

## ON THE READING OF THE WORD

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First: The acknowledgment that there is an internal sense, Heaven itself, the celestial and spiritual, in everything in the Word must dominate in him.

Second: The acknowledgment that the Word is given solely for the reformation and regeneration of man must dominate in him. Nothing is there said for any other purpose.

Third: Any supposition that he is in the things of the internal sense of the Word, or in the good and true of that sense must be removed. He must see that he is in the sense of the letter, and that this is given to prepare him to come to the internal sense, under the leading of the Lord.

Fourth: While he must learn the sense of the letter, he must not allow his mind to be dragged off into merely worldly things or into philosophical things by it. If what the Word says leads him off into archaeological speculations, into mere correspondences and the pseudo sciences based on them, into theories of evolution, into speculations about the earth in the universe or astronomy, into a thousand and one such merely worldly things, he will be dragged back into the phantasies of the fall of his first state of the Church.

Fifth: He must see that he is not in the internal sense, not only where the Word treats of worldly things, but also where it treats directly of the Lord and Heaven, of the Divine Human, of the Divine Trinity, and such inmost things, and where it treats of love, faith, charity, and regeneration itself. He must learn what the Word says about all these things with great care, as also he must read what it says of natural things, but with the acknowledgment that with him as yet there cannot be the disposition into a heavenly, a celestial and spiritual order, of all those things, whereby he is in the internal sense of the Word.

Sixth: He must acknowledge that in the internal sense of the Word, one man is being treated of, and that all things that are said in the sense of the letter about the heavens and hells and about the Most Ancients, Ancients, Hebrews, Jews, Protestants and Catholics, and all said about persons, refer in their internal sense to the things that are or will be present in the man of the Church in his formation. If he reads and thinks about these things in any other way, he is going to fall into suppositions about himself that are phantasies.

Seventh: The charity which can bring the Word open in this state is essentially the acknowledgment of what he of himself is, the humiliation of himself before the Coming Lord as the source of all the genuine good and true.