *DE HEMELSCHE LEER* states that "the Latin Word has been so written, that every particular therein even to the most minute corresponds to things that are in heaven" (p. 52). Yet reserve or rather discrimination seems here imperatively to be called for. Otherwise we would be led to the conclusion that every detail in Swedenborg's manuscripts, every slip in spelling or grammar, every capitalization "corresponds to things in heaven"; nay, even the fact that sometimes, as in the *ARCANA COELESTIA*, drafts of letters are interpolated in the manuscript, or calculations of the cost of printing. Is it not more rational to interpret the teaching of *ARCANA COELESTIA* 8615 as meaning that the Word is so written that every particular therein, even to the most minute, corresponds on its own plane to things that are in heaven? and since the Writings are written on the plane of natural-rational truths, that every particular truth therein so corresponds?

The frequent teaching that the literal sense of the Word is written "for the simplest sort of persons and for children" who believe only "in the appearances of things" (A.C. 10441, 6839, 9025, etc.), can surely not be said of the Writings which, though adapted also to the simple, are yet designed to lead them to distinguish between appearances and realities; and which sometimes are so manifestly and even specifically addressed not mainly to the simple but to "the intelligent".

Moreover, unreservedly to apply to the Writings the literal statements of those Writings concerning Sacred Scripture, seems opposed to the very position advanced in *DE HEMELSCHE LEER*; for the core of that position is that to understand the Writings we must enter into their spiritual sense, a sense which is not apparent in the Letter.

I have already presented some specimens of what Mr. Hyatt meant by the internal sense or deeper meaning of

the Writings. As further illustrations of the same thing might be adduced a progress in the understanding of the doctrines, which, it is hoped, testifies to some advance toward a deeper insight into the Writings. Let me now present in brief form the spiritual sense of certain statements of the Writings as elucidated in DE HEMELSCHE LEER. The text elucidated is taken from the Title-page and part of the Table of Contents of the ARCANA COELESTIA.

Arcana together with wonder-
things.

For those who read the Word from within, in all particulars there are inseparably connected to the arcana of the letter, actually experienced states of a spiritual insight into the Divine nature of the things that constitute the Church and heaven.

As regards the Lord, *wonderful* indicates His Divine Providence, and in that sense the text signifies the laws of the Divine Providence in respect to the form and contents of the Word (n. 45).

The heavenly arcana which are disclosed in the Sacred Scripture or the Word of the Lord,

By *Disclosed heavenly arcana* are meant the genuine cognitions of good and truth which determine the spiritual understanding of the Divine Essence of the things that make the Church and heaven (p. 67).

are contained in the explanation,

These genuine cognitions are to be found nowhere but in the Writings, and therefore not in the Old and New Testaments except as illuminated by the

light of the third Testament (*ibid.*); and, nevertheless, they remain hidden unless the literal sense thereof is unfolded by the genuine doctrine of the Church (pp. 103-4).

which is the internal sense of the Word.

The Latin Word is indeed the internal sense, but only when

it is read not from without but from within (p. 104).

As to the quality of this sense, see

The genuine truths or the internal sense are for the man

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of the New Church; and he should not remain in the literal sense alone. This appears from the signification of the word *see* being the opening of the understanding (*ibid.*).

what has been shown concerning it from experience,

The ascent of the forms of truth out of the natural, that is, the good of truth or the apparent natural influx (*ibid.*)

and, moreover, in the text.

The forms of the Doctrine of the Church, that is, the truth of good or the actual spiritual influx (*ibid.*).

The ascent from the truth of the Letter to the good of life, which is taught by that truth, is meant by *experience*; and the tissue that the Lord weaves in the descent out of this good with man, or out of this celestial is meant by *the text* (p.107).

The wonderful things seen in the world of spirits and in the heaven of angels are prefixed and subjoined to each chapter.

Each genuine rational state of man or each state determined by the rational from the celestial is preceded by states of faith, and is followed by states of faith from the celestial. A *chapter* (caput) signifies a spiritual state in which the Lord makes and determines everything. It therefore signifies a state of man from the Lord (p. 123).

This "spiritual sense" is explained at length and is confirmed by proof passages drawn from the Writings, just as in the latter, proof passages are drawn from the Old and New Testaments. Thus, in confirmation of the internal sense of the word *chapter*, the sentence "Man must read the Word every day, one or two chapters" is quoted from APOCALYPSE EXPLAINED 803, and followed by the explanation: "By *days* are signified the states of man in general (A.C. 488). *To read the Word every day* therefore signifies that all states in general should be founded on the Word. One or two chapters signifies not one or two literal chapters but that the state is actually founded on

the Word only if man by *experience* raises himself to one of the summits where the Lord in him can weave the spiritual out of the celestial. *One or two* refers to the difference between the states of reformation which precede and the states of regeneration which follow the reformation. As regards the Lord Himself and His Word, which in the literal sense consists of chapters, the concept *chapter* refers to the states in the Divine Human determined by the Divine Truth from the Divine Good by which the Lord became the Word in ultimates” (p.124).

Let me give one more example:

The manifestation of the Lord and intromission into the spiritual world surpass all miracles.

This means, not the Lord's manifestation before Swedenborg but His appearance in the fulness of His second coming in the Doctrine of the Church.

This has not been granted to any one since the creation, as it has been to me (Invitation 52).

The New Church through the Divine Human of the Lord is the crown of all churches; and all previous churches from the beginning have existed for the sake of this church and have striven toward it (pp. 50-51).

Whether or not one agrees with what is said in the above expositions, he can entertain no doubt but that they are couched in language with which he has been made familiar by the Writings. There is nothing new or strange in them, and the thoughts they express are

thoughts which might easily have been gathered from a plain reading of the Writings without any recourse to the science of exposition. Indeed, DE HEMELSCHE LEER itself shows that what it puts forth as elucidations is plainly taught in the Writings as ordinarily read. Thus, we find a very interesting discussion of the teaching that the truth of a higher degree becomes the good of the next lower (pp. 97, 105). This teaching, as developed in the discussion, is given as the internal sense of the words "experience" and "text"; but what is the internal sense of the teaching itself? Here we note that, while appeal is constantly made to the literal statements of the Writings, no appeal is made to their "internal sense"; yet, according to DE HEMELSCHE LEER, the "natural signification" of the Writings "must be put entirely aside" (p. 105) if we would arrive at its spiritual teaching.

Moreover, why should truths be thus concealed in the Writings? They were veiled in the Old and New Testaments because of the needs of the age and the limitations of the instrument or scribe. But of the present age we are told that "now it is permitted to enter intellectually into the mysteries of faith" (T.C.R. 508); and as regards limitations in the scribe, we cannot imagine that Swedenborg was ignorant of the "spiritual sense" of his Writings or that it was "thickly veiled" because of his limitations; for how then could we understand his solemn asseveration that he had been prepared to receive the doctrines in his understanding and then to publish them by the press (T.C.R. 779)? But if, on the other hand, Swedenborg knew the "internal sense" of the Writings, why should he seek to conceal it beneath the cover of an obscure letter? Especially since elsewhere he is at pains to set forth the arcana of spiritual wisdom with all possible clarity. And if the Writings are thus thickly veiled, how can they be considered as the coming of the Lord in glory? Would it not be clouds that have come? Would we not still be waiting for the coming of the Glory?

DE HEMELSCHE LEER criticizes those who call the Writings the internal sense of the Word. But do not the Writings so designate themselves? Listen: "The spiritual sense is opened at this day, and with it are disclosed genuine truths and goods, because the Last Judgment has been wrought" (A.E. 376). "That man may again be conjoined with heaven, Divine Truth such as it is in heaven has been revealed, and this is confirmed by the spiritual sense of the Word" (A.E. 950). "These are most evident testimonies that the spiritual sense of the Word has been disclosed by the Lord through me..... This exceeds all revelations that have hitherto been given from the creation of the world" (INV. 44). "The spiritual sense of the Word has now been disclosed for the New Church, for the sake of its use in the worship of the Lord" and "that the Lord may be constantly present" (T.C.R. 669, 780). "This [i.e., the explanations that have been given] then is the internal sense of the Word, its verimost life, which never appears from the sense of the letter" (A.C. 64). But why multiply passages? If words mean anything, the Writings are in very truth the spiritual sense of the Word. That

this sense is there clothed in the language of rational thought is evident.

It is contended, however, that the Heavenly Doctrine cannot possibly be revealed in the Letter of the Writings because that letter speaks of persons, places, etc., of which angels can have no idea. But surely it is not suggested that New Churchmen have thought of the Writings as the naked truth such as it is in heaven, unclothed by things drawn from the world. "It is not contended (wrote Bishop W. F. Pendleton), that the Writings are the Word such as it is in heaven in its entirety or fullness". And, as though foreseeing the future, he adds: "It seems necessary to say this, but it should not be necessary" (N.C.L. 1900. p. 116). We are taught that "the spiritual sense is for angels *and also for men*" (A.E. 697). And what else do devout men see when they read the rationally ordered language of the Writings but those spiritual and angelic truths which that language was used to convey to human minds? "Through this revelation (we read) there is open communication with the angels of heaven and a conjunction of the two worlds has been effected" (INV. 44).

The Writings are indeed clothed in correspondences, but these correspondences are rational truths. What man can question this who knows that Swedenborg was "an investigator of natural truths" that, on the foundation of these, he might become "an investigator of spiritual truths" (INFLUX 20).

DE HEMELSCHE LEER seems to recognize this when it says: "The correspondences [in the Writings] are indeed of another kind than in the case of the sensual ideas, where they are based on the difference between the natural and the spiritual". And yet, curiously enough, it immediately adds: "But also the rational ideas such as God, the Lord, ... the Natural World, Heaven, ... Salvation, Regeneration, etc., in the different degrees are entirely different and they stand in relation to each other by correspondence only" (p. 118). Surely the meaning is not that the ideas of God, the Lord, etc., given in the letter of the Writings are "entirely different" from the interior ideas involved within, in the same way that stone or wood are different from the things which they signify. Yet DE HEMELSCHE LEER declares that in the Writings the

distance between the letter and the spiritual sense is just as great as in the Old and New Testaments (p. 79).

Against this, however, we have the teaching that the revelation now made is the crown of all revelations because it is based on an open intercourse with angels and spirits never before granted to mankind (INV. 43). Its nature moreover, was represented in the spiritual world by the lifted veil, signifying "that now the Word is laid open", which was seen in that temple over whose gate was written NUNC LICET: "Now it is allowed to enter intellectually into the arcana of faith". While the Word has been closed to the Roman Catholics and Protestants, now "in the New Church it is allowed to enter with the understanding and to penetrate into all its secrets; and this because its doctrinals are continuous truths disclosed by the Lord by means of the Word; and confirmations of these by things rational result in the opening of the understanding above, more and more, and so it is elevated into the light in which are the angels of heaven" (T.C.R. 508).

The veil is lifted. Divine Truth now comes to us, no longer veiled and concealed but so set forth in the clear language of rational thought that all who will may see. Entrance into the understanding of interior truths is no longer limited by the nature of the revelation, as was the case in the Old Testament and in the New - for the Lord said there were many things which they could not then bear - but solely by the state of the reader. It is this fact which marks the revelation to the New Church as a revelation of "truths continuous from the Lord" - truths uninterrupted in their descent from firsts to lasts. This was not the case in the Old Testament or the New; for there, and especially in the Old Testament, the appearing of Divine Truth in ultimate form is often interrupted by the sensual and even perverse clothing which it received from the minds of the scribes. The veil is now lifted. The Divine invitation is now given us: "ENTER HENCEFORTH INTO THE MYSTERIES OF THE WORD HERETOFORE CLOSED; FOR ALL ITS TRUTHS ARE SO MANY MIRRORS OF THE LORD". Clearly these "mirrors of the Lord" are the rational truths of the Writings which form the last and ultimate link in the chain of "truths continuous from the Lord"; and in which the Lord is plainly revealed in

His glorified Human to such as will see. What would be the significance of the expression "henceforth", if the Word, that is, the Writings, is still shut up behind a veil - and a veil that is "still thicker than before" (p. 22)?

Into this revelation we are, of course, to enter ever more interiorly; and the mode of entrance is involved in Swedenborg's words to certain angels: "Enter more deeply into my thought and you will see" (A.R. 961, T.C.R. 26). We note that they entered into his thoughts, not by the application of verbal and sensuous correspondences, but by a deeper perception of the meaning of his ideas (cf. S.D. 4149).

DE HEMELSCHE LEER limits the application of the words "the doctrinals of the New Church are continuous truths disclosed from the Lord by the Word" to the doctrines which the men of the New Church have drawn from the Latin Word by the mode of exegesis referred to above; and holds that it is these doctrinals that are "so many mirrors of the Lord" (p. 117). This conclusion would be a logical one once it is conceded that the Writings are a letter of the Word in which the "spiritual sense is not apparent" (p. 73); for then the truths revealed by the Lord through Swedenborg would most certainly be interrupted by the thick veil of a Letter which cannot be pierced by the gaze of the rational mind but must be interpreted by the laws of Biblical exegesis. But a further consequence would be that the term "continuous truths disclosed by the Lord" could not be applied to the Writings in any sense whatever, but only to such doctrinals as have been formulated in the way spoken of. But though this further conclusion is a logical consequence of the position now advocated, yet we doubt not that DE HEMELSCHE LEER would agree with us in rejecting it. The conclusion is at fault because the premises are at fault. It is the truths revealed in the Writings that are continuous truths from the Lord; and it is this fact that makes the Writings different from and superior to all revelations that have hitherto been made. Of course men may read the Writings without seeing these truths; they may even misinterpret and pervert them. But if the Writings are read in humility and not in the light of self-intelligence, the truths there revealed will come to be seen and acknowledged as the doctrines of the New Church - doctrines not couched in

obscure language but in statements comprehensible to the rational mind without artificial aids. As a confirmation, I might again note the fact that DE HEMELSCHE LEER frequently appeals to the plain teachings of the Writings and not to their "internal sense" to establish what it draws from those Writings by its mode of exegesis.

The Writings do indeed have an internal sense, but it is the internal sense of a revelation couched in language the direct and only purpose of which is to remove fallacies and appearances, to implant rational truths, and so to lead to the knowledge of spiritual truths, and thus of the Lord Himself in the glory of His Divine Human.

That we must enter more interiorly into the understanding of the Writings, has always been acknowledged. In the past, moreover, this deeper understanding has sometimes been called the spiritual or internal sense of the Writings. As a definition, however, this term is not only vague and lacking in the element of nice discrimination, but it is also open to serious misinterpretation. By usage, the term *internal or spiritual sense* has come to connote a letter more or less remote from the truth which it clothes - and the Writings are far from being such a letter. We would therefore follow the leading of Swedenborg's own words when he said to some angels, "Enter more deeply into my thought" (T.C.R. 26), and so use the expression the *deeper or more interior* understanding of the Writings, rather than their *spiritual or internal sense*. The point, however, is of importance only if by "spiritual sense" is meant a sense that must be unfolded by the same laws of exposition as apply to the Old and New Testaments. Certainly we would not speak of an "internal sense" in the Writings, such as is not apparent save by sensual types or correspondences. What, for instance, could we understand as the "internal sense" of those many passages where Swedenborg sets forth in rational language the deeper arcana concerning the glorification of the Lord? Or where he emphasizes the fundamental truths of Christianity? In unfolding the "spiritual sense" of these truths, is there not a latent danger of weakening the force of the ultimate truths, and even of paving the way for their neglect or denial? When, for instance, we read that the Lord "as to His Human was an infant as an infant, a child as a child,

etc." (T.C.R. 89), is the "natural signification" of these words to be "put entirely aside if one wishes to arrive at the internal sense" (p. 105)?

We turn now to another phase of the position set forth by DE HEMELSCHE LEER and which indeed is a necessary consequence of its teaching concerning, the nature of the letter of the Writings. We read: "The truth which for some time now has been acknowledged by us as the very heart of the second coming of the Lord and of the New Church, is the thesis taken from the literal sense of the Latin Word, *First* that by the *Doctrine of the Church*, not the Writings of Swedenborg are meant, but the vision of those Writings and of the Word as a whole which the Church gradually, in an orderly way, acquires for itself: and *Second*, that this Doctrine of the Church is of purely Divine origin and of a purely Divine essence" (p. 56). By the "Doctrine of the Church", DE HEMELSCHE LEER understands what is ordinarily called the Heavenly Doctrine. Of this Doctrine it is said in the Writings: "This Doctrine is also from heaven because it is from the spiritual sense of the Word, and the spiritual sense of the Word is the same as the doctrine which is in heaven. ... But I proceed to the Doctrine itself which is for the New Church: which is called the Heavenly Doctrine because it has been revealed to me out of heaven; for to deliver this doctrine is the purpose of this work" (N.J.H.D. 7). And again: "By the male child is signified the Doctrine of that Church; the doctrine here meant is THE DOCTRINE OF THE NEW JERUSALEM, published in London in 1758; as also THE DOCTRINE CONCERNING THE LORD, CONCERNING THE SACRED SCRIPTURE, and CONCERNING LIFE, published in Amsterdam. When these Doctrines were written, the dragonists stood around me and endeavored with all their fury to devour them" (A.R. 543; A.E. 711). From these passages it would seem clear beyond a doubt that the Writings are the Heavenly Doctrine revealed in such language that it * can be seen by all who will read in the light of heaven. But DE HEMELSCHE LEER, commenting on these very passages, says: "That there by the *Doctrine of the New Church* and by the *spiritual sense of the Word*, and by the *Doctrine which is in heaven* are not

* The original has "they". ED.

signified the Writings, appears clearly from this, that they [the Writings] are full of natural ideas taken from the world, from the kingdoms of nature, from ecclesiastical history, which we know are not understood in heaven but are at once changed into corresponding spiritual ideas" (p. 7).

Therefore, continues DE HEMELSCHE LEER, "by the *Doctrine of the New Church*, not the Latin Word but the Doctrine of the Church should be understood; and by *the spiritual sense of the Word*, not only the spiritual sense of the Old and New Testament but, in the first place, also the spiritual sense of the Latin Testament. From this it follows that by *the doctrine which is in heaven* that is, by *the Heavenly Doctrine*, not the literal sense of the Latin Word but its spiritual sense is meant. Every church must from the Word acquire for itself its doctrine.

"It is not its doctrine that is given to any church by immediate revelation; but the Word in a literal sense is given, from which its doctrine must be developed according to order; for in no other way can the holy, spiritual and celestial contents of the Word remain protected. The Christian Church might have acquired for itself from the Old and New Testaments a genuine doctrine. The New Church must acquire its doctrine for itself from the three Testaments. From this it follows that the Doctrine of the New Church likewise will be true or false. . . . An example of the true doctrine of the Church are the Principles of the Academy so far as in the future they will prove to be imperishable. To those parts of the Principles of the Academy a purely Divine origin, a Divine Essence and Divine Authority must be ascribed" * (pp. 8-9).

And DE HEMELSCHE LEER continues that the concept (1) that the Writings are the

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- This would seem to explain the reason why the Dutch Journal is entitled "Doctrina Genuini Veri. DE HEMELSCHE LEER" (The Doctrine of Genuine Truth, The Heavenly Doctrine), a title which has hitherto been confined to designating a specific work by Swedenborg, or language having the authority of Divine Revelation. Yet, even now, after knowing the position of DE HEMELSCHE LEER as regards the "Doctrine of the Church", the reason for using this title to designate a journal, is not clear; for I do not for a moment conceive that there is any intention of regarding the utterances of that journal as of Divine Authority, and certainly it cannot yet be said of them that they are "the true Doctrine of the Church" since it cannot yet be known whether "in the future they will prove to be imperishable" .

Heavenly Doctrine and the Doctrine of the Church; and (2) that what is said of the Letter of the Word applies only to the Old and New Testaments; "has up to the present kept the Church as a whole in a purely natural state" and in consequence "the Lord Himself has, as it were, remained unthroned in the Church" (p. 9) - a serious statement, made with a regrettable lack of reserve.

As we have seen, the thought that the doctrines of the New Church must be drawn from the Writings and confirmed thereby is by no means new in the Church. What is new in the present view is that in the Writings the Heavenly Doctrine is covered with a veil (p. 7) and so "is not apparent" (p. 73); while in the doctrine of the Church drawn from those Writings and formulated by men, it is openly revealed. In other words, the men of the Church will be able to supply a vehicle of words wherein the Heavenly Doctrine is clearly set forth to view, while Swedenborg was unable to do this, or unwilling. And the question will naturally arise: if Swedenborg was unable, by virtue of what superior advantages shall others be able? Or if unwilling, on what grounds shall others be willing?

If the Writings are not the Heavenly Doctrine because their letter is expressed in a language incomprehensible to angels, does not the same objection apply to the Doctrine of the Church which also has its "literal sense" or "natural text" (p. 121)? "The Doctrine of the Church (says DE HEMELSCHE LEER) is the rational understanding of the Word *laid down in the natural*" (p. 43) - an understanding consisting of truths which "are never truths in themselves but appearances of truth accommodated to the rational" (p. 56). And later it adds: "Every spiritual truth and every genuine rational idea, *the moment it is expressed in natural words* or laid down in natural writing, becomes a purely natural scientific, a letter without soul, dead in itself, and whether it will arise anew to be a rational idea depends entirely on the state of the man" (p. 69).

What then is that difference, assumed by DE HEMELSCHE LEER, which makes the Writings a "thick veil" hiding the Heavenly Doctrine, while the Doctrine of the Church is that Heavenly Doctrine itself? Are not both written in the language of rational human thought? The one being the formulation of the Heavenly Doctrine by

the Divinely prepared Revelator, and the other, the formulation of a human and fallible understanding of that Doctrine by the men of the Church? Indeed, the witness of this is DE HEMELSCHE LEER itself. For there the style of writing, the manner of presentation, the mode of appeal, is that which has become familiar to New Churchmen from the pattern furnished in the Writings. Certainly there is no evidence that the one style clearly manifests the Heavenly Doctrine while the other hides it under a veil of correspondences.

More justly does DE HEMELSCHE LEER define "the infinite difference" between the Writings and the doctrine of the Church when it says that the one is "an infinite unfolding of truth" while the other is "a finite unfolding" (p. 120). To which we would add that the one is a Divine formulation of the Heavenly Doctrine adapted to men of all times and in all states; while the other is a human formulation adapted to the age and the state which produced it.

As regards the authority to be attached to the Doctrine of the Church when genuine, I find it difficult clearly to grasp the position of DE HEMELSCHE LEER. Sometimes that Doctrine is spoken of as being "purely Divine", and "the Divine Human" (p. 62), the "Divine Rational" (p. 65), the "Son of Man" (p. 123), and so as possessing "Divine Authority" (pp. 9, 80). All this we can readily accept if by the Heavenly Doctrine is meant the Doctrine as set forth in the rational language of the Writings. But what is meant by DE HEMELSCHE LEER is a doctrine formulated by men, a doctrine which "might have been expressed differently or perhaps better" (p. 122).

But I cannot think that any New Churchman will ascribe Divine Authority to a human production, and therefore feel no doubt that what is intended by DE HEMELSCHE LEER is that the Doctrine of the Church is Divine and authoritative only in its origin. To quote its own words: "The essence of the doctrine in itself is purely Divine, but the natural text is qualified by man's faculty of expressing himself"; and "it is always possible that it might have been expressed better" (p. 122). And again: "The truths of man" are "appearances of truth accommodated to the rational"; but "these appearances are of

purely Divine *origin*, the Divine lives in them; consequently the Doctrine of the Church is the Lord Himself" (p. 56).

Yet there seems here to be some confusion of thought. Of course, as to its origin, all truth is Divine, by whomsoever uttered; but that does not give Divine Authority to the utterances. A sermon, though it preaches the Divine Truth, is still a human production, and its excellence consists in nothing more than the pointing to the truth as it stands in the Writings, there to be seen by all who care to see. So likewise, as far as man's work is concerned, a doctrine of the Church consists solely in the words which embody a human conception of what is taught in the Writings. It is not nor ever can be the Heavenly Doctrine howsoever clearly it may call attention to that Doctrine. No authority, and still less Divine Authority, can attach to it; nor even any weight, except so far as confidence is felt in the man who declares it. Authority rests not in the Church's Doctrine or the priest's teaching, but in the teachings of the Writings.

Of course men, and especially priests, are agents for the teaching of men and the opening of their eyes to the truths of Revelation. But they are faithful agents only so far as they ascribe authority to the Writings alone and lead men to go to those Writings, there to see for themselves whether the Doctrine of the Church or the teaching of the priest is or is not the teaching of revelation - and this, even if such seeing should lead them to disagree with the Church or the priest. Thus, the "Academy Doctrines", as Academy Doctrines, have no authority whatsoever. They simply declare that the Writings teach so and so; and if men, whether by means of the Academy doctrines or independently, see that the Writings do actually so teach, the authority will be ascribed to those Writings alone. Otherwise, the utterances of men would usurp the Authority of God. And it is to guard against this very thing that we are unqualifiedly exhorted not to trust in councils. "My reader (says Swedenborg), believe not in councils but in the Holy Word" (T.C.R. 634). "And go to the God of the Word and thus to the Word and you will be enlightened" (*ibid.* 177).

I would not for a moment be understood as implying,

even remotely, that the writers in DE HEMELSCHE LEER advocate that doctrinal authority shall attach to councils or bodies of men. Indeed, I could not entertain any such thought of fellow New Churchmen whom I respect as my brethren. But I do wish earnestly to call attention to what, in my view, is implied in a position which while giving Divine Authority to the *origin* of the Doctrine of the Church, seems also at times to give the same authority to the formulation of that Doctrine by men, and even declares that when it has been drawn from the Writings "in a state of illustration" it is the Lord Himself (p. 136; see also pp. 9 and 49).

DE HEMELSCHE LEER itself speaks of the warning given in the Writings "against the arbitrary interpretation" of those Writings by councils: but it leaves us in uncertainty as to its meaning when it adds that "the only safeguard against this danger lies in the genuine doctrine of the Church" (p. 120) - a doctrine which elsewhere it defines as "the vision of the Writings and of the Word as a whole which the Church gradually acquires for itself" (p. 56), and between which and the Word "there is the same difference as between an angel and the Divine Human" (p. 120). And here we cannot avoid the reflection that the Roman Catholic Church also appeals to "the vision of the Church" as the criterion of the interpretation of the Word.

Divine Authority can attach only to an "immediate revelation", that is, to a revelation not made by means of spirits and angels but coming immediately from God; and that the Writings are such an immediate revelation, they specifically declare (H.H. I, *fin.*). It is true that there is also "Divine revelation by internal perception" (p. 65), that is to say, by enlightenment: and the Doctrine of the Church or its understanding of the Word is the fruit of this enlightenment. But this revelation is a mediate revelation, that is, it comes by means of admission into the society of angels and good spirits. This is shown by the fact noted by DE HEMELSCHE LEER that the Doctrine of the Church may be a perversion of the Word. and the law of perversion is essentially the law of enlightenment: if the former is effected by the love of self operating by means of evil spirits, the latter is effected by the Lord operating by means of good spirits.

This mediate revelation, moreover, is individual, and carries with it no authority except to the individual. It is not a revelation to the Church. Its fruit may of course be of benefit to the Church, but only because by it the man is enabled to see and point out things in the Writings not hitherto observed. Whatever the means by which he himself has been able to see these truths, he can teach them only on the authority of statements plainly discernible in the Writings.

DE HEMELSCHE LEER, however, contends that since the Doctrine of the New Church is to be drawn from the Writings, it therefore follows as a logical consequence, that in those Writings it is now veiled over, in the same way as were the doctrines which the Jewish and Christian Church might have drawn from their Revelations. Such a conclusion, however, inevitably involves a new Divine and immediate Revelation, and so is not in accord with the statement that the Writings are the Crown of Revelations.

It is true that the Jews and Christians, by faithful study of their Word, might have drawn forth true doctrines therefrom. But those doctrines would have been confined to the clearer understanding of such truths as are plainly set forth in their Word. Thus the Jews might have seen that the Lord wills not sacrifice but obedience; that they should love their neighbors as themselves, etc., etc.; for in their Word this is openly stated; and had they seen and acknowledged these teachings, then in the light of them they might have searched their Word and seen light in many of its dark sayings. But this progress could never have proceeded beyond the limits of what was plainly demonstrable in the letter of their revelation. For the written Word, and not any private illustration, whether genuine or not, was the only authority to which they could justly appeal. Certainly they could not have arrived at a true doctrine concerning the nature of the spiritual world, degrees, etc. The same reasoning applies to the Christian Church. Thus, from the statement that "What God hath joined together let not man put asunder", that church might have discerned the truth concerning marriage and by the application of this truth to other passages, might have come into wider perception of it: and so likewise in other cases. From a study of the Lord's parables they might

even have learned something concerning correspondences. But they could never have advanced beyond the limits defined by the clearly demonstrable teachings of their Word. To have done so would be to have ventured on an unchartered sea with no other guide than a real or imagined enlightenment which at best could have merely individual authority. For further progress, a new revelation was necessary, a revelation that could be made only by one who had been prepared as a natural philosopher and who was in both worlds at the same time. This revelation is distinguished from all preceding revelations as being their Crown. But if, as is now claimed, it also comes to us in the form of an obscure letter, which must be unfolded in the same way as former revelations, will not our minds, desirous of the guidance of God, when men cry: "Lo here and lo there", be troubled with doubts? And thus doubting, will we not ask of the Writings: "Art thou the Christ or do we wait for another"?

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BRYN ATHYN, PENNSYLVANIA
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DE HEMELSGHE LEER

EXTRACTS FROM THE ISSUE FOR MARCH-APRIL 1931

THE REVIEW OF DE HEMELSCHE LEER BY DR. ALFRED ACTON

A COMMENTARY BY THE REV. THEODORE PITCAIRN.

Dr. Acton's review opens with a historical account of the positions held in the GENERAL CHURCH with respect to the nature of the Writings and the manner in which they are written. He supposes a lack of information on the part of The Hague as to the statements in NEW CHURCH LIFE and NEW CHURCH TIDINGS concerning the positions held in regard to the Writings. While, as mentioned in DE HEMELSCHE LEER, the Hague Society at the time of the first publication of DE HEMELSCHE LEER was unaware of the NEW CHURCH TIDINGS, they were familiar with the positions of the various ministers as presented in the pages of NEW CHURCH LIFE: namely, that the Writings have a letter, that the Writings are full of correspondences, that the Writings have an internal sense and that they are read differently according to this sense in the three Heavens, also that many things said in the Writings concerning the Word have an application to the Writings. All these ideas are expressed in an article written by myself which appeared in NEW CHURCH LIFE (1929: 344-353), and which was met with general approval. There was however a sentence in my article which was based on mere assumption and was not founded on fact, and which has been quoted in the review of DE HEMELSCHE LEER in NEW CHURCH LIFE, January 1931, as follows: "In a lengthy article the Rev. Theodore Pitcairn suggests that even the abstractions in the Writings have an interior sense, inexpressible by human language (1929: 351), although no further revelation is needed to expound the Writings, since the means are given in the doctrine".

Yet it is the primary function of the Doctrine of the Church to do this very thing which I there said was impossible. The reason that I fell into the above error was that at that time I was unacquainted with the nature of the Doctrine drawn from the Writings and with what is said in the Writings concerning the "revelation" given to the men of the Church (see A. C. 8694), and did not reflect on what the Writings say concerning the opening of the degrees of the mind. It is obvious that if one sees the degrees of the internal sense of the Writings that these can then be expressed in corresponding language and this with respect to such terms as the Lord, God, the Church, Love, Wisdom, the Infinite, etc. Some illustration of this will be given in a later part of this paper.

The position concerning the Writings as the letter of the Word was first formulated by the Rev. E. S. Hyatt, but Mr. Hyatt went much further than those who followed him, both as to the Doctrine that the Writings are part of the letter of the Word and as to the nature of the Doctrine drawn from the Writings. This is not so evident in the sermons published in the NEW CHURCH TIDINGS as it is in some of his unpublished sermons, particularly in the one on John the Baptist, where he shows that everything said concerning John the Baptist applies to the letter of the Writings. In this connection he states: "Therefore the Word when only seen in the external sense is not the light which enlightens every man coming into the world. Not the external sense, but the 'internal sense is the very Doctrine of the Church' (N.J.H.D. 260)". He then quotes A. C. 9025 and continues: "Hence that sense is *not the light*, but testifies *concerning the light*". He then further quotes: "Of what quality the Word is such as John the Baptist taught, is signified by, he that is lesser in the kingdom of the heavens is greater than he. . . . When he spoke concerning the Lord Himself, who was the Divine Truth itself or the Word, he said that he himself was not anything, since the shade is separated when the light itself appears" (A. C. 9372). And further he quotes: "In the internal sense is the soul and life of the Word which does not appear unless the sense of the letter as it were vanishes away" (A. C. 1405). And further: "The things which the sense of the letter has are for the most

part worldly, corporeal, and earthly, which can never make the Word of the Lord" (A.C. 1540). Mr. Hyatt then continues: "Such is the character of that sense of the Word which John the Baptist represents, and it is really that sense which he said *was not the light*. Still John the Baptist, or rather, that which he represented, is necessary *to testify concerning the light*". He further quotes: "Still the sense of the letter represents truths and presents the appearances of truth in which man can be while he is not in the light of truth" (A. C. 1984), and continues: "Such is the case when the Word is first presented to us. Such is the use which the literal forms of each Divine Revelation perform with regard to those truths which we do not as yet know, of which there are always an infinity. At first we only see John the Baptist, not the true Light, not the Lord Himself.

Thus it is with regard to the Revelation in which the Lord has effected His New Advent. At first in the literal forms thereof we only see a man speaking about the Lord". We might quote further, but this is sufficient to show that Mr. Hyatt saw the letter of the Writings, apart from the doctrine of the Church that the Writings are the Word, as not the Lord, not the Light; yea that the letter of the Writings is not worthy to unloose the latchet of the Lord's shoe.

Mr. Hyatt also saw that the Doctrine of the Church is from the internal sense of the Writings, for in this connection he quotes A. C. 9025, as follows: "It is to be known that the true Doctrine of the Church is what is here called the internal sense, for in that sense are truths such as the angels in heaven have. Among priests and among the men in the Church there are those who teach and learn truths from the literal sense of the Word and there are those who teach and learn from Doctrine from the Word which is called the Doctrine of faith of the Church. The latter differ exceedingly from the former in perception".

From the above it is manifest how great was the difference in point of view between Mr. Hyatt, who taught that the letter of the Writings by itself is not the Light and that of Mr. Hugo Odhner, who sees that letter as the sun of heaven itself. Yet the latter imagined that he was in agreement with the former.

From the above it is clear that Mr. Hyatt applied the Doctrine concerning the Sacred Scripture given in the Writings to the Writings in a far fuller sense than any other minister of the Church. Yet he did add a reservation, to quote: "The Writings are yet in a literal form, and therefore, unless the context limits the application, the expression 'sense of the letter of the Word' applies to the literal form of the Writings".

Mr. Hyatt was faced with certain apparent difficulties and to avoid them he made this reservation. The reason that he did not see that this reservation was not necessary and indeed was out of place, was because he did not enter upon an exposition of the Writings in a series, but merely gave certain simple illustrations of the internal sense. If seen internally it is clear that no reservation is in order. Mr. Hyatt was engaged in the spiritual warfare of his day and did not enter deeply into the subject of the degrees of the internal sense of the Writings and how that sense is unfolded, nor was he clear as to the degrees of the letter of the Word.

He did in a general way see that genuine Doctrine drawn from the Writings is Divine, and especially the doctrine that the Writings are the Word. On page 4 of Dr. Acton's review, Bishop W. F. Pendleton is quoted as follows: "The Word as it is in heaven descends into the world, but it no longer veils itself in figures, in representatives, in correspondences; it clothes itself in human language indeed, but in the language of science and philosophy, the language of the learned, the language of rational thought among men." This quotation illustrates what is said in DE HEMELSCHE LEER, namely that in the Writings the veil has become thicker, so thick in fact that most men in the Church have not seen that the Writings are veiled, in figures, in representatives, and in correspondences, but have thought that they are only written in the language of science and philosophy.

It is the very clearness of the letter of the Writings that makes the veil so thick, that makes the appearances in the letter so strong and thereby hides so effectively the internal sense. It is frequently said in the Writings that it is harder to see the internal sense in the historical parts of the Word than in the prophetic, for in the former the sense of the letter holds the attention of the

mind, while in the latter the presence of an internal is more evident. This is still more the case with the Writings where the very natural rational forms hold the mind fixed to the letter, and make it difficult to believe in their internal sense.

That the rational form holds the mind more fixed and makes it more difficult to see the internal sense, is evident from the first chapter of Luke verses one to four, where we read: "For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the Word: It seemed good unto me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus that thou mightest know the certainty of those things wherein thou hast been instructed". It is the natural rational form of these verses that makes them most difficult to expound, for the letter holds the mind, by the rational form of the presentation. So much is this the case that if the Old and the New Testament had all been written in such a style, no man could have been brought to believe that the Word has an internal sense, and the New Church could never have been established.

That the Writings are written according to the language of correspondences and representatives is evident from the fact that there is no other language which has any meaning. The laws of correspondence and representation are the very laws of creation and of the human mind. How often are we told that there is no communication between a higher degree and a lower degree than that of correspondence, and that every degree of truth corresponds to a higher degree. To place the Writings outside of the laws of correspondence and representation would be to place them outside of all law and order. The Writings clearly teach that man and Angel can never be in truth itself, but only in the rational appearances of truth, and that these appearances are in discrete degrees between which there is no other communication than that of correspondence.

On page 4 Dr. Acton further quotes himself as follows: "The media in the Writings are rational ideas". That the

Writings when first read do not present to the mind rational ideas, can be seen from this consideration that the genuine natural rational can only be formed by the Writings. Man before reading the Writings can have nothing but a remnant of a rational; no genuine natural rational can be formed in a man until he has come to live according to the letter of the Writings. The ideas he has derived from the Writings previous to this cannot be said to be rational. That this is so is clear from CONVENTION and CONFERENCE, which although they have the letter of the Writings have not one single genuine rational idea. The genuine natural rational (Ishmael) is born from the Lord (Abram as a father) and the affection of the scientifics of the Word (Hagar as a mother), and with the New Church the scientifics of the letter of the Writings. With those who are in a negative spirit towards the Divinity of the Writings this birth cannot take place, wherefore in reading the Writings they remain in merely sensual appearances.

On page 9 we read: "Certainly we could not apply to the Writings 'without any difference or reserve', the teaching that 'being inwardly spiritual and celestial, the Word has been written by mere correspondences; and what is written by mere correspondences is written in the ultimate sense, in a style such as in the Prophets and Gospels' (S. S. 8). Clearly the Writings are not written in such a style." The more deeply one enters into the Writings the clearer it becomes that they are written in such a style. The Prophets, the historical parts of the Old Testament, the Gospels and the Apocalypse are all written in a different style, yet this difference of style is but a variation, essentially the style is the same, and the Writings are certainly written according to the essentially similar style, namely they are written by "mere correspondences in the ultimate sense". There is no other style in which the Word could be written. This does not mean that interior truths cannot shine forth in the letter, for they do this in places in the Old Testament and in many places in the Gospels.

On the same page we read: "As a result of applying to the Writings 'without difference or reserve the teaching concerning the Word given in ARCANA COELESTIA, 8615,

DE HEMELSCHE LEER states that 'the Latin Word has been so written, that every particular therein even to the most minute corresponds to things that are in heaven'. Yet reserve or rather discrimination seems here imperatively to be called for. Otherwise we would be lead to the conclusion that every detail in Swedenborg's manuscript, every slip in spelling or grammar, every capitalization, 'corresponds to things in heaven'; nay, even the fact that sometimes drafts of letters are interpolated in the manuscripts or calculations as to the cost of printing." It is of course obvious that anything that does not belong to the text of the Writings, is not referred to in DE HEMELSCHE LEER; to bring in extraneous matter which happens to be contingent as to place, is to think merely from space.

To introduce grammatical and literal objections into a matter of principle, is to think from particulars and not from principle. We are told that the law that an object which is held close to the eye shuts out the universe, is in correspondence with a similar spiritual law, and that with those who are not in the affirmative one objection can overcome a thousand truths. The law given in the Writings is that every particular, even the most minute, in the Word corresponds to something in Heaven; the part of wisdom is to wait until we have light to see how this law applies to the Writings.

Dr. Acton continues as follows: "Is it not more rational to interpret the teaching of ARCANA COELESTIA, 8615, as meaning that the Word is so written that every particular, even to the most minute, corresponds on its own plane to things that are in heaven, and since the Writings are written on the plane of natural-rational truths, that every particular therein so corresponds?" The same kind of reasoning, if followed, would lead to saying that the New Testament, because it is on the natural moral plane has no representation as to the words. In all of the Testaments, on what plane soever they be, the internal things are expressed in words, and the words necessarily correspond exactly to the ideas that are expressed thereby. To make the ideas correspond and not the words, would imply that Providence in the Second Coming worked only in generals and not in particulars, which, as the Writings frequently show, is a fallacy of

natural thought. Providence as to the least particulars prepared the sacred languages for their Divine function; to deny this in regard to the Latin would naturally lead to the Convention attitude of mind. That even the letters of the Latin text have a spiritual signification is indicated in the MEMORABILIA, where we read: "In Heaven they have the Word and also books; in the spiritual Heaven the writing is similar to the writing in the world, in Latin letters" (n. 5561).

The review continues: "The frequent teaching that the literal sense of the Word is written for the simplest sort of persons and for children, who believe only in the appearances of things, can surely not be said of the Writings which, though adapted to the simple, are yet designed to lead them to distinguish between appearances and realities; and which sometimes are so manifestly and specifically addressed not mainly to the simple but to the intelligent". Could not exactly the same thing be said of the Gospel of John? Are there not many things in both the Old and the New Testament that a child can by no means understand even in the letter? That the Writings in their letter are addressed to the infancy and childhood of the Church is obvious, for otherwise the Church could not have arisen.

We will here give but one illustration of how the literal sense of the Writings is adapted to children: We read in the ARCANA COELESTIA: "By making heaven and earth in the Word is not meant the first creation of the visible heaven and earth; but the setting up of the Church and the regeneration of man therein; by heaven is meant the internal, and by earth the external." The general sense of this passage even an older child could understand. But when we enter into the internal sense of this passage the meaning alters. The Angels cannot think of the creation of the physical heaven and earth, such an idea therefore does not belong to the internal sense. In this sense by the first creation of the visible heaven and earth is signified the formation of the visible Church on earth as to its internal and external; this passage in its internal sense teaches that it is not the setting up of the visible Church on earth that is meant by making heaven and earth, but the presence of the Divine in the Church as to its internal and external, for it is the Divine of the Lord

which "sets up the Church and regenerates man therein".

The review continues: "Moreover, unreservedly to apply the literal statements of those Writings concerning the Sacred Scripture, seems opposed to the very position advanced in DE HEMELSCHE LEER; for the core of that position is that to understand the Writings we must enter into their spiritual sense, a sense which is not apparent in the letter." It is the part of faith to acknowledge that all truth is to be drawn from the Word and not from man's own intelligence; this led to the belief that we are to learn the nature of the Writings from what is said therein concerning the Word. For if we do not learn the nature of the Writings from this source we only make conjectures from our own imagination. But how the teaching therein given is to be applied cannot be seen by the literal minded; to see this requires enlightenment from the Lord, and for a time the Church may remain in some obscurity as to the applications, for the matter is not an easy one.

On page 12 we read: "Whether or not one agrees with what is said in the above exposition he can entertain no doubt, but that they are couched in language with which he has been made familiar by the Writings. There is nothing new or strange in them, and the thoughts which they express might easily have been gathered from a plain reading of the Writings, without any recourse to the science of exposition". The language of doctrine as well as doctrine must be drawn from the Writings, yet the language differs according to doctrine; the language of CONVENTION and the language of the GENERAL CHURCH are both drawn from the Writings, yet there is an essential difference even as to language between the two.

This is what is meant by the following quotation: "Among priests and among men of the Church there are those who teach and learn truths from the literal sense of the Word and there are those who teach and learn from Doctrine from the Word which is called the Doctrine of faith of the Church. The latter differ exceedingly from the former in perception, but they cannot be distinguished by the vulgar, because the latter and the former speak almost similarly from the Word" (A. C. 9025).

All truth is plainly stated in the letter of the Writings, but it cannot be seen there unless a man is in illustration,

and illustration, increases according to discrete degrees, and with the opening of the discrete degrees of the mind. It might be said concerning the Writings as is here said concerning DE HEMELSCHE LEER that the Doctrine drawn forth from the Old and the New Testament was drawn from the plain teaching of these Testaments as ordinarily read and might have been gathered from these without any recourse to the science of exposition. And the same comparison might be made in regard to the following: "Here we note that, while appeal is constantly made to the literal statements of the Writings, no appeal is made to their 'internal sense'; yet according to DE HEMELSCHE LEER, the natural signification of the Writings must be put entirely aside, if we would arrive at its spiritual teaching".

Could not the same remarks be used with regard to the Writings, which say they are from the internal sense and that the letter must be put aside, and yet continuously quote the letter as confirmation? This apparent paradox is expressed in the ARCANA COELESTIA as follows: "All the doctrinal things of the Church ... are given through the external of the Word; but they are given to those only who are in enlightenment from the Lord, when they are reading the Word, for then light flows into them out of Heaven through the internal sense" (n. 10548). When the letter of the Word which is in the external memory is ordered by the Lord, internal truth appears, the Lord draws these truths from the external into the internal memory, this drawing up is from the internal sense.

On page 13 of the review we read: "Moreover, why should truths be thus concealed in the Writings? They were veiled in the Old and New Testaments because of the needs of the age and the limitations of the instrument or scribe. But of the present age we are told that 'now it is permitted to enter intellectually into the mysteries of faith', and as regards the limitations in the scribe, we cannot imagine that Swedenborg was ignorant of the 'spiritual sense' of his Writings, ... But if, on the other hand, Swedenborg knew the 'internal sense' of the Writings, why should he seek to conceal it beneath the cover of an obscure letter? Especially since elsewhere he is at pains to set forth the arcana of spiritual wisdom

with all possible clarity. And if the Writings are thus thickly veiled, how can they be considered as the coming of the Lord in glory? Would it not 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 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 speak I 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 that to those who obey the Writings, the internal things thereof 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 these it is said that unto them it is given to know the mysteries of the Kingdom of Heaven, but to the others it is not given. For to others in the New Church the words apply: "Because seeing they see not and hearing 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 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 the most general arcana which man is ignorant of; if the singular things were told him, 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 the 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 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 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 in enlightenment from the Lord is acknowledged; but in the celestial sense the Lord makes His Second Coming to the New Church when the celestial Church is set up. For the essential New Church is a celestial Church. In this sense it cannot be said that the Lord has as yet made His Second Coming to the Church, nor that the New Church has been established.

In the quotation from the review Dr. Acton speaks of the limitations or rather lack of limitations of the scribe, and what Swedenborg sought to do. When speaking of the descent of the Divine Human in the Second Coming through the Divinely prepared instrument, how can we speak of what Swedenborg sought to do, or of limitations? The Writings are the infinite unfolding of the spiritual sense of the Word, in an infinite letter of their own accommodated by Divine Wisdom to the state of the world. It is true that if the state of the world had been different

the letter of the Writings would have been different. For the teaching given that "the external sense of the Word was changed and different on account of that nation" (A. C. 10461), has an application to the Writings as well. This seems to be involved in the words of Swedenborg, that he would have preferred to praise God as did David, rather than to prove all things intellectually (CODEX 36, see THE NEW PHILOSOPHY, 1920:4), although these words were written before his full intromission into the spiritual world.

The review continues, "DE HEMELSCHE LEER criticizes those who call the Writings the internal sense of the Word. But do not the Writings so designate themselves?" The Writings are indeed the internal sense if seen from within, but not if seen from without. Concerning seeing from within we read in the ARCANA COELESTIA as follows: "Speaking with Moses signifies to perceive clearly from within. . . . It must here be told what it is to see from without, and what to perceive from within. Those who when reading the Word are in enlightenment, see it from within, for their internal is open, and when the internal is open it is in the light of Heaven. This light flows in and enlightens, although the man is unaware of it. The reason why he is unaware of it, is that this light flows into the cognitions that are in the man's memory, and these cognitions are in natural light. And as the man thinks out of these cognitions as out of himself, he cannot perceive the influx, nevertheless from various indications he is able to know that he has been in enlightenment" (n. 10551).

That the literal sense of the Writings when seen from without is not the internal sense of the Word, is manifest from many things which are said concerning the Word, as that, "the Word. in the letter cannot be apprehended except through Doctrine out of the Word, made by one who is enlightened" (A.C. 10324). That the enlightenment here referred to is not the enlightenment in which Swedenborg was, but the enlightenment of the men of the New Church, is manifest from the long number on the subject in the APOCALYPSE EXPLAINED (624). That the literal sense of the Writings as seen from without is not the spiritual sense itself, is evident from this, that "spiritual truths and goods are innumerable, and for the most part unutterable" (A.C. 10217)

On page 14 of the review we read: "It is not contended (wrote Bishop W. F. Pendleton), that the Writings are the Word such as it is in heaven in its entirety or fullness". Yet if seen from within this is exactly what the Writings are; the words entirety and fullness in the Writings refer to the letter, in which the Word such as it is in Heaven is in its entirety and fullness. The above quotation would seem to imply that the Writings are part of the internal sense of the Word such as it is in Heaven; but how can it be said that the Writings which are the Lord Himself in His Second Coming and are therefore infinite, are not the Word in its entirety and fullness? If by this is meant that the literal sense of the Writings as seen from without is not the Word such as it is in Heaven in its entirety and fullness, it must be replied that in such a case the Word such as it is in Heaven is not seen at all, for if so viewed not a single spiritual truth is visible in the Writings. In such a case even the genuine truth that appears in the letter is not seen, but is immediately falsified.

Further on the same page we read: "The Writings are indeed clothed in correspondences, but these correspondences are rational truths. What man can question this?" The Writings are indeed rational truths clothed in corresponding natural language, yet no one can see anything genuinely rational in them unless he has a rational mind which has been created by the Lord, for the teaching given is, that the Lord can only dwell in His Own with man and can by no means be in anything of the man's own. Wherefore until the Lord as a Father creates a rational within us which is not our own, we can receive no genuine rational truth. This applies to both the Ishmael and the Isaac rational, for both of these are sons of Abraham. Before this takes place the ideas derived from the Writings are merely sensual scientifics.

The review continues: "DE HEMELSCHE LEER seems to recognize this [namely that the correspondences in the Writings are rational truths] when it says: 'the correspondences [in the Writings] are indeed of another kind than in the case of the sensual ideas, where they are based upon the difference between the natural and the spiritual'. And yet, curiously enough, it immediately adds: 'But also the rational ideas such as God, the Lord, ... the Natural

World, Heaven,... Salvation, Regeneration, etc., in the different degrees are entirely different and they stand in relation to each other by correspondence only'. The Writings viewed from within are indeed rational, that is spiritual and celestial truths clothed with natural language, and so they were in the mind of Swedenborg, but when viewed from without they are merely sensual scientifics. This is obvious from the fact that the age in which the Writings were given, as well as the present age, is a merely sensual scientific age, and in such an age all the words of human language are merely sensual scientific words as to the ideas they convey; this applies to all words even such as God, the Infinite, the Divine, etc. When the Writings were first read, the words due to men's previous education and life could only convey sensual scientific ideas to the mind. Nevertheless those who accepted the Writings and loved the Lord as they saw Him there, had an immediate influx from the Lord into the things which they read, which gave them life, wherefore the merely sensual scientifics in which they were by education and life did not exclude the presence of the Lord (see A.C. 8685, 8694).

But the above can best be illustrated by examples. We will take for illustration the word Lord. With those who do not accept the Divinity of the Lord, the word Lord represents a merely corporeal idea. With the Old Churchman who in a general sense acknowledges the Divinity of the Lord, the idea is still external natural, for he thinks from the appearances of the letter of the New Testament, and merely from the external life of the Lord on earth, he therefore thinks of the Lord from person and not from essence. With those in CONVENTION who do not acknowledge the Writings as the Lord in His Second Coming, the idea is almost similar, for their ideas concerning the Lord are still governed by the letter of the New Testament. When the Writings are seen as the Lord Himself in His Second Coming, the idea of the Lord becomes internal natural, that is similar to the idea of the Lord in the natural Heaven. Nevertheless as the idea is from the letter of the Writings and its natural rational appearances and apparent finiteness, the idea is not essentially spiritual although it is from the spiritual. When the Writings are acknowledged as having a spiritual sense, and it is acknowledged that this

spiritual sense which is The Lord, will be manifested by means of the Doctrine of the Church, and that this Doctrine will grow to all eternity, then a genuinely spiritual idea of the Lord becomes possible. The celestial idea of the Lord is a discrete degree above the spiritual idea of the Lord, the Celestial are indeed the only ones who truly see the Lord, but as at the present time we cannot have even the commencement of a celestial idea, the celestial idea of the Lord cannot be described, or even thought of. If a spiritual man were to have a celestial idea of the Lord before being prepared, he would immediately be plunged into the lowest hell and would lose all spiritual life (see A.C. 8794-8801).

For a further illustration take the word *infinite*. The word *infinite* as used by the scientist is a merely natural scientific term thought of from time, space, mathematics or physics. The idea of infinite as used by the Old Churchman who says that God is infinite Love and Wisdom, is entirely indeterminate and is therefore no idea, the basis of his thought of love and wisdom is merely personal. The CONVENTION idea of infinite differs not essentially from the Old Church idea. The idea of the word *infinite* as held by those who acknowledge the Divinity of the Writings is an interior natural idea, for they acknowledge that the Writings contain infinite Love and Wisdom; the idea is not spiritual for the reason that they do not see how the infinite Love and Wisdom of the Lord will be manifested in the Church. As the Celestial alone are in the particulars and singulars of the Word (see A.C. 865, quoted above), they alone can see the Infinite of the Lord as in an image, but as said above, of this we can at present have no idea.

From the above it is manifest that the abstract ideas of the Writings differ according to the discrete degrees of the human mind and that there is no other relation between them than that of correspondence. Hence it is manifest that those who have only the interior natural degree of the mind opened cannot have a single spiritual idea, and that those who have only the interior natural and the spiritual degree of the mind opened cannot have a single celestial idea, and this no matter how much they may have studied the Writings.

On page 15 we read: "We have the teaching that the revelation now made is the crown of all revelations because

it is based on an open intercourse with angels and spirits never before granted to mankind." Before a man can see the Revelation which is the crown of all Revelations from within, he must have a corresponding intercourse with Angels and spirits, although with man this intercourse is not at the same time external as it was with Swedenborg. That this intercourse with Angels and spirits does not start with the commencement of the Church, but comes some time afterwards is clearly taught in *ARCANA COELESTIA* 8794.

The review continues: "Its nature moreover [that is, the nature of the Writings] was represented by the lifted veil, signifying that now the Word is laid open." We have already treated of those to whom the veil is lifted, namely those who were represented by the Lord's disciples; that the veil has not been lifted in the case of *CONFERENCE* and *CONVENTION* is manifest.

Further on page 15 we read: "Entrance into the understanding of ulterior truths is no longer limited by the nature of the revelation, as was the case in the Old Testament and in the New." That this is true is abundantly shown in *DE HEMELSCHE LEER* where treating of the Writings as the Holy Spirit, where it is shown that with the New Church a miraculous pouring out of the Holy Spirit, such as took place on the day of Pentecost, is not necessary, for now the Holy Spirit itself is present in the Church in the Writings. Nevertheless that there are limitations on the part of man is obvious, and that these limitations cause the Writings to be seen under a heavy veil which can only be removed according to the opening of the degrees of the mind of the Church. This is evident merely from this fact that the Lord made His Second Coming at a time when there was no longer any genuine good and truth in the world and men were therefore in danger of extinction. The truths in the Writings are indeed continuous from the Lord, but these continuous truths can only be seen as the degrees of the mind are opened.

On page 16 we read: "[In the Writings] the Lord is plainly revealed in His glorified Human to such as will see." True, but in the word *see* many arcana are involved including the discrete degrees of sight, and the teaching

that it is the Lord alone who sees in man and that man cannot see any truth from himself.

The review continues: "Into this revelation we are, of course, to enter ever more interiorly; and the mode of entrance is involved in Swedenborg's words to certain angels; 'enter more deeply into my thought and you will see' (A. R. 961, T. C. R. 26). We note that they entered into his thoughts, not by the application of verbal and sensuous correspondences, but by deeper perception of the meaning of his ideas." The idea to which the Angels took exception was the appearance of three persons in God, that is the appearances of the letter of the New Testament which were in Swedenborg's external mind. Between these appearances and the interior thoughts of Swedenborg there was no other relation than that of correspondence. Hence to enter more deeply, as here used, does signify to enter by correspondences, and not merely "by a deeper perception of the meaning of his ideas", at least not on the same degree of the mind.

Dr. Acton then adds a long section, in which he contends that the teaching given in DE HEMELSCHE LEER that the Doctrine of the Church does not refer to the Writings but to the Doctrine drawn from the Writings by the Church, is not true.

The Writings viewed from within are indeed the Celestial Doctrine itself, in all its infinity. Yet this infinite Doctrine cannot be said to be the Doctrine of the Church, for the Church knows scarcely anything about it, and doctrines that are not known in the Church cannot be said to be the Doctrine of the Church. The Doctrine of the Church is the Doctrine that it has drawn from the Word, and in the case of the New Church, the Doctrine which it has drawn from the Writings. This Doctrine compared to the Infinite Doctrine of the Writings is necessarily as a cup of water compared to the ocean. The genuine Doctrine of the Church is the Divine of the Lord in the Church, but this is necessarily finite, because the reception on the part of the Church is finite; the Writings on the other hand are infinite, because they are the Lord Himself in His Second Coming, from which the Church and through the Church the Heavens, will draw Doctrine indefinitely and to all eternity. The Writings are indeed continuous truths

disclosed from the Lord, but because such continuous truth is infinite in its essence, it cannot be seen by men; it is only that truth which the Lord opens the eyes of the Church to see, that is actually in the Church and can be called the Doctrine of the Church.

In the review we read: "This conclusion [namely that the doctrinals drawn from the Writings are so many mirrors of the Lord] would be a logical one once it is conceded that the Writings are a letter of the Word in which the spiritual sense is not apparent; for then the truths revealed by the Lord through Swedenborg would most certainly be interrupted by the thick veil of a Letter which cannot be pierced by the gaze of the rational mind, but must be interpreted by the laws of Biblical exegesis." There was no interruption in the giving of the Writings, nor would any interruption be seen by a celestial man, for to him the Writings from inmosts to outmosts would be seen as continuous truths from the Lord. The interruptions, the thick veil, is due to the state of man in the world.

The review speaks of the gaze of the rational mind, yet man has no genuinely rational mind until the second or spiritual degree of the mind is opened by the Lord (see A. C. 5145). Yea, "a truly rational man is no other than he who is called a celestial man" (A. C. 6240). A man can therefore only become rational according as the mind is opened according to order. Dr. Acton apparently speaks disparagingly of "the laws of Biblical exegesis" as applied to the Writings; yet the laws of the exposition of the Word are the very essential laws of the formation of the human mind; these were the laws by which Swedenborg's mind was prepared for the giving of the Writings, yea, there are no other laws by which the mind can be opened to interior things. How is it possible that Dr. Acton can speak of these Divine laws as of an "artificial aid"

On page 17 we read: "As a confirmation, I might again note the fact that DE HEMELSCHE LEER frequently appeals to the plain teachings of the Writings and not to their internal sense to establish what it draws from those Writings by its mode of exegesis." Do not the Writings do the same in regard to the Old and the New Testament?

Further on the same page we read: "By usage, the term

internal or spiritual sense has come to connote a letter more or less remote from the truth which it clothes - and the Writings are far from being such a letter." Does Dr. Acton think that the sensual scientific man of our age can enter immediately into the celestial and spiritual things of the Word such as they are in Heaven, by reading the Writings, and that it is not necessary for a man to progress according to the laws of order laid down in the Writings? Would not such progress be like taking a fish out of water, or like a bird trying to fly into the ether? All progress into interior things is according to discrete degrees, that is, it is according to correspondence, for correspondence is the only relationship between a higher and a lower degree.

On page 18 we read: "What, for instance, could we understand as the internal sense of those many passages where Swedenborg sets forth in rational language the deeper arcana concerning the glorification of the Lord?" The Doctrine of the Glorification of the Lord is the Celestial Doctrine itself. This Doctrine in light can only exist in the celestial Heaven or in a celestial Church. The spiritual Angels do indeed have a type of this Doctrine, but with them it is not the Doctrine of the Glorification itself. That the Church at present has no Doctrine as to the Glorification of the Lord, is manifest from the articles that have been written on the subject. For each one who has written thereon has interpreted the Writings according to his own theory, and these theories have been irreconcilably contradictory, and in the presentation of some of the theories there has been evidence of merely sensual scientific thought. The Lord, when in the world, gave the genuine Doctrine of the Trinity, yet the Christian church could not see the genuine Doctrine, but perverted it by a false doctrine of the church. The Writings give the genuine Doctrine of the Glorification, but this Doctrine has evidently been misunderstood by some of those who have written thereon, and it must be evident to all that the Church has not as yet a genuine Doctrine on the subject, although it is familiar with the passages in the Writings dealing with the subject.

That the "fundamental truths of Christianity", as presented in the literal sense of the Writings, have a spiritual

sense that by no means appears in the letter when viewed from without, will be shown elsewhere, for the subject is too extensive to enter upon in this paper.

On page 19 we read: "From these passages it would seem clear beyond a doubt that the Writings are the Heavenly Doctrine revealed in such language that they can be seen by all who will read in the light of heaven." True, but in the first states of the Church there is no mediate influx from Heaven, but only an unconscious immediate influx from the Lord into the things of the literal sense (see A. C. 8695). And when the mediate influx from Heaven is established, the understanding is according to the Heaven through which the influx takes place, thus it differs according to discrete degrees.

On page 21 (footnote) we read in reference to DE HEMELSCHE LEER and the Principles of the Academy: "It cannot yet be known whether in the future they will prove imperishable." Any one who has any spiritual light can know that the Doctrine of the Academy that the Writings are the Word, will prove imperishable. When the celestial New Church is established the particulars and singulars of Doctrine will be perceived as true or not true, wherefore it will be seen what is imperishable down to the minutest detail. This is what is signified by the words of the Lord: "Let your communication be yea, yea; nay, nay; for what is more than this cometh of evil."

That at least the general principles of DE HEMELSCHE LEER will prove imperishable, we have no doubt. Further on the same page we read: "And DE HEMELSCHE LEER continues that the concept (1) that the Writings are the Heavenly Doctrine and the Doctrine of the Church, and (2) that what is said of the Letter of the Word applies only to the Old and New Testaments, has up to the present kept the Church as a whole in a purely natural state, and in consequence, 'the Lord Himself has, as it were, remained unthroned in the Church' - a serious statement, made with a regrettable lack of reserve." By the above quotations it is not meant that the Church has not been passing through orderly and necessary states. The doctrines of the Church as first seen manifested in the literal sense of the Writings, are those that were necessary for its commencement, for separation from the Old Christian church,

for the struggles and temptations it had to pass through in coming out of the Old into the New. In the first states the doctrines as seen by the Church were living truths effective for the regeneration of the Church, but after the Church has entirely separated itself from the false doctrines and organizations of the Old Church, the falsities and evils of the Jews, the Roman Catholics, and the Protestants, those truths which caused the Church to separate from these bodies, become historical and no longer effective in the Church in its spiritual warfare. Then if these historicals are not seen in application to the New Church, with the evils and falsities that have a tendency to arise therein, they tend to become a dead letter which merely confirms the men of the Church in a feeling of their own superiority, and like a dead letter are no longer effective in the interior warfare to be waged.

This may be compared to the teachings of the Lord when on earth, which in their letter were effective truths with the Apostles in the warfare with Jewish externalism. But in later times, because the church did not realize the application of the words of the Lord to the Christian Church, it also fell into literalism and came to its end.

That the Lord is not enthroned in CONVENTION and CONFERENCE is manifest, for the Lord in His Second Coming in the Writings of the New Church is denied. There are two great miracles the Lord performs in regard to the New Church. The first was the giving of the Writings, which is said to be greater than all miracles, the second is the opening of the eyes of the Church to see the Divine Truth within the Writings. As long as the Church does not acknowledge that all seeing of truth within the Writings is a Divine miracle, and remains in the appearance that a man can see any truth from his own mind, the Lord is not truly enthroned. How often it is said that all good and truth are from the Lord and nothing from man, and that all good and truth that arise in the Church are Divine. Every doctrine must either be from the Divine of the Lord or if not it inflows from hell, for a man can think nothing, either true or false, that has not one of these origins, for man of himself can think nothing. Is it not a truth that as long as a man believes that he can think anything true from himself, the Lord remains

unthroned in his mind? Yet many of the criticisms against DE HEMELSCHE LEER would seem to imply that this fundamental doctrine is not fully realized. By the above it is not meant that a man who is in the falsity of ignorance in which is innocence, is in communication with hell, for with such a one the falsity is only in the external man and can therefore be removed after death. Neither is it meant that there may not be things adjoined to the Doctrine which are not genuine in themselves. The genuine Doctrine is due to both immediate influx from the Lord and mediate influx from the Lord through the Heavens. All things due to this twofold influx are purely Divine. There may be things added by the Angels which serve for introducing goods and truths, and which in themselves are not good, but such things are not from mediate influx from the Lord; such things do not become of faith and charity, for all that becomes of the new life with man, is from the Lord alone (see A. C. 8728).

Due to a misinterpretation of the above number some have thought that these things which come from the Lord by mediate influx through the Heavens are not purely Divine; but that this is a misinterpretation is obvious from a careful reading of the eighteenth chapter of EXODUS as explained in the ARCANA. The things adjoined by the Angels are not from mediate influx from the Lord.

These things which are adjoined to the Doctrine for the sake of introduction, but which are not a permanent part of the Doctrine, are further treated of in the ARCANA under the representation of Abimelech and Phicol when separated from Abraham, concerning which we read: "And they 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 these things had no part in the Doctrine" (A. C. 2720).

That DE HEMELSCHE LEER contains genuine, that is, Divine Doctrine, for all genuine Doctrine is Divine, can be seen at the present time, but what parts are of purely Divine origin and what human rational things have been adjoined for the sake of introduction and which are therefore not permanent, the future will show.

That in the first states of the Church the Divine origin of the Doctrine that takes its rise in the Church is not acknowledged and that in later states it is acknowledged, is clearly shown in the ARCANAE COELESTIA in treating of the third and fifth days of creation. That the Church passes through the states represented by the seven days of creation is a well known truth. Concerning the third day of creation we read: "The man who is being regenerated is at first of such a quality that he thinks that the good which he does, and the truth which he speaks, are from himself, when in reality all good and all truth are from the Lord, so that whoever supposes them to be from himself, has not as yet the life of true faith, which nevertheless he may afterwards receive; for he cannot as yet believe that they are from the Lord, because he is only in a state of preparation for the reception of the life of faith. This state is here represented by things inanimate, and the succeeding one by animate things" (A. C. 29).

The fifth state is thus described: "After the great lights have been kindled and placed in the internal man, and the external receives light from them, then the man first begins to live. Heretofore he can scarcely be said to live, inasmuch as the good which he did, he supposed that he did from himself, and the truth which he spoke, that he spoke of himself; and since man of himself is dead, and there is nothing in him but what is evil and false, therefore whatever he produces from himself is not alive, in so much that he cannot do from himself what is good in itself.

That man cannot even think what is good, nor will what is good, consequently not do what is good, except from the Lord, is plain to every one from the Doctrine of faith; for the Lord says in Matthew: He that soweth the good seed is the Son of Man (13 :37). Nor can any good come except from the very fountain itself, which is the only one, as He also says: None is good save One, God (Luke, 18:19). Nevertheless, when the Lord is resuscitating man to life, that is regenerating him, He permits him at first to be in such an opinion, for at that time he is incapable of conceiving otherwise, nor can he in any other way be led to believe, and afterwards to perceive, that all good and truth are from the Lord alone" (A. C. 39). Yet it is this very teaching, that all truth that a man speaks is from

the Lord, that is most strongly objected to in the criticisms made against DE HEMELSCHE LEER.

It is here clearly taught that before a man believes that the good which he does and the truth which he speaks are from the Lord, he has not the life of true faith; hence is evident the truth of the statement of DE HEMELSCHE LEER, that before the Doctrine of the Church is acknowledged as Divine, the Lord is not enthroned in the Church.

On page 22 of the review we further read: "What is new in the present view is, that in the Writings the Heavenly Doctrine is covered with a veil and so is not apparent; while in the doctrine of the Church drawn from those Writings and formulated by men, it is openly revealed." It is not said in DE HEMELSCHE LEER that the Doctrine of the Church is not veiled, in fact in one sense the veil is even thicker than that of the Writings, for the cherubim are always present, lest men enter and profane interior truths. That the veil is even thicker than in the case of the Writings is evident from the review which appeared in the January number of NEW CHURCH LIFE, where Rev. H. Lj. Odhner made it clear that it is possible to read DE HEMELSCHE LEER, and not understand a word of what is read. The Doctrine of the Church is of assistance to those only who are prepared by the Lord to enter into more interior things.

The review continues: "In other words, the men of the Church will be able to supply a vehicle of words wherein the Heavenly Doctrine is clearly set forth to view, while Swedenborg was unable to do this, or unwilling. And the question will naturally arise, if Swedenborg was unable, by virtue of what superior advantages shall others be able? Or if unwilling, on what grounds shall others be willing?" It is surprising to find such a sentence in the review written by Dr. Acton. What had Swedenborg's willingness or unwillingness, his ableness or unableness to do with the Second Coming of the Lord? The Writings of the New Church are the Divine Human of the Lord accommodated with infinite wisdom to the state of mankind.

On page 22 we read: "If the Writings are not the Heavenly Doctrine because their letter is expressed in a language incomprehensible to angels, does not the same objection apply to the Doctrine of the Church which also

has its literal sense or natural text?" As is shown in DE HEMELSCHE LEER the essential of the Doctrine of the Church is the spiritual vision by which men are in communion with the Angels, and not the natural text. That the Church without a vision of Doctrine has no enlightenment from the letter of the Writings is manifest from CONFERENCE and CONVENTION.

The function of the Writings is to lay an infinite foundation of Divine Rational Truth fixed in ultimates, which will serve all men and Angels to eternity; the function of the Doctrine of the Church is to open the spiritual eyes of the Church so that it may see more and more of the infinite treasures that lie hidden in the Writings; it thus acts as a ladder, on which the Angels descend from and ascend to the Lord.

On page 23 we read: "But I cannot think that any New Churchman will ascribe Divine authority to a human production." As quoted above, "every truth that a man speaks is from the Lord"; what is from the Lord, is not a human production. It is true that before a man sees that the Doctrine is genuine and has been drawn from the Word according to order, it has no authority for him: but when this is seen it has authority. Has not the essential position of the GENERAL CHURCH in contradistinction to that of CONFERENCE and CONVENTION, Divine authority to those who see it in enlightenment? If not, the GENERAL CHURCH is merely a sect based on human opinion, and is unworthy of its name.

Further we read: "Yet there seems here to be some confusion of thought. Of course, as to its origin, all truth is Divine, by whomsoever uttered; but that does not give Divine authority to the utterances. A sermon, though it preaches the Divine Truth, is still a human production, and its excellence consists in nothing more than the pointing to the Truth as it stands in the Writings." It is obvious that in so far as it teaches Divine Truth a sermon is not a human production, and the excellency of a sermon to a large extent depends on its drawing forth Doctrine from the Writings that has not been seen by the Church. The authority of a sermon is not of course from the person who writes it, but is in the truth itself which is manifested.

Further we read: "As far as man's work is concerned, a doctrine of the Church consists solely in the words which embody a human conception of what is taught in the Writings." All human concepts are false, for they can have no other origin than self, from which proceeds nothing but falsity; no human concept of what is taught in the Writings can be a genuine Doctrine of the Church in any sense. The Lord alone can see truth in man; man from himself can see no truth. It is true in a sense that the Writings alone have Divine authority in the Church, nevertheless if one sees in the light of Heaven that a truth has been drawn from the Writings, that truth has authority to him who sees.

On page 25 we read: "DE HEMELSCHE LEER itself speaks of the warning given in the Writings against the arbitrary interpretation of those Writings by councils; but it leaves us in uncertainty as to its meaning when it adds that the only safeguard against this danger lies in the genuine Doctrine of the Church." The New Church like all previous Churches would fall into false doctrine and thus come to an end, if the Lord did not manifest genuine Doctrine. That false doctrine in the New Church has the power of bringing about its spiritual death can be seen in the history of the Church, first in the case of Clowes and those who followed him in contradistinction to those who followed Hindmarsh; and at present in the case of CONVENTION and CONFERENCE.

That non-genuine doctrines in regard to the essentials of the Church exist in the GENERAL CHURCH, is evident from the contradictory views that are held as to the Lord's Glorification and other essential subjects. If such non-genuine doctrines were to increase beyond measure, it is evident that the Church would come to an end. Hence the only salvation for the Church is the manifestation from the Lord of genuine Doctrine; and because we are given to know that the New Church will not come to an end, we can rest confidently in the trust that the Lord will manifest Doctrine as needed. It is clearly evident that if the Lord had not manifested the Doctrine that is contained in the Principles of the ACADEMY at the time appointed, the New Church would have come to its end. But such manifestation of Doctrine does not rest on any authority of men or councils.

Further on the same page we read: "Divine authority

can attach only to an immediate revelation, that is, to a revelation not made by means of spirits and Angels, but coming immediately from God; and the Writings are such an immediate revelation." Both immediate and mediate revelations are purely Divine and have Divine authority; this is evident from the fact that the Old and New Testaments were given by mediate revelation. That mediate revelation is Divine, is evident from the whole of the eighteenth chapter of EXODUS as explained in the ARCANA. The confusion of thought that is expressed in the above quotation from Dr. Acton's review, arose from what is said in A. C. 8728 concerning those things which come from the Angels themselves; such things however are not from the Lord by mediate influx through the Heavens, but are, as stated, from the Angels themselves.

There are various kinds of influx both immediate and mediate. There is the immediate influx into the souls of all men both good and evil, giving them the power of rationality and liberty. **SECONDLY:** there is, at the commencement of the Church, immediate influx into the things of the letter of the Word (A. C. 8685 and following numbers). This influx is not perceived by man and is not what is meant by the immediate revelation that Swedenborg had. **THIRDLY:** there is influx or revelation both immediately, as in the preceding state, and mediately from the Lord through the Heavens; this latter influx or revelation is not altogether hidden from the man (see A. C. 8694). **FOURTHLY:** With the celestial Angels and with celestial men the influx or revelation of which man is conscious, which with the lower Angels and the men of the spiritual Church was mediate, now becomes immediate from the Lord, wherefore the celestial have a twofold immediate influx and hence immediate revelation from the Lord. It was this conscious immediate revelation from the Lord that Swedenborg had in common with the celestial Angels. When the celestial Church is again set up on earth, it too will receive an immediate revelation from the Lord, analogous to that of Swedenborg; for Swedenborg, besides having been the instrument for the infinite revelation of the Third Testament, was also a type of the essential New Church and represents that Church. But, of course, in contradistinction to the infinite revelation

which the Church received through Swedenborg, the revelation which the man of the future celestial Church will receive, although immediate, will nevertheless always be finite, because limited by the limitations of those who will receive it, and, of course, the latter will always remain dependent on the former.

On page 25 we read: "And here we cannot avoid the reflection that the Roman Catholic church also appeals to the 'vision of the Church' as the criterion of the interpretation of the Word". Had the Catholic church had any vision of truth from the Word it would not have died. "Where there is no vision, the people perish" (PROV. 29:18). Concerning vision we read: "The external man was illuminated from the internal. For [the external man] when he perceives what the external man is when conjoined with the internal, or of what quality he is in his beauty, is then illuminated from the internal man, and is then in the Divine vision here treated of" (A. C. 1584). Where there is no vision of Divine truth in the Word the church falls into literalism; it was this lack of vision that caused the Catholic church to close the Word and set up the external authority of the Pope in its place.

On page 26 we read; "This mediate revelation, moreover, is individual, and carries with it no authority except to the individual". This is true unless the Church as a whole sees it, as for example in the case of the vision that gave birth to the Academy, but even then the authority resides in the vision and not in the external authority of the Church.

On page 27 the review quotes the teaching that the Writings are "the Crown of Revelations". The Writings are manifestly the Crown of Revelations, for they are the infinite Divine Truth, the Lord Himself. The Doctrine of the Church is the means whereby the Church has its eyes opened to see more and more of the infinite Divine Truth in the Writings. The Writings are the Word in its fullness, the Doctrine of the Church is the internal sense that the Church has come to see.

The review closes with the words: "Will not our minds, desirous of the guidance of God, when men cry 'Lo here and lo there', be troubled with doubts? And thus doubting, will we not ask of the Writings: Art thou the Christ or do

we wait for another?" From all that is said concerning "the morning" in the Writings, it is evident that every morning in the Church is a Coming of the Lord; when the celestial Church is again set up and men will see, for the first time, the Lord Himself in the Sun of Heaven, a vision not granted even the spiritual Angels, will it not be a marvelous Coming of the Lord to the Church?

The Writings, as given, were the Second Coming of the Lord in fullness on the part of the Lord, but the first simple acknowledgment of the Writings by the Church was not a seeing of the Second Coming of the Lord in fullness on the part of the Church; in fact, as Mr. Hyatt pointed out forty years ago, this was but a seeing of John the Baptist; and as the Church has for the most part remained in the literal sense of the Writings, this still applies. As long as the Church thinks that it has the whole truth in the literal sense of the Writings and is not "troubled with doubts", it is a sign of little internal reflection as to the infinity of the Writings.

CONFIRMATORY PASSAGES IN THE ARCANA COELESTIA

642. These are the least and most general arcana which man does not know; if the singular things were told him he would comprehend not even one of them.

771. But what the singular things involve it would take too long to explain; it is sufficient to give only a general idea of the most general things.

855. These truths are perceived by the Angels in a wonderful variety and in delightful order, that could man but be in one such idea, there would be thousands and thousands of things in a manifold series that would enter and affect him, and in fact such things as never could be described.

863. No truth of faith is ever possible except from the good of love or charity.

865. Man can know nothing of the truth of faith except from the revealed things in the Word, where all things are said in a general way; generals are but as the spots of a cloud, for every general contains thousands and thousands of particulars, and each particular thousands and thousands

of singulars. ... These have never been so revealed to man, because they are both indescribable and inconceivable, and thus cannot be acknowledged and believed. ... It is altogether otherwise with the celestial man, who has perception from the Lord.

868. Man has nothing of good and nothing of truth except from the Lord, and all evil and falsity man has from his proprium.

876. And so the dove's returning unto Noah to the ark, signifies that the good and truth meant by the dove returned again to the man. For whatever of good a man supposes that he does from himself, returns to him, since it regards himself. . . . The good and truth of faith is inwardly good and true from the inmost, that is all the good and truth of faith flows in from the Lord through man's inmost.

878. "And he put forth his hand and took her and brought her to himself into the ark". This signifies his own power, and that he did what was good and thought what was true from himself; . . . to put forth his hand etc., is to apply and attribute to himself the truth meant by the dove.

880. What man hears out of the Word and holds in the memory is nothing but an insemination. . . . There are three things with man which concur and unite together, namely the natural, the spiritual, and the celestial. His natural never receives any life except from the spiritual, and the spiritual never except from the celestial, and the celestial from the Lord alone, who is Life itself.

904. The Lord speaks with every man, for whatever a man wills and thinks that is good and true, is from the Lord. ... Every good and true thing inspired by the Angels is from the Lord. . . . No one can ever think anything good and true except from the Lord. . . . Man knows no otherwise than that he thinks from himself, but man has not a single idea of thought, nor even the least bit of an idea, from himself; but he has what is evil and false through evil spirits from hell, and what is good and true he has through the Angels from the Lord.

1383. One kind of perception which is angelic perception, consists in perceiving what is true and good, and what is from the Lord and what is from themselves.

1384. The sons of the Most Ancient Church said concerning

their perception, that of themselves they neither think nor can think anything nor will anything; but that in all things whatever which they think and will, they perceive what is from the Lord, and what from other sources, and they perceive . . . how much is from the Lord and how much as it were from themselves. . . . The spiritual Angels, who likewise have perception, although not such as the celestial, speak concerning truth and good; but still they perceive them, although with a difference.

1385. They have been told that it is of angelic wisdom to perceive without reasoning whether a thing is good and true; but they do not apprehend that such perception is possible.

1408. In the internal sense of the Word there are arcana of Heaven, which lie stored up and hidden there, which can never be seen as long as the mind, together with the eye, is kept in historicals; nor are they revealed until the mind is removed from the sense of the letter. The Word of the Lord is like a body which contains a living soul.

1807. He who is in Divine things never regards the Lord's Word from the letter; but he regards the letter and the literal sense as being representative and significative of the celestial and spiritual things of the Church and of the Lord's Kingdom. To him the literal sense is merely an instrumental means of thinking of these.

1869. How many things there are in a single word of the Word, has been shown me by the opening of the ideas of thought. . . . There then appeared beautiful things beyond number. . . . It was said that the things which thus appear visible can be opened again as to their interiors. . . . Such are all angelic ideas, for they are open from the Lord Himself.

1936. It is only suggested here how the Lord thought concerning the appearances that had engaged the attention of the first rational with Him, namely that they were not to be trusted, but Divine Truths themselves, however incredible they might appear before that rational; such is the case with all truths Divine; if the rational be consulted respecting them, they cannot possibly be believed, for they surpass all its comprehension. For example that no man, spirit, and Angel lives from himself, but the only Lord. . . . It is a Divine truth that in every expression of the Word, which appears so simple and rude to man, there are things illimitable, nay more than the universal Heaven: and that

the arcana which are within can be presented before the Angels from the Lord with perpetual variety to eternity.

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

2004. From the Lord, through man's internal, life continually flows into man's rational, and through this into his external, and in fact, into his scientifics and cognitions, and not only it adapts them to receive the life, but also disposes them into order, and so enables the man to think, and finally to be rational. Such is the conjunction of the Lord with man, without which man could not think at all, still less be rational. ... There are in the thought of man numberless arcana of science . . . which never flow in through the senses or through the external man, but through the internal. Man however, on his part, by means of scientifics and cognitions advances to meet this life which is from the Lord, and thereby reciprocally conjoins himself.

2016. As regards the fact that all good and the derivative truth are from the Lord, this is a constant verity. The Angels are in the perception of it to such a degree that they perceive that in so far as anything is from the Lord, it is good and true, and that in so far as it is from themselves it is evil and false.

2093. The first rational is conceived and born by the influx of the internal man into the life of the affection of sciences in his external man; . . . but his second rational he receives from the Lord when he is being regenerated; for he then perceives in the rational what the good and the truth of faith are. In man the internal man is above his rational, and is the Lord's.

2171. They who are in perception as are the Angels, know very well in which perception they are: whether in natural perception, in rational perception, or in still more interior perception which to them is Divine.

2177. When, the man of the Church so apprehended these things, he was then in an idea similar to the perception of

the Angels, thus he was in the Lord's kingdom itself in the Heavens, although he was on earth.

2203. The human rational as to truth is of such a nature that it cannot understand what the Divine is, for the reason that that truth is in appearances; and therefore that which it does not understand it does not believe; . . . whereas heavenly affection is not in appearances but in good and truth itself. As rational truth is of this nature, it is pardoned.

2227. All good and all the derivative truth will be from the Lord. . . From celestial good comes spiritual good.

2242. But the Angels are not in appearances in the way that man is, and therefore while the Word as to the sense of the letter is for man, as to the internal sense it is for the Angels, as also for those men to whom of the Lord's Divine mercy it is given, while living in the world, to be like the Angels.

2657. With every man who is being regenerated there are two rationals, one before regeneration, the other after regeneration. The first which is before regeneration, is procured through the experiences of the senses, by reflections upon things of civic life and of moral life, and by means of the sciences and the reasonings derived from them, and by means of them, also by means of the cognitions of spiritual things from the Doctrine of faith or from the Word. But these go no further at that time than a little above the ideas of the corporeal memory, which comparatively are quite material. Whatever therefore it then thinks is from such things; or in order that what it thinks may be comprehended at the same time by interior or intellectual sight, the semblances of such things are presented by comparison or analogically. Of this kind is the first rational. . . . But the rational after regeneration is formed from the Lord through the affections of spiritual truth and good, which affections are implanted from the Lord in a wonderful manner in the truths of the former rational, and those things in it which are in agreement and favor, are thus vivified; . . . until at length spiritual goods and truths are collected together as into bundles. . . . From the first rational, which he has procured for himself by the means described above, the man believes that he thinks truth and does good from himself,

thus from the proprium. ... This first rational cannot apprehend otherwise, even if it has been instructed that all the good of love and all the truth of faith are from the Lord. But when man is being regenerated . . . he begins to think that good and truth are not from himself or from what is his own, but from the Lord. The more he is then confirmed in this, the more he is led into the light of truth respecting these things, until at last he believes that all good and all truth are from the Lord.

2719. Now the Doctrine of faith is treated of, which is to be serviceable to the [spiritual] Church; namely that human rational things from scientifics are adjoined to it, which are Abimelech and Phicol. . . These rational things are appearances, not from a Divine but from a human origin, which are adjoined for the reason that without them the spiritual Church would not comprehend Doctrine, and thus would not receive it; . . . and they are not discrepant to such a degree that the Divine good cannot have in them some kind of receptacle.

2761. "Jehovah bowed the heavens, and He came down, and thick darkness was under His feet; and He rode upon a cherub". Thick darkness here denotes clouds; to ride upon a cherub represents the Lord's Providence lest man should of himself enter into the mysteries of faith which are in the Word.

3364. In the internal sense the subject here treated of is the Lord, in that from His Divine are all the doctrinal things of faith; for there is not any doctrinal, not the smallest part of one, that is not from the Lord, because the Lord is Doctrine itself. Hence it is that the Lord is called the Word because the Word is Doctrine; but as every thing that is in the Lord is Divine, and the Divine cannot be comprehended by any created being, therefore in so far as they appear before created beings, the doctrinal things that are from the Lord are not truths purely Divine, but are appearances of truth; nevertheless within such appearances are truths Divine, and because they have these within them, the appearances also are called truths.

3387. This signifies that he could not open Divine Truths themselves; Divine Good would then not be received. If Divine Truths themselves were to be opened, they would not be received by those who are in the doctrinal things of

faith, because they surpass all their rational apprehension, thus all their belief.

3438. In the internal sense there are singulars, myriads of which together make one particular that is presented in the literal sense.

3712. "I will bring thee back to this ground", signifies conjunction with the Divine Doctrine. The Divine Doctrine is the Divine Truth, and Divine Truth is all the Word of the Lord; Divine Doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of, hence Divine Doctrine is the Word in the internal sense, in which the Lord's kingdom in the Heavens and in the earths is treated of. Divine Doctrine is also the Word in the literal sense, in which the things in the world and upon the earths are treated of. But since the literal sense contains in itself the internal sense, and this the supreme sense, and altogether corresponds thereto by means of representatives and significatives, therefore also the Doctrine thence is Divine. As Jacob represents the Lord's Divine Natural, he also represents the Word as to the literal sense . . . The natural of the Word . . . is as a cloud. . . The internal sense is represented by Isaac, but the supreme sense by Abraham. . . . But, however, these things are not so circumstanced in the Lord, for all in Him is Divine Good, but not Divine Truth and still less Divine Natural Truth; but Divine Truth is the Divine Good appearing in Heaven before the Angels, and on earth before men, and although it is apparent, it is nevertheless Divine Truth because it is from Divine Good, as light is the sun's because from the sun.

3786. The case is the same in general with the Church while it is being established; the doctrinals of good and truth must first be collected into a one, for it is on them that the building is erected. The doctrinals have also a connection with one another, and a mutual respect to each other, wherefore unless they are first collected into one a deficiency will arise, and the things that are wanting would have to be supplied by man's rational; and how blind and visionary this is in spiritual and Divine things, when it draws conclusions from its own self, has been repeatedly shown above. On this account the Word, which contains all the doctrinals of good and truth, has been given to the Church.

3798. That the Word is opened by means of good is manifest. ... Such as the love or flame is, such is the light of truth. They who are in the love of good are able to see the things that belong to that love, consequently the truths that are in the Word, and this according to the measure and quality of their love of good; for in this case, light or intelligence flows in out of Heaven, that is through Heaven from the Lord. Hence it is that, as was said above, no one can see and acknowledge the interiors of the Word, unless he is in good as to life.

3812. All evil and falsity thence flow in from hell; and all good and truth thence flow in from the Lord. Man knows this from the Doctrine of faith, but scarcely one among myriads believes it.

3813. This proprium is what is called the heavenly proprium, which in itself is the Lord's alone, appropriated to those who are in good and thence in truth.

3880. "And she said: This time will I confess Jehovah", signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense Doctrine thence.

3900. "Then if any one say to you: Lo, here is Christ, or there, believe not", signifies an exhortation to beware of their doctrine. Christ is the Lord as to Divine Truth, consequently, as to the Word, and as to Doctrine from the Word. False Christs denote doctrinals from the Word falsified, or truths not Divine.

3901. That the face of an eagle denotes circumspection and thus Providence, is evident, for the Cherubs which were represented by the animals in Ezekiel, signify the Providence of the Lord, lest man should enter into the mysteries of faith from himself and from his rational.

3969. From this it may appear what the Divine Spiritual is; and whence the spiritual kingdom and the celestial kingdom; and that the spiritual kingdom is the good of faith, that is charity which inflows from the Lord immediately, and also mediately through the celestial kingdom. The Divine Spiritual which proceeds from the Lord, is called in the Word "the Spirit of Truth" and it is Holy Truth, and is not of any spirit, but is of the Lord through the Spirit sent by the Lord, as may appear from the words of the Lord Himself in John: "When He, the

Spirit of Truth, shall have come, He shall lead you into all truth; for He shall not speak from himself, but whatsoever He shall hear that shall He speak. He shall also announce to you things to come. He shall glorify Me, because He shall take of Mine, and shall announce it unto you".

3993. The arcana that treat of these subjects cannot easily be explained to the apprehension, because they fall into the shade of the understanding, and it is like a person speaking a foreign language, in which case, however clearly he may explain his subject, still the hearer does not understand him. But, notwithstanding that this is the case, it is necessary to state the matter, because it must be opened what the Word contains stored up in the internal sense.

4002. Stealing in the internal sense denotes claiming to one's self that which is the Lord's, namely good and truth, and whereas all do this in the beginning of regeneration, and this is the first state of innocence, therefore the word is milder than it sounds in the letter: consequently, "that is stolen by me" signifies that it was not his.

4027. The things which have thus far been explained as to the internal sense of the words, are too interior and thus too arcane to admit of being clearly explained to the understanding. ... Something of them may be seen in the regeneration of man, because the regeneration of man is an image of the Lord's Glorification. Of regeneration a man may have some idea, but not unless he be regenerated; nevertheless it will be an obscure one as long as he lives in the body. ... Those however who are not regenerated, cannot possibly have any conception of the subject.

4063. Man is led from the Lord not in a natural but in a supernatural manner.

4247. "And the messengers returned to Jacob, saying: We came to thy brother, to Esau, and, moreover, he cometh to meet thee". This signifies that good flows in continually, to appropriate to itself, namely truths. . . . Good is continually flowing in, and truth receives it, for truths are the vessels of good. Divine good cannot be applied to any other vessel than genuine truths, for they correspond to each other.

When man is in the affection of truth, as he is in the beginning before being regenerated, even then good is continually flowing in, but has as yet no vessels, that is truths. ... But as good is then continually flowing in, it produces the affection of truth; for the affection of truth is from no other source than the continual endeavor of Divine good to flow in. From this it is evident that, even at that time, good is in the first place, and acts the leading part, although it appears as if it were truth that does so. . . . The life which is from the Lord does not flow in except into good, thus through good, and this from the inmosts. . . . Good is that which produces; and it inflows into truths, and appropriates them to itself, in so far as a man is in the cognitions of truth, and at the same time wants to receive them.

4249. When good is taking the first place and is subordinating truths to itself, which happens when man is undergoing spiritual temptations, the good that then flows in from within is accompanied by very many truths which have been stored up in his interior man. These cannot come to his observation and apprehension until good acts the leading part, for then the natural begins to be enlightened by good, whence it becomes apparent what things in it agree and what things disagree. ... While he is thinking and willing goods, and is delighted with the truths from them, he may know that they are from Heaven, that is, through Heaven from the Lord. . . . These things cannot but appear to man as paradoxes because almost every man of the Church at this day believes that all the truth and all the good that he wills and does, are from himself although he says otherwise when he speaks from the doctrinal of faith.

4279. From this it is manifest of what quality the Word is, and how the case is with the Word when it is read by a man who is in what is holy, that is in good and truth. For then, with him, it appears as worldly or as historical, in which there is nevertheless what is holy; but in the first Heaven it appears as celestial and spiritual natural, in which there is nevertheless what is Divine; in the second Heaven, however, it is spiritual, and in the third Heaven it is celestial; and in the Lord it is Divine. The sense of the Word is according to the Heavens; the highest, sense . . . for the inmost Heaven etc.. but the lowest

sense is for man while still living in the world, who nevertheless is such that the interior sense, and even the internal sense and highest sense, can be communicated to him. For man has communication with the three Heavens; in fact man is created according to the form of the three Heavens, so that when he lives in love to the Lord and in charity towards the neighbor, he is a Heaven in the least form. Hence it is that within man is the Lord's kingdom, as the Lord Himself teaches in Luke: "Behold the Kingdom of God is within you".

4301. As to the state of truth in good, this can indeed be described, but yet it can only be apprehended by those who have celestial perception. Others cannot even have an idea of the conjunction of truth with good, because with them truth is in obscurity.

4302. Although these things should be described, they still will not be evident except to those who are in celestial perception, and by no means to those who are in natural perception only. For those who are in celestial perception are in the light of Heaven from the Lord. ... This only can be said respecting the order in which truths must be, in order that they may enter into good. . . . The Lord . . . disposes each and all things into such order; hence Heaven is a likeness and image of the Lord. The truths and goods with every Angel are in such an order; and the truths and goods with every man who is being regenerated are also disposed into such an order.

4402. But although these things are clear to those who are in the light of Heaven, they are nevertheless obscure to those who are in the light of the world, thus to most people at this day, and possibly so obscure as to be scarcely intelligible, ... and yet the opening of them is not to be dispensed with; the time will come when there will be enlightenment.

4964. "Was brought down into Egypt". This signifies to the scientifics of the Church. . . . The scientifics treated of the correspondences of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in things natural and earthly. Such were the scientifics of those who were in the Ancient Church. . . . As in Egypt it was chiefly scientifics that were handed down, therefore the scientific in general is represented by

Egypt. . . . Whereas they had such scientifics that taught correspondences, and also representatives, and significatives, and as these were of service to the doctrinal things of the Church, especially to the understanding of those things which were said in their Word, ... therefore by "being brought down into Egypt", is signified to the scientifics of the Church. . . . The Lord was first imbued with the scientifics of the Church, and from and by them He advanced to things more and more interior, and at last even to those which were Divine. For it pleased Him to glorify Himself, that is, to make Himself Divine, according to the same order as that in which He regenerates man, namely from the external things, which are scientifics and the truths of faith, successively to internal things, which are of charity towards the neighbor and love to Him.

4966. Be it known that the scientifics of the Ancients were altogether different from those of the present day. As before said the scientifics of the Ancients treated of the correspondence of things in the natural world with things in the spiritual world.

4967. Because Egypt is the scientific it is also the natural, for all scientific with man is natural, because it is in his natural man, even the scientific concerning spiritual and celestial things. The reason of this is that man sees them in the natural, and from it: and those which he does not see from the natural he does not apprehend. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see them in different ways.

4977. Man is sensible of that which flows in by an external way, but not until he has been regenerated, of that which flows in by an internal way; so that unless in the prior state a sort of dominion were given to truth, or unless good so applied itself, truth would never be appropriated to good.

4980. When Divine Good which is in Divine Truth is received by the rational or internal man, it is called the celestial in the rational; and when received by the natural or external man, it is called the celestial in the natural. With man both flow in from the Lord immediately, as well as mediately through angels and spirits: but with the Lord

when He was in the world it flowed in from Himself.

5121. "And Joseph said unto him: This is the interpretation of it". This signifies revelation from perception from the celestial in the natural as to what it had in itself. In regard to revelations being either from perception, or from speech with Angels, through whom the Lord speaks, it is to be known that they who are in good and thence in truth, especially they who are in the good of love to the Lord have revelation from perception. The Angels, especially the celestial, have revelation from perception, as had also the men of the Most Ancient Church, and some too of the Ancient Church, but scarcely any one at this day. ... For genuine perception exists through Heaven from the Lord, and affects the intellectual spiritually, and leads it perceptibly to think as the thing really is, together with internal assent, the source of which it knows not. It supposes that it is in itself, and that it flows from the connection of things; whereas it is a dictate through Heaven from the Lord, flowing into the interiors of the thought, about such things as are above the natural and sensuous, that is about such things as are about the spiritual world or about Heaven.

5207. As regards the matter itself, that truths were banished from the natural by falsities in the boundaries, be it known that this takes place at the beginning in all regeneration; for the truths that are insinuated with man in the beginning, are indeed in themselves truths, but they are not truths with him until good is joined to them. The good when joined causes the truths to be truths. Good is the essential and truths are the formal things thereof.

5208. Truths are banished from the natural, which is done in order that the natural may be enlightened in a general manner from within, and that afterwards in the general illustration or in the general light, truths may be replaced there in their order, wherein the natural is enlightened in a particular manner. The correspondence between the spiritual and the natural with man, or between his internal and his external, is effected in this way: for truths are first procured, next those truths are as if banished, yet they are not banished but stored away. . . . What is general comes first; and afterwards things less general, and finally particulars are inserted therein.

5213. Scientifics are vessels. ... The scientifics into which the things of faith and charity can be applied are very many, such as all the scientifics of the Church which are signified by Egypt in a good sense, and consequently all those scientifics which are truths about correspondences, representatives, significatives, influx, order, intelligence and wisdom, and the affections, yea all truths of inner and outer nature, both visible and invisible, because these correspond to spiritual truths.

5253. Hence the speech of the Angels, which is relatively unlimited; and in consequence every thing of their speech flows into the infinite and eternal, consequently into the Divine of the Lord.

5280. Man has to learn from the Word and from Doctrine therefrom what is good. The cognitions of good from the Word or from Doctrine therefrom are called the truths of faith. ... The truths previously insinuated are as it were banished. ... And then as the man suffers himself to be regenerated the light of truths from good is insinuated by the Lord through an internal way into the natural, into which light the truths are returned into order. ... But at this day few are admitted into this state.

5288. It is also good and truth that bring into order each and all things in the natural mind; for they flow in from the interior, and thus arrange them. One who does not know how the case is with man's intellectual faculty, and how man can mentally view things, perceive them, think analytically, draw conclusions thence, and at last pass them over to the will, and through the will into act, sees nothing to wonder at in these things; he supposes that all things flow naturally in this way, being quite unaware that they are one and all from influx through Heaven from the Lord, and that without this influx men could not think at all. ... So neither does he know that the good flowing in through Heaven from the Lord, brings all things into the image of Heaven.

5355. What the multiplication of truth from good is shall be briefly stated. When man is in good, that is in love towards the neighbor, he is also in the love of truth, consequently in so far as he is in this good, so far he is affected by truth, for good is in truth as the soul in its

body. As therefore good multiplies truth, so it propagates itself in truth and by truth indefinitely, for there is no limit to good or to truth. ... In the Church today there is rarely any multiplication of truth. ... It is believed sufficient to know the dogmas of faith of the church in which man is born, and to confirm them by various means. But one who is in the good of genuine charity and thence in the affection of truth, is not content with this, but desires to be enlightened from the Word. ... He also sees it from good, because the apperception of truth is from good; for the Lord is in good and gives the apperception. When a man receives truth thence it increases indefinitely. In this respect it is like a little seed which grows into a tree, and produces other little seeds, which in turn produce a garden, and so on.

5428. But if they are told that real freedom . . . is not at all like this, but consists in willing nothing from self, but from the Lord, yea also in thinking nothing from self, but from Heaven, and hence that the Angels are overwhelmed with sorrow and grief if permitted to think from themselves and to will from themselves, this is not acknowledged.

5478. That the truths of the Church are apprehended by those who are in good, that is by those with whom these truths are conjoined with good, quite differently from what they are by those who are not in good, seems indeed like a paradox, but still it is the truth.

5556. They are altogether ignorant that the chief thing in wisdom is to perceive without reasoning, that a thing is so or not so.

5623. The capacities or abilities for receiving truth are wholly according to good, because the Lord adjoins them to good.

5637. The interior things of scientifics are spiritual things in the natural mind, and spiritual things are there when the scientifics there are enlightened by the light of Heaven, and they are so enlightened when man has faith in the doctrinal things from the Word, and he has this faith when he is in the good of charity; for then truths and thereby scientifics are enlightened by the good of charity as by a flame.

5773. Mourning over truths from the proprium that they

could no longer claim to themselves, . . . signifies that they would be without freedom from their proprium, thus without truths from themselves. . . . Be it known that a turning about takes place with those who are being regenerated, namely that they are led to good by means of truth, and afterwards from good they are led to truth.

5951. What spiritual truths in the natural are must be told. Truths of faith outside of man, spirit, and Angel, are not truths of faith, for they are not applied to a subject, in which they become such. But when they are applied to a man, spirit, and Angel as to a subject, they then become truths of faith, but with a difference according to the states of life of each one. With those who are learning them for the first time they are only scientifics. Afterwards if these persons devoutly reverence them, the truths advance further and become truths of the Church; and when they are affected with them and live according to them, they then become spiritual truths; for the good of love and charity which is solely from the spiritual world, then fills them and causes them to live.

5952. It is said "as seemed good", because the doctrinal things that are meant by the carts of Egypt are from the literal sense of the Word, which, without the internal sense, can be applied to any good whatever. For the Lord does not openly teach any one truths, but through good leads to the thinking of what is true, and unknown to the man He inspires the apperception and consequent choice that such a thing is true, because the Word so dictates and because it is square. . . . Thus the Lord adapts truths according to the reception of good by each person.

6167. When the Word is being read by a man, those who are in the other life, being in the internal sense of the Word, not only perceive all things, but see besides innumerable arcana therein, and such as cannot be expressed in any human speech. Those which have been adduced are comparatively only a few.

6232. All things which proceed from the Infinite, as do truths and goods, are capable of increasing and of being multiplied indefinitely. That truths and goods can increase indefinitely arises from the fact that they proceed from the Lord, who is infinite.

6240. But the truly rational man is none other than he

who is called a celestial man, and who has perception of good, and from good perception of truth; whereas he who has not this perception, but only the cognition that a thing is true ... is not truly a rational man, but is an interior natural man. Such are those who belong to the Lord's spiritual Church.

6338. "Assemble yourselves". This signifies that they should set themselves in order. . . For the universal which proceeds from the Lord effects this, because it contains within itself all the singulars down to the most minute ones; and it is all these taken together which are the universal that reduces all things in the Heavens into order. When the universal is doing this, it appears as if the very goods and truths set themselves in order, and as if they flowed into order of their own accord. . . . This would never take place unless the universal which proceeds from the Lord contained within it the minutest singulars of all, and unless all these were in the most perfect order. If there were any universal influx from God without singulars, as many suppose, and a man, or spirit, or Angel were to direct himself in singulars, instead of order there would be confusion of all things. This may be illustrated by many things with man, that unless his thoughts were ordered universally and at the same time singularly by the affections of love, it would be impossible for them to flow rationally and analytically.

6398. "Dan shall be a serpent upon the way". This signifies their reasoning about truth because good does not as yet lead. [Subject continued in 6400.]

6430. "And He shall bless you with the blessings of heaven above". That this signifies with the good and truth from the interior, is evident from the signification of blessing . . . and . . . of heaven. . . . The Heaven of man is in his interiors, because the man who is in the good of life is as to his interiors in society with Angels, thus in Heaven, and as to his exteriors in society with men, thus in the world. Therefore when man receives the good and truth which flow in from the Lord through Heaven from within, he is blessed with the blessings of Heaven above.

6431. "With the blessings of the abyss that lieth beneath". This signifies the scientifics that are in the natural.

6434. The spiritual Church should have good from the natural or external man, but not from the rational or internal man: for the good of the man of the spiritual Church is in the natural, nor does it go further.

6454. Whatever is in the natural, and more so what is in the exterior natural, is obscure in comparison to what is in the interior natural, and still more so in comparison with what is in the rational. But this obscurity becomes clear in two ways; first, if the exteriors are brought into compliance with the interiors, and thus into correspondence; secondly, if the man can be elevated from exterior to interior things, and thus to see the exterior things from what is interior. This latter is possible with those who are in the internal of the Church, and the former with those who are in its external; but neither the one nor the other is obtained except through regeneration from the Lord. From this it is plain what is meant by the obscurity being capable of becoming clear.

6471. A certain spirit not of the evil, but from those who suppose that they possessed the cognitions of faith more than others, and who had instructed some others also in this that all good and truth are from the Lord, and that man cannot think or will what is good from himself, was brought into such a state that he did not think and will from himself. ... When he was in this state he said he could not live in such a way, but that life was grievous to him. He was then told that thus he did not love to live in the truth which he had taught.

6507. "And the Egyptians wept over him". This signifies the sadness of the scientifics of the Church. ... But sadness here means sadness because the good of the Church which is represented by Israel, had left the scientifics, which are the externals of the Church, when it ascended from them to the internal of the Church, which is the good of truth; for in this case it no longer regards scientifics as being with itself, as before, but beneath itself. For when the truth of the spiritual Church becomes good, a reversal takes place, and then it no longer looks at truths from truths, but from good. . . . From this comes sadness, and it also comes from the fact that a different order is effected among the scientifics, which is not effected without pain. [This is further described in numbers 6539-6542.]

6564. Joseph is the celestial and internal good, through which good and truth flow in from the Lord. The Lord continually flows in through man's internal with good and truth.

6566. This is evident from the representation of Joseph as being the internal celestial; and from the signification of speaking, as being influx and thence reception: for the influx is from the internal celestial, which is Joseph, and the reception is by the truths in the natural, which are his brethren.

6617. A certain good spirit was taken up into the first Heaven, and speaking with me from thence he said that he saw infinite things in what I was then reading in the Word; when yet I myself had only a simple thought on the subject. Afterwards he was taken up into a more interior Heaven, and he said from thence that he now saw still more things, and so many that those which he had seen before were comparatively gross to him. He was next taken up into a Heaven still more interior where the celestial Angels are, and he said from thence that what he had before seen was scarcely anything compared with the things he now saw. While this continued, various things flowed in and I was affected with the various things that came thence.

6686. The true scientifics in the natural have all their life from the good which flows in through the internal.

6690. From this scientifics have their form. If heavenly love rules, then all things are disposed there by the Lord into the heavenly form, thus into the form of the good itself of love.

6750. Scientifics are what they who are being regenerated must first learn, because they are a plane for the things of the understanding, and the understanding is the recipient of the truth of faith, and the truth of faith is the recipient of the good of charity. Hence it can be seen that the scientific is the first plane when a man is being regenerated.

6865. It is false scientifics which chiefly infest those of the spiritual Church, because they have no perception of truth from good, but only the cognitions of truth from Doctrine. ... For scientifics are the most general vessels, which sometimes appear contrary to truths, until truths

being let into them make them transparent, and thus not to be noticed. Moreover scientifics are full of the fallacies of the senses, which cannot be dispelled by those who are in the mere cognitions from Doctrine, and not in the perception of truth from good. ... But those who are in the light of Heaven are in enlightenment from the Lord. ... Hence it is evident that these latter have an interior intuition, which is above the scientifics, and thus is distinct; whereas the former have a lower intuition, which is within the scientifics and thus an entangled one.

6866. In genuine humiliation a man divests himself of all ability to think and do any thing from himself, and wholly leaves himself to the Divine, and thus draws near to the Divine.

6996. The things a man speaks are presented quite differently with spirits; and the things spirits speak, quite differently with the Angels.

Aaron as Doctrine, see n. 6998-7012.

Immediate and mediate influx, see n. 7055-7058.

7191. Every thing of thought and of the consequent discourse flows in through Heaven from the Lord.

7233. Hence it is that every one within the spiritual Church acknowledges as the truth of faith that which its founders have dictated, nor do they search further from the Word whether it be the very truth; and moreover if they did search they would not find it unless they had been regenerated, and at the same time enlightened in a special manner.

7750. It may be shown that those only have spiritual life who are in celestial love, and from this in cognitions; and that love contains within it all the cognitive that is of that love. Take for example the animals of the earth and the animals of the heaven or the birds. These have the science of all things of their love. . . . If man were in his own love, which is love to God and towards the neighbor, this being man's proper love, . . . he would then be not only in all requisite science, but also in all intelligence and wisdom; neither would he have occasion to learn them, for they would flow in from Heaven into these loves, that is through Heaven from the Divine. But as man is not in these, but in contrary loves ... he must be born into all ignorance, yet by Divine means he is brought into something of intelligence

and wisdom, but still not actually into any thing unless he removes the loves of self and of the world and thus opens the way for love to the Lord and love towards the neighbor. That love to the Lord and love towards the neighbor have within them all intelligence and wisdom, can be seen from those who in the world have been in these loves; when in the other life they come into Heaven, they there know and are wise in such things as before they had never known; nay, they think and speak there as do the rest of the Angels such things as ear hath never heard, nor the mind known, which are unutterable. The reason is that these loves have in them the capacity to receive such things.

7757. The good itself which flows in from the Lord adopts truth there, and appropriates it to itself, and thereby causes the good with a man to be good, and the truth to be truth; or the charity to be charity, and the faith to be faith. Without this conjunction charity is not charity, but only natural goodness; neither is faith faith, but only the science of such things as are of faith.

7838. The truth of faith is not the truth of faith unless it is with the good of charity, and especially unless it is from it.

7840. Men of the internal Church are they who have qualified their good by means of interior truths, such as are those of the internal sense of the Word; but men of the external Church are those who have qualified their good by means of exterior truths, such as are those of the literal sense of the Word.

7950. All spiritual light comes through good from the Lord, thus through charity; for the good of charity is like a flame from which is light; for good is of love, and love is spiritual fire, from which comes enlightenment. He who believes that they who are in the evil of life can also be in enlightenment in respect to the truths of faith, is very much mistaken. They can be in a state of confirmation, that is, they may be able to confirm the doctrinal things of their Church; but they cannot see whether what they confirm is true or not.

7966. These are the two states in which they who are of the spiritual Church, when in good, are kept by the Lord: the first, that from the good which is of the will

they see and think truth; the second, that from this marriage of good and truth they produce truths, which by willing them and doing them, again become goods and so on continually.

8042. "Sanctify to Me all the firstborn". This signifies faith that it is from the Lord. When it is said faith, there is meant all the truth that belongs to the spiritual Church. ... When a man is being regenerated, he is led by means of faith in the understanding, or in Doctrine, to faith in the will or life, that is by means of the truth of faith to the good of charity. When the man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good. These are the truths which are the veriest truths of faith, and which are meant by the firstborn.

8078. Faith merely natural is faith which is insinuated by an external and not by an internal way, such as sensual faith which consists in believing a thing to be so because the eye has seen. . . . But spiritual faith is that which is insinuated by an internal and at the same time by an external way; the insinuation by the internal way causes it to be believed, and then that which is insinuated by the external way causes it to be confirmed. The insinuation of faith by the internal way is effected by reading the Word, and by enlightenment then from the Lord, which is granted according to the quality of the affection.

8106. The literal sense of the Word is called a cloud, because the internal sense, which is called glory, cannot be comprehended by man, except by one who is regenerated and then enlightened. If the internal sense of the Word, or truth Divine in its glory, were to appear before a man who is not regenerated, it would be like thick darkness, in which he would see nothing at all, and by which he would also be blinded, that is he would believe nothing.

8301. "Who is like Thee, O Jehovah, among the gods" signifies that all truth of good proceeds from the Divine Human of the Lord. . . . That by these words is signified that all the truth of good proceeds from the Divine Human of the Lord, is because truths can proceed from everybody; but the truths of good only from the Lord, consequently from those who are in good from the Lord. Truths separated from good are indeed thought and spoken by those

who are in persuasive faith and nevertheless in a life of evil, and likewise by many others within the Church; but these truths are not of good, thus do not proceed from the Lord, but from themselves. That truths from good proceed from the Lord can be seen from the fact that the Lord is Good itself, because He is Love itself; from this proceeds truth, like light from the flame of the sun.

8370. The truths of faith were set in order by the good of love. . . . It is said by means of the good of love, because all setting in order of truths is effected by means of the good of love.

8420. This is evident from the signification of the Law, as being the Word; and because it denotes the Word, it denotes Divine Truth, thus also the Doctrine of good and truth.

8456. "And the deposit of dew went up". ... The deposit of this upon the manna signifies the insinuation of truth; for the truth of peace is the Divine Truth proceeding from the Lord in Heaven, which being the inmost insinuates itself into the truth which is beneath, and vivifies it. When the truth which is beneath has been vivified by it, then the truth of peace goes up, that is, as to appearance ceases, and the truth which had received life from it comes into view. Thus is born the truth of faith. For no truth of Doctrine or of the Word becomes truth with man until it has received life from the Divine, and it receives life through the insinuation of the truth which proceeds from the Lord, which is called the truth of peace. This truth is not the truth of faith, but it is the life or soul of the truth of faith, and it disposes into the heavenly form all things which are in the truth that is called the truth of faith, and afterwards it also disposes the truths themselves one with another. From all this it can be seen how the case is with the insinuation of truth with man by means of the truth of peace. Be it also known that the lower or exterior things with the man who is being regenerated receive life in succession from the higher or interior things; thus the truth of faith from the truth of peace; and the truth of peace from the Lord Himself. The insinuation of life from the Lord with those who are being regenerated is effected in successive order by Him, thus through the inmost, and so through interior things to

exterior. Consequently with the regenerate it is open even from the Lord: but with those who are not regenerate the way is closed.

8505. "To day ye shall no longer find it in the field". This signifies that good shall no longer be acquired by means of truth. ... Before regeneration man acts from truth, and through it good is acquired. ... But after regeneration man acts from good, and through it truths are procured. ... When he acts from affection, he is no longer allowed to look back, and to do good from truth, for at that time the Lord flows into the good with him, and leads him by means of the good. If at that time he were to look back, or were to do good from truth, he would act from his own; for he who acts from truth leads himself, whereas he who acts from good is led by the Lord.

8510. He who acts from truth which is of faith, is not yet in the order of Heaven.

8516. Every one ought to be led to Christian good which is called charity, through the truth of faith; for the truth of faith will not only teach what charity is, but also what its nature must be; and unless he learns this from the doctrinal of his Church (for he cannot possibly know it from himself), he cannot be prepared and thus adapted to receive this good. ... A man must know further that truths do not of themselves enter into good, but that good adopts truths and adjoins them to itself; for the truths of faith lie in the memory of a man as in a field extended beneath the interior sight. Good from the Lord flows in through this sight, and chooses from them, and conjoins to itself the truths which are in agreement with it. The truths which lie beneath cannot flow into the good which is above, etc.

8685. "And Moses sat to judge the people". That this signifies the disposing of Truth Divine with those who were of the spiritual Church in the state before it was from good, is evident from the representation of Moses, as being the Truth Divine that proceeds immediately from the Lord. ... The man who is being regenerated and becoming a Church has two states; in the first he acts from truth, in the second from good. In both states the man is led by the Lord; but in the first by immediate influx, in the second by influx both immediate and mediate

(see n. 6472- 6478, 6982, 6985, 6996, 7054-7058, 7270). Immediate influx is represented by Moses judging the people alone, but influx both immediate and mediate, by princes of thousands, etc. ... But these are arcana which scarcely any one can understand, except one who is in enlightenment from the Lord, and through enlightenment in perception. These influxes, and also the consequent effects, can indeed be described, but still they do not rightly fall into the thought, unless there is perception from Heaven; and perception from Heaven is not possible except with those who are in the love of truth from good; and not even then unless they are in the love of truth. from genuine good.

8686. "And. the people stood over Moses". This signifies obedience then out of Truth Divine. ... By these words in the internal sense is described the first state, wherein the man who is being regenerated is led by means of truth from the Lord; the truth by means of which he is led is the Word, for this is Truth Divine.

8689. "And he said, why sittest thou alone?" That this signifies without influx of truth from good from any other source is evident from the signification of sitting alone, when said of Truth Divine proceeding immediately from the Lord, which is represented by Moses, as being influx from Him alone, and not at the same time from any other source.

8690. When a man is in the former state, then the Lord flows in and leads immediately; but the immediate influx of the Lord does not come to perception, because it is into the inmosts of man; whereas the influx of the Lord which is immediate and at the same time mediate, does come to perception, and gives affection, for it is not only into man's inmosts, but also into his mediates and outmosts.

8692. "And the people cometh unto me to inquire of God". This signifies that they do not will and act from any other source than from the fact that the Word has so said.

8694. "It cometh unto me and I judge between a man and his companion". This signifies that at this time they are disposed out of revealed truth. . . . By revelation is meant enlightenment when the Word is read, and perception then;

for they who are in good and long for truth are taught in this way from the Word; but they who are not in good cannot be taught from the Word, but can only be confirmed in such things as they have been instructed in from infancy, whether true or false. The reason that those who are in good have revelation, and those who are in evil have no revelation, is that in the internal sense each and all things in the Word treat of the Lord and of His kingdom, and the Angels who are with man perceive the Word according to the internal sense. This is communicated to the man who is in good, and reads the Word, and from affection longs for truth, and consequently has enlightenment and perception. For with those who are in good, and from this in the affection of truth, the intellectual part of the mind is opened into Heaven, and their soul, that is their internal man is in fellowship with Angels; but it is otherwise with those who are not in good. . . . But what is the nature of the revelation with those who are in good and from this in the affection of truth, cannot be described. It is not manifest, neither is it altogether hidden; but it is a certain consent and favoring from within that a thing is true, and a non favoring if it is not true. . . . The cause of its being so is out of influx of Heaven from the Lord; for through Heaven from the Lord there is light, that flows around and enlightens the intellect, which is the eye of the internal sight. The things which then appear in that light are truths, for this very light is the truth which proceeds from the Lord.

8698. "The word that thou doest is not good" ... signifies that a change must be made.

8699. "Wearing thou wilt wear away, both thou and this people that is with thee". This signifies that thus the truth that has been inseminated would perish. . . . That it denotes the truth that has been inseminated, is because by Moses is meant truth from the Divine.

8700. "For the word is too heavy for thee". This signifies that it is not possible because not out of Divine order.

8701. "Thou art not able to do it thou alone". This signifies without influx of truth from good from some other source. ... When the influx is immediate, the Lord indeed flows in with good and truth, yet the good is not

then perceived, but truth; therefore the man. is then led by means of truth, not so much by good. But when the influx is at the same time mediate, then good is perceived, for mediate influx is into man's external sensual; hence it is that the man is then led by the Lord by means of good.

8706. "And do thou teach them the statutes and the laws". This signifies that from Truth immediately from the Lord come the external and internal goods and truths of the Church.

8709. "And do thou see out of all the people". This signifies the choosing of ministering truths ... here of truths that minister to the Truth immediately from the Divine.

8711. "Men of truth hating gain". This signifies because the truths are pure without a worldly end.

8717. "And it shall be that every great word let them bring unto thee". This signifies that every thing is from the Truth that is immediately from the Divine. ... It appears from the sense of the letter as if every thing was to be brought to Divine Truth; but as every thing comes from the Lord through the Truth proceeding from Him . . . therefore in the internal sense it is not signified to this truth, but from it. . . . In itself the fact is that by means of Truth proceeding from Himself the Lord directs all things down to the veriest singulars. ... His disposing is immediate through the Truth Divine from Himself, and also mediate through Heaven. But the mediate disposing through Heaven is also as it were immediate from Himself, for what comes out of Heaven comes through Heaven from Him. That this is so the Angels in Heaven not only know, but perceive in themselves.

8718. "But every small word let them judge". This signifies the appearance of some particulars and singulars as from another source. ... Their bringing every great word unto Moses, signifies that each and all things down to the veriest singulars are from the Lord. From this it also follows that a small word too, that is things particular and singular, are from Him. That there is an appearance that they are from another source will be seen below.

8719. "And devolve from upon thee, and let them bear with thee". This signifies thus function and office for them. ... The Lord does each and all things from Him-

self immediately and mediately through Heaven. That He acts mediately through Heaven is not because He needs their aid. . . . There is an appearance to them that they act from themselves, but a perception that it is from the Lord.

8726. How this is can be seen from what has been before set forth, namely, that the man who is being regenerated is first led by the truth which is of faith; but when he has been regenerated he is led by means of the good which is of charity; and that in this first state, namely, when he is led by means of truth, the Lord flows in through the Truth Divine that proceeds immediately from Him; but in the second state, namely, when he is led by means of good, the Lord flows in through both the truth which proceeds immediately, and that which proceeds mediately from Him; and the mediate influx is equally from the Lord as the immediate.

8728. 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 truth which become the good of charity, that is, of the new life with man, come from the Lord alone, also through the Angels from Him. ... The things which come from the Angels themselves are such as accommodate themselves to the affection of man, and in themselves are not goods, but still serve for introducing goods and truths which are from the Lord.

8771. "A kingdom of priests and a holy nation"; ... each expression signifies the spiritual kingdom, but with a difference. A kingdom of priests signifies those who are in good out of truth, but a holy nation signifies those who are in good and thence in truth. They who are in good out of truth look through truths upwards to the Lord; but they who are in good and thence in truth are in the Lord, and from Him look at truths; they succeed each other with those who are being regenerated, in whom the spiritual kingdom, that is the life of Heaven, is being implanted from the Lord; for through truth they are introduced into good, thus into Heaven, because Heaven is good, and when they are in Heaven, then there and thence they look to truths. [On the same subject see also n. 8772, 8773, 8778.]

8780. "And Jehovah said unto Moses". This signifies the influx of the Divine through truth from the Divine concerning revelation.....By revelation here in the internal

sense is not meant revelation such as was made to the Israelitish people from Mount Sinai, namely that the Lord spoke in a loud voice; . . . but a revelation is meant which is not made with a loud voice, but inwardly in man. This revelation is made by the enlightenment of the internal sight, which is the understanding, when a man who is in the affection of truth from good is reading the Word. This enlightenment is then effected by the light of Heaven, which is from the Lord as a Sun there. ... When the understanding is enlightened by that Divine light, it then perceives that to be true which is true, it acknowledges it inwardly in itself and as it were sees it. Such is the revelation of those, who are in the affection of truth from good when they are reading the Word. . . When [others] read the Word they are altogether blind to the truth which does not make one with the doctrinal.

8864. The Lord is the faith with man, and if the faith, He is also every truth that is contained in the Doctrine of faith, which is from the Word.

8865. Such a universally regnant must the Lord be with man; for such a regnant is the Lord with the Angels of Heaven, of whom it is therefore said that they are in the Lord. The Lord becomes regnant when it is not only believed that all good and all truth are from Him, but also when it is loved to be so. The Angels are not only in the faith that it is so, but also in the perception of it. Hence it is that their life is the Lord's life in them; the life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord. From all this it is evident how it is that the Lord is the all in all of Heaven, and that He Himself is Heaven. When the Lord universally reigns with a man of the Church, as with the Angels of Heaven, then the Lord is in all the truths and goods of faith with him.

8867. "Thou shalt have no other gods before My faces". This signifies that truths must not be thought of out of any other source than out of the Lord.

8869). "Thou shalt not make unto thee a graven image". That this signifies not from self intelligence, is evident from the signification of a graven image, as being what is not out of the Lord, but out of what is man's own.

8899. But be it known that the commandments of the

Decalogue are rules of life for those who are in the world and for those who are in Heaven, and consequently both senses, the external as well as the internal, are for those who while they are in the world are also in Heaven, that is, for those who are in the good of life according to the truths of Doctrine.

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

9034. How the truth of the literal sense of the Word serves spiritual truths shall briefly be told. The man of the Church first learns truth from the literal sense of the Word, which is general truth accommodated to the apprehension of the external man, who is in natural light. This truth is received by an external way, that is by hearing, and is stored up in the memory of the external man, where are also various scientifics derived from the world. Afterwards the things stored up in this memory are subjected to the sight or view of the internal man, who sees from the light of Heaven. The internal man calls forth therefrom by selection the truths which agree with the good which flows in from the Lord by way of the soul, and which the man had received. There the Lord conjoins truths with good. The truths which are thus conjoined in the internal man are called spiritual truths, and the good with which the truths are conjoined spiritual good. This good formed by means of truths, is what makes the spiritual life of man. The truths themselves there are called the truths of faith, and the good is called the good of charity. The good in which truths have thus been implanted is the Church with man. From this it is plain in what manner the truths of the literal sense of the Word serve for the formation of spiritual truths.

9048. (English Editions 9049.) The laws of order in the other life are not taught from books, and stored up therefrom in the memory, as with men in the world, but they are inscribed on the hearts.

9086. They who believe that the Holy Divine that is in the Word lies hidden there no deeper than in the sense which appears in the letter, . . . see the holy from no other source than from the faith that all things which are there were Divinely inspired. ... But let them know that the Holy Divine lies hidden in each and all things of the Word.

. . . These most holy things stand open before the Angels in Heaven, because these do not apprehend the Word naturally according to the literal sense; but spiritually according to the internal sense. Men also would apprehend the Word according to this sense if they lived an angelic life, that is a life of faith and love.

9094. How the case is with the things contained in this verse in the internal sense can with difficulty be unfolded to the apprehension. They are such as can be comprehended by the Angels, and only in some measure by men. . . . The things which are of angelic wisdom are for the most part unutterable and also incomprehensible.

9103. The natural of man sees things in the light of the world, which light is called natural lumen. Man procures for himself this lumen by means of objects which enter by the sight and hearing. ... When light from Heaven flows into these things, the man begins to see them spiritually. ... This influx increases according to the influx of the light of Heaven, until at last he discriminates not only between truths, but also between truths within these truths; and he does this with greater clearness in proportion as the communication is better opened between the internal and the external man; for the light of Heaven flows from the Lord through the internal man into the external. From this man has perception; but still it is not yet spiritual perception. This perception does not arise from natural truths, but from spiritual truths. Spiritual truths are those which are called the truths of faith. The reason why spiritual perception arises from these truths, is that the light of Heaven is Divine Truth proceeding from the Lord. ... Wherefore the cognitions of spiritual things must be with man in his natural, in order that there may exist spiritual perception; and cognitions of spiritual things must be from revelation. When the light of Heaven flows into these things it flows into its own, for as before said, this light is Divine Truth proceeding from the Lord. . . . There must be an influx of living light through the internal man from the Lord.

9128. "If the sun has arisen upon him". This signifies that if he shall see it clearly from within ... It is said seen from within, because such a thing is seen by the internal man. As this is an important matter, something

shall be said about sight from within. A man sees in himself whether what he thinks and wills, and consequently what he says and does, is good or evil, and consequently whether it is true or false. This is quite impossible unless he sees from within. Seeing from within is seeing from the sight of the internal man in the external, etc. . . . But be it known that to see from within is to see from the Lord; for it is the same with sight as with every thing that exists, in that nothing exists from itself, but from something which is prior to or higher than itself, thus finally from the First and Highest. The First and Highest is the Lord. He who apprehends this can also apprehend that every thing of life with man is from the Lord; and as charity and faith constitute the veriest life of man, every thing of charity and every thing of faith are from the Lord, etc.

9188. For he who shall be taught in the truths and goods of faith must be taught from the Lord and by no means from himself.

9222. "And a prince in thy people thou shalt not execrate". That this signifies that neither is the Doctrine of truth to be blasphemed, is evident from the signification of a prince as being the primary truths of the Church; and from the signification of the people as being those who are in the truths of Doctrine. ... Truth Divine is the Word, and the Doctrine of the Church is truth thence derived. . . . Truth Divine is the Word and is Doctrine out of the Word.

9223. "The first fruits of thy grain and the first fruits of thy wine thou shalt not delay". This signifies that as all the goods and truths of faith are from the Lord, they are to be ascribed to Him and not to self. . . . That the first fruits were to be given to Jehovah, signified that it is the first of the Church to ascribe all the goods and truths of faith to the Lord, and not to self. To ascribe to the Lord is to know, to acknowledge, and to believe that these things are from the Lord, and nothing of them from self; for as above shown, every thing of faith is from the Lord. The first fruits have this signification because they were offerings and gifts, which were thanksgivings for the produce [of the earth];... and consequently were an acknowledgment that all things are from Him; in the internal sense

an acknowledgment of the goods and truths of faith, which are signified by the harvest, etc.

9227. A few words more shall be said of these two states with the man who is being regenerated. It has been already shown in n. 9224 that the truths called the truths of faith enter into man by an external way, and that the good which is of charity and love enters by an internal way. The external way is through the hearing into the memory, and from the memory into his understanding; for the understanding is man's internal sight. The truths which must be of faith enter by this way, to the end that they may be brought into the will and thus be appropriated to the man.

The good from the Lord meets there at the common boundary the truths which have entered by the external way, and by conjunction with them causes the truths to become good. In so far as this is effected, so far the order is inverted, that is, so far the man is not led by truths, but by good; and consequently in so far he is led by the Lord. From this it can be seen how a man when he is being regenerated is raised from the world into Heaven. For all things which enter through the hearing enter from the world; and those which are stored up in the memory, and appear in the memory before the understanding, appear in the light of the world, which is called natural lumen. But those things which enter the will, or which become of the will, are in the light of Heaven; the light of Heaven is the truth of good from the Lord. When these things come forth from the will into act, they return into the light of the world; but they then appear in this light under a totally different form; for previously the world was within every thing; whereas afterwards Heaven is so. From this it is also evident why a man is not in Heaven until he does truths from willing them, thus from the affection of charity.

9231. The internal of man can be raised into Heaven even to the Lord, and thus can be conjoined with Him in thought and affection, consequently in faith and love.

9274. In the latter state the order has been inverted, and he is then led by the Lord, consequently he is then in Heaven.

9300. "The first fruits of thy ground thou shalt bring into the house of Jehovah thy God". This signifies that

all truths of good and goods of truth are holy, because they are from the Lord alone. ... They are called truths of good and goods of truth, because with the man who is being regenerated, and still more so with him who has been regenerated, truths are of good and goods are of truth; for truths make the life of the understanding and good makes the life of the will. . . . So far as the ideas of thought concerning things spiritual are formed independently of correspondences, so far they are formed either from the fallacies of the senses, or from what is inconsistent with such things. ... They who are enlightened see and perceive within themselves whether a thing is true or not true. But if it is genuine truth of faith in which they are enlightened, and it is the genuine good of charity with which they are enkindled, then it is the understanding of the internal man that is enlightened, and the will of the internal man that is enkindled.

9337. The Lord flows into man by means of good, and by means of it He disposes truth into order; but not the reverse; and in so far as truths are disposed into order by means of good, so far evils and falsities are removed.

9340. The city of God denotes the Doctrine of the truth of faith out of the Word.

9372. Moreover the Word in the ultimate, or such as it is in the external form in which it appears before man in the world, is described by the clothing and food of John the Baptist.

9375. "Nadab and Abihu". That hereby is signified Doctrine drawn from both senses, is evident from the fact that they were sons of Aaron; and therefore when by Aaron is signified the Word, by his sons is signified Doctrine; by the elder son Doctrine drawn from the internal sense of the Word; and by the younger son Doctrine drawn from its external sense. Doctrine drawn from the internal sense of the Word and Doctrine drawn from the external sense of the Word is one Doctrine, because those who are in the internal are also in the external.

9382. How the case is with enlightenment and instruction from the Word, shall briefly be told. Every one is enlightened and instructed from the Word according to his affection of truth, and the degree of his longing for it,

and according to his capacity of receiving it. They who are in enlightenment are in the light of Heaven as to their internal man; for it is the light of Heaven that enlightens man in the truths and goods of faith. They who are thus illumined apprehend the Word according to 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 in the affection of good from truth, and from this in the desire to be wise, are blinded rather than enlightened when they read the Word. . . . Most of these make for themselves no Doctrine, but remain in the sense of the letter, which they apply so as to favor falsities. . . . But those who are not of this character merely confirm the doctrinal things of their Church, and neither care nor know whether they are true or false. . . . From this it is evident who are enlightened from the Word, and who are blinded; namely that those are enlightened who are in heavenly loves, for heavenly loves receive and like sponges imbibe the truths of Heaven. . . . That the Word is the source of enlightenment and instruction, is because in its first origin it is Truth Divine itself that proceeds from the Lord. and in its descent into the world it is accommodated to the Heavens. Hence it is that when a man who has heavenly love reads the Word, he is through it conjoined with Heaven, and through Heaven with the Lord, whereby he has enlightenment and instruction. It is otherwise when a man who has worldly love reads the Word.

9391. "Making a king, but not by Me; and making princes, and I knew it not", denotes to hatch truths and primary truths from their own lumen and not from the Divine. "Making their silver and their gold into idols", denotes to pervert the scientifics of truth and good from the literal sense of the Word in favor of their own cupidities, and still to worship them as holy, although being from their own intelligence, they are devoid of life; for silver denotes the truth, and gold the good, that are from the Divine, thus that belong to the Word; and idols denote doctrinal things from man's own intelligence; . . . for those things which are from man's own are from evil and consequently are falsities, although outwardly they appear like truths, because taken from the literal sense of the Word. . . . The subject here treated of is the arrogance of those who

wish to enter from scientifics into the mysteries of faith.

9394. "And put it into basins". This signifies with man in the things of his memory. The reason why basins denote the things of the memory, is that vessels in general signify scientifics. and these are nothing else than the things of the memory. Therefore basins here denote such things of the memory as contain truths Divine which in general are signified by blood. What scientifics are relatively to the truths and goods of life with man, shall be briefly told. All things learned and stored up in the memory, and which can be called forth from it to the intellectual sight, are called scientifics, and in themselves are the things which constitute the understanding of the natural or external man. Being cognitions these scientifics are of service to the sight of the internal or rational man as a kind of mirror in which to see such things as are of service to itself. For these fall under the view of the internal man just as fields full of grass, flowers and various kinds of crop and of trees; or as gardens adorned with various useful and delightful objects, fall under the view of the external man in the material world.

Yet the internal sight, which is the understanding, sees nothing else in the fields or gardens of the things of its memory than such as agree with the loves in which the man is, and also favor the principles he loves. Wherefore they who are in the loves of self and the world see only such things as favor these loves. ... But it is very different with those who think from the delights of heavenly loves, which are the loves to the Lord and towards the neighbor. As the thought of these persons is led by the Lord through Heaven, they see and choose nothing else in the fields and gardens of the things of their memory than those which agree with the delights of these loves, and are in harmony with the doctrinal things of their Church, which they love. ... That scientifics are vessels, and in the Word are signified by vessels of every kind, as by basins, cups, waterpots, and the like, is because every scientific is a general thing which contains in it particular and singular things that agree with the general; and such generals are disposed into series, and as it were into bundles.

9407. When a man is in good and from good in truths, he is then raised into this Divine light, and into its interior

light according to the amount and quality of his good. From this he has a general enlightenment, in which from the Lord he sees innumerable truths, which he perceives from good; and then he is led by the Lord to apperceive and be imbued with those truths which are suitable to him; and this with respect to the veriest singulars in order, just as is conducive to his eternal life.

9424. Occasion again offering, it shall be briefly told how the case is with the support of the Word by Doctrine that is out of the Word. He who does not know the arcana of Heaven must needs believe that the Word is supported without Doctrine out of it; for he supposes that the Word in the letter or the literal sense of the Word, is the Doctrine itself. But be it known that all the Doctrine of the Church must be drawn out of the Word, and that a doctrine out of any other source than the Word is not Doctrine in which there is any thing of the Church, still less any thing of Heaven. But the Doctrine must be collected out of the Word, and while it is being collected, the man must be in enlightenment from the Lord; and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world.

These are they who are enlightened in the Word when they read it, and who see truth, and from it make Doctrine for themselves. The reason is that such communicate with Heaven, thus with the Lord; and being enlightened from the Lord in this way they are led to see the truths of the Word such as they are in Heaven; for the Lord inflows through Heaven into their understanding, because it is man's interior understanding that is enlightened. And at the same time the Lord flows in with faith, by means of the cooperation of the new will, a feature of which is, to be affected with truth for the sake of truth. From all this it can now be seen how the Doctrine of truth and good is given man from the Lord. That this Doctrine supports the Word in respect to its literal or external sense, is plain to every one who reflects; for every one in the Church who thinks from Doctrine sees truths in the Word from his Doctrine and according thereto, and explains those which do not coincide with it; and those which seem to be opposed he passes by as though he did not see or understand them; that all do so, even heretics, is known. But they who are in the genuine Doctrine of

truth out of the Word. and in enlightenment when they read the Word, see everywhere truths that agree, and nothing whatever that is opposed; for they do not dwell upon what is said therein according to appearances, and according to the common apprehension of man, because they know that if the appearances are unfolded, and as it were unswathed, the truth is laid bare. ... Be it known that the internal sense of the Word contains the genuine Doctrine of the Church.

9549. "Of pure gold". This signifies that it is from celestial good. ... By lampstand is signified the Divine Spiritual, or the Divine Truth which is from the Lord in Heaven and in the Church; and because this truth comes forth from Divine Good, the lampstand was of gold. ... This is further manifest from the influx of the Lord into the Heavens. The inmost or third Heaven is celestial; the middle or second Heaven is spiritual. The Lord flows through the celestial Heaven which is in the good of love to Him, into the spiritual Heaven which is in the truth of faith in Him. From this it is evident why the whole lampstand was to be of pure gold.

9550. "Solid shall the lampstand be made". That this signifies that all is from good, is evident from the signification of solid, as being wholly, thus all from good, which is signified by gold. For all the spiritual, which is signified by the lampstand, in so far as it illumines, comes forth from the celestial, and also continually subsists through the same, as all truth does from good; for if good is withdrawn, truth is extinguished in a moment, because good is the soul of truth.

9568. By that which is wholly from good, thus by what is entire and perfect, is meant when good is the all in all, not only in truths which are signified by the reeds, but also in the scientifics, which are signified by the pomegranates and flowers. . . . Good is the source of truths, and truths from good are the source of scientifics. So is the one derived and produced from the other. Nevertheless good is everything in its products and derivatives, because these are from good. ... In like manner do the celestial, the spiritual, and the natural succeed each other. . . . With man all is called celestial that is of the good of love, all spiritual that is of the truth of faith thence derived, and

all natural that is of the scientific. That the scientific is natural, is because the scientific is truth appearing in the light of the world; whereas the truth of faith, in so far as it is of faith with man, is in the light of Heaven. . . . Consequently good from the Divine is in all the truths of faith, and if good is not everything in them, and if the Divine of the Lord is not everything in good, the man has in him nothing of Heaven, thus nothing of the Church. But the Divine of the Lord is in all things of good, and from this in all things of truth with man, when he wills from love, and believes from the consequent faith, that all good and all truth are from the Lord, and absolutely nothing from himself; and also that he possesses the truth of faith in the exact proportion of his reception of good from the Lord; for, as before said, good is the all in all things of truth, and truth without good is truth without life.

9594. These degrees of life in man are opened successively; the first degree by a life in accordance with what is equitable and just; the second degree by a life according to the truths of faith from the Word, and in accordance with the consequent goods of charity towards the neighbor: and the third degree in accordance with the good of mutual love and the good of love to the Lord. These are the means whereby are successively opened these three degrees of life

in man, thus the three Heavens in him. . . . With some the first Heaven is opened and not the second; and with some the second Heaven is opened and not the third; and the third Heaven is opened with those only who are in the good of life out of the love to the Lord. . . . Heaven is called the habitation of God from the fact that the Lord dwells there; for it is the Divine Truth proceeding from the Divine Good that makes Heaven, for this gives the life to an Angel who is there. And because the Lord dwells with Angels in that which is from Himself, therefore Heaven is called the habitation of God, and the Divine truths themselves from the Divine good, of which the Angels or the angelic societies are the receptions, are called habitations.

9636. For the good which is with the Angels is that good itself, because all good is from the Lord; good from any other source is not good. [See further on the immediate and mediate influx of good and truth from the Lord, and that no good is from any Angel, n. 9682, 9683.]

9688 Who does not see that by fine linen, silk, and embroidery are not here meant fine linen, silk, and embroidery? for the subject treated of is Jerusalem. But what is meant the Christian world does not inquire, because it places the celestial and spiritual things of the Word in its literal sense, and calls its interior ones mystical things which it does not care for.

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

9723. From his infancy up to the end of his life in the world, a man is being perfected as to intelligence and wisdom; and if it is well with him, as to faith and love. Scientifics chiefly conduce to this use. Scientifics are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory. These are serviceable to the internal sight or understanding as a plane of objects, from which things it chooses and brings out such things from which it is wise. For by virtue of its light which is from Heaven, the interior sight or understanding looks into this plane, that is into this memory, which is below itself; and from various things which are there, it chooses and brings out. such things as agree with its love. These it calls forth to itself from thence, and stores them up in its own memory, which is the internal memory. From this is the life of the internal man, and its intelligence and wisdom. The case is the same with the things which belong to spiritual intelligence and wisdom, which are those of faith and love. Scientifics, that is to say, scientifics from the Word, or from the Doctrine of the Church, which are called the cognitions of truth and good, are in like manner of service for implanting in the internal man these things of spiritual intelligence and wisdom. When these cognitions are stored up in the memory of the external man, they are in like manner of service as objects to the sight of the internal man, which sees from the light of Heaven, and from such things chooses and brings out such things as are in agreement with its love; for the internal man sees nothing else in the external man. For the things which a man loves, he sees in light, but the things which he does

not love he sees in the shade; the latter he rejects, but the former he chooses. From all this it can be seen how the case is with the truths of faith and the goods of love with the man who is being regenerated; namely, that the good of love chooses for itself suitable truths of faith, and by their means perfects itself; and thus the good of love is in the first place, and the truth of faith in the second. . . . After the scientifics, or the cognitions of good and truth, in the memory of the external man, have performed their use, they as it were vanish from this memory. ... The scientifics which have served for these uses are signified by the ashes which are to be removed; and the cognitions of truth and of good, through which the man has gained spiritual life, after they have served this use, that is after they have become of the life, are signified by the ashes of the altar which also are to be removed. ... Meanwhile the fire of the altar is always burning for the use of a new burnt offering or sacrifice.

9744. This is evident from the signification of fine linen, as being truth from a celestial origin; whence fine twined linen denotes the intellectual, because this consists and is as it were twined, or woven, of truths from a celestial origin.

9776. The Lord does these things through man's Heaven, that is, through his internal; for all good and truth are from the Lord, in so much that good and truth with man is the Lord Himself.

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

9818. Hence it can be known what is meant by Spirit when said of the Lord, namely, the Divine Truth that proceeds from His Divine Good, and that when this Divine Truth flows in with man, and is received by him, it is the Spirit of Truth, the Spirit of God, and the Holy Spirit; for it flows in immediately from the Lord, and also mediately through Angels and spirits.

9832. But the truth which is of faith leads man unto good, and afterwards is produced from good. From this it is evident that a man is not in Heaven until he is in good. [Further concerning the nature of truth from good, n. 9841, 9846.]

9918. By pomegranates are signified scientifics of good. ... The scientifics of good and truth which are signified by the pomegranates, are doctrinal things from the Word, which are scientifics in so far as they are in the memory, which is in the external or natural man. But when they enter into the memory which is in the internal or spiritual man, as is the case when a man lives according to them, then doctrinal things as to truth become of faith, and doctrinal things as to good become of charity, and are called spiritual. When this is done, they almost vanish out of the external or natural memory, and appear as it were innate, because they are then implanted in the man's life. . . . From this it is evident what scientifics are, consequently what purpose they serve; consequently what purpose the doctrinal things of the Church serve so long as they are kept solely as scientifics; for as long as they are kept solely as scientifics they have a place beneath intelligence and wisdom.

9922. The reason why the bells were placed in the midst of the pomegranates, was that scientifics which are signified by pomegranates, are recipients, and are as it were vessels, of truth and good; and the Doctrine and worship which are signified by bells, must be from the good and truth which are within the scientifics, as their vessels; if the doctrine and worship are not from good and truth, but only from scientifics, they have nothing of life. ... All things of the external or natural memory are called scientifics. ... The things which are inscribed on the internal memory are not called scientifics, because they are things of the man's life; but they are called the truths which are of faith and the goods which are of love. These are the things which must be within scientifics.

10028. When a man is being purified, then first of all are learned such truths as can be apprehended by the sensual man, such as are the truths in the sense of the letter of the Word; afterwards are learned more interior truths, such as are collected from the Word by those who

are in enlightenment, which truths together with the former serve the Church for Doctrine, the more interior truths 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. Both the former and the latter men, provided they have lived according to these truths, are taken up into Heaven among the Angels, and are imbued with angelic wisdom, which is from truths still more interior, and finally is from the inmost truths in the third Heaven. These truths together with the former in their order, close in the ultimate truths of the external sensual, and are all together there. From this it is plain that all interior truths are together in the truths of the sense of the letter of the Word, for these truths as above said are the ultimate ones. ... From this it is evident what is meant by Divine truths being wholly in the sensual, which is signified by all the blood being poured out at the base of the altar.

10033. When interior things were opened, then to those who were in them, that is, in faith and in love to the Lord, would be appropriated Divine Truth and Divine Good. . . . This the Lord Himself confirms when He says, that "His flesh is food indeed, and His blood is drink indeed", and that "whoso eateth His flesh and drinketh His blood, abideth in Him and He in him" ... by which is signified the appropriation of Divine Good and Divine Truth from Him. ... When Heaven has been closed, the science of the truths of faith out of the Word and out of the Doctrine of the Church is indeed possible; but not any faith which is faith, for faith which is faith comes from above; that is through Heaven from the Lord.

10047. As the Lord glorified His Human, so also He regenerates man; for with man the Lord flows in with good through the soul, which is through the internal way, and with truth through the hearing and the sight, which is through the external way; and in so far as a man desists from evils, so far the Lord conjoins the good with truth, and the good becomes of charity towards the neighbor and of love to God, and the truth becomes of faith.

10061. "They should cast the net on the right side of the ship, and when they cast they took so many that they were not able to draw the net by reason of the multitude

of the fishes". By this was represented that to act and teach from good is to conclude innumerable things which belong to truth. [10056-10120 treat of the second state in which truths are from good, the multiplication of truths thence and the reception of the Divine Good and the Divine Truth in the Heavens and in the internal of the Church: see also n. 10124, 10125.]

10129. Spiritual good is so far good, and hence is so far holy as it has celestial good within it; for this good flows into it, and conceives it, and begets it as a father his son,

10151. "And the altar". This signifies the receptivity of the Divine from the Lord in the higher Heavens. ... The Divine that proceeds from the Lord, when received by the Angels makes Heaven; in respect to what is their own the Angels themselves do not make Heaven; but in respect to the Divine which they receive from the Lord. . . . Each one of them acknowledges, believes, and also perceives, that there is nothing of good from himself, but only from the Lord. ... So it is with the Church. In respect to what is their own the men there do not make the Church, but with respect to what is Divine which they receive from the Lord; for every one there who does not acknowledge and believe that all the good of love and the truth of faith are from God, is not of the Church, for he wishes to love God from himself, and to believe in God from himself, which however no one can do. From this also it is evident that the Divine of the Lord makes the Church, as it makes Heaven. Moreover the Church is the Lord's Heaven on earth; consequently the Lord is the all in all in the Church, as He is in Heaven, and there dwells in His own with men, as He does with the Angels in Heaven. Moreover after their life in the world, the men of the Church, who in this way receive what is Divine of the Lord in love and faith, become Angels of Heaven and no others. That the Divine of the Lord makes His kingdom with man, that is Heaven and the Church with him, the Lord also teaches in John: "The Spirit of Truth shall abide with you, and shall be in you, and ye shall know that I am in the Father, and ye in Me, and I in you" (14: 17, 20). The Spirit of Truth denotes the Divine Truth which proceeds from the Lord, of which it is said

that it shall abide in you; and afterwards that He is in the Father, and they in Him, and He in them, whereby is signified that they would be in the Divine of the Lord and the Divine of the Lord in them.

10184. He who is in good, which is the state of a regenerate man, shall not return into a state of truth, which is his prior state, namely, during regeneration; for in this state a man is led by means of truth to good, thus partly by himself; but in the latter or posterior state, namely when he has been regenerated, man is led by good, that is through good by the Lord.

10194. No truth is possible with a man unless he is in good.

10201. The light of truth with man is altogether according to the state of his love; in proportion as the love is enkindled, the truth shines, for the good of love is the vital fire itself, and the truth of faith is the intellectual light itself which is intelligence and wisdom. These two advance with equal steps. By intelligence and wisdom is not meant the capacity to think and reason on every subject, but there is meant the capacity to see and perceive the truths and goods which are of faith and charity and of love to the Lord. This capacity exists solely with those who are in enlightenment from the Lord, and they are so far in enlightenment as they are in love to Him and in charity towards the neighbor. For the Lord enters through good, thus through the love and charity that are with man, and leads into truths corresponding to the good. ... These things have been said that it may be known that the faith of every one is such as is his love; and that it may be understood what is meant by truth coming into its light when love comes into its clearness, which things are signified by burning the incense every morning when the lamps were dressed.

10210. The good of innocence consists in acknowledging that all truths and goods are from the Lord, and nothing from man's own; thus it consists in being willing to be led by the Lord, and not by self.

10215. "And Jehovah spake unto Moses saying". That this signifies enlightenment through the Word from the Lord, is evident from the signification of speaking, when by Jehovah to Moses, as being enlightenment from the

Lord through the Word; for by speaking is signified influx, perception, and instruction, consequently enlightenment, for enlightenment is influx, perception, and instruction from the Lord when the Word is read.

10218. "Then they shall give every one an expiation of his soul to Jehovah in numbering them". That this signifies purification and liberation from evil through the acknowledgment and faith that all the truths and goods of faith and love, and their setting in order and disposing, are from the Lord, and nothing from man.

10227. "The rich shall not give more, and the poor shall not give less, from the half of a shekel, to give to Jehovah". This signifies that all, of whatever ability they may be, must ascribe all things of truth from good to the Lord. ... The case herein is this. All have the capacity to understand and be wise; but the reason one person is wiser than another is that they do not in like manner ascribe to the Lord all things of intelligence and wisdom, which are all things of truth and good. They who ascribe all to the Lord are wiser than the rest, because all things of truth and good, which make wisdom, flow in from Heaven, that is, from the Lord there. The ascription of all things to the Lord opens the interiors of the man towards Heaven, for thus it is acknowledged that nothing of truth and good is from himself; and in proportion as this is acknowledged, the love of self departs, and with the love of self the thick darkness from falsities and evils.

In the same proportion also the man comes into innocence, and into love and faith to the Lord, from which comes conjunction with the Divine, influx thence and enlightenment. . . . By the capacity to be wise is not meant the capacity to reason about truths and goods from sciences, nor the capacity to confirm what one pleases, but the capacity to discern what is true and good, to choose what is suitable and to apply it to the uses of life. They who ascribe all things to the Lord discern, choose, and apply; while those who do not ascribe to the Lord, but to themselves, know merely how to reason about truths and goods; nor do they see any thing except what is from others; not from reason, but from the activity of the memory. And as they cannot look into truths themselves, they stand outside, and confirm whatever they receive, whether it be true or false. They

who do this in a learned way from sciences are believed by the world to be wiser than others. [See also n. 10230.]

10234. "And Jehovah spake unto Moses, saying". This signifies perceptivity out of enlightenment through the Word, from the Lord.

10270. The Lord inflows immediately from His Divine Human into the celestial good which is of the inmost Heaven. The Lord inflows from the Divine Human into the spiritual good which is of the second Heaven, and also mediately through celestial good. And the Lord inflows from the Divine Human into the spiritual natural good, which is of the ultimate Heaven, and again also mediately. It is said also mediately, because the Lord not only flows into the goods of these heavens mediately, but also immediately.

10272. It is called a representative of the Lord in goods and truths and in ministering goods and truths, and in all things of worship, because the goods and truths which are represented are so far goods and truths as there is in them the Divine of the Lord. For all the goods and truths which are with man and Angel are from the Lord; without life from the Lord in them they are dead things, and even evil, for the end is the inmost of man, because it is the soul of all things in him. From this it can be seen what is meant by the representation of the Lord in goods and truths, and in their ministering ones. By ministering goods and truths are meant the goods and truths which are in the natural or external man, which are called cognitions and scientifics; for it is these into which the internal man looks, and from which he chooses those which act as confirmations, and which are in agreement with the life of his affections, or with his love; and because they are thus subordinate they are called ministering. There are also goods and truths again ministering to these, which are called sensual scientifics,

10276. All influx and presence of the Lord takes place immediately, and in the lower Heavens also mediately through celestial good, which is the good of the inmost Heaven. Therefore in so far as the goods of the lower Heavens contain and store up within them celestial good, which is the good of love to the Lord, so far they are goods. ... It is these representations of which it is said

that no eye hath seen such things; and if anything were told of them it would exceed human belief. ... From all this an intelligent person is able to know that the Word is most holy, and that its literal sense is holy from its internal sense, but that apart from this it is not holy. . . . Therefore they who lay stress on the sense of the letter of the Word alone, and neither have nor procure for themselves from the Word, Doctrine that is in agreement with its internal sense, can be drawn into any heresies whatever. It is from this that the Word is called by such the book of heresies. The very Doctrine from the Word by all means must give light and guidance. This very Doctrine is taught by the internal sense, and he who knows this Doctrine, has the internal sense of the Word.

10299. "An ointment the work of a perfumer". This signifies from the influx and operation of the Divine of the Lord into each and all things. ... How it is to be understood that there must be influx and operation into each and all things of worship shall also be briefly told. It is believed by those who are not acquainted with the arcana of Heaven that worship is from man, because it proceeds from the thought and affection that are with him; but the worship from man is not worship, consequently the confessions, adorations, and prayers which are from man, are not confessions, adorations, and prayers which are heard and received by the Lord; but they must be from the Lord Himself with man. That this is so is known to the Church, for it teaches that nothing that is good proceeds from man, but that all good is from Heaven, that is from the Divine there. ... When a man is in genuine worship, then the Lord flows into the goods and truths which are with him, and raises them to Himself, and with them the man, in so far and in such a manner as he is in them. This elevation does not appear to the man unless he is in the genuine affection of truth and good, and in the knowledge, acknowledgment, and faith that everything good comes from above from the Lord. That it is so may be comprehended even by those who are wise from the world, for they know from their learning that natural influx, which is called by them physical influx, is not possible, but only spiritual influx.... That it is so has frequently been given to experience; for it has been given

to perceive the very influx, the calling forth of the truths that were with me, their applications to the objects of prayer, the affection of good that was adjoined, and the elevation itself. Nevertheless a man must not let down his hands and await influx, for this would be to act like an effigy devoid of life; in spite of all he must think, will, and act, as of himself, and yet must ascribe to the Lord everything of thought of truth and of endeavor of good: by doing so there is implanted in him from the Lord the capability of receiving Him and the influx from Him. For man was created no otherwise than to be a receptacle of the Divine; and the capability of receiving the Divine is formed in no other way. When this capability has been formed, he afterwards has no other will than that it should be so; for he loves the influx from the Lord, and is averse to any working from himself; because the influx from the Lord is the influx of good, whereas any working from himself is the working of evil. In such a state are all the Angels in Heaven; wherefore by Angels in the Word are signified truths and goods which are from the Lord because the Angels are receptions of these.

10324. The Word in the letter cannot be apprehended except by means of Doctrine made from the Word by one who is enlightened. For the sense of the letter of the Word has been accommodated to the apprehension of even simple men; and therefore they need Doctrine out of the Word for a lamp.

10330. [A long and important number on enlightenment and influx from which we quote only the following.] But man looks inward not from self, but from the Lord; and this is called looking upwards, because in respect to his interiors which are of the will and understanding he is then raised from the Lord to Heaven, and thus to the Lord. Moreover the interiors are actually raised, and are then actually withdrawn from the body and from the world. When this is done the interiors of a man come actually into Heaven, and into its light and heat. From this he has influx and enlightenment. ... As the man is then among the Angels, there is communicated to him from them, that is, through them from the Lord, the understanding of truth and the affection of good. This communication is what is called influx and enlightenment.

But be it known that influx and enlightenment take place according to the capability of reception on the part of man, and the capability of reception is according to the love of what is true and good.

10400. [A long and important number on the nature of the Word from which we quote the following.] From all this it is evident that by the words "As for this Moses, that man that made us to come up out of the land of Egypt, we know not what hath become of him", is signified that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external into what is internal, and makes the Church, than that which stands forth in the sense of the letter. ... The Doctrine which must be for a lamp is what the internal sense teaches, thus it is the internal sense itself.

10406. "And formed it with a graving tool". This signifies from their own intelligence. . . . To prepare a false doctrinal from one's own intelligence is effected by the application of the sense of the letter of the Word in favor of the loves of self and of the world. . . . The work of the hands denotes that which is from man's own, thus that which is from his own understanding and his own will, and those are of his own of both understanding and will, which are of the love of self, this is the origin of all the falsities in the Church. As all falsities are from what is man's own, and by the work of the hands is signified what is from this, it was therefore forbidden to move an iron, an ax, or a graving tool upon the stones of which the altar was built.

10505. 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; also that each and all things that have been written there, have been written on the love.

10548. All instruction concerning the truths and goods of the Church and of worship are given by means of the external of the Word. ... In the external of the Word all internal things are together. ... Moreover all the doctrinal things of the Church that are of service to worship are given by means of the external of the Word; but they are given only to those who are in enlightenment

from the Lord when reading the Word, for then light flows into them from Heaven through the internal sense.

10551. Those who when reading the Word are in enlightenment, see it from within, for their internal is open, etc.

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

DE HEMELSCHE LEER

EXTRACT FROM: THE ISSUE FOR MAY-JULY 1931

REPLY TO THE REV. PROF. DR. ALFRED ACTON

EDITORIAL BY THE REV. ERNST PFEIFFER.

According to Dr. Acton's opinion the purpose of DE HEMELSCHE LEER is "to show: (1) That since the Writings are the Word, it logically follows that those Writings are not the internal sense of the Word but themselves have an internal sense; and (2) That this internal sense is the Heavenly Doctrine and is made manifest to men by the doctrines formulated by the Church" (p. 3). This is what the reviewer has taken to be the purpose of DE HEMELSCHE LEER. The real purpose of DE HEMELSCHE LEER as indicated on the title-page and clearly stated in the first two pages of the first number, is to show: First, that the Writings of Emanuel Swedenborg are the Third Testament of the Word of God, and that all that is said in the DOCTRINE CONCERNING THE SACRED SCRIPTURE with reference to the Word applies not only to the Old and the New Testament, but also to the Third Testament; and secondly, that that which is taught in the Latin Word concerning the Doctrine of the Church applies to the genuine Doctrine which in the course of the Church's regeneration is born in it from the Lord. That in the purpose as supposed by the reviewer, all that which is essential in DE HEMELSCHE LEER has been totally overlooked, will clearly appear in the course of the following remarks.

The foundation from which DE HEMELSCHE LEER has drawn its stated purpose and on which this purpose has been based is nothing else than the literal sense of the Latin Word itself. It has been shown in DE HEMELSCHE LEER that a genuine vision is not arrived at "by logical conclusions", because in the coming into existence of a genuine

vision the rational is not consulted; a genuine vision comes from the Lord alone, it is a revelation from perception. It is precisely from the realization of this truth, namely that man cannot in any way understand the Word, and therefore not the Latin Word either, unless he receive from the Lord a genuine vision or a true understanding of that Word, that DE HEMELSCHE LEER started in the development of its new position. This has been expressly stated in DE HEMELSCHE LEER. It is said there (First Fascicle, p. 28) that when reading the twentieth chapter of Genesis in the ARCANA COELESTIA it became clear to us that in the Church a Doctrine must be born from the Lord, and that without such a Doctrine the Church will not continue to exist. The new light came to us when we read there in the twentieth chapter of Genesis "that the Doctrine is spiritual out of celestial origin, but not out of rational origin" (A.C. 2496, 2510 and the entire chapter), "that then the Doctrine is perfect" (n. 2497), "that the Doctrine would be none if the rational were consulted, ... and that no Doctrine can exist from the rational" (n. 2516), "that as the Lord is the Word, He is the Doctrine also, for another Doctrine, which itself is Divine, does not exist" (n. 2533), and in the twenty-second chapter: "that the Lord is that Doctrine itself" (n. 2859).

From everything that the Latin Testament teaches concerning the Word and concerning the Doctrine of the Church out of the Word, and concerning the mutual relation between the Word and the Doctrine out of the Word, it is evident that the Church indeed receives from the Lord a universal revelation or a Word, which serves the Church as an external source of truth and as an indispensable foundation for all its thought, but that nevertheless by merely taking direct cognizance of that Word, therefore by an apparent influx of that truth from without, it can never enter into the possession of genuine truth, and that therefore in the Church, if it is to be truly a Church, the apparent influx of the truth out of the Word from without must always become an actual influx of the genuine truth from within, that is out of good from the Lord Himself. This truth is based on the fundamental law that a natural influx or an influx from the natural into the spiritual is contrary to order and therefore impossible,

and that all actual influx is a spiritual influx or an influx of the spiritual into the natural.

This truth becomes clear if one realizes that the Word in its letter, or such as it has been laid down in the natural, is the Word in ultimates, and that the Word in firsts is the living Divine Human itself. The Word in ultimates is the scientifics present with man out of the letter of the Latin Word, the Word in firsts with man is the good out of the Lord in the mind of the regenerated man. The genuine goods and the genuine truths, however, such as they live in the regenerated men of the Church, come into existence in between, when man by his cooperation, as from himself, makes it possible for the Lord to operate from firsts through ultimates the genuine spiritual and celestial things with him. For the Lord with man operates in no other way than from firsts through ultimates, seeing an operation only through ultimates is impossible; the ultimates (that is the scientifics out of the letter of the Latin Word) are indeed an indispensable basis for the Divine operation, but the actual life is not in ultimates but in firsts; the ultimates exist only for the sake of the mediates which on the basis of the ultimates must come into existence from the firsts. The mediates are the genuine goods and truths of the man of the Church, and the concept that man by direct cognizance of the literal sense of the Latin Word can enter into possession of genuine living truths, is therefore evidently contrary to this irrefragable law.

The Word in ultimates with man separated from the Word in firsts and in mediates is as a body without a soul and without a spirit. This applies as much to the Third Testament as to the other Testaments For by direct cognizance of the Third Testament, even of its most abstract discourses on the essence of Divine and spiritual things, man enters only into the possession of scientifics which he takes up into his memory.

That the entire letter even of the Latin Testament with regard to the man who takes direct cognizance of it, consists of nothing but natural scientifics, appears clearly from the following passages in the *ARCANA COELESTIA*: "All the scientific with man is natural, because it is in his natural man, even the scientific concerning spiritual and celestial things" (n. 4967); "The scientifics into which the things of faith and charity can be applied are very many, such as

all the scientifics of the Church, ...all the scientifics which are true, about correspondences, about representatives, about significatives, about influx, about order, about intelligence and wisdom, about the affections, yea all truths of interior and exterior nature, both visible and invisible, because these correspond to spiritual truths" (n. 5313). From this it is evident that the truths of the letter of the Latin Word are not spiritual truths, but that they correspond therewith; that therefore the distance there between is immeasurable, as between the earth and the sky, and that there exists no relation whatever between them but that of correspondence.

From the foregoing it is evident that also the New Church in order to become truly a Church, besides the universal revelation of the Latin Word, which has been given to it as a basis in the natural for its thought, with regard to the whole and with regard to each separate truth of it, must also receive a pure understanding of it, from within from the Lord; or that the universal revelation of the Latin Word in the Church with regard to each separate truth must be conjoined with an individual revelation of genuine truth by perception from the Lord. This is evidently meant by the words in the work ON THE WHITE HORSE, "that the quality of the Word in the internal sense is seen by no one but the Lord Himself, and those to whom He reveals it" (n. 1).

That the letter of the Latin Word such as "man receives it by direct cognizance merely from without is not the spiritual sense itself, but that the spiritual sense has been laid down there in the natural, the Latin Word itself teaches. We read in the APOCALYPSE EXPLAINED, n. 1061: "This is the natural sense out of the spiritual sense" (cf. DE HEMELSCHE LEER, *First Fasc.*, p. 100); and in n. 8 of the same work: "By the things that He signified are meant those that are in the sense of the letter, because all these signify, while the things that are signified are those that are contained in the internal sense. For all things in the Word are significative of spiritual things, which are in the internal sense. ... With man this is changed into the natural, such as is expressed in the sense of the letter. . . *That which comes out of Heaven can be presented to man in no other way; for the spiritual falls into its corresponding*

natural when it descends out of the spiritual world into the natural". This truth has for a long time been known in the Church, at any rate as a literal teaching from the Latin Word, as appears from the passages quoted by the reviewer himself from NEW CHURCH TIDINGS and NEW CHURCH LIFE. But although it was thus known that the rational ideas which man by direct cognizance derives from the Latin Word, are in no way spiritual-rational, but only natural rational ideas, still it has not been realized that the distance from those natural-rational ideas to the genuine spiritual rational ideas is as immeasurable as the distance from the sensual ideas of the Old Testament to genuine spiritual ideas. For just as the sensual ideas are entirely in the natural, so too are the natural-rational ideas: the genuine spiritual-rational ideas however, are never anywhere else than in the spiritual Heaven itself, that is, in the living Spirit of the Lord. The distance from the earth to the stars in the firmament is immeasurable, whether man stands in the deepest valley of the earth or on the highest mountain; it makes no difference whatever. So too it is evident that man merely by direct cognizance of the Latin Word cannot possibly arrive at spiritual-rational ideas; for spiritual-rational ideas come from within out of the Lord. Spiritual-rational ideas are the truth of good with the regenerated man. Spiritual-rational ideas are the proper, living light of the second Heaven; they are never anywhere else than with the Angels of the second Heaven and with those men who by regeneration are conjoined with those Angels.

It is the proper characteristic of genuine truth that it is the form of genuine good and inseparably makes one with it. The Good that makes one with the Truths of the letter of the Latin Word is the infinite Divine Good of the Divine Human of the Lord; no man, yea no Angel can ever partake of that Good, seeing it is above the Heavens, and therefore no man can ever partake of those Truths either. But the genuine human good or the good of the Angels comes into existence from within out of the Lord, and the genuine truths of man are the truths of that good. It is therefore clear beyond doubt that the Truths of the letter of the Latin Word are not the truths of the man of the Church, but that as to their essence, they are infinite Truths, inconceivable for man, and that the truths of

man come from within, namely out of the good with him from the Lord. That the truths of the letter of the Latin Word are not the truths of the Doctrine of the New Church, but that the latter differ from the former will be confirmed in what follows by a literal quotation from the *ARCANA COELESTIA*. We shall now first show that the truths out of the letter, when by direct cognizance they are taken up, even stand in a certain relation to the evils of the proprium of man; for the Lord in the beginning even makes use of these evils to bring the truths out of the letter into the memory, as into the gates of the mind or as into a court of the mind.

Concerning this we read in the *ARCANA COELESTIA*: "When man is being regenerated he first learns truths out of the Word or the Doctrine, and lays them down in the memory. One who cannot be reformed, believes that it is sufficient if he has learned the truths and laid them down in the memory; but he is much mistaken. The truths which he has acquired must be initiated and conjoined with good, and they cannot be initiated and conjoined with good so long as the evils of the love of self and of the world remain in the natural man; *these loves were the first introducers*, but the truths cannot possibly be conjoined with them. *Therefore, in order that conjunction may be effected, the truths introduced and retained by these loves must first be exterminated*" (n. 5270). The proper source of the genuine truth of man is therefore never outside of man in a natural letter, but within man, in the good out of the Lord.

This also clearly appears from this that a truth derived from the Latin Word is different with each man, according to the reception. With some it is a genuine truth according to their light from within from the Lord, with some it is an apparent truth, and with some it is a falsity, according to the glow of the falsity from the proprium. So for instance the teaching from the Latin Word that life is the essential thing of religion, which in itself and with those who understand it from the Lord is a genuine truth, may become a falsity with those who take it up in order to deny the Divinity of the genuine truth born in the Church. This is described in number 9025, of the *ARCANA COELESTIA*, which has already frequently been quoted: "When a man shall smite his companion

with a stone, or with a fist, signifies the invalidating of some truth by some scientific or general truth. ... By scientific truths are meant the truths which are out of the literal sense of the Word; the general truths therefrom are such as are received among the common people and thence in general discourse. There are very many such truths, and they prevail with much force. ... As such truths are out of the literal sense of the Word, they are called scientific truths and *they differ from the truths of faith which are of the Doctrine of the Church*; for the latter arise from the former by explanation". The above mentioned truth, namely that life is the essential thing of religion, is clearly such a scientific truth out of the Latin Word or such a general truth which has been received among the common people and thence in general discourse, which prevails with much force and can be abused as a scientific to invalidate the genuine truth of the Church.

Of this nature, however, are all truths which are received only as scientific by direct cognizance out of the letter of the Latin Word. For each truth contains within it infinite particulars which are first hidden, and with regard to those it is only a general truth. It is expressly stated "that they are called scientific truths because they are out of the literal sense of the Word", for this is the characteristic of a scientific truth, namely that by direct cognizance, it is taken up out of the letter, regardless of what its contents be. It is therefore manifest that all truths from the Latin Word which, by direct cognizance, have been taken up from without out of the letter thereof, at first are only scientific truths. For all truths contain infinite particulars, which never appear when taking direct cognizance. And as it is said: "that the scientific truths differ from the truths of faith which are of the Doctrine of the Church", it clearly appears that the truths of the letter of the Latin Word are not the truths of the Doctrine of the New Church, but that they differ from them, seeing "the latter arise from the former by explanation".

But seeing the Latin Word is a Divine and infinite revelation of the Rational, and therefore the Word in ultimates, in its fullness, holiness, and power, it follows that,

although the truths of the letter of the Latin Word are not the truths of the Doctrine of the New Church, but differ from them, yet all truths of the Doctrine of the New Church are contained in that letter, and that the man who can read that Word from within, that is, out of the good in which he is by regeneration from the Lord, finds the genuine truths of the Doctrine of the New Church confirmed in the letter thereof. The truths of the Latin Word of which it is said that they are not the truths of the Doctrine of the New Church, but differ from them, are the unopened truths which have been received by man only by direct cognizance. The genuine essence of those truths the Lord alone sees. But the genuine truths of the Doctrine of the New Church, on the basis of the letter, come from within by a spiritual influx from the Lord. Without this light from within from the Lord the Latin Word also remains a closed book, sealed with seven seals.

We see this truth confirmed in the following passage in the *ARCANA COELESTIA*: "The literal sense of the Word is called a cloud, because the internal sense which is called glory, cannot be comprehended by man, except by one who is regenerated and then enlightened. If the internal sense of the Word, or truth Divine in its glory, were to appear before a man who is not regenerated, it would be like thick darkness, in which he would see nothing at all, and by which he would also be blinded, that is he would believe nothing" (n. 8106). That in this passage by the literal sense which is called cloud, every literal sense, therefore also that of the Latin Word, is meant, is evident from this that the seeing of the internal sense is made to depend not on the cognizance of that Word but entirely on the regeneration of man; it is expressly stated that the internal sense or the Divine Truth in its glory does not appear before a non-regenerate man. What then is the letter of the Latin Word? Is it the glory, or is it the cloud? We read that the Son of Man will come in the clouds of heaven with great power and glory (Matt. 24 : 30). This Coming has taken place in the Latin Testament; the clouds in which the Lord came are the letter of the Latin Word in which the Divine Truth of His Divine Human is in lasts or in the natural. The letter also of the Latin Word therefore

remains entirely without power and without glory, unless by the reception of the celestial and spiritual truths from the Lord., on the basis of the letter.

In a noteworthy article on *The first and the Second Education* which has been published in the January issue of DE HEMELSCHE LEER, 1931, * Rev. Theodore Pitcairn has shown that all that a man receives out of the letter of the Latin Word only belongs to his first education, and that he brings nothing with him into Heaven of what he has in this way acquired. He points out that the letter of the Latin Word can be taught and learned by every one, just as all other natural sciences, while it is a revealed truth that the internal sense appears before no one unless he is regenerated (A.C. 8106), and that no one can see that sense except he to whom the Lord reveals it (W.H. 1).

The same truth has been elucidated by Prof. Dr. Charles H. van Os in an article on *The Pleiades and the Orion*, a translation of which appeared in NEW CHURCH LIFE, 1929: 532-535. An elucidation is there given of the internal sense of the following passage from the BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH: "I can, from all experience and thence testimony out of Heaven, declare with certainty, that it is impossible to take a single theological truth which is genuine, out of any other source than out of the only Lord; and that to take it out of any other source is as impossible, as it is to sail from England or Holland to the Pleiades, or to ride on horseback from Germany to Orion in the sky" (n. 98). By England, Holland, and Germany the first natural states of the mind are there indicated, which come into existence by the taking up of the scientifics of the Latin Word into the natural faculties of man. By the Pleiades and Orion in the sky the genuine truths and goods of the Church are indicated, which on the basis of the Latin Word are born in the human mind from the Lord. For this is evidently meant by the words "that it is impossible to take a theological truth which is genuine out of any other source than out of the only Lord". For the literal sense of the Latin Word without the living Spirit of the Lord is not the Lord.

* This article will appear in the Third Fascicle of the English edition of DE HEMELSCHE LEER

but as a body without a soul; and the essential tenor of this passage from the BRIEF EXPOSITION therefore is that it is just as impossible to receive a truth which is genuine out of the letter of the Latin Word, as it is impossible to go from the earth to the stars of the sky, for what a man receives out of that letter are not genuine truths, they are with him as yet only most general scientifics of truth, although in themselves they are indeed Divine Truths. By this the fundamental law of the order of influx is again elucidated and confirmed, namely that genuine truth does not inflow by taking cognizance of a letter, but that it can come from nowhere else than from within, from the Holy Spirit.

It is known in the Church that all direct cognizance is dependent on an influx out of the spiritual world and on an afflux out of the natural world. In all that has been said concerning direct cognizance, in what precedes and in what follows, this has been surmised as self-understood. With all direct cognizance there is an apparent influx from without, which becomes an actual influx from the Holy Spirit when the Lord has a dwelling-place in the mind of man. But the influx from the Holy Spirit is dependent on the good of man, and furthermore on the opening of the discrete degrees of the mind, so that the spiritual-natural truths of the natural Doctrine, the spiritual truths of the spiritual Doctrine, and the celestial truths of the celestial Doctrine are entirely different.

That truth as well as good flows in from within is evident from the following passages in the ARCANA COELESTIA: "The truths previously insinuated are ... as it were exterminated; . . . and then as the man suffers himself to be regenerated the light of truth from good is insinuated from the Lord through an internal way , . ." (n. 5280); "It is good and truth that bring into order each and all things in the natural mind, for they flow in from the interior" (n. 5288): "All the truth of good proceeds from the Divine Human of the Lord; for truths can proceed from everybody, but the truths of good only from the Lord, consequently from those who are in good from the Lord" (n. 8301); and from the following passage in the APOCALYPSE REVEALED: "All truth of the Word is insinuated into the man of the Church from the Lord through Heaven" (n. 541).

From the preceding it may be evident to every one that by the genuine truths of the Church those truths are never meant which man by direct cognizance takes up out of the letter of the Latin Word. The latter differ much from the former, for the genuine truths are born with man from within out of the Lord. The truths of the letter of the Latin Word are the truths of the Word in ultimates, but the genuine truths of the Church are the truths from the Holy Spirit.

The genuine truths of the Church in the *ARCANA COELESTIA* are described as follows: "The man who is being regenerated and becoming spiritual is first led through truth to good; for man does not know what spiritual good, or what is the same, Christian good, is, except through truth or through the doctrinal which is out of the Word; thus he is initiated into good. Afterwards, when he has been initiated, he no longer is led through truth to good, but through good to truth, since he then out of good not only sees the truths which he knew before, but also out of good he produces new truths which he did not know and could not know before. ... These truths or the new truths differ much from the truths which he knew previously; for those that he knew previously had but little of life, but those which he receives afterwards have life out of good. ... Through this truth good fructifies itself in the natural, and produces truths wherein is good, innumerable ones. ... From these things it is plain what is meant by new truth out of spiritual good" (n. 5804).

The genuine truths of the Church are represented in the Old Testament by the sons of Israel. The birth of those truths is described in the *ARCANA COELESTIA* in the explanation of the seventh verse of the first chapter of *EXODUS* as follows: "And the sons of Israel were fructified, and they were produced, and they were multiplied, and they were made numerous, exceedingly, and the land was filled with them. ... While the Church is being established, man is in truths and through these good increases; but when the Church is established with him, then man is in good and out of good in truths, which then increase continually; little while he lives in the world, because there the care for food and raiment and for other things hinder, but in the other life immensely,

and this perpetually to eternity; for the wisdom which is from the Divine has no end. Thus the Angels are perfected continually, and thus all those who become Angels" (n. 6648). What then are those truths which grow immeasurably with the man who is becoming an Angel. and by which he is continually perfected to eternity? Are they ever increasing quantities of scientifics of which he takes direct cognizance in the letter of the Latin Word? Or are they the spiritual truths which with him are born in ever increasing quantity and in ever increasing perfection out of good? The passage here quoted and that quoted above (A. C. 5804) leave us in no doubt on this point. It is true indeed that the letter of the Latin Word in itself is infinite, containing all truths, and into the most distant future will remain the basis for all the thought of men and of Angels, and it can never be exhausted by cognizance being taken of it into the ages of ages; but nevertheless it is evident that the perfection of man does not lie merely in an ever extended cognizance of the truths out of the letter, but in the spiritual fructification and multiplication of good and truth in the human mind out of the Lord.

While the genuine truths which are born in the human mind out of the good from the Lord, are represented by the sons of Israel, the scientifics derived from the letter of the Latin Word are represented by Egypt and the Egyptians. If man persists in gathering only such scientifics, without genuine goods and truths out of good at the same time being born in him, then the truths of the Church with him are oppressed and extinguished. This is represented by the oppression of the sons of Israel by the Egyptians.

After these expositions it is scarcely conceivable that any one will yet come and say that by those scientific truths out of the letter of the Word, of which in the above quoted number 9025 of the *ARCANA COELESTIA* it has been said "that they differ from the truths of faith which are of the Doctrine of the Church", only the truths of letter of the Old and the New Testament are meant, and that the truths of the letter of the Third Testament are the genuine spiritual truths of the Church themselves. But if this should happen, then let them read that it is

said that "the truths of the Doctrine arise from the truths of the letter by unfolding", and that in the continuation of that same passage it is said: "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 truths such as the Angels have in Heaven. Among the priests and among the men of the Church there are those who teach and who learn the truths of the Church out of the literal sense of the Word, and there are those who teach and who learn out of the Doctrine out of the Word, which is called the Doctrine of faith of the Church. The latter differ very much from the former in perception. . . . Those who teach and who learn only the literal sense of the Word without the Doctrine of the Church as a guide, apprehend nothing but what belongs to the natural or external man; whereas those who teach and who learn out of the true Doctrine which is out of the Word, understand also the things which are of the spiritual or internal man. The reason is that the Word in the external or literal sense is natural, but in the internal sense it is spiritual. The former sense is called in the Word a cloud, but the latter sense is called the glory in the cloud" (A. C. 9025).

That the Latin Testament in its letter is natural, was shown above; this has already been remarked by Rev. Hyatt, and also other leading thinkers of the Church have expressed their agreement with this truth (see the passages quoted by the reviewer from NEW CHURCH TIDINGS and NEW CHURCH LIFE). That by the letter of the Word in this passage the letter of the Latin Testament is meant, appears clearly from this that in the New Church there are no longer any priests and men who teach and who learn only out of the letter of the Old and the New Testament. This passage and this argument have been repeatedly and fully quoted in DE HEMELSCHE LEER (First Fasc., pp. 36-38; 101-103). But as the reviewer has not entered into a discussion of them, although they are of decisive importance and in themselves suffice to prove the truth of the position of DE HEMELSCHE LEER, they are here again pointed out. It is clearly taught in this passage that they who teach and who learn only the literal sense of the Latin Word understand nothing but what belongs to the natural man, because also the Latin Word in its letter is natural. Only by the genuine

Doctrine of the Church, of which it is here expressly stated that it is this Doctrine which is called the internal sense, does man arrive at a vision also of the things that belong to the spiritual man; for the letter of the Latin Word consists of merely natural scientifics (see A. C. 4967 and 5213, quoted above); the genuine spiritual truths correspond thereto and lie hidden deep within. They can never be seen by any man unless by the orderly means from the Lord Himself he is raised into the essential light of the spiritual Heaven.

That the life and the well-being of the Church depend on the basis of a universal Revelation or a Word given to the Church, and, in equal proportion, on an individual revelation of genuine truth from within out of the Lord, whereby the reception of the Lord by the Church as of purely Divine origin and of purely Divine essence is guaranteed, is fully elucidated in the two following propositions in the Latin Word:

1. "That the Church is out of the Word, and that it is such as is its understanding of the Word" (S.S. 76-79).
2. "That the Word without Doctrine out of the Word is not understood, and that the Divine Truth which will be of the Doctrine, appears to none but to those who are in enlightenment from the Lord" (S.S. 50-61; A. E. 356).

Concerning the first proposition we read: "That the Church is out of the Word, does not admit of doubt. ... But that the understanding of the Word makes the Church, may admit of doubt; since there are those who believe that they are of the Church because they have the Word, read it or hear it from a preacher, and know something out of the sense of its letter. Yet how various things in the Word are to be understood, they do not know, and some think this of but little importance. It shall therefore be confirmed, that it is not the Word which makes the Church, but the understanding of it, and that the Church is of such a character as is the understanding of the Word among those who are in the Church. . . . The Word is the Word according to the understanding of it with man, that is, as it is understood. If it is not understood, the Word is indeed called the Word, but, with the man it is not. The Word is the truth according to the understanding of it; for the Word may be

not the truth, for it can be falsified. The Word is spirit and life according to the understanding of it; for the letter without the understanding of it, is dead. Since man has truth and life according to his understanding of the Word, according to that also he has faith and love; for truth is of faith, and love is of life. Now, since the Church is through faith and love, and according to them, it follows that through the understanding of the Word, and according to it, the church is Church; a noble Church if it is in genuine truths, an ignoble one if not in genuine truths, and a ruined one if in falsified truths. . . . The Lord is present with man through the reading of the Word, but He is conjoined to him through and according to his understanding of truth out of the Word, and so far as the Lord is conjoined to the man, so far the Church is in the man.... In many places in the Prophets the understanding of the Word is treated of where the Church is treated of; and it is taught that the Church is not anywhere else but where the Word is rightly understood; and that the Church is of such a quality as is the understanding of the Word with those who are in it. In many places also, in the Prophets, the Church among the Israelitish and Jewish nation is described as totally destroyed and brought to nought by their having falsified the sense or the understanding of the Word; for something else does not destroy the Church.

The understanding of the Word, both true and false, is described in the Prophets by Ephraim, . . . for by Ephraim in the Word is signified the understanding of the Word in the Church; and because the understanding of the Word makes the Church, therefore Ephraim is called a *precious son and a child of delights* (Jer. 31 : 20); *the first-born* (Jer. 31 :9); *the strength of the head of Jehovah* (Ps. 60:7; 108:8); *mighty* (Zech. 10 : 7); *filled with the bow* (Zech. 9:13); and the sons of Ephraim are called *armed and shooters with the bow* (Ps. 78 :9); by the bow is signified the Doctrine out of the Word fighting against falsities. . . . But the quality of the church when the understanding of the Word has been destroyed, is also described in the Prophets by Ephraim, especially in Hosea, as is clear out of the following things: *Israel and Ephraim shall fall. . . Ephraim shall become a solitude. . . Ephraim is oppressed and broken in judgment* ... (Hosea 5: 5, 9,

11-14). . . . *They shall not dwell in the land of Jehovah, ... Ephraim shall return into Egypt and in Assyria he shall eat what is unclean* (Hosea 9 :3). The land of Jehovah is the Church, Egypt is the scientific of the natural man; Assyria is reasoning therefrom; and out of these things the Word, as to the understanding of it, is falsified. ... Every day Ephraim multiplieth falsehood and vastation; he maketh a covenant with Assyria, and the oil is carried down into Egypt (Hosea 12:1). ... Multiplying falsehood and vastation denotes falsifying the truths, and thus destroying the Church. .. These things have been adduced in order that it may be known and confirmed out of the Word, that the Church is such as is the understanding of the Word in it; excellent and precious, if its understanding is out of the genuine truths out of the Word; but destroyed, yea, filthy, if it be out of falsified ones" (DOCTRINE CONCERNING THE SACRED SCRIPTURE 76-79).

That all these things in the New Church have reference to the Latin Testament, is clear. The Writings are the Word for the New Church, and seeing the Church is out of the Word. therefore the New Church is out of the Latin Word. The Israelitish Church was out of the Old Testament, the first Christian Church was out of the New Testament, the New Church is out of the Third Testament. But seeing it is not the Word which makes the Church, but the understanding of the Word, it follows that it is not the Latin Word which makes the New Church, but the understanding of that Word. But seeing it is the Divine of the Lord that makes the Church, and not anything of man's proprium, it follows that the understanding of the Word which makes the Church is the Lord Himself and therefore is Divine.

It therefore clearly appears that not only the Word is Divine but also where the Church through the regeneration of man is really Church, or, as it is said, a noble Church, the reception of the Lord in the human mind is Divine. Where the reception is not purely Divine, where therefore the proprium of man is concerned with the reception, the Word with man is not the Word, and the church is no Church. Compare with this the position of the reviewer of DE HEMELSCHE LEER which appeared in NEW CHURCH LIFE (1931, p. 34): "The *understanding* of the Word and

the Writings, however, depends on human states, and is a human sight of a Divine and infinite thing"; and "We are indeed given the teaching that Divine Doctrine is the Word, and that therefore doctrine from the literal sense is also Divine (A. C. 3712), because by the letter the Lord's Divine Truth proceeds and appears to men. But this does not mean that man's reception of it is Divine". And this in the face of the truth that it is the understanding of the Word that makes the Church, that the Lord can dwell only in what is His own, that the essence of the Church lies in a mutual conjunction between the Good of the Lord and the Truth of the Church, yea that the proper celestial Church, the New Jerusalem, is the Bride of the Lamb. That the reception with the non-regenerate man is not Divine certainly does not in the least do away with the fact that the reception with the regenerated man is Divine. It seems that the reviewer of NEW CHURCH LIFE has there completely lost sight of the reality of the regeneration of man and of the regeneration of the Church, while it is an irrefragable truth, that the salvation of the human race does not depend on the Word only, but also on the Church, yea even that the integrity of the Word depends on the Church, as is clearly taught in the following passage in the CANONS: "Unless, therefore, a new Church be established from the Lord, which shall restore both the Church and the Word in their integrity, not any flesh could be saved" (Divine Trinity 10 : 4).

Or is it perhaps possible that someone will come and say that in those passages by the Word only the Old and the New Testament are meant? That the New Church therefore is not out of the Third Testament but out of the Old and the New Testament? And that indeed the understanding of the Old and the New Testament may be true or false, but that in the Writings the genuine understanding itself of the Word has been given? This would mean that it was expected only of the Israelitish and the first Christian Churches that they, on the ground of their Word by the spiritual light which the Lord could give them in their Testaments, should have acquired for themselves a genuine understanding; while the New Church, the Crown of Churches, need not acquire for itself a genuine understanding of the Word, but that it could obtain it without any effort out of a letter. But it is evident that it is just in the New Church that the true

spiritual understanding of man for the first time becomes fully possible, and that therefore the responsibility for acquiring such an understanding and the difficulties and spiritual combats concerned therewith have immeasurably increased. The order of the formation of that understanding with the man of the New Church has been described at length in DE HEMELSCHE LEER in the explanation of the elucidation of the title-page on page 3 of the ARCANA COELESTIA, by the exegesis of the concepts of "experience" and "text" (First Fasc., pp. 97-123). It is to be regretted that Dr. Acton did not enter into a discussion of this exegesis.

The understanding of the Word which makes the Church is one of the two essential faculties of the regenerated man. The two essential human faculties are the will and the understanding. Both faculties with man, before regeneration, are entirely perverted. The will is then a will of evil, and the understanding an understanding of falsity, however much such a man may take up the truths by direct cognizance out of the letter of the Latin Word. The Latin Word then is not the truth (see the above quoted passages, S.S. 77), for it is falsified by man. But if man is regenerated, he receives a new voluntary and a new intellectual from the Lord. These in the Old Testament are represented by the two sons of Joseph, Manasseh and Ephraim. This is the reason why the understanding of the Word is represented by Ephraim, as appears from the passages quoted.

The intellectual of every man is entirely as his voluntary. It is the voluntary which determines the essence of man. According to the most general distinction there are three kinds of perverted voluntaries, by which the essence of the three hells is determined, and three kinds of holy voluntaries, by which the essence of the three Heavens is determined. The intellectual that belongs to these different kinds of voluntaries respectively, therefore also is entirely different. The understanding of the Word also with each man is different. It is a perverted understanding with the nonregenerate man; it is a holy understanding with the regenerated man; a spiritual-natural understanding with the man of the natural Heaven; a spiritual understanding with the man of the spiritual Heaven; and a celestial understanding with the man of the celestial Heaven. Without

such a holy understanding the letter of the Latin Word is dead. The great importance of this truth clearly appears if one knows that man can be led only by his intellectual. Concerning this we read in the *ARCANA COELESTIA*: "Every man is led from the Divine through his intellectual; if he were not led through this, no man could be saved" (n. 10409).

As to the most general distinction there are three degrees of regeneration, according to the three Heavens. The man who as a result of regeneration in the first degree reads the letter of the Latin Word out of the celestial of the first Heaven through the spiritual-natural understanding, is in the internal sense of that Heaven, that is, in the internal sense of the interior-natural (see A.C. 5145). This is the only internal sense, namely the internal-historical sense, in which the Church before the birth of the Doctrine of the Church can take part. In this state the thought of the Church remains as yet entirely bound to the natural things of the letter of the Latin Word. The man who as a result of regeneration in the second degree reads the letter of the Latin Word out of the celestial of the second Heaven through the spiritual understanding, is in the internal sense of that Heaven, that is, in the internal sense of the exterior-rational, or in the proper spiritual sense of the Latin Word.

This sense is the spiritual Doctrine of the Church. In this state the thought of the Church has been entirely freed from the natural things of the letter of the Latin Word and in that Word no more sees anything else than the purely exterior-rational concepts of spiritual good and truth. The man who as a result of regeneration in the third degree reads the letter of the Latin Word out of the celestial of the third Heaven through the celestial understanding, is in the internal sense of that Heaven, that is, in the internal sense of the interior-rational, or in the proper celestial sense of the Latin Word. This sense is the celestial Doctrine of the Church, and in this state the man of the Church no more sees anything else, in all the particulars of the Latin Word, even to each smallest singular word thereof, than purely celestial truths which all have reference to the Divine Human of the Lord alone.

This understanding of the Latin Word as regards its internal things is represented in the *REVELATION OF JOHN*

by the White Horse. Concerning this we read in the work ON THE WHITE HORSE: "By *Heaven being opened* is represented and signified, that the internal sense of the Word is seen in Heaven, and thence by those in the world to whom Heaven is opened; *the horse which was white*, represents and signifies the understanding of the Word as to its interiors. . . . *Having a name written that no one knew but He Himself*, signifies that the quality of the Word in the internal sense is seen by no one but Himself, and those to whom He reveals it. . . . *The armies in the Heavens which followed Him upon white horses*, signify those who are in the understanding of the Word as to its interiors. *Clothed in fine linen, white and clean*, signifies that they are in truth out of good" (n. 1). And further in the following number: "The horse signifies the understanding, and the rider one who is intelligent. . . . This may be confirmed from many places in the Word. . . . In David: *He rideth upon the Word of truth* (Ps. 45 : 4). [And in the unfavorable sense where the perverted understanding of the Word is treated of:] In Zechariah: *In that day, saith Jehovah, I will smite every horse with stupidity, and the rider with madness, . . . every horse of the people I will smite with blindness* (12 : 4).

It treats there of the vastation of the Church, which takes place when there no longer remains the understanding of any truth; and which is described thus by the horse and the rider; what else could be the meaning of smiting every horse with stupidity, and the horse of the people with blindness? What has this to do with the Church? In Job: *God hath caused him to forget wisdom, neither hath He imparted to him intelligence; when it is time He lifteth up Himself on high, He laugheth at the horse and its rider* (39 : 17, 18). That the horse here signifies the understanding, is evident" (ON THE WHITE HORSE 2). And further: "In the spiritual world horses are frequently seen, and riders, and also chariots; and there every one knows that they signify something of the understanding and of doctrine. I have often seen, when any were thinking from their understanding, that at such times they appeared as if riding on horses; their meditations were thus represented before others" (ON THE WHITE HORSE 3).

Out of these things it is evident that the internal sense is never anywhere else than in the understanding of those

for whom Heaven is opened and to whom the Lord reveals that sense, and that merely by direct cognizance it cannot possibly be seen in the letter of the Latin Word. Dr. Acton himself expressed this truth by the words "that the Writings are the Heavenly Doctrine revealed in such language that it can be seen by all who will read in the light of heaven" (p. 20). But that he has not considered what this really means appears from his remark that "Divine Truth now comes to us . . . so set forth . . . that all who will may see" (p. 17), and "that if the Writings are read in humility and not in the light of self-intelligence, the truths there revealed will come to be seen" (p. 18). Is it not clear that man only very gradually can see the truths in the light of Heaven? Does not a long time precede before he even sees them in the light of the lowest Heaven; and is it not clear that when at last he sees them in the light of the lowest Heaven, he does not by a long way yet see them in the light of the second Heaven; and that when at length he sees them in the light of the second Heaven, he does not by a long way yet see them in the light of the third Heaven? All humility and all shunning of one's own intelligence will not suffice to enable a man in his preparatory states to see the truth in the light of the different Heavens themselves. Before the first degree of regeneration, thus before a man lives in conjunction with the Angels of the lowest Heaven, he cannot even see the Latin Word in the light of that Heaven, that is in the light of the interior-natural. He can indeed, if he is affirmative and of such a nature that in the future he can be regenerated, in a state of humility see the Latin Word in the light of the exterior-natural (see A.C. 5145); but the truths of the exterior-natural are only the most ultimate generals of truth, and compared with the truths even of the lowest Heaven, they are most ultimate appearances of truth. Whatever man in this state takes up out of the letter of the Latin Word, even concerning spiritual and celestial, yea Divine things, at the best are merely exterior-natural truths. How could it be expected of a man in this state that he already reads the Latin Word in the light of Heaven? This is evidently the teaching of the above quoted passages from the work ON THE WHITE HORSE, namely "that the internal sense is seen in Heaven, and thence by those in the world to whom Heaven is opened",

and "that the internal sense is seen by no one but Himself, and those to whom He reveals it", and "that [the Angels and Angel-men] are in the understanding of the Word as to its internal sense", and "that they are in truth out of good" (n. 1).

But although man in the Latin Word can never see the genuine truths of the different Heavens unless with regard to his spirit he has already been taken up into those Heavens, still any one who approaches this Word in humility can perceive, by an immediate influx from the Lord, that that Word is true. And therefore we have the absolute certainty that any one who in a state of humility approaches the passages of the Latin Word where the Divinity of the Doctrine born in the Church is expressly taught, will see the truth thereof.

Out of these things it may now appear that in the truth of the Latin Word that it is not the Word which makes the Church, but the understanding of the Word, this truth is involved that unless the reception of the Lord by man is Divine, the Latin Word is not the Word, and the church not the Church. "It is the Lord who is the all in all things of Heaven and of the Church, from the eternal to the eternal" (A.E. 23).

The second of the above-mentioned propositions reads thus: "That the Word without Doctrine out of the Word is not understood, and that the Divine Truth which will be of the Doctrine, appears to none but to those who are in enlightenment from the Lord".

Anyone who is enlightened from the Lord can see in numerous places in the Latin Word that a Doctrine must be born in the Church out of the Lord and that without such a Doctrine the Church will not continue to exist. When we read: "The Word without Doctrine is as a candlestick without light, and those who read the Word without Doctrine, or who do not acquire for themselves a Doctrine out of the Word, are in darkness as to all truth" (S.S. 50-61), we realize that in the New Church nothing else can be meant by this than that the Latin Word without the genuine Doctrine born in the Church from the Lord is as a candlestick without light, and that they who read the Latin Word without the genuine Doctrine born in the

Church from the Lord, or who do not acquire for themselves a genuine Doctrine from the Lord out of the Latin Word, are in darkness as to all truth,

The cause of the Word without Doctrine being as a candlestick without light is described in the DOCTRINE CONCERNING THE SACRED SCRIPTURE as follows: "That the Word cannot be understood without Doctrine is because the Word in the sense of the letter consists of mere correspondences, to the end that the spiritual and celestial things may be simultaneously therein, and that every word may be their containant and support. For this reason, in some places in the sense of the letter the truths are not naked, but clothed, and are then called appearances of truth; and many things also are accommodated to the capacity of the simple, who do not uplift their thoughts above such things as they see before their eyes. There are also some things that appear as contradictions, although the Word when viewed in its own light contains no contradiction. . . . Such being the Word in the sense of the letter, it is evident that it cannot be understood without Doctrine" (n. 51). Superficially considered one would be inclined to think that these things apply only to the letter of the Old and the New Testament. That however with regard to the man of the New Church. this essentially concerns a description of the letter of the Latin Testament, clearly appears upon closer study. That also the letter of the Latin Word has been written in correspondences and that there too the Word is clothed in appearances which seem to be contradictory to each other, has for a long time been acknowledged by some (see the passage quoted by the reviewer on p. 5 from Rev. E. S. Hyatt, and on p. 7 from Rev. C. Th. Odhner). But the full consequences of this truth were then not yet seen.

The Word in the sense of the letter consists of mere correspondences for the purpose that the celestial and spiritual things may be simultaneously therein. For this reason the Word in the letter is in its fullness, holiness, and power. The proper correspondence then always consists between the natural or the letter written in correspondences, and the spiritual and the celestial and the Divine, which things are never anywhere else than in the internal mind of the regenerated man, in the proper Heavens themselves, and in the Lord Himself. The distance between that natural

of the letter and out of the letter in the memory of man and those spiritual, celestial, and Divine things is immeasurable, and there is no relation whatever between them except that of correspondence. Moreover, man can only then speak of correspondences if he is in the spiritual causes and out of these causes sees the correspondences thereof in the natural, so that he partakes of both, the causes in the spiritual and the effects in the natural; for it is the effects in the natural which correspond to the causes in the spiritual. He, however, who has no part in the spiritual causes, which is the case with every one who has not been raised into Heaven by regeneration, cannot yet see what correspondences are; with regard to him all particulars of the literal sense of the Latin Word are not even yet correspondences, but only representations. This appears from the following passage in the *ARCANA COELESTIA* in the first chapter On Representations and Correspondences: "Between the spiritual things and the natural things there exist correspondences, and the things that come forth from spiritual things in natural things are representations.

"They are called correspondences because they correspond, and representations because they represent" (n. 2987). From this it is now evident that the essence of the literal sense also of the Third Testament is determined entirely by the distance between the natural and the spiritual; and that distance is immeasurable, just as the distance between the earth and the firmament, yea even much more so; for in the natural world every one, the evil as well as the good, from the earth can see the stars of the firmament, but in the spiritual world only the good can. Whether one is in the sensual representations of the Old Testament, or in the natural-rational representations of the Third Testament, the distance remains immeasurable. It is a fallacy of natural thought to believe that that distance has been bridged over by the natural-rational representations of the Third Testament, or that that distance there has become essentially smaller. The fact that one did not at once realize the immeasurableness of that distance in the Third Testament shows that there the veil of truth in fact has become thicker. By taking up the things of the letter of the Latin Word by direct cognizance, man is only in natural representations. There is no other way to

arrive at the genuine internal sense or the genuine spiritual and celestial truths from these natural representations than the long and difficult way of regeneration, and this along all the interior degrees of the human mind. By regeneration man for the first time is enabled to see the internal sense of the Latin Word; for then man no longer sees that Word from without, but from within. The man who is regenerated in the first degree sees the Latin Word in the light of the first Heaven, and thus he sees in it the internal historical sense; he still believes that the Latin Word treats essentially of the Jews, Roman Catholics, and Protestants. The man who is regenerated in the second degree for the first time sees the abstract spiritual sense. For the first time he has left the letter of the Latin Word; he realizes that in that Word the essential point never is the natural things mentioned therein; his thought moves in the spiritual-rational concepts of good and truth, to which the natural things correspond. The man who is regenerated in the third degree for the first time sees the celestial sense; in each smallest word of the Latin Word he no more sees anything else than a description of the Divine Human of the Lord.

Rev. Hyatt expressed this truth in these words: "The teaching respecting the Jews has not been given merely that we may know how evil the Jews are. If we wish to see something of the spiritual sense within in the passage, we must put away the idea of the Jews as persons, and then we will find that it applies to all persons, thus to our own selves" (quoted by the reviewer on page 5). Dr. Acton himself has touched upon this truth in a letter to the present writer in which he says that in the past the question has often been raised, how in the New Church in the distant future, when there will no longer be the recollection of the Roman Catholic and Protestant churches, a book like the BRIEF EXPOSITION will be read: and the reply was given that the New Church will then distinguish therein more abstract things, separate from those historical things. Does the difference between the internal-historical sense and the spiritual sense of the Latin Word not lie concealed in this thought? Is it not a difference which now already exists? In the way Rev. Hyatt expresses this thought this clearly appears. Will not the Church when once it sees that abstract sense, then also acknowledge that it has formerly

seen only the natural sense and that formerly it was not able to form rational ideas of the genuine spiritual sense which lies concealed within, waiting to be brought to light by the orderly means? Those orderly means have been revealed in the DOCTRINE CONCERNING THE SACRED SCRIPTURE, namely the Science of Correspondences, the Doctrine of genuine Truth, and Enlightenment from the Lord. Although Dr. Acton has acknowledged that in the future a deeper sense, abstract from the historical things, will be seen in the Latin Word, still he is of the opinion that that sense will be found without the revealed means for the exegesis of the internal sense. How far he goes in this concept appears from a further elucidation given to the present writer, in which he says that for the acquiring of the internal sense in the Writings there is not only no need of the science of correspondences but also no need of "genuine doctrine and illustration". We read in the ARCANA COELESTIA: "The internal sense, which is called glory, cannot be comprehended by man except by one who is regenerated and then enlightened" (n. 8106); and "The genuine sense of the Word is apprehended by none but those who are enlightened" (n. 10323), and so in numerous other places.

The cause of the internal sense of the Latin Testament being so deeply hidden from the Church in its first state, is this, that in this state, which is the state of the interior-natural, only a merely natural idea can be had also of the internal sense in the Old and the New Testament, so that the interior-natural ideas which in that state are formed respecting the internal sense of the Old and the New Testament are regarded as the genuine spiritual sense. The true spiritual sense of the Old and the New Testament is only seen when first of all the true spiritual sense of the Third Testament is seen. For "the spiritual sense of the Word is given to none but those who are in the genuine truths from the Lord" (S.S. 26). The truths however which man by direct cognizance takes up out of the letter of the Latin Word, are as has been explained above, not yet genuine truths with man; the genuine truths with him on the basis of that letter come from within out of good. Genuine spiritual truths, in the light of which also the spiritual sense of the Old and the New Testament could be seen, are never

to be found in any other way than by the literal sense of the Latin Word first being opened. Only in that Word the way to spiritual truths can be found, according to the revealed, above named, orderly means. Only he who first in that Word according to order has penetrated to genuine spiritual truths, can afterwards in the light thereof also penetrate to the spiritual truths or to the genuine spiritual sense of the Old and the New Testament. From this it follows that before the literal sense of the Third Testament has first of all been opened, or, what is the same, before the spiritual Doctrine of the Church has been born, all exposition of the internal sense of the Old and the New Testament cannot possibly arise above the natural sense; that therefore the distance from the truths which are obtained by such an exposition to genuine spiritual truths, is immeasurable and that there is no relation therebetween but that of correspondence.

In the letter of the Latin Word the Divine Truth has been laid down in the Natural. On this natural basis man only by regeneration can arrive at the spiritual sense. This spiritual sense exists only as a living vision of the genuine spiritual truth in the internal mind of a man regenerated in the second degree. The fact that we have learned out of the Latin Word that in the spiritual sense the sun signifies love and the moon faith, that wood signifies good and stone truth, etc. does not at all mean that we see the spiritual sense of the things mentioned; for the concepts of love, faith, good, and truth, etc., upon direct cognizance are only the spiritual sense laid down in the natural; for the present they are merely natural representations. Man, before by regeneration having become as an Angel of the second Heaven, cannot possibly form a genuine spiritual idea of those things. The proper essence of representations is that they are forms in the natural which correspond to spiritual things. The spiritual things are the causes, the representations in the natural are the effects. From this it appears that the essence of the representations can never be seen in the natural, unless out of the spiritual causes. It has been conceded that the literal sense of the Latin Word has been written according to the law of correspondences (see pp. 5, 7). From this it follows that no one can ever see the genuine spiritual sense in the Latin Word, unless from the

Lord Himself by regeneration he has been raised to those spiritual things or causes from which the representations in the natural proceed as effects. There is indeed also a correspondence between the sensual things of the Old Testament and the natural-rational concepts derived from the letter of the Third Testament, such as between the sun and love, the moon and faith, wood and good, stone and truth; but these are not the essential correspondences, for they are correspondences between things which are both in the natural, therefore both on the same plane. They are correspondences in different degrees of the natural with a spiritual thing living within. It is evident therefore that he who with the help of the science of correspondences revealed in the Latin Word arrives from the sensual things at the corresponding natural-rational ideas of the letter of the Latin Word, has by no means yet risen above the natural, and therefore in no way yet partakes of the spiritual sense. The sense of the Word which the Church so far, in the light of only the letter of the Latin Word has seen and preached, was indeed a genuine internal sense in the measure in which man thereby regarded the Lord and the neighbor; but it was not the spiritual sense of the Word, it was the internal-natural sense, or the sense of the Word which is seen in the light of the lowest Heaven.

Seeing the letter also of the Latin Word consists of mere correspondences and therefore cannot be understood without Doctrine out of that Word, and seeing the letter without Doctrine is as a candlestick without light and that those who read the letter without Doctrine are in darkness concerning all truth, it follows that with regard to man not the Latin Word is the light, but the genuine Doctrine out of that Word. The Latin Word in itself is indeed the Light itself, for it is the Divine Human of the Lord. But with regard to man only the Doctrine is the light. Without Doctrine man also with regard to the Third Testament remains in darkness as to all truth. But what now is that genuine Doctrine which must give the light to man when reading the Latin Word? And How does man arrive at this Doctrine? The answer to this question is clearly given in the Latin Word itself. We read in the work **ON THE NEW JERUSALEM AND ITS CELESTIAL DOCTRINE**: "The internal sense is the very Doctrine of the Church. Those who

understand the Word according to the internal sense, know the true Doctrine itself of the Church, because the internal sense contains it" (n. 260), and this is there confirmed by reference to the numbers 9025, 9430, and 10400 of the ARCANA COELESTIA. In n. 9025 this truth is elucidated as follows: "By scientific truths are meant the truths which are out of the literal sense of the Word. . . . Such truths . . . differ from the truths of faith which are of the Doctrine of the Church; for the latter arise from the former by an unfolding. ... 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 truths such as the Angels have in Heaven". It is here clearly said how man arrives at the truths of faith, namely by an unfolding of the letter; not therefore by direct cognizance of the letter, for in this way he remains entirely in the scientific truths only, but by an orderly opening of the letter. It is said that the internal sense thus arrived at is the true Doctrine of the Church, We read in the continuation of the same number: "Among the priests and among the men of the Church, there are those who teach and who learn the truths of the Church out of the literal sense of the Word; and there are those who teach and who learn out of the Doctrine out of the Word, which is called the Doctrine of faith of the Church.

The latter differ very much from the former in perception. . . . Those who teach and who learn only the literal sense of the Word without the Doctrine of the Church as a guide, apprehend nothing but those things which belong to the natural or external man; whereas those who teach and who learn out of the true Doctrine out of the Word, understand also the things which are of the spiritual or internal man. The cause of this is that the Word in the external or literal sense is natural, but in the internal sense it is spiritual. The former sense is called in the Word a cloud, but the latter sense is called the glory in the cloud". The great difference is here indicated between those who teach and who learn only out of the letter and those who teach and who learn out of the Doctrine out of the Word. Of the former it is said that they apprehend nothing but those things which belong to the natural man, whereas the latter also understand the things which are of the spiritual man. It is clearly said that the difference does not lie in

the direct cognizance of the letter, but in the perception; in other words the true light cannot possibly come only by direct cognizance of the Latin Word, it comes out of the internal by perception. In n. 10400 this truth is elucidated as follows: "Let them consider also whether anyone can know the Divine truths of the Word in the literal sense, except by Doctrine drawn therefrom, and if he have not Doctrine for a lamp that he is carried away into errors. . . . The Doctrine which should be for a lamp is that which the internal sense teaches, thus it is the internal sense itself". That this passage is to be applied to the Latin Word is evident. Without guidance of the genuine Doctrine which is to be drawn out of that Word, one cannot possibly know the Divine truths in the letter, but one is led away into errors. The history of the New Church gives plain evidence of this. But it is said that the internal sense teaches that Doctrine and that the internal sense is that Doctrine. The internal sense of the Latin Word is therefore the genuine Doctrine of the New Church. The same is taught in the following passage in the ARCANAE COELESTIA: "The Doctrine itself out of the Word must at any rate give light and guide. This Doctrine itself is taught by the internal sense; and he who knows this Doctrine has the internal sense of the Word" (n. 10276).

The reviewer himself has stated as his position that the New Church must draw its Doctrine not only from the Old and the New Testament, but also from the Writings (see N. CH. L. 1920 : 656; 1928 : 519). But first of all, upon closer investigation, it is evident that the New Church must draw its Doctrine entirely out of the Latin Word, and that only thereafter, with that Doctrine it can understand also the Old and the New Testament, and secondly, the question arises how and in what manner the reviewer proposes that the New Church should draw its Doctrine also from the Writings, in view of the truth on the one side that it is only the internal sense of the Latin Word which teaches that Doctrine (A.C. 10400), and that it is obtained by perception (A.C. 9025), and of the fact on the other side, that the reviewer is of opinion that the internal sense and therefore the Doctrine can be seen in the Writings not only without the science of correspondences, but even without genuine doctrine and without illustration. For

the teaching that the Church must draw a Doctrine out of the Word is based on the fact that otherwise it cannot understand the Word, seeing it has been written in pure correspondences, covering the genuine truth as with a garment. It is expressly said "that this Doctrine can be acquired by none except those who are in enlightenment from the Lord" (A. E. 356). Why then does the reviewer favor the view that the New Church must draw its Doctrine also out of the Writings, if that Doctrine according to him, lies open plainly to view? For of the necessity of drawing the Doctrine also out of the Latin Word, which can only be done by one who is in enlightenment from the Lord, there need then be no question. For according to the reviewer no enlightenment is required for seeing the internal sense and therefore the genuine Doctrine in the Latin Word. Is this not as if the reviewer with one hand had written before our eyes this profound truth that the New Church must draw its Doctrine out of the Third Testament, and that he thereupon immediately wipes it out with the other hand by saying that the New Church need not draw a Doctrine out of the Third Testament, seeing the Doctrine there lies open plainly to view? For on the one side he says "that Divine Revelation or the written Word is always given in the language of appearances adapted to the natural mind; and that in the letter of the Word thus revealed, men are to seek for the internal sense, the genuine doctrine, that so they might draw from the letter the doctrine of the Church, embodying their understanding of the Word. In the New Church also the Revelation is given in the form of appearances, adapted to the apprehension of all manner of men, and as in former Churches, so in the New, the doctrines of the Church must be drawn from the Word in its letter, and confirmed thereby. To the New Church, this Word includes the Writings of the Church as given to us in a literal form" (p. 8); and on the other side he says, that in the Writings for the acquiring of the internal sense there is no need of genuine doctrine and illustration (see page 134). What then can be meant by those "appearances adapted to the natural mind"? And why then must men "seek for the internal sense, the genuine doctrine"? And how can anyone seek without illustration? But still it is a genuine and fundamental truth which the

reviewer there on the one side touched as from afar, namely that the New Church is to draw its Doctrine out of the Latin Word; for the New Church is out of that Word. The New Church is not out of the Old Testament and not out of the New Testament, it is exclusively out of the Third Testament and its Doctrine must be drawn exclusively out of the Third Testament. Only then will the Old and the New Testament open themselves for the Church. But on the other side it would seem that the reviewer when he touched this truth did not realize why a Doctrine must be drawn out of the Latin Word and how that Doctrine can be drawn; namely because otherwise the letter remains in the dark; and because the internal sense of the Latin Word is that Doctrine, and because that Doctrine by the regenerated men of the Church is received from the Lord Himself in a state of enlightenment.

That by this genuine Doctrine or by the Doctrine of the Church the literal sense of the Latin Word can in no way be meant, appears from the following passages: "The Word in the letter cannot be apprehended except by means of the Doctrine out of the Word, *made by one who is enlightened*" (A.C. 10324). "The Doctrine can be acquired by none except those *who are in enlightenment from the Lord*" (A.E. 356). "A man signifies one who is intelligent, and also truth, thence the Doctrine" (A.C. 6086). "The genuine sense of the Word is apprehended *by none but those who are enlightened*" (A.C. 10323). "The things of the Church and of Heaven are not understood and perceived except from enlightenment; for the things of the Church and of Heaven, which are called spiritual things, do not enter into man's understanding, except by means of the light of Heaven, and the light of Heaven enlightens it. This is the reason why the Word, in which are contained the things of the Church and of Heaven, cannot be understood *except by one who is enlightened*" (A.E. II). In the light of these passages it may be evident to anyone that the Doctrine is not given to the Church as the letter of a Word, but that it is born in the Church from the Lord; furthermore it appears that the Doctrine concerning the enlightenment of man and therefore the Doctrine concerning the origin and essence of the Doctrine of the Church born in the Church must occupy a central place in the New Church, while

up to the present the existence of such a Doctrine has scarcely been surmised. What slight value the reviewer himself attaches to such a Doctrine appears clearly from the disparaging words "a real or imagined enlightenment" in which on page 27 he speaks of enlightenment. And it is taught "that the genuine sense of the Word is apprehended by none but those who are enlightened" (A.C. 10323). The Latin Word alone does not make the Church, for it is not the Word which makes the Church, but the understanding thereof. Without enlightenment with regard to each smallest singular truth the Latin Word is as a candlestick without light. The reviewer, however, is of opinion that the internal sense and therefore the genuine Doctrine (for the internal sense is the Doctrine) can be seen in the Latin Word without enlightenment. That all that a man sees without enlightenment is false, is a self-evident truth. The false doctrinals which a man without enlightenment derives from the Latin Word, are described in the following passage of the *ARCANA COELESTIA*: "By graven images and molten images not idols are meant, but the false doctrinals of the Church, such as are formed from man himself. . . . Such is the case with every doctrinal which is made out of man and not out of the Lord. . . . Inasmuch as the falsities and evils of doctrine, which are signified by graven and molten images, are fabricated from man's self-intelligence under the guidance of his love, therefore also in the Word they are called the work of the hands of man" (n. 10406).

The laws and the order of the enlightenment by which the genuine Doctrine is born in the Church from the Lord, are described in the 12th, 20th, and 26th chapters of Genesis in the *ARCANA COELESTIA*. *DE HEMELSCHE LEER* has continually and emphatically pointed out that its vision of the Divinity of the Doctrine of the Church in these three chapters is clearly taught in all its particulars. In many places in *DE HEMELSCHE LEER* it has been pointed out that there lies the proper soul of all our thought (First Fasc., pp. 28, 56, 68, 71-72, 89, 104). It is there said that in Mr. Groeneveld's address on The Doctrine of the Church (First Fasc"., pp. 14-17; elucidated on pp. 56-65) all phases of the origin and the coming into existence of the Doctrine have been described on the basis

of the 12th, 20th, and 26th chapters of Genesis. The culmination of this argument lies in this, that it is shown out of the Latin Word that the celestial Doctrine comes into existence by the influx of the celestial from within into the rational; which means that the celestial Doctrine of the Church is an immediate Divine revelation by perception. This central, all-dominating argument, the proper soul and the proper life of DE HEMELSCHE LEER, has not been noticed by the reviewer with one single word. At the end of his review we read a circumstantial argument that, according to his conviction, the value of what a man can do consists only in his pointing to the Word. Repeatedly DE HEMELSCHE LEER has pointed to those three chapters in Genesis and claimed that there the truth of its vision is confirmed, and that its concept depends entirely on those three chapters; nevertheless, these references are not even noticed by the reviewer. And still it is a fact that everything that is essential in DE HEMELSCHE LEER will be overlooked, if this central argument is not taken into consideration.

When it has penetrated to our mind of what fundamental significance the Doctrine concerning enlightenment is (for in essence it is inseparable from the Doctrine concerning the Holy Spirit), then for the first time it will become clear of what universal significance the teaching is "that the Word without Doctrine is as a candlestick without light" and "that they who read the Word without Doctrine remain in darkness as to all truth". They are greatly in error who believe that this teaching applies only to the Old and the New Testament. It is just in the unfolding of the Third Testament that this teaching for the first time can find its proper and full application, for the application to the Old and the New Testament must in any case be preceded by the application to the Third Testament. If the literal sense of the Third Testament is not first of all opened, the Old and the New Testament likewise remain closed. The laws and the order of enlightenment, such as they are described in the 12th, 20th, and 26th chapters of Genesis, in a most general summary are the following. FIRST: That with the coming into existence of genuine scientifics out of the Latin Word and afterwards with the coming into existence of genuine cognitions, the intellectual is not con-

suited, but that they come from the Lord alone and therefore are purely Divine (12th chapter); SECOND: That with the coming into existence of the genuine spiritual Doctrine the natural-rational is not consulted, but that it comes from the Lord alone and therefore is purely Divine (20th chapter): THIRD: that with the coming into existence of the genuine celestial Doctrine the exterior-rational is not consulted, but that it comes from the Lord alone and therefore is purely Divine (26th chapter).

Out of these things it is now evident beyond a doubt that also the second of the above-mentioned propositions, namely "that the Word without Doctrine out of the Word is not understood, and that the Divine Truth which will be of the Doctrine appears to none but to those who are in enlightenment from the Lord" must be applied to the Third Testament.

In the light of the preceding explanations it is clear that what Dr. Acton took to be the purpose of DE HEMELSCHE LEER is founded on a total misapprehension of the true purpose. According to Dr. Action's conception the purpose of DE HEMELSCHE LEER would be "to show: (1) That since the Writings are the Word, it logically follows that these Writings are not the internal sense of the Word but themselves have an internal sense; and (2) that this internal sense is the Heavenly Doctrine and is made manifest to men by the doctrines formulated by the Church" (p. 3).

With regard to the first point we refer to DE HEMELSCHE LEER, pp. 43, 35, 129, where it is said: "Indeed the Third Testament is the revelation of the internal sense of the Word, but only if one regards the literal sense of that Word not from without but from within or from the spiritual rational". The internal sense with its external sense always make one, as the soul with its body. They are absolutely inseparable, for the body without the soul is dead, and the soul without the body has no foundation and no containant by which it is kept together and exists. A formula such as this of the reviewer's "that since the Writings are the Word, it logically follows that these Writings are not the internal sense of the Word but themselves have an internal sense", is entirely in disagree-

ment with the mode of thought of DE HEMELSCHE LEER. The internal sense with its external sense have there been represented as if they could exist as two separate things. This idea has been conceived because the literal sense of the Old and the New Testament and the literal sense of the Third Testament lie next to each other in the natural, and the natural-rational explanations which the natural man derives from the letter of the Third Testament by direct cognizance are regarded as the internal sense of the Old and the New Testament. If man thereby at the same time regards the Lord and the neighbor this is indeed an internal sense, but it is in no way yet the spiritual sense, it is the internal-natural sense, such as the Word read in the first Heaven. And if man does not at the same time regard the Lord and the neighbor, be it known that an upright Israelite who was in the letter of the Old Testament and at the same time in faith and in charity was more in the internal sense than he. For such an Israelite with regard to his internal man was in the internal sense, although he did not know it (cf. A.C. 10430, 10400), but the former with regard to his internal man is in evil and in falsity, and even if he knew by heart the whole of the letter of the Latin Word, he would still not see one single truth, but nothing else than the fallacies of the separated external sense.

The position of DE HEMELSCHE LEER with regard to the second point is the following: The Writings of Emanuel Swedenborg are the Third Testament of the Word of God; they are the infinite Divine Doctrine itself, and they contain the entire Doctrine of the Church, the natural Doctrine of the natural Church, the spiritual Doctrine of the spiritual Church, and the celestial Doctrine of the celestial Church; for in the letter of the Word, this being the Divine Truth in ultimates, all Divine, celestial, spiritual, and natural truths are together. But although the Latin Word contains the entire Doctrine of the Church, still this can be seen by none but those to whom the Lord in a state of enlightenment reveals it by perception. That man cannot see the internal truths in the Word except from the Lord is described in the ARCANA COELESTIA as follows: "There are in the Word throughout internal truths, but those who are in the science of cognitions, and not at the same time

in life, when they read the Word, do not even see these truths;... the posterior things of the Word appear to them, but not the anterior things, that is, the exterior things, but not the interior; and to see the posterior or exterior things, without seeing the anterior or interior things, is to see nothing of the Divine" (n. 3416). The Doctrine of the Church is spiritual out of celestial origin, and therefore it is a Divine revelation by perception. The man who has been regenerated in the first degree, as an Angel of the first Heaven, perceives the natural Doctrine of the Church; the man who has been regenerated in the second degree, as an Angel of the second Heaven, perceives the spiritual Doctrine of the Church; and the man who has been regenerated in the third degree, as an Angel of the third Heaven, perceives the celestial Doctrine of the Church.

A formula such as this of the reviewer's "that this internal sense is the Heavenly Doctrine and is made manifest to men by the doctrines formulated by the Church" is entirely in disagreement with the mode of thought of DE HEMELSCHE LEER. The internal sense or 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 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 origin (First Fasc., pp. 69, 121). Moreover from the words "that this internal sense is the Heavenly Doctrine" it appears that the difference between the natural Doctrine, the spiritual Doctrine, and the celestial Doctrine is not seen by the reviewer. Although acquainted with the truth that the Word and the Doctrine out of the Word or the Doctrine of the Church are two different things (see above p. 8), he seems, with regard to the Latin Word, to have lost sight of the fact of this difference, identifying the Latin Word with the Doctrine of the Church. Respecting the necessity that this difference should be observed, we read in the ARCANA COELESTIA: "It shall briefly be told how the case is with the support of the Word out of the Doctrine which is out of the Word. He who does not know the arcana of Heaven cannot believe otherwise than that the Word is supported without Doctrine therefrom; *for he supposes that the Word*

in the letter, or the literal sense of the Word, is the Doctrine itself. . . . But. the Doctrine must be collected out of the Word. and while it is being collected, the man must be in enlightenment from the Lord. ...It is to be known that the internal sense of the Word contains the genuine Doctrine of the Church" (n. 9424). As long as the Writings are regarded as the Doctrine of the Church, it cannot possibly be rationally seen that they are the Word. The fact that it is not rationally seen that the Writings are the Third Testament of the Word of God, that is Divine Truth in ultimates and therefore containing in an absolutely Divine letter the entire fullness of all Divine, celestial, spiritual, and natural truths, is the chief reason why the Divine essence of the Doctrine of the Church cannot be seen.

From the preceding general considerations it may now be clear that in the purpose surmised by the reviewer all that is essential in DE HEMELSCHE LEER has been entirely overlooked, so much so in fact, that between the review and the articles to be reviewed there is no real connection at all. This will now further be confirmed with reference to the particulars of the review.

Page 3, line 17. *The "crowning thesis" of the studies referred to . . .* The passage referred to in DE HEMELSCHE LEER reads as follows: "The crowning thesis of the belief that the Writings of Emanuel Swedenborg are the Word of God, is that the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE must also be applied to these Writings" {First Fasc., p. 5).

Page 3, line 20. *Thus the Writings, being full of natural ideas . . .* This argument has been used in DE HEMELSCHE LEER only as a confirmation and as of an incidental nature. The way in which it is here quoted gives the impression that this was the fundamental thought from which DE HEMELSCHE LEER arrived at its position. The article *At the first Appearing* of "DE HEMELSCHE LEER" from which it is quoted, through incidental circumstances, came to be placed at the beginning of the published series of articles, while the articles containing the fundamental argument which in time preceded, follow in the published series. Although the argument is of great importance as a confirmation, it is nevertheless clear that from this alone

the view of DE HEMELSCHE LEER does not follow convincingly. It is self-evident that a review should have taken into account the historical development of the different articles, whereas the reviewer apparently after reading the first few pages arrived at a settled conviction, and has later on overlooked all the essential part which followed in the publication, although in reality it preceded. It will appear further on in these remarks that he does not notice the proper fundamental explanations with a single word.

Page 3, line 2. *The spiritual sense, thus drawn forth . . .* The spiritual sense lies concealed in natural representations both in the letter of the Latin Word and in the letter of the Doctrine of the Church (First Fasc., pp. 69, 121).

Page 4, line 6. . . . *that with this view it can now "for the first time be rationally understood that the Writings are the Word"*. If one regards the Writings as the Doctrine of the Church, one cannot possibly rationally understand that they are the Word. From the divergence of the opinions of the various writers quoted by the reviewer himself it clearly appears that a convincing rational concept in this respect has not yet been arrived at. Rev. C. Th. Odhner, like many others, regarded the Writings as "the Word such as it is in the heavens", but he denied that the Writings are the Word, and also said that they should not be called the Word (N. CH. L. 1902: 164). Although in our times the number of those who are willing to regard the Writings as a letter of the Word has increased, there are still many, and indeed among the leading priests of the Church, who wish to maintain the difference between "the letter of the Word", by which they understand the Old and the New Testament, and "the Heavenly Doctrines", by which they understand the Writings. On the official Calendar of the GENERAL CHURCH we read in this very year: "GENERAL CHURCH OF THE NEW JERUSALEM, 1931, *Daily Readings from the Word of the Lord and from the Heavenly Doctrines of the New Jerusalem*". That the idea of those who wish to regard the Writings as a letter of the Word is not based on a rational concept but only on a general perception, will clearly appear from what follows. That the Writings are the Word has been shown to the rational thought by H. D. G. GROENEVELD in his address *The*

Coming of the Lord for Conjunction with the Church, published in the Monthly DE WARE CHRISTELIJKE GODSDIENST, 1929: 38-45. * This argument has been further developed by him in his address, *The Coming of the Lord in the Doctrine of the Church* (First Fasc., pp. 38-43, elucidated on pp. 82-95; 127-131). This argument the reviewer has not noticed with one single word.

Page 4, line 9. . . . [that the Church now] "*for the first time*" will be able "*to develop the Doctrine concerning the Holy Spirit in its real importance*". It has been shown in DE HEMELSCHE LEER that the Third Testament is the Word from which the Holy Spirit proceeds (H. D. G. GROENEVELD, first fasc.. p. 42, compare p. 130). The proper receptacle of the Holy Spirit, however, does not lie in the scientifics and natural cognitions, and not in the first rational, come into existence by the influx of the Lord into the affection of those cognitions; nor even in the exterior or spiritual rational, come into existence by the influx of the Lord into the first rational, but for the first time in the interior rational or the rational of the celestial man (First Fasc., p. 89). Where the Latin Word has been opened to the interior rational, that is, to the celestial sense, there is a receptacle of the Holy Spirit, and consequently the proper dwelling place of the Holy Spirit with man is there. In the lower degrees the Holy Spirit is not immediately present, but only by an unconscious influx. This fundamental argument in which it is shown when the Doctrine concerning the Holy Spirit can be developed in its real importance, has not been noticed by the reviewer with a single word. The Doctrine concerning the Holy Spirit makes inseparably one with the Doctrine concerning Enlightenment and with the Doctrine concerning the Doctrine of the Church; and where there is no Doctrine concerning Enlightenment and no Doctrine concerning the Doctrine of the Church, there too the Doctrine concerning the Holy Spirit has not been developed in its real importance. We read in THE TRUE CHRISTIAN RELIGION: "The Divine power and operation which is understood by the sending of the Holy Spirit, is ... enlightenment and

* An English translation of this address will appear in the Third Fascicle of the English edition of DEHEMELSCHE LEER.

instruction. The Lord operates those powers in those who believe in Him" (n. 138 : III, IV); and in the CANONS OF THE NEW CHURCH: "The Divine, proceeding, which is called the Holy Spirit, in the proper sense is the Holy Word, and there the Divine Truth" (The Holy Spirit. Universalis VI); "Thus the Holy of God, which is called the Holy Spirit, flows in order into the Heavens; immediately into the supreme Heaven, which is called the third; immediately and also mediately into the middle Heaven, which is called the second; similarly into the ultimate Heaven, which is called the first" (3 : 2); "Therefore the Holy, which is understood by the Holy Spirit, does never inhere; and it does not remain, except so long as the man who receives it and believes in the Lord, is both in the Doctrine of truth out of the Word and in a life according to it" (4 : 4); "The clergyman, *because he is to teach the Doctrine out of the Word* concerning the Lord, and concerning redemption and salvation from Him, is to be inaugurated by the promise of the Holy Spirit, and by the representation of its transfer; but it is received by the clergyman according to the faith of his life" (4 : 7); "The Divine, which is understood by the Holy Spirit, proceeds from the Lord through the clergy to the laity by preachings, *according to the reception of the Doctrine of truth thence*" (4 : 8); "That to him who speaks a word against the Son of Man it is remitted, is because to him who denies *this and that to be Divine truth out of the Word in the Church*, it is remitted; if only he believes that in the Word and out of the Word are the Divine truths. *The Son of Man is the Divine Truth out of the Word in the Church; and this cannot be seen by all*" (5 : 9).

Page 4, line 19. *Rev. W. H. Acton*. The passage referred to reads: "... clothed in rational appearances such as exist in the light of heaven". The distance between the appearances of the letter and the appearances such as exist in the light of Heaven, is immeasurable. It is evident that the fact of the difference between the exterior-natural-rational appearances of the letter, the interior-natural-rational appearances of the internal-historical sense, the exterior-rational appearances of the spiritual sense, and the interior-rational appearances of the celestial sense was not noticed by *Rev. W. H. Acton*. still less the essence of that difference.

And yet there is no relation between those discrete degrees of appearances except that of correspondence. It is noteworthy that Rev. W. H. Acton in an article which appeared in the NEW CHURCH QUARTERLY, January 1915, made an effort to prove that the Writings are not the Word.

Page 4-5. *Rev. E. S. Hyatt.* Rev. Theodore Pitcairn has shown that Rev. Hyatt went further than any other priest in the development of the concept of the difference between the Writings as the letter of the Word and the Doctrine of the Church out of that Word, although the great difficulties of the problem, and the fact that his attention was chiefly directed to the refutation of the attacks from CONVENTION against the Doctrine that the Writings are the Word, prevented him from then already seeing the full consequences of his position (See here above, pp. 30-32). It is not in agreement with the facts that Rev. Hyatt's view was met in the Church "with the silence of approval" (See N. CH. L. 1931 : 29).

Page 5, footnote. *As is readily seen, he is mistaken. however ...* The postscript on page 131 of the First Fascicle of DE HEMELSCHE LEER only says that Rev. Hyatt as long as forty years ago advocated the truth that the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE should also be fully applied to the Writings. This postscript was placed there at the request of Rev. Theodore Pitcairn who wished that Rev. Hyatt's work should be noticed in the English edition of DE HEMELSCHE LEER. The writers in DE HEMELSCHE LEER became acquainted with NEW CHURCH TIDINGS and with the typewritten sermons of Rev. Hyatt only after their articles had been published. This acquaintance filled them with great admiration and showed them that Rev. Hyatt's mode of thought formed a great exception to the mode of thought not only of all his contemporaries but also of all the present writers in the New Church.

Page 6. *Bishop W. F. Pendleton.* The articles from which these passages have been quoted are a defense against the attacks from CONVENTION against the Doctrine that the Writings are the Word. These attacks were founded on the false reasoning that since the Word has been written in correspondences and representations, and the Writings (as was then taken to be self-evident) have not been written

in correspondences and representations, the Writings therefore cannot be the Word. As it was then not yet seen that and in what way the Writings are written in correspondences and representations, it was therefore comprehensible and a sign of discernment that Bishop W. F. Pendleton with respect to the question of what is and what is not the Word, laid stress not on the external things, the letter, but on the internal things, that is, the spirit. He therefore very rightly said: "It is not the thing which corresponds, or the thing which represents, that is the Word, but that to which it corresponds, and that which is represented; and that thing is the Divine Word or Divine Truth in heaven" (N. CH. L. 1900 : 326). Over against the false reasoning of CONVENTION this explanation was sufficient, and those who loved the truth that the Writings are the Word, rightly contented themselves with this. But the matter becomes different now that the question of the essence of the letter of the Latin Word itself is raised. Over against the attacks from CONVENTION it was sufficient that Bishop W. F. Pendleton pointed to the proper essence of the Word, as being not in the letter, but in Heaven.

The fact that he then believed that the Latin Word has not been written in correspondences and representations, and that he then believed "that the Word or Divine Truth in heaven cannot be fully expressed or written out in a natural language" (although he was acquainted with the fact that Divine Truth in the letter is in its fullness), and that he therefore said: "It is not contended that the Writings are the Word such as it is in heaven in its entirety or fullness" (1900 : 115), can only be appreciated as to its significance when one takes into consideration the final end in view. But now that the core of the problem has been transferred to the proper essence of the letter itself of the Latin Word, Bishop W. F. Pendleton's conception with regard to that letter becomes untenable, and those who would wish to use this conception as a witness of Bishop W. F. Pendleton against the Writings as being the Word where Divine Truth in correspondences is in its fullness, would thereby deviate from the proper spirit from which this conception came forth. For that spirit was only directed towards showing that the Writings, on the strength of their interior essence are the Word: the problem of the essence of their

letter thereby remained in the background. When now, however, the essence of the letter of the Latin Word is presented as a problem by itself, then one sees that the Divine Truth in the letter of the Latin Word is in its fullness, and that therefore in that letter all Divine, celestial, spiritual, and natural truths are simultaneously present; that therefore in that letter "the Divine Truth in Heaven is completely expressed or written out in a Divine Natural language", and that "the Writings are the Word as it is in Heaven in its entirety and fullness". Bishop W. F. Pendleton, however, added to his conception "that the Word or Divine Truth in heaven cannot be completely expressed or written out in natural language" these words: "For even the world itself could not contain the books that should be written (John 21 : 25)"; from which it appears that at that time they were not aware of the fact of the difference between the Word and the Doctrine of the Church out of the Word; for in the internal sense of these words in JOHN the Doctrine out of the Word is treated of. The "world" signifies the Church, and "that the world could not contain the books" signifies that the Church unto eternity will ever draw new Doctrine out of the letter of the Latin Word, and that while the entire Latin Word is contained in a certain number of books, the number of books which the New Church will write on the basis of that Word is innumerable, and will ever increase.

Page 6. *Dr. Alfred Acton.* Here the same thing applies that has been said above respecting Rev. W. H. Acton, namely that the fact of the difference between exterior-natural-rational, interior-natural-rational, spiritual-rational, and celestial-rational ideas, and that they stand in relation to each other only by correspondence, is not yet seen. From the words "... to those who would receive", it appears that it is not realized that the reception depends on regeneration and is different according to the degrees of regeneration.

Page 7. *Rev. C. Th. Odhner.* Rev. C. Th. Odhner had a general perception that the Writings must be written in correspondences; but he remained in the dark as to the particular consequences of this truth. Therefore he said on the one side: "The Writings are written according to the law of correspondence, and have within them an internal

sense; were this not the case they would be an exception to all writing", and "Every Divine Revelation is correspondential and has an internal sense and internal senses one within the other even unto the Divine itself"; therefore internal senses distinguished in discrete degrees. If then already it had been possible to support this theory by a real exegesis of those internal senses, one would have had to come to see that the orderly means are the Science of Correspondences, the Doctrine of genuine Truth, and Enlightenment from the Lord. But seeing such an exegesis is impossible, unless first the Doctrine of the Church is born in the Church and the Church is raised from the interior-natural state to the exterior-rational or spiritual state, Rev. C. Th. Odhner on the other side arrived at the conception "that any attempt to translate the Writings into a discretely interior sense ... is bound to meet with failure" (N. CH. L. 1915: 200); and in order to reconcile the contradictions in which he saw himself involved, he said: We do not claim "that the Writings have an internal sense in the same way as the Word in the letter. . . . The doctrine of discrete degrees applies to the science of correspondences as to all other things". From these words it appears that Rev. C. Th. Odhner did not see the Writings as the letter of the Word.

By the words "the doctrine of discrete degrees applies to the science of correspondence", he evidently means the three "discrete" degrees of the three different literal senses of the Three Testaments, and he wishes to say that in the case of the two lower degrees, namely the literal senses of the Old and the New Testament, the letter can be translated into a discretely interior sense, but not in the case of the third degree, that is, not in the case of the literal sense of the Writings; and thereby he then extinguishes the profound truth of which he had first received a general perception, namely that "the Writings are written according to the law of correspondence and have within them an internal sense". And this was because he mistook the non-essential correspondences existing between the literal senses of the three Testaments for the properly essential correspondences between the literal sense of each of the three Testaments and the spiritual realities in the Heavens. See concerning the non-essential correspondences here above, page 136. Non-essential they are called

because they are correspondences between things which both are in the natural, thus both on the same plane. That one can entertain a thought concerning the internal sense without knowing where it really is, appears from the following passage in the *ARCANA COELESTIA*: "It is wholly unknown that there is anything internal in the Word; *and those who nevertheless think that it is there, still do not know where it is*" (n. 10400). So of recent years there were many who in *NEW CHURCH LIFE* gave expression to their faith in an internal sense in the Writings. They had a general perception of this truth, while their remarks at the same time indicate that they did not see what that internal sense really is and how it can be brought to light. How great was Rev. C. Th. Odhner's uncertainty respecting the essence of the Writings appears from the following passage in *NEW CHURCH LIFE* of the same year: "Though the Writings are 'the Word of God', they are not, and are not to be called, 'THE Word'. The Word in the heavens is surely the Word of God', and yet it is not the Word, in which the Divine Truth resides in its fullness, in its holiness, and in its power. The Writings, being the revelation of the Word, such as it is in the Heavens, are not 'the Word' in the same sense that the Letter of the Word is the Word, being as dependent upon the latter as the soul is dependent upon the body in this world" (1912 : 164).

Page 7. *Dr. Cranch*. In contradistinction to Rev. C. Th. Odhner who regarded the Writings as the Word as it is in the Heavens, and not as the letter of the Word, Dr. Cranch gives expression to the conception that the Writings are the Third Testament of the letter of the Word, in which the Divine is present in its fullness, in its holiness, and in its power, and that as a literal form of the Word they make one with the real angelic Word by correspondence. This is in fact a surprisingly clear description of what the Writings really are; but it clearly appears that this expression was founded only on a general perception and that Dr. Cranch was not aware of the consequences thereof. For otherwise he would have come to see also that by direct cognizance of the letter of the Writings one cannot possibly arrive at the internal sense, but only by the Science of Correspondences, the Doctrine of genuine Truth, and Enlightenment from the Lord.

Page 8. *Rev. C. Th. Odhner.* To this also applies what has been said above respecting Rev. W. H. Acton and Dr. Alfred Acton, namely that the fact of the difference was not seen between the exterior-natural-rational, the interior-natural-rational, the spiritual-rational and the celestial-rational, therefore not the essence of that difference either; nor that they stand in relation to each other only through correspondence; that therefore for the exegesis of the internal sense of the Latin Word not only the Doctrine of genuine Truth and Enlightenment from the Lord, but also the Science of Correspondences is indispensable.

Page 8. *Dr. Alfred Acton.* Respecting this see here above p. 139, where it has been shown that Dr. Acton as it were with one hand writes down the truth that the New Church must draw the Doctrine from the Writings, and with the other hand that it need draw no Doctrine from the Writings.

Page 8. *Rev. Albert Bjorck.* If the natural language of Swedenborg were the literal sense of the Writings, then certainly these would not be the Third Testament of the World of God or the Divine Truth in ultimates, in its fullness, in its holiness, and in its power. Nothing else than the Divine-Natural language of the Lord Himself is the literal sense of the Latin Word. It appears that the "internal rational sight" of which Rev. Bjorck there speaks, is nothing else than the rationality of the interior-natural, and that the difference is not seen between the exterior-natural-rational, the interior-natural-rational, the spiritual-rational, and the celestial-rational. Such a reflection as Rev. Bjorck there describes leads to the natural Doctrine of the interior-natural Church; the spiritual Doctrine is thereby not touched at all, still less the celestial Doctrine.

Page 9. Contrast with the above the assertions made by DE HEMELSCHE LEER with respect to past students of the subject . . . Here follow the quotations from DE HEMELSCHE LEER which apparently gave occasion to the reviewer for the reproach of "a lack of information concerning the positions that have been held in the past with regard to the Writings as the Word" (page 4). The passages quoted from NEW CHURCH LIFE by the reviewer were not unknown to us, and none of these passages, including those from NEW CHURCH TIDINGS is in the least in disagreement with what

has been said in DE HEMELSCHE LEER concerning the former positions held in the Church. The passage on page 71 of DE HEMELSCHE LEER to which the reviewer takes exception, has been incompletely quoted by him, and in reality reads "that perhaps this Doctrine might be fully applied to the Writings". That the essence of the Writings as the Word cannot be understood before the DOCTRINE CONCERNING THE SACRED SCRIPTURE is applied to them without reserve, is one of the fundamental principles of DE HEMELSCHE LEER. On the first page of DE HEMELSCHE LEER it is said that the crowning thesis of the belief that the Writings are the Word, is that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied to these Writings. In the beginning of his review (p. 3, line 17) Dr. Acton seems to wish to belittle this fundamental truth, the entire review is directed against it, and the passages quoted from NEW CHURCH LIFE clearly prove that the truth that the Doctrine concerning the essence of the Writings as the Word is identical with the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, was not seen in the Church. - The second passage too, *that they have had the curious idea ...* is an incorrect quotation. In reality the passage reads: "There has been the curious idea that the Lord in an almost arbitrary fashion has written the Word of the Old and the New Testament in correspondences as something quite exceptional . . .". That this, now still, is the ordinary mode of thought of the large majority of the members of the Church, may be known to everyone. It is not said there that nobody previously had thought of the possibility of applying the law of correspondences to the Writings.

That some, such as Rev. C. Th. Odhner, have expressed similar thoughts was well known to the writer. It has, however, been shown above (page 153) that the idea which these writers formed themselves of correspondences, was determined by the mistaking of the non-essential correspondences between the three literal senses for the essential correspondences between the spiritual and the natural. - *That they have mistaken the natural ideas of the Writings for genuine rational truths.* It has been shown in the above discussion of the passages quoted by the reviewer from NEW CHURCH LIFE that none of the writers using the concept of the rational in their

considerations were conscious of the fact of the difference between the exterior-natural-rational, the interior-natural-rational, the spiritual-rational, and the celestial-rational, let alone of the essence of this difference. The exterior- and the interior-natural-rational, however, are not the genuine rational, but as to their essence they are purely natural. Even the spiritual-rational is not the genuine rational. but only the celestial-rational. The reviewer himself in all the particulars of his review gives evidence that he still "mistakes merely natural ideas for genuine rational truths", which we shall further show in what follows. - . . . *their literal sense for the precious things within them.* This is a quotation from THE TRUE CHRISTIAN RELIGION; that it applies to the Third Testament has been shown in DE HEMELSCHE LEER. It clearly appears from the passages that have been quoted from NEW CHURCH LIFE that even those who had a general perception of the truth that there is an internal sense in the Writings, nevertheless did not see the proper essence of the internal sense, nor the difference between the letter and the internal sense and therefore like all others in reality continued to regard the literal sense as the precious things within.

Page 9, line 13. *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 also 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 with which it clothes itself. The internal sense then is spiritual, and the external sense natural, the spiritual sense for the spiritual man, the natural sense for the natural man; the distance therebetween is immeasurable, as between the earth and the firmament, and the internal sense can never be found except if, besides the other means, also the science of correspondences is used. But although the words of the reviewer here create the impression, as if he and with him the Church in general have always favored the conception "that the Writings have been written in correspondences

and *therefore* have an internal sense", yet, in other places of his review, he clearly shows that he does not accept the thought of an internal sense on the strength of the law of correspondence. For on page 19 he says: "That we must enter more interiorly into the understanding of the Writings, has always been acknowledged. In the past, moreover, this deeper understanding has sometimes been called the spiritual or internal sense of the Writings. As a definition, however, this term is not only vague and lacking in the element of nice discrimination, but it is also open to serious misinterpretation. ... We would therefore ... use the expression *the deeper or more interior understanding of the Writings*, rather than *their spiritual or internal sense*". For 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 those 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 always, namely on the 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 the Science of Correspondences, the Doctrine of Genuine Truth born in the Church, and Enlightenment from the Lord, is raised above this plane, comes for the first time into the actual spiritual sense. Only in this light does it become clear what the words signify "that the Latin Word has been written in correspondences and *therefore* has an internal sense". That the words "enter more deeply" as they are used in n. 961 of the APOCALYPSE REVEALED and in n. 26 of the TRUE CHRISTIAN RELIGION in reality signify an entering by correspondence, has been shown by the Rev. Theodore Pitcairn (see above p. 46). It is therefore not in agreement with the facts if it is represented by the reviewer that the conception that the Writings have been written in correspondences and therefore have an internal sense, had long been accepted in the Church. For the "internal sense" of which he speaks, is nothing but an entering more deeply on the same plane,

and it is possible to speak of an internal sense only on the strength of the correspondence between the spiritual and the natural.

Page 9, line 27. *According to the view long held in the Church ...* One would imagine, when reading this paragraph, that the Church, in practice, has for a long time already in the Writings also, made a difference between their literal sense and their internal sense; and that therefore the priests of the Church, since it is their acknowledged task to preach not the literal sense of the Word but the internal sense, in accordance with the nature of this special kind of correspondences with which the Word in the Writings is clothed, have always striven to rise above the literal sense of the Writings and to explain their internal sense to the people. In the work *The Science of Exposition* by Bishop W. F. Pendleton, which is acknowledged by the Church to be a standard work on the exposition of the Word, there is no mention of such a literal and internal sense of the Writings. From this work it clearly appears that the task of the priest is seen in the exposition of the internal sense of the Old and the New Testament; an internal sense of the Writings and the necessity of elucidating it according to the special kind of correspondences with which the Word in the Writings is clothed are not mentioned there. It is difficult to understand how the sporadic efforts of some of the writers in *NEW CHURCH LIFE* to prove the existence of an internal sense in the Writings would justify the saying that "the view was long held in the Church, ... that there is a difference in the mode whereby the internal sense in the Writings is to be elucidated". It is well known that even by leading priests in the Church the thought of an internal sense in the Writings is repudiated, and moreover the reviewer himself, as has been shown above, gives evidence that he not only does not accept the thought of an internal sense on the strength of correspondences, but also considers unsuitable the expression "internal or spiritual sense", as he has in view only an "entering more deeply" on the same plane (see pp. 19 and 158). Moreover, what is the actual practical result of this elucidation of the internal sense of the Writings, which it would certainly be possible to indicate in the books and periodicals of the Church? The

only example quoted by the reviewer that can be mentioned as an effort to arrive at the actual spiritual sense is that of the internal sense of the Jews, as it has been remarked by Rev. Hyatt. It may be known to every one that (with the exception of Rev. Hyatt), in reality at the present day no more than formerly, neither priest nor layman ever thinks that in the Writings there is an internal sense to be elucidated. - If one realizes what is the essence of genuine correspondences, namely that they are a relation between the spiritual and the natural, such as that of soul and body, it is clear that also in the Latin Word there is such a difference between the literal and the internal sense, and that the internal sense cannot be attained otherwise than by the Science of Correspondences, the Doctrine of Genuine Truth, and Enlightenment from the Lord.

Page 9, line 33. . . . *to be seen shining out of the natural-rational truths* . . . The natural-rational truths of the literal sense are representations of the spiritual sense. They correspond to each other as soul and body. One can indeed see the soul shining forth from the body, but in this way one perceives the things of the soul and of the spirit merely in a natural way, such as an interior-natural man or an Angel of the lowest Heaven thinks of these things. So one can see the spiritual truths shining out of the natural-rational truths, but one nevertheless always remains on the natural plane. In order to arrive at the proper spiritual sense it is necessary to altogether leave the natural plane; and this is possible only by the above-named orderly means.

Page 9, line 35. . . . *in the same way as the Old and New Testaments are now elucidated from our pulpits.* Here it clearly appears how greatly the reviewer has misunderstood the position of DE HEMELSCHE LEER. It has been shown above (pages 134-135, 142, 144) that before first of all the literal sense of the Third Testament has been opened, or what is the same, before the spiritual Doctrine of the Church has been born, all exposition of the internal sense of the Old and the New Testament, cannot possibly rise above the natural sense; and that the genuine spiritual sense of the Old and the New Testament is seen only then if first the true spiritual sense of the Third Testament is seen.

Page 10, line 3. *Yet, in the actual expositions of the*

Writings, no use is made of this manifestly important distinction, and emphasis seems rather to be laid on ... Apparently the reviewer does not take into account the fact that the essence of correspondence, in the Third Testament also, just as with all essential correspondences, consists in the relation between the spiritual cause and the natural effect. The application of the science of correspondences by which one arrives from sensual-natural ideas to genuine rational-natural ideas, for instance from heat and light to the genuine interior-natural idea of good and truth as it rules in the natural Heaven, is only a very first step; there is after that still an entirely different application of that science, namely to arrive from the natural-rational to the spiritual-rational, and still later even, from the spiritual-rational to the celestial-rational ideas. The great use of this application appears from this (as has been described in DE HEMELSCHE LEER, *First Fasc.*, p. 119) that "the correspondences of the rational ideas which have been laid down in the natural by the higher degrees of the Doctrine of the Church, in the form of scientifics are one of the most important means of raising ever higher the unfolding of truth and of extending it ever further".

Page 10, line 13. *The reader, therefore, will not be surprised ...* These words are addressed to the readers of DE HEMELSCHE LEER, who from the beginning and during several years have assisted in the development of our thought concerning the Writings as the Third Testament and concerning the Doctrine of the Church. Fully quoted the passage on page 72 (*First Fasc.*), to which the reviewer takes exception, reads thus: "Only in the measure in which the letter also of the Writings is seen as letter, one begins to realize that the spiritual and the celestial, yea even the rational, are never to be found in the letter, *but only in the essential Heaven itself*, that is, *in the living internal of man*"-, and "it plainly appears that by the spiritual sense, which is within the natural sense, a letter such as that of the Writings can never be meant, *but only the living perceptions* in the spirit of Angels and of regenerated men" (p. 73).

Page 10, line 32. *These positions have been arrived at as a logical consequence ...* It has already been pointed

out previously that DE HEMELSCHE LEER did not arrive by logical conclusions at its positions concerning the essence of the Third Testament. These positions of themselves flow forth from the truth that the Writings are the Divine Truth in ultimates, in its fullness, holiness and power. Only after the truth of those positions had appeared before the rational thought and been confirmed by the letter of the Latin Word, were they summarized in this one fundamental teaching, that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied also to the Third Testament without difference or reserve. In the supposition of the reviewer the true train of thought of DE HEMELSCHE LEER has therefore just been reversed.

Page 10, line 36. *Past students* ... If one sees that also in the Third Testament the Divine Truth has been laid down in the natural, and that therefore there too, the distance to the spiritual is immeasurable, such as between the earth and the firmament, it clearly appears that there is no real difference as regards the means of the unfolding of the various literal senses. This is generally acknowledged with regard to the Old and the New Testament, where also the ultimates are different; for different means or methods are never used there. The conclusion of the reviewer is based on the supposition that in the Third Testament one can arrive at the internal sense by an "entering more deeply" into the literal sense, therefore on the same plane, while in this way one never rises above the interior-natural, and always remains a discrete degree below the spiritual sense.

Page II, line 23. ... *and since the Writings are written on the plane of natural-rational truths, that every particular truth therein so corresponds.* This is a truth which perfectly agrees with the conception of DE HEMELSCHE LEER; but in the conception of the reviewer the law of correspondence is not taken into account. For by the idea of entering more deeply into the literal sense, the necessity is done away with of going over from the natural plane to the spiritual plane on the strength of the law of correspondence; however deeply one enters into the letter, one yet always remains on the same natural plane. According to the conception of DE HEMELSCHE LEER, however, in the letter of the Third Testament all Divine,

celestial, and spiritual truths have been laid down in the natural, so that the Lord sees that letter in a Divine way, the celestial Angel and the celestial man in a celestial way, the spiritual Angel and the spiritual man in a spiritual way, the natural Angel and the interior-natural man in a natural way. All according to the difference of degrees, these being discrete, they therefore see entirely different truths in that same letter, and there is no relation there between but that of essential correspondence.

Page II, line 29. ... *can surely not be said of the Writings . . .* Whoever is conscious of the infinite contents of the Word will have no difficulty in understanding that the places quoted by the reviewer (A.C. 10441, 6839, 9025, etc.) must be applied to the letter of the Third Testament, without difference and reserve.

Page II, line 35. *Moreover, unreservedly to apply to the Writings the literal statements ...* Such a procedure is entirely in disagreement with the mode of thought of DE HEMELSCHE LEER. According to DE HEMELSCHE LEER one must leave the literal sense entirely, in order to arrive at the genuine Doctrine. With regard to the DOCTRINE CONCERNING THE SACRED SCRIPTURE this applies as well to the Third Testament, as to the Old and the New Testament. If the Church remains in the literal sense of the Third Testament, one can never see that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied to the Third Testament.

Page 11, line 41. *I have already presented some specimens ...* Here we have a summary of the results of the elucidation of the internal sense, such as it has long been accepted in the Church. The specimen of the progress in the understanding of the doctrines - (all the other examples are taken from Rev. Hyatt) - has reference to the development of the natural Doctrine of the Church. The characteristic of this Doctrine is that "to man in this state it is entirely impossible to see the spiritual, let alone the celestial, in its proper essence (A.C. 1911); as regards his own internal things he is in the thickest darkness, yea, he has no idea whatever of them, so that for instance, in the Latin Word he identifies the spiritual rational with the rational-natural scientific (A.C. 1904), while in reality he only just

participates in the natural rational and with him there is as yet no question at all of the spiritual rational. It is inherent to the merely natural essence of this state that man ascribes good and truth to himself, that he does not realize the necessity of the Doctrine of the Church, and even, that he at first indignantly rejects the truth of the Divine origin and the Divine essence of the Doctrine of the Church (A.C. 1911)" (see DE HEMELSCHE LEER, *First Fasc.*, p. 114).

Page 14, line 24. *Whether or not one agrees ...* In the expositions quoted by the reviewer it has been shown that the elucidation of the title of the ARCANA COELESTIA, which has been given on page 3 of that work, in the internal sense contains a complete description of the essence of the Word and of the Doctrine of the Church, while this elucidation in the literal sense seems to be no more than an unimportant editorial annotation. If the exposition quoted is based on an orderly exegesis and these things are actually contained in the internal sense of the text of page 3 of the ARCANA COELESTIA, then a practical proof has there been given that the Latin Testament contains an internal sense which must be unfolded with the orderly means of exegesis, and that the natural signification must there be put entirely aside, so that the literal sense as it were entirely disappears. Furthermore, if the exegesis of the concepts experience and text is based on reality, a proof has been given that the Doctrine of the Church is Divine, for it is shown that by the text the forms of the Doctrine of the Church are indicated, that these are spiritual out of celestial origin, and therefore of purely Divine origin and of Divine essence. It is therefore surprising that the reviewer considers it to be sufficient to say: "Whether or not one agrees with what is said in the above expositions". If he does not agree, and is of opinion that the expositions are not based on reality, then, to our mind, he ought not to have withdrawn from the duty of saying and showing this.

Page 14, line 27. *There is nothing new ... in them ...* The teaching that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied to the Third Testament without difference and reserve, and that the

Doctrine of the Church is of Divine origin, of Divine essence, and of Divine authority, are in them.

Page 14, line 28. ... *thoughts which might easily have been gathered from a plain reading of the Writings* ... It is here said by the reviewer that the teachings that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied to the Third Testament without difference and reserve, and that the Doctrine of the Church is of Divine origin, of Divine essence, and of Divine authority, are thoughts which might easily have been gathered from a plain reading of the Writings.

Page 14, line 31. . . . *that what DE HEMELSCHE LEER puts forth as elucidations is plainly taught in the Writings* . . . The essential contents of these elucidations are the two above-named teachings, namely that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied to the Third Testament without difference and reserve, and that the Doctrine of the Church is of Divine origin, of Divine essence, and of Divine authority. The reviewer here says that these things are plainly taught in the Writings.

Page 14, line 38. *Here we note* ... The Doctrine or the internal sense is to be confirmed by the literal sense (S.S. 53). It is entirely incomprehensible why this is reproached as a fault to DE HEMELSCHE LEER. But although DE HEMELSCHE LEER has continually confirmed its Doctrine according to order by the literal sense, yet its thought is not in the literal sense. This has been elucidated above (page 163) on the strength of the example that if the Church remains in the literal sense of the Third Testament, one can never see that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied to the Third Testament without difference and reserve.

Page 14, line 41. . . . *yet, according to DE HEMELSCHE LEER the "natural signification" of the Writings "must be put entirely aside", if we would arrive at its spiritual teaching.* In the exposition of. page 3 of the ARCANA COELESTIA, as it has been given in the articles *Arcana una cum Mirabilibus* in DE HEMELSCHE LEER, the intent of which was to arrive at the spiritual teaching of that text, the natural signification has been put entirely aside. But the confirmation of that exposition had to be

given according to order through the literal sense of the Word, not through the internal sense. "An appeal to their internal sense", as the reviewer says, would be contrary to order.

Page 14, line 37. ... *but what is the internal sense of the teaching itself?* The Doctrine, that is the internal sense, must be confirmed through the literal sense. The question of the reviewer is therefore not directed against DE HEMELSCHE LEER, but against the Latin Word itself, where this apparently paradoxical truth is clearly taught. The core of the reviewer's question is, "how can the internal sense be confirmed by the literal sense, in view of the fact that the literal sense must be left, if one will see the internal sense?" This is possible because in the literal sense of the Latin Word the Divine Truth is in its fullness, and because therefore all Divine, celestial, and spiritual truths have there been laid down in the natural. If a man opens the literal sense of a given passage according to order, he will see that the internal sense which then appears before him, is taught clearly in many other places in the letter. By this he sees the internal sense confirmed through the literal sense. But only he who has thus been raised to the internal sense will be able to see this, since he now sees out of the celestial, or out of good; he now sees those confirmatory passages of the letter from within, or out of the celestial, or out of good. About this seeing from within we read in the ARCANA COELESTIA: "Those who when reading the Word are in enlightenment, see it from within, for their internal is open, and when the internal is open it is in the light of Heaven; this light flows in and enlightens" (n. 10551). However, he who remains in the letter with regard to the passage to be expounded, remains entirely in the natural also with regard to the confirmatory passages, for he does not see them from within, but from without. Therefore, even there where the internal sense of the passage to be expounded is clearly taught in the letter, he sees nothing whatever of the internal sense, but he remains in merely natural ideas. It is therefore not in agreement with the facts if the reviewer says that the teaching that the truth of a higher degree becomes the good of the next lower ... is given as the internal

sense of the words "experience" and "text". First, this teaching is not in direct connection with the explicatio or unfolding of the truth, of which the ideas "experience" and "text" are shown as essential elements, but with the folding of truth or with the descent of Divine Truth along the discrete degrees into ultimates; and second, this teaching is not given as the internal sense of the ideas "folding" and "unfolding", but by the exegesis of the concepts "folding" and "unfolding" the internal sense of that teaching has been brought to the light for the first time, so that it can be quoted as a literal teaching in confirmation, but only on the strength of its internal sense. That that literal teaching for any one who takes direct cognizance of it, has a merely natural significance, and that then the internal sense remains hidden deeply within, and in its turn would first have to be found by the orderly means, can be clear to any one; for the literal sense of the Latin Word, even with regard to the Divine, celestial, and spiritual things that are taught therein, at direct cognizance consists of mere scientifics. That any one can take cognizance of a teaching, spiritual in itself (such as the teaching here that the truth of a higher degree becomes the good of the next lower) without seeing the least of the internal sense, may appear from the following passage in the *ARCANA COELESTIA*: "Be it known that all perception about the external is from the internal, for that which is in the external can be seen from the internal; but not from the external what is in itself; and still less from the external what is in the internal.

From this it is that those who are in external things without what is internal do not acknowledge internal things, because they do not feel and see them; and also that some deny them, and together with them, the things celestial and Divine" (n. 10468). By the external the external or literal sense of the Word is meant (see n. 10397, 10401, 10402, 10460); in the New Church the literal sense of the Latin Word. By the internal the genuine spiritual and celestial things born in the human mind and living there, are meant. That the man of the New Church may to all appearance be well informed in the letter of the Latin Word, and yet have no part in the living spiritual and celestial things, is clear.

Page 15, line 1. *Moreover, why should truths be thus concealed in the Writings?* In the letter of the Word, being the Word in lasts, Divine Truth has been laid down in the natural. The distance between the natural and the spiritual, or between the literal sense and the genuine spiritual truths of the Church is immeasurable, and there is no relation there between but that of correspondence.

Page 15, line 7. ... *we cannot imagine that Swedenborg was ignorant of the "spiritual sense" . . .* DE HEMELSCHE LEER contains no single word that could give occasion to such a strange thought as that Swedenborg was ignorant of the spiritual sense, or that he, knowing it, sought to hide it.

Page 15, line 19. *Would it not be clouds that have come?* We read that the Son of Man will come "in the clouds of Heaven with great glory and power" (Matt. 24 : 30), and in REVELATION, chapter I, verse 7: "Behold, He cometh with clouds" (cf. here above, page 116). From the question of the reviewer it seems one would have to conclude that he has not made himself acquainted with the address by H. D. G. Groeneveld, on the *Coming of the Lord in the Doctrine of the Church (First Fasc., pp 38-43)*. It needs no argument, that if one has not entered into what has been laid down in this address, one cannot understand the view of DE HEMELSCHE LEER.

Page 15, line 22. DE HEMELSCHE LEER *criticizes those who call the Writings the internal sense of the Word*. It is said in DE HEMELSCHE LEER: "Indeed the Third Testament is the revelation of the internal sense of the Word, but only if one regards the literal sense of that Word not from without, but from within or from the spiritual-rational" (*First Fasc.* pp. 43, 35, 129, 130). The places here quoted by the reviewer are just as many confirmations of this truth. In the APOCALYPSE EXPLAINED, n. 376, it is said in the sentence immediately preceding the words quoted by the reviewer: "No one is ever admitted into the spiritual sense unless he is in genuine truths *out of good*". In the second passage quoted by the reviewer, APOCALYPSE EXPLAINED, n. 950, it is said: "Divine Truth proceeding from the Lord is what appears before the eyes of the Angels as light, for the reason that Divine Truth enlightens their understanding; and what enlightens the understanding

of the Angels is light to their eyes. Such is Divine Truth in Heaven, and such is the Word in its spiritual sense; while Divine Truth on the earth is such as the Word is in the sense of the letter, in which there are few genuine truths, but they are appearances of truths; *the natural man receives no other*". And just as clear are the very words quoted by the reviewer from this number: "That man may again be conjoined with Heaven". For the conjunction between man and Heaven is based, on the correspondence between the spiritual and the natural; where both are not present, the natural as well as the spiritual, and they do not make one by correspondence, there is no conjunction. And likewise the other places here quoted by the reviewer; they confirm the position of DE HEMELSCHE LEER.

Page 16, line 1. *That this sense is there clothed in the language of rational thought is evident*. Divine Truth has been laid down in the Third Testament in the rational-natural. Rational thoughts the celestial Angels and celestial men alone have (A.C. 6240). Here we have an example that the reviewer "mistakes merely natural ideas for genuine rational truths" (see here above, p. 157), in that he identifies the rational-natural with the rational.

Page 16, line 6. *But surely it is not suggested . . .* If it is such a self-evident truth that truth in the Writings is clothed with the things derived from the world, why then is the teaching not accepted that the truth must there first be stripped of its clothing, if one wishes to arrive at the naked, that is, the genuine truth? Moreover, it is a fact that even to-day the large majority of the members of the Church, and among them leading priests, regard the literal sense of the Writings such as it is taken up by direct cognizance as the spiritual sense itself and as the naked truth.

Page 16, line 9. *"It is not contended (wrote Bishop W. F. Pendleton) . . ."* If the Writings were not the Word such as it is in Heaven in its entirety or fullness, they would not be the Word at all (see here above pp. 150-152). And, by the way, the reviewer is dealing with the question whether the truth in the Writings is naked or clothed, but Bishop W. F. Pendleton is dealing with the question whether the truth in the Writings has been given in its

entirety or only partially; these two concepts have nothing whatever to do with each other, which also is confirmed by the fact that Bishop W. F. Pendleton in the same paragraph adds the following words: "The Word in heaven is veiled or covered in the letter, but unveiled, laid open plainly to view, in the Writings" (NEW CHURCH LIFE 1900 : 216).

Page 16, line 14. *We are taught ...* What does the reviewer wish to prove by this passage? He has just said that the truth in the Writings is clothed with the things derived from the world. And now he quotes this passage in order to say that the spiritual sense, which is the truth stripped of the things of the world, is for men also. The complete passage reads as follows: "The spiritual sense of the Word is for the Angels, and also for those men who are spiritual" (A.E. 697). A man who is spiritual is only he who is as an Angel of the second Heaven. Such a man reads the Latin Word from within, or from the spiritual-rational; in all the natural things with which the truth in the letter of the Latin Word is clothed, he sees the abstract spiritual concepts of the good and the truth, with which those natural things correspond. The same is taught in the following places in the ARCANA COELESTIA: "The internal sense is for the Angels, and for those men who are angelic minds" (n. 3016); and "The internal sense is for those who are in Heaven; and also for those who are in the world, yet in so far as they are at the same time in Heaven (n. 8912).

Page 16, line 15. *And what else do devout men see . . .* This is another example of how the reviewer "mistakes merely natural ideas for genuine rational truths".

Page 16, line 19. *"Through this revelation ..."* The conjunction between the two worlds is based on the correspondence between the internal or spiritual and the external or natural sense of the Latin Word. There is an open communication with the Angels of Heaven only in the measure in which the minds of men have been opened into Heaven. There is communication of the interior-natural men with the Angels of the first Heaven; there is communication of the spiritual men with the Angels of the second Heaven; there is communication of the celestial men with the Angels of the third Heaven. It is in the light of this

truth, namely that by this Revelation an open communication with the Angels of Heaven has been granted, that Mr. Groeneveld in his New Year's Address for 1930, realizing the great significance of the new state which will dawn for the Church by the birth of the Doctrine of the Church, said: "We shall be in the Heavens here on earth" (*First Fasc.*, p. 18).

Page 16, line 23. . . . *these correspondences are rational truths*. For the celestial man they are rational truths (A.C. 6240). The scientifics of the letter are rational-natural ideas and correspond with the rational truths. There is no other possibility of arriving from the letter at those rational truths than the application of the Science of Correspondences, the Doctrine of Genuine Truth, and Enlightenment from the Lord.

Page 16, line 24. . . . *Swedenborg* . . . It is self-evident that the truths of the Latin Word for Swedenborg were rational truths. DE HEMELSCHE LEER contains no single word that could give occasion to a different thought.

Page 16, line 32. . . . *curiously enough* . . . The correspondences between the sensual things of the Old Testament and the rational-natural ideas of the Third Testament are non-essential correspondences (see here above p. 136); essential correspondences exist only between the actual spiritual and celestial causes and the natural effects.

Page 16, line 37. *Surely* . . . If we have to do with essential correspondences, then indeed the ideas of God, the Lord, etc., derived from the letter of the Writings, are entirely different from the interior ideas hidden therein, in the same way in which stone and wood differ from the things which they signify; and then the distance between the letter and the spiritual sense in the Third Testament proves to be just as great as in the Old and in the New Testament. This becomes clear if one realizes that an Angel of the First Heaven has a natural idea of God and the Lord as well as of stone and wood, while an Angel of the second Heaven has a spiritual idea of stone and wood as well as of God and the Lord; and the celestial Angel has a celestial idea of both. The necessity of applying also the science of correspondences to the Third Testament here clearly appears.

Page 17, line 3. *Against this, however, we have the*

teaching . . . The passage referred to in the INVITATION reads as follows: "The manifestation of the Lord in person and the introduction into the spiritual world from the Lord, both as to sight and as to hearing and speech, surpasses all miracles; for we do not read anywhere in history that such intercourse with the Angels and spirits has been granted from the creation of the world". DE HEMELSCHE LEER contains no single word that could give rise to the thought that its view is not in agreement with this passage. According to DE HEMELSCHE LEER the Writings are the Rational Word, the Word of the Holy Spirit, or the Word itself.

Page 17, line 8. . . . *the lifted veil, signifying "that now the Word is laid open"* . . . It is said in the beginning of this number that the lifted veil signified that now the Word has been laid open; but that thereby is not meant that in the Third Testament the truths lie naked and open to day before the eyes of all men, clearly appears from what follows in that number, where it is further elucidated what is to be understood by the words NUNC LICET and by the lifted veil; namely that now the understanding of man can be raised more and more into the light of Heaven, that is, first into the light of the first Heaven, later into the light of the second Heaven, and finally into the light of the third Heaven. There is no other relation between these three degrees of light than that of correspondence. The lifted veil signifies, *that it is now allowed to enter*, which is possible only by regeneration, but not, that every man has already entered who takes direct cognizance of the letter of the Latin Word. That it is possible to take cognizance of the letter of the Latin Word, while the veil still remains, history has abundantly demonstrated.

Page 17, line 10. *"Now it is allowed . . ."* Although it is now allowed to enter intellectually into the Word and to penetrate into all its arcana, yet the Church so far has been given to rise only above the exterior-natural of the Word. DE HEMELSCHE LEER has pointed out that the Church, if this is done according to order, may now rise above the natural and enter into the spiritual, and later even into the celestial arcana of the Word. This passage from THE TRUE CHRISTIAN RELIGION is a veritable foundation-stone of the concept of DE HEMELSCHE LEER, and

it is here quoted by the reviewer to prove that if only one has entered into the Latin Word, one has then already entered intellectually into its properly spiritual and celestial arcana.

Page 17, line 31. *This was not the case in the Old Testament or the New ...* If the truths of the Old and the New Testament were not truths continuous from the Lord, truths that are uninterrupted in their descent from firsts to lasts, then the Old and the New Testament would not be the Word. How otherwise could there have been, with the well-disposed Israelites and with the well-disposed Christians, "conjunction with the Lord and association with the Angels through the sense of the letter of the Word" (S.S. 62)? If there was the affection of good and truth, then there was conjunction through each smallest word of that letter; the interruption of that conjunction, was caused not by the nature of that letter, but only and exclusively by the lack of the affection of good and truth, and especially by the affection of evil and falsity. We read concerning the Word as the uniting means between the earth and Heaven, in the ARCANA COELESTIA: "The Word has been given from the Lord to man and also to the Angels in order that through it they may be with Him; for the Word is the uniting medium of the earth with Heaven, and through this with the Lord; it is its literal sense which unites man with the first Heaven; and as within the literal sense there is an internal sense which treats of the Kingdom of the Lord, and within this a supreme sense which treats of the Lord, and as these senses are in order one within the other, it is evident what is the nature of the union through the Word with the Lord" (n. 3476).

That this passage must be applied to all three Testaments of the Word is clear. From this it also appears that the literal sense of the Latin Word conjoins man with the first Heaven. In the passage referred to in THE TRUE CHRISTIAN RELIGION (n. 508), where these "truths continuous from the Lord" are spoken of, the "doctrinal things of the New Church" are contrasted with the "dogmas in the present-day Christian churches"; of the former it is said that they are "truths continuous from the *Lord revealed through the Word*", but of the latter, that is, of the dogmas in the present-day Christian churches, it is said that they are

"*not out of the Word*, but patched together out of self-intelligence and thence out of falsities, and also confirmed by some things out of the Word". From this passage the reviewer arrives at the conclusion that the "revelation to the New Church is a revelation of truths continuous from the Lord, while this is not the case in the Old Testament or the New". That this passage does not mean to contrast the Old and the New Testament with the Third Testament, but to contrast the dogmas of the Christian church with the doctrinal things of the New Church appears from the literal words. Of the dogmas of the Christian church it is said that they are not out of the Word; of the doctrinal things of the New Church it is said that they are from the Lord revealed through the Word. That by this last mentioned Word the Third Testament is meant, and that the doctrinal things of the New Church are not the unopened letter of that Word, has been explained above, where it has been shown that the New Church is not out of the Old and the New Testament, but out of the Third Testament (pp. 124, 140), and that the truths of the letter of the Latin Testament are not the truths of the Doctrine of the New Church, but that they differ therefrom (p. 115). In what follows, where we shall speak of the "mirrors of the Lord" this will be further elucidated.

Page 17, line 36. *The Divine invitation ... "Enter henceforth . . ."*. It has been explained in DE HEMELSCHE LEER that as long as the Church remains in the literal sense of the Latin Word, it cannot rise above the interior-natural, and that therefore as yet it accepts the Divine invitation to enter into the mysteries of the Word only in a very imperfect manner. The literal sense, also of the Third Testament, at direct cognizance, consists of mere scientifics, and there is no other possibility of thence arriving at genuine spiritual truths but the application of the revealed orderly means. That in this also the science of correspondences is indispensable, appears from the following passage in the ARCANA COELESTIA: "So far as the ideas of thought concerning spiritual things are formed independently of correspondences, so far they are formed either from the fallacies of the senses, or from what is inconsistent with such things" (n. 9300). That it is impossible by direct cognizance of the scientifics of the

Latin Word to enter into the mysteries of faith is described in the following passage in the ARCANA COELESTIA: "Making a king and not from Me, and making princes and I knew it not, denotes to hatch truth and primary truths out of one's own lumen and not from the Divine. . . . Making their silver and their gold into idols, denotes to pervert the scientifics of truth and good out of the sense of the letter of the Word . . . and still to worship them as holy, although, being out of their own intelligence, they are devoid of life. ... *Outwardly they appear like truths, because they are taken out of the sense of the letter of the Word. . . . The subject treated of is the arrogance of those who wish to enter out of scientifics into the mysteries of faith; ... as such do not see anything out of the light of Heaven which is out of the Lord, but out of the lumen of nature which is out of the proprium, they seize on shadows instead of light, on fallacies instead of realities, in general on falsity instead of truth*" (n. 9391).

That these words must be applied to the Third Testament is clear; and this is also admitted by the reviewer when he says that "men may misinterpret and pervert those truths" (n. 18). But how otherwise is it possible not to misinterpret them than out of enlightenment from the Lord? And the reviewer says that the internal sense may there be seen without enlightenment (see above, p. 134). And how can the natural man in the letter of the Latin Word, where all Divine, celestial, spiritual, and natural truths are together, distinguish the spiritual truths from the natural, and even the celestial truths from the spiritual and from the natural? In order to be able to do this there must be "an influx of living light through the internal man from the Lord" (A.C. 9103). For "the Lord does not openly teach any one truths, but *through good* He leads to the thinking of what is true" (A.C. 5952). The reviewer points out to DE HEMELSCHE LEER the truth that now a Divine invitation has been extended to the man of the Church to enter into all the mysteries of the Word, while in reality DE HEMELSCHE LEER indicates the orderly means of rising above the natural things in order to enter also into the spiritual things.

Page 17, line 39. *Clearly* ... In the foregoing the reviewer has said that the revelation to the New Church is a revelation of truths continuous from the Lord, truths

that are uninterrupted in their descent from firsts to lasts, and that this was not the case in the Old Testament and the New. Now here the reviewer says that clearly "the mirrors of the Lord" of which mention is made in n. 508 of THE TRUE CHRISTIAN RELIGION, are the rational truths of the Writings, which form the last and ultimate link in the chain of truths continuous from the Lord. The reviewer therefore says that the truths of the Writings are mirrors of the Lord, but that the truths of the Old and the New Testament are no mirrors of the Lord. This is confirmed by him with the words "What would be the significance of the expression *henceforth*, if the Word, that is, the Writings, is still shut up behind a veil?" But the passage referred to in THE TRUE CHRISTIAN RELIGION, n. 508, here quoted by the reviewer in small capitals, reads as follows: "Enter henceforth into the mysteries of the Word, ... for all its truths are so many mirrors of the Lord". Thus the truths of the Word are mirrors of the Lord. Just as has been shown above that all the truths also of the Old and the New Testament are truths continuous from the Lord, so it is here taught even literally that all truths of the Word, therefore also those of the Old and the New Testament, are mirrors of the Lord. That those truths for the Christian church no longer were mirrors of the Lord, does not lie in the nature of that Word but in the perverted state of man. This is expressly taught in the following passage of the same work: "For every one who has formed the state of his mind from God the Holy Scripture is like a mirror wherein he sees God; but every one in his own way. This mirror is made up of those truths that he learns out of the Word and that he appropriates by living in accordance with them" (n. 6). The reviewer thus says that the truths of the Old and the New Testament are no mirrors of the Lord, because there the mirrors are covered by a veil, a veil caused by the writers of the Old and the New Testament. The Word itself teaches that all truths of the Word are mirrors of God, for those who have formed their minds from God. DE HEMELSCHE LEER says that the truths also of the Third Testament are mirrors of the Lord only for those who have formed their minds from the Lord. For those who are regenerated in the third degree the singular truths of

that Testament are such mirrors of the Lord that they see therein the Divine Human as do the celestial Angels; for those who are regenerated in the second degree, those truths are such mirrors of the Lord that they see therein spiritual truth as do the spiritual Angels; for those who are regenerated in the first degree, those truths are such mirrors that they see therein spiritual-natural truth as do the natural Angels.

Page 17, line 40. . . . *the rational truths of the Writings* . . . The truths of the Third Testament are rational truths only for the celestial man. The last and ultimate link in the chain of truths continuous from the Lord is not formed by rational truths but by the rational-natural scientifics of the letter of the Third Testament.

Page 18, line 1. *What would be the significance of the expression "henceforth" . . .?* It is one of the leading principles of DE HEMELSCHE LEER that as long as the New Church remains merely in the literal sense of the Latin Word, it is only in natural truths with regard to all three Testaments, while the significance of the invitation "enter henceforth into the mysteries of the Word" is that it should enter also into the spiritual truths in order to get a step further on the road to its goal where it will be a celestial Church, for the first time the Bride of the Lamb.

Page 18, line 8. *We note* ... The Rev. Theodore Pitcairn has already shown that "to enter more deeply") as it is here said, signifies entering according to correspondences (see above, p. 46); this is expressly confirmed in the text itself by the words: "And then I told them that my natural thought about the trinity and unity of persons ... had come to me out of the doctrine of faith of the church which has its name from Athanasius" (T. C. R. 26; A.R. 961). The thought against which the Angels objected was therefore a purely natural thought; there was no other relation between it and the spiritual thought into which the Angels entered, than that of correspondence.

Page 18, line 12. *DE HEMELSCHE LEER limits the application* . . . Seeing the reviewer identifies the Doctrine of the Church with the letter of the Latin Word, it is comprehensible that he regards the truths which man derives from that letter by direct cognizance as the doctrinal things of the New Church. It has, however, already been

pointed out above that in the passage referred to the doctrinal things of the New Church are contrasted with the dogmas of the old church, and by no means the letter of the Third Testament with the letter of the Old and the New Testament. Of the dogmas of the old church it is said that they are "not out of the Word but out of self-intelligence", and of the doctrinal things of the New Church it is said that they are "from the Lord revealed through the Word". Since the reviewer acknowledges the Writings as the Word and favors the conception that the New Church must draw its Doctrine also out of this Word, one would believe he would see in this place too that by the Word also the Third Testament is meant. It would be easy to fill many pages with quotations from the Third Testament from which it appears that with regard to the unopened letter of the Word there can never be any question of doctrinal things, but that these arise only there where the Church takes up that letter and. opens it as to its contents. That this also applies to the New Church and to the Latin Word is self-evident; yea, it now applies more than ever before, for in the New Church it has for the first time been allowed "to enter intellectually and to penetrate into all the mysteries of the Word". The order of the arising of doctrinal things is described in the following passages in the ARCANA COELESTIA: "Scientifics and doctrinal things are distinct from each other in this, that out of scientifics are doctrinal things; these have respect to use, and are procured by reflection out of scientifics" (n. 3052); here it clearly appears that there never is any question of doctrinal things, unless by the activity of the human mind; all doctrinal things are ever necessarily preceded by scientifics which are gained by direct cognizance. "Doctrinal things are conclusions from scientifics; for there flows in through the rational as it were a dictate that this is true, and this not true" (n. 3057); it is clearly described here how doctrinal things arise in the human mind. "Out of scientifics afterward may be learned and comprehended truths still more interior, which are called doctrinal things" (n. 3309). "From this it is that man ought to begin out of scientifics, which are the truths of the natural man, and afterward out of doctrinal things, which are the truths of the spiritual man in his natural, in order to be initiated

into the intelligence of wisdom" (n. 3726). "That they have their doctrinal things out of the Word does not make them to be Divine truths; for out of the sense of the letter of the Word any doctrinal whatever may be hatched, ... but not so if the doctrinal is formed out of the internal sense" (n. 7233). "It is similar with those who remain in the mere literal sense of the Word and collect nothing doctrinal thence; for they are separated from the internal sense, inasmuch as the internal sense is the doctrinal itself" (n. 9380). From all these places it may be clear beyond doubt to every one that the unopened scientific of the letter of the Third Testament are not the doctrinal things of the New Church; but that the New Church must gather those doctrinal things out of the letter of the Third Testament according to order in a state of enlightenment, which can only be done if they are formed out of the internal sense of that Testament.

Page 18, line 25. *But a further consequence ...* From the preceding remarks it is clear that if one regards the letter of the Latin Word from within, or out of the celestial of one of the Heavens, all particulars of that letter are "truths continuous from the Lord", and therefore also "as many mirrors of the Lord"- But if one regards that letter from without, out of a natural state, then there is no connection at all with the Lord, and the veil of truth is then much thicker than in the Old Testament and in the New.

Page 18, line 35. . . . *and it is this fact that makes the Writings different from and superior to all revelations . . .* Here it is again repeated that the truths of the Old and the New Testament are no truths continuous from the Lord (see above, p. 173).

Page 19, line 7. . . . *but it is the internal sense of a revelation . . .* What has this description of what according to the reviewer is the purpose of the language in which this revelation is couched to do with a characterization of the internal sense of that revelation? The Word in all its Testaments has an internal and an external or a spiritual and a natural sense, that is, a soul and a body. The purpose of all the Testaments is to lead to the knowledge of the Lord Himself.

Page 19, line 35. . . . *the deeper arcana concerning the*

glorification of the Lord. We read in HEAVEN AND HELL: "The Doctrine of the inmost Heaven is more full of wisdom than the Doctrine of the middle Heaven, and this more full of intelligence than the Doctrine of the lowest Heaven; for the Doctrines are adapted to the perception of the Angels in each Heaven" (n. 227) and in ON THE NEW JERUSALEM AND ITS CELESTIAL DOCTRINE: "The Doctrine of celestial good, which is that of love to the Lord, is the most comprehensive and at the same time the most hidden; for it is the Doctrine of the Angels of the inmost or third Heaven, which is such that if it were given out of their mouth, scarcely the thousandth part would be understood; the things which it contains are also ineffable. This Doctrine is contained in the inmost sense of the Word; but the Doctrine of spiritual love in the internal sense. The Doctrine of spiritual good, which is that of love toward the neighbor, is also comprehensive and hidden; but far less than the Doctrine of celestial good. . . . That the Doctrine of love toward the neighbor, or of charity, is comprehensive, may be evident from this, that it reaches to all things and each that man thinks and wills, thus to all things that he says and does; also from this, that charity is not the same in one as in another, nor is one the neighbor like another" (n. 107). The celestial Doctrine, as well as the spiritual Doctrine, as well as the natural Doctrine, in the letter of the Latin Word is in ultimates in its fullness. It is clear there is no other relation therebetween than that of correspondence, and that it is absolutely impossible to arrive at those internal Doctrines only by direct cognizance. From the above description of the comprehensiveness of the spiritual Doctrine it appears how near the Rev. Hyatt approached the spiritual sense of the Third Testament, when he said that if one wished to see something in the spiritual sense within in that passage concerning the Jews one had to apply it to one's self (see above, p. 5); for as long as man remains in the generals of the letter and does not discern the application of the innumerable particulars which lie concealed in every truth of the letter to the innumerable particulars of his own mind, he is still immeasurably far removed from the spiritual sense.

Page 19, line 37. . . . *the fundamental truths of Christianity* ...

. . The history of the Churches, the First and the Second Coming of the Lord: John the Baptist, the birth of the Lord, the life, the passion and the death, the resurrection, the ascension, the pouring out of the Holy Spirit, the Second Coming; furthermore the history of the Christian Church from its beginning to its consummation, all these things in the spiritual sense have an application to the history of the New Church, of which the Church has not even surmised the existence.

Page 19, line 38. . . . *is there not a latent danger* . . . The literal sense derives its entire life from the internal sense. Without the internal sense the letter is dead. The same objection that the reviewer here makes is always made by the old church over against the New Church. In what measure, however, the realization of the internal sense bestows new life and new power to the letter, has been seen by this that one now begins to realize how the text of the Third Testament is Divine even in the singular words. Our principles of translation have thereby been so strongly influenced that we now see that it is of importance to give a literal translation of each smallest word. In the future it will prove impossible to arrive at the genuine sense of the Latin Word on the basis of translations that are not accurate as regards each smallest word.

Page 19, line 41. . . . *When, for instance, we read* . . . From this question it appears clearly how thick the veil of truth has become in the Third Testament. If the natural signification of these words were not put entirely aside, they could never have the least significance for the spiritual or for the celestial thought.

Page 20, line 5. . . . *indeed. . . a necessary consequence* . . . From these words it again appears that the reviewer has not understood the historical development of the view of DE HEMELSCHE LEER. As has been explained in the beginning of this article, DE HEMELSCHE LEER has arrived at its vision of the Divine origin and the Divine essence of the Doctrine of the Church by reading the 12th, 20th, and 26th chapters of Genesis in the ARCANA COELESTIA, where this truth is clearly and openly taught. If one can there see this truth, then a thick veil which before lay over these chapters has, as it were, been lifted for the first time.

Page 20, line 27. "*By the male child is signified the Doctrine of that Church . . .*" DE HEMELSCHE LEER fully acknowledges that what has been said in that passage concerning the birth of the male child and concerning the dragonists applies in the literal sense to the revelation of the Third Testament itself. The fact that there is an internal sense concealed in the literal sense does not mean that the literal sense itself is not true. But that here in the spiritual sense the birth of the Doctrine in the Church itself is treated of, appears clearly from this that by the woman who bore the male child and who was clothed with the sun the New Church is meant in its celestial state, and that Church did then not yet exist. It is well-known that the Church was not established before the nineteenth of June of the year 1770; and that Swedenborg considered himself as belonging to the First Christian Church appears from the ARCANA COELESTIA, n. 9872, where he speaks of the holy Jerusalem as of the Church "which is to succeed this our Church".

Page 20, line 36. . . . *that the Writings are the Heavenly Doctrine ...* The Latin Word in itself is the Divine Doctrine itself; it contains the celestial Doctrine, the spiritual Doctrine, and the natural Doctrine. Only the celestial man of the future celestial New Church will be able to see therein the proper celestial Doctrine (see above, pp. 127, 144-145). It has been explained in DE HEMELSCHE LEER, in connection with the concept *explicatio*, that is, *unfolding*, as it appears on page 3 of the ARCANA COELESTIA, "that the Third Testament is indeed in itself an unfolding of the Word, but that as to its literal sense, such as we take direct cognizance of from without, it must be unfolded anew, if man is not to remain in merely natural scientific; for the proper rational, the spiritual and the celestial, can never lie in sensual cognizance alone, but it consists in internal states to which man according to order must raise himself, and this raising consists in the successive opening of the folds of truth" (*First Fasc.*, pp. 97-99). The reviewer has not entered upon this fundamental exposition with a single word. For those who have understood this exposition it is clear that also everything which the reviewer says in this second part of his review concerning the Doctrine of the Church, is based on an entire misapprehension.

Page 22, line 13. . . . *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, of which it is said "that it is spiritual out of celestial origin" (A, C. 2496, 2510), "that the Lord is that Doctrine itself" (A.C. 2859), and "that the internal sense is the Doctrine of the Church itself" (N.J.H.D. 260; A.C. 9025, 9430, 10400, and in many other places). 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 that in the moment in which 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 of the Church 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 out of Doctrine, and not in the perception of truth out of good.* ... These believe themselves enlightened when they have confirmed in themselves the doctrinal things of the Church, but it is a sensual lumen; ... for doctrinal things can be confirmed of whatever kind they be, ... and heresies by heretics of every sort. ... *But they who are in the light of Heaven are in enlightenment from the Lord ...*" (n. 6865). "All truth of Doctrine or of the Word does not become truth with man until it has received life from the Divine, and it receives life through the insinuation of the truth which proceeds from the Lord, which is called the truth of peace" (n. 8456). "Scientifics are drawn through hearing, seeing, and reading, and are laid down in the

external or natural memory; ... [that is to say] the scientifics out of the Word or out of the Doctrine of the Church" (n. 9723). "They who are in enlightenment are in the light of Heaven as to their internal man; .. they who are thus enlightened apprehend the Word according to its interior things; therefore they make for themselves a Doctrine out of the Word, to which they apply the sense of the letter. . . But they who are not of this kind merely confirm the doctrinal things of their Church" (n. 9382); and so in many other places.

Page 22, line 15. . . . *the men of the Church will be able to supply a vehicle of words ... while Swedenborg was unable to do this, or unwilling.* DE HEMELSCHE LEER contains no single word which could give occasion to an affirmative reader for such a thought. In the Spirit of the Lord, in the spirits of the Angels who were witness to the revelation of the Third Testament and in the spirit of Swedenborg, the Third Testament when it was given was Divine, celestial and spiritual; but in the letter the Divine, the celestial and spiritual, was laid down in the natural. By direct cognizance a natural man can never receive therefrom anything else than the rational-natural scientifics. The same is the case with the genuine Doctrine of the Church; with those who from the Lord have been raised to the source of genuine truth, that is, to the celestial of one of the three Heavens, that Doctrine is spiritual out of celestial origin; but in the letter thereof the spiritual has again been laid down in the natural.

Page 22, line 22. . . *If the Writings are not the Heavenly Doctrine ...* The Third Testament in itself is the Divine Doctrine itself; it contains the celestial Doctrine which is seen therein by the celestial man; it contains the spiritual Doctrine which is seen therein by the spiritual man; and it contains the natural Doctrine which is seen therein by the interior-natural man.

Page 22, line 24. . . . *does not the same objection apply to the Doctrine of the Church...?* 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.

Page 22, line 28. . . . *an understanding consisting of truths which "are never truths in themselves but appearances of truth accommodated to the rational"*. In the passage referred to in DE HEMELSCHE LEER the subject treated of is the genuine interior-rational truths of the celestial Heaven, of the celestial Doctrine, and of the celestial man. We read on this subject in the 26th chapter of Genesis: "The spiritual, not having perception as the celestial have, do not know that Divine truth becomes rational truth with man when he is regenerated. They do indeed say that all good and all truth are from the Lord; yet when these exist in their rational, they suppose good and truth to be their own, thus as it were from themselves; for they cannot be separated from their own which so wills it; while as regards this matter with the celestial, these perceive Divine Good and Truth in the rational, that is, in the rational things which when enlightened from the Divine of the Lord, are the appearances of truth" (A. C. 3394). These interior-rational or celestial truths are meant by Mr. H. D. G. Groeneveld in his address on *The Doctrine of the Church*, on the basis of the 26th chapter of Genesis (*First Fasc.*, pp. 14-17; elucidated on pp. 62-65). This argument forms a veritable cornerstone for the Doctrine concerning the Doctrine of the Church. The reviewer here places the celestial truths, the highest forms of truth which man or Angel can ever conceive, and which make the proper light of the third Heaven, on one line with the natural scientifics of the letter of the Doctrine of the Church. The genuine rational appearances of truth are the truths of the proper celestial Doctrine, the proper presence of the Divine Human in Heaven and in the Church. In the continuation of his review the reviewer repeatedly expresses as his opinion that these truths are human productions.

Page 22, line 37. . . . *What then is that difference . . . ?* The letter of the Third Testament is the Divine Truth laid down in the natural; but also the letter of the Doctrine of the Church is truth 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 truth 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 therebetween has been clearly explained in DE HEMELSCHE LEER, and the reviewer here even in part quotes this explanation (p. 22, lines 31-36).

Page 23, line II. *More justly* . . . From these words of the reviewer one would think one might conclude that he understands the purpose of DE HEMELSCHE LEER in the Words quoted and agrees with them. But why is a finite unfolding of truth still required after the infinite unfolding of Truth, which occurred at the time the Third Testament was given, if, as the reviewer believes, the veil of truth has then once and for all been removed? And how can a man unfold the truth? Is not even the finite unfolding by the Doctrine of the Church necessarily the work of the Lord alone? And the reviewer regards it as a human production.

Page 23, line 15. . . *To which we would add...* We cannot accept this extension of the conception of DE HEMELSCHE LEER. The Doctrine of the Church is not a human formulation; it is spiritual out of celestial origin (A. C. 2496, 2510); the internal sense of the Third Testament is the Doctrine of the New Church (A. C. 9025, 9430, 10400); the Lord is that Doctrine itself (A. C. 2859).

Page 23, line 20. . . *As regards the authority . . . I find it difficult* ... It has been clearly said in DE HEMELSCHE LEER that: "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" (*First Fasc.*, pp. 121, 122). And: "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" (*First Fasc.*, p. 121). 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. There are numerous places by which this truth can be confirmed. We here quote only this one from the ARCANA COELESTIA: "When man is in good, and out of good in truths, he is then elevated into Divine light, and more interiorly according to the quantity and the quality of good; from this he has a general enlightenment, in which from the Lord he sees innumerable truths which he perceives out of good" (n. 9407). In general it is taught that as far as man from the Lord is in genuine good, he perceives all the truth of that good.

Page 23, line 34. . . *and therefore I feel no doubt . . .* The reviewer here states that he agrees with the conception of DE HEMELSCHE LEER that the Doctrine of the Church in its origin is Divine and authoritative; but it is evident that he does not see that that origin is in the human mind, for the Doctrine is a Divine revelation from perception. Nevertheless the words themselves of DE HEMELSCHE LEER concerning that origin are quoted by him. It is clear that he means something quite different by that origin, and probably the Divine Truth above the human mind. But that this is not the immediate origin of the Doctrine, but a remote origin, is clear. For only there where the mind by regeneration has been formed for the reception of the influx of truth, is the immediate origin of the Doctrine of the Church. The Doctrine of the Church is spiritual out of celestial origin.

Page 24, line 4. *Yet there seems here to be some confusion of thought.* The confusion of which the reviewer here speaks is caused by the following facts. First, the reviewer mistakes the literal sense of the Doctrine of the Church for the proper Doctrine itself, which never exists anywhere but in an enlightened living mind, and which is spiritual out of celestial origin. Second, the reviewer

apparently with the concept "the origin of truth" thinks of an origin above the human mind, therefore above the Heavens themselves. The first origin of truth is indeed above the Heavens themselves, but the actual origin of truth with man, by which it becomes the truth which he sees, is not above his mind and not above the Heavens, but in the inmost of his conscious mind. Man could otherwise never see any truth. Thirdly, the reviewer seems to deny that that origin of the truth of man in his inmost conscious mind must be purely Divine, if it is to be genuine truth. This Divine origin of the truth in the human mind is described in the 12th, 20th, and 26th chapters of Genesis in the ARCANA COELESTIA.

Page 24, line 7. . *A sermon, ... is... a human production, ...* In the measure in which a sermon is a human production, it is not a good sermon. Because the priest out of the Word has to teach the Doctrine, he has the promise of the Holy Spirit; but it is taken up by the priest according to the faith of his life (CANONS. The Holy Spirit 4 : 7). In the future celestial Church a sermon will be purely Divine, even the singular words which the priest shall speak; for with the celestial man everything has become Divine, even to the natural (A.C. 3490). "The Lord is all in all things of Heaven and of the Church" (A.E. 23).

Page 24, line 8. . . . *and its excellence consists in nothing more than the pointing to the truth as it stands in the Writings ...* No man from himself can point to the truth. The Lord alone sees truth, and man never, except from the Lord. Moreover we read in the ARCANA COELESTIA: "Among the priests . . . of the Church there are those who teach . . . the truths of the Church out of the literal sense of the Word, and there are those who teach . . . out of the Doctrine out of the Word. . . . The latter differ very much from the former in perception. . . . Those who teach . . . only the literal sense of the Word without the Doctrine of the Church as a guide, apprehend nothing but what belongs to the natural or external man; whereas those who teach . . . out of the true Doctrine which is out of the Word, understand also the things which are of the spiritual or internal man" (n. 9025). That the Third Testament is here spoken of, has been shown above. That the work of priests who teach out of true Doctrine, cannot be their own work, but that

it is from the Holy Spirit, is clear. It seems as if in the concept of the reviewer the Doctrine concerning the Holy Spirit has been entirely lost sight of.

Page 24, line 18. . . *Authority rests ...{only} in the teachings of the Writings.* DE HEMELSCHE LEER says literally: "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" (First Fasc., p. 121).

Page 24, line 29. . . . *the "Academy Doctrines"* ... The reviewer regards the Principles of the Academy as a human production. DE HEMELSCHE LEER regards these principles, in as far as they have brought forward genuine truths, as of Divine origin and of Divine essence, and for those who understand them interiorly as of Divine authority. According to the conception of the reviewer one would necessarily have to arrive at the conclusion that the Academy movement and the establishment of the General Church was the work of men. Did the light that enabled the founders and the first leaders of that movement to do their work, come simply and exclusively from the direct cognizance of the letter of the Latin Word? Or did it come through enlightenment from the influx of the Holy Spirit? Many of their opponents have undoubtedly read as much and as often in that letter, and yet they did not see that light there.

Page 24, line 37. . . . *councils* ... What has the genuine Doctrine, or the genuine spiritual truth, which is born in the regenerated human mind out of the good from the Lord, and which therefore is spiritual out of celestial origin, to do with councils?

Page 24, line 39. . *"And go to the God of the Word and thus to the Word ..."* The God of the Word is the Lord in His Divine Human. The Word in the letter is the Word in lasts. Unless the Lord in man operate from firsts through those lasts the middle things, that is, the genuine living goods and truths, the letter also of the Latin Word remains dead. It is not the Word that makes the Church, but the understanding of the Word. They who read the Latin Word without Doctrine remain in darkness concerning all truth. The internal sense of the Latin Word is the Doctrine of the New Church. DE HEMELSCHE LEER has

always strictly adhered to the rule that the internal sense or the Doctrine must be drawn out of the letter and be confirmed thereby. Over against this stands the reviewer's conception that in the letter of the Latin Word genuine truth or the internal sense can be seen without Doctrine and without enlightenment. We read in the *ARCANA COELESTIA*: "He who does not know the arcana of Heaven must needs believe that the Word is supported without Doctrine from it; *for he supposes that the Word in the letter, or the literal sense of the Word, is the Doctrine itself.* . . . But the Doctrine must be collected out of the Word, and while it is being collected, the man must be in enlightenment from the Lord. . . . Be it known that the internal sense of the Word contains the genuine Doctrine of the Church" (n. 9424); and in n. 9391 it is spoken of "the arrogance of those who wish to enter out of scientifics into the mysteries of faith". Fully quoted the passage referred to in *THE TRUE CHRISTIAN RELIGION* reads as follows: "But, my friend, go to the God of the Word and thus to the Word, and so enter through the door into the sheepfold, that is, into the Church, and you will be enlightened; and then as from a mountain you will see for yourself the goings and errings, not only of the many but your own also, previously in the dark forest below the mountain" (n. 177). The door is the living Divine Human of the Lord; sheep are the regenerated spiritual men; the church is the Church in the measure of its understanding of the Word; enlightenment is from the influx of the Holy Spirit; the mountain is Heaven, here the celestial origin of the genuine spiritual Doctrine; the dark forest below the mountain is the fallacies of the unopened scientifics of the letter of the Latin Word; it is said below the mountain because man, as long as he is only in the scientifics of the letter of the Latin Word, is in the neighborhood of Heaven, but not yet in Heaven.

Page 25, line 6. . . . *while giving Divine authority to the ORIGIN of the Doctrine of the Church, . . .* Here too the appearance is created as if the reviewer were in agreement with the conception that the origin of the Doctrine of the Church is Divine. That he does not realize that this origin lies in the conscious human mind, is clear. As long as the Divine Truth is above the conscious mind, it is the Divine

Truth in itself, and it is not possible to speak of the Doctrine of the Church.

Page 25, line 9. . . . *to the formulation of that Doctrine by men . . .* The formulation of the Doctrine, as the reviewer here conceives it, is its literal sense. DE HEMELSCHE LEER has clearly explained that the Doctrine in order to establish its authority will never refer to its own letter, but only to the letter of the Word itself (*First Fasc.*, p. 121).

Page 25, line II. . . . *that the Doctrine is the Lord Himself.* This is no declaration of DE HEMELSCHE LEER, but a quotation from the Latin Word (A.C. 2533, 2859).

Page 25, line 15. . . . *but it leaves us in uncertainty . . .* It is the proper soul of the conception of DE HEMELSCHE LEER that in the 12th, 20th, and 26th chapters of Genesis in the ARCANA COELESTIA it is taught that the Doctrine is spiritual out of celestial origin. The reviewer has not entered with one single word into a consideration of this revealed Divine truth.

Page 25, line 26. . . *Divine Authority can attach only to an "immediate revelation" ...* The Old Testament is a mediate revelation (A.C. 7055).

Page 25, line 30. *It is true that there is also "Divine revelation by internal perception", that is to say, by enlightenment; and the Doctrine of the Church or its understanding of the Word is the fruit of this enlightenment.* Here the reviewer says that the Doctrine of the Church is the fruit of enlightenment, of a Divine Revelation by perception, and his entire review is directed to proving that the Doctrine of the Church is a human conception, a human production. In the measure in which the universal revelation also of the Latin Word, which has been given to the Church as a basis for its thought, is not, with regard to each smallest particular, joined with an individual revelation by perception, the Latin Word for man remains a closed book. The reviewer here says himself that the fruit of this Divine Revelation or of this enlightenment is the Church's understanding of the Word; then does not the necessity of understanding the Word apply to each smallest particular thereof? And is there not a very evident necessity of enlightenment and thus of an individual revelation by perception with regard to each smallest particular? That there is revelation by perception is taught in

many places of the Latin Word (A.C. 1786, 2535, 5097, 5111, 5121, 8694, 8748, 8780. 9382, 9905). The reviewer himself here acknowledges that it is a Divine revelation, and he says that the Doctrine of the Church is the fruit thereof. The reviewer thus says that the Doctrine of the Church is the fruit of a Divine revelation by perception or enlightenment.

Page 25, line 34. *But this revelation is a mediate revelation, ...* Both mediate and immediate revelation is of purely Divine origin and of purely Divine essence. This is clearly confirmed by the fact that the Old Testament is a mediate revelation. In this connection we read in the APOCALYPSE EXPLAINED: "When an Angel speaks with man concerning such things as pertain to Heaven and to the Church, he does not speak as man speaks with man, who brings forth out of his memory what another has told him; but with the Angel that which he speaks flows in continuously, and not into his memory, but immediately into the understanding and thence into the words. From this it is that all things that the Angels spake to the prophets are Divine, and nothing at all out of the Angels. Whether it be said that [these things] are revealed out of Heaven or out of the Lord, it is the same; because the Divine of the Lord with the Angels makes Heaven, and nothing whatever out of the Angels' own" (n. 8). - There is universal Divine revelation, that is, the Word, and there is individual Divine revelation, that is, the Doctrine of the Church. Of necessity they always go together, if there is to be genuine truth in the Church. If the universal revelation remains without individual revelation, then the truth remains above the Heavens, thus above the Church and above men. The universal revelation joined with individual revelation becomes the living, genuine truth in the Heavens, in the Church, and in men. Individual revelation without, the universal revelation is not possible; for individual revelation is given only on the basis of universal revelation. Both revelations are equally indispensable, just as good and truth are both indispensable. They also correspond therewith; for the Lord Himself or the Word itself is Good or the Bridegroom, and the Church is Truth or the Bride. - It is not the fact of being immediate or mediate which makes the revelation Divine or not Divine. Both universal revelation

and individual revelation (thus both being Divine), may be immediate or mediate revelation. That this is the case with universal revelation, has already been shown from the fact that the Old Testament is a mediate revelation. while the Third Testament is an immediate revelation. That this is also the case with individual revelation appears from the consideration that the natural Doctrine of the Church and the spiritual Doctrine of the Church are mediate Divine revelations, while the celestial Doctrine of the Church, the proper Doctrine of the future celestial New Church, will be an immediate revelation. That the celestial Doctrine is based on an immediate influx may be seen from the following passage in the CANONS: "That thus the Holy of God, which is called the Holy Spirit, flows in order into the Heavens; immediately into the supreme Heaven, which is called the third; immediately and also mediately into the middle Heaven, which is called the second; similarly into the ultimate Heaven, which is called the first" (The Holy Spirit 3 : 2).

Page 26, line 1. *This mediate revelation . . . carries with it no authority except to the individual. . . . Whatever the means by which he himself has been able to see these truths, he can teach them only on the authority of statements plainly discernible in the Writings.* DE HEMELSCHE LEER says literally: "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" (*First Fasc.*, page 121). The reviewer here says that revelation by perception is of authority to the individual.

Page 26, line 2. *It is not a revelation to the Church.* Individual Divine revelation by perception is not the same as universal revelation or the Word itself; but nevertheless it is a purely Divine revelation; and it is a revelation to the Church, for the Church is as one man, therefore as one individual, consisting of the regenerated men, and its members are actual men only in the measure in which they are in that man.

Page 26, line 3. *Its fruit may of course be of benefit to the Church ...* Just above the reviewer says that "the Doctrine of the Church or the understanding of the Word is the fruit of a Divine revelation by perception, that is,

by enlightenment", and here he says that "the fruit of this revelation may be of benefit to the Church". He therefore says in other words that the understanding of the Word may be of benefit to the Church. The Word itself says that the understanding of the Word makes the Church (S.S. 76-79).

Page 26, line 4. . . *but only because by it the man is enabled to see ... things in the Writings not hitherto observed.* Out of all those places where in the Latin Word it treats of revelation out of perception it clearly appears that thereby the enlightenment is meant of which it is said that without it the genuine sense of the Word cannot be understood. The mere fact of the existence of individual Divine revelation points to its great significance. If enlightenment is indicated as one of the principal means for the exegesis of the internal sense of the Word, it appears that no one can ever see even the slightest particular of the internal sense, neither in the Old and the New Testament, nor in the Third Testament, without such an individual Divine revelation out of perception. The reviewer acknowledges the fact of the existence of individual Divine revelation (although this subject has scarcely yet had the attention of the Church; cf. N. CH. L. 1922: 615-620), but according to him its use consists only in this that "by it man is enabled to see and point out things in the Writings not hitherto observed".

It would seem as if one had to conclude from such an end and from such a use of individual revelation, as surmised by the reviewer, that the universal revelation of the Third Testament itself for one reason or another is not able to fulfill that use, and that from time to time an individual revelation is required, in order that the Church may meet with new things in the letter, not hitherto observed. And in the same paragraph the reviewer says that all truths are to be seen in the statements plainly discernible in the Writings themselves; and in a further elucidation to the present writer he says: "If a truth is explicitly stated in the literal sense of the Writings, then no one can say when or by what means it will be noticed". And yet it seems to be the reviewer's conception that the Lord from time to time gives a separate individual revelation to certain men, in order thereby to fix the attention of the Church on new

truths of the Word, not hitherto observed. The essential and primary use of individual revelation is that by it alone can be seen the genuine sense of the universal revelation; but further it has indeed this important secondary use for the Church that by it the letter of the universal revelation for the Church is opened more and more, so that the genuine doctrinal things which first were hidden in that letter, come more and more to the fore and may be taken up by all members of the Church by direct cognizance. In this way instead of the letter which first was closed, the opened letter more and more becomes the basis for the thought of the Church, a letter in which the spiritual and celestial things which have been laid down therein, are gradually seen ever more clearly.

Page 26, line 10. *DE HEMELSCHE LEER*, however, contends that since the Doctrine of the New Church is to be drawn from the Writings, it therefore follows as a logical consequence, . . . *DE HEMELSCHE LEER* says that the truth, also in the Third Testament, has been laid down in the natural, and that the internal sense or the genuine Doctrine rises out of the truths of the letter by unfolding (A.C. 9025). When Divine Truth from the Lord descends into the natural, it is then necessarily as it were folded in seven folds and is then sealed with seven seals; in this way the truth also in the Third Testament is sealed with seven seals (see *First Fasc.*, pp. 97-103).

Page 26, line 16 . . . *inevitably involves a new Divine and immediate Revelation . . .* The Doctrine that the Word without Doctrine is not understood, does not mean that the Latin Word cannot be understood without a new universal revelation. No Word ever can be understood without Doctrine out of that Word. That Doctrine is spiritual out of celestial origin; the Lord is that Doctrine itself. If the Doctrine of the Church were not Divine, then indeed after this universal revelation of the Third Testament, a further universal revelation would still have to come. How otherwise could the Church ever open those places of the Old and the New Testament that are not treated of in the Third Testament? And how could the science of correspondences of which it is said that it has now been revealed (that means completely and entirely revealed) ever be

extended with authority to those things that are not spoken of in the Third Testament?

Page 26, line 19. *It is true that the Jews and Christians. by faithful study of their Word, might have drawn forth true doctrines therefrom.* The relation of the Word to the Doctrine out of the Word is not that one may draw Doctrine if one will, and also leave it if one will; but that no single particular of the Word is understood in the genuine sense if one does not read it in the light of the Doctrine out of the Word, for not the Word is the light, but the Doctrine out of the Word (S.S. 50-61, A.E. 356). All the genuine light that any of the Jews or the Christians ever received out of the Old and the New Testament, came because they made a Doctrine for themselves according to order out of that Word (A.C. 9382).

Page 27, line 15. . . . *when men cry: "Lo here and lo there"* . . . DE HEMELSCHE LEER has pointed out that the Latin Word without Doctrine out of that Word cannot be understood, and that he who reads that Word without Doctrine remains in darkness concerning all truth (S.S. 50-61). The genuine Doctrine is spiritual out of celestial origin; the Lord is the Doctrine itself (A.C. 2496, 2510, 2497, 2516, 2533, 2859, and many other places).

Page 27, line 17. *"Art thou the Christ or do we wait for another"?* These are words of John the Baptist, which he addressed to the Lord by two of his disciples (Matt. 11 : 2-3). John the Baptist in the New Church signifies the literal sense of the Latin Word. We read in DE HEMELSCHE LEER; "The Word of the Latin Testament is a Divine unfolding of Truth, and it is therefore the source itself and the only source of all genuine truth for the New Church" (*First Fasc.*, p. 118); "From the explanation of the concept 'experience' it is evident that the Doctrine is never genuine if it is not based on the literal sense of the Latin Word and that the letter remains closed if man does not apply the truths derived therefrom to life" (p. 119); "The Word of the Latin Testament is an infinite unfolding of Truth" (p. 120); "All natural scientifics in an infinite way were drawn into the texture of the Latin Word; and the New Church indeed to all eternity in an infinite way in the text of the Latin Word will find again all natural scientifics of nature itself and of the literal sense of the

Old and the New Testament" (pp. 120-121); "The literal sense of the Latin Word ... in its entirety and in all its particulars, is an infinite divine series, therefore infinite even in the particulars, by their place in and their orderly connection with the infinite whole" (p. 122). According to DE HEMELSCHE LEER the Third Testament is the revelation of the Divine Rational, and the Word of the Holy Spirit.
