

DE HEMELSCHIE 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. I TO 8, JANUARY TO AUGUST, 1930
(ENGLISH TRANSLATION)

'S-GRAVENHAGE
SWEDENBORG GENOOTSCHAP
LAN VAN MEERDERVOORT 239
1930

[2]

PSALM 51 : 15

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

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It has been added for the convenience of the reader.

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NOTE BY THE PUBLISHERS

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**THE SWEDENBORG GENOOTSCHAP
LAAN VAN MEERDERVOORT 229
THE HAGUE. HOLLAND.**

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DE HEMELSGHE LEER

EXTRACTS FROM THE ISSUE FOR JANUARY 1930

In the Name of the Lord Jesus Christ, Amen.

AT THE FIRST APPEARING OF "DE HEMELSCHE LEER"

EDITORIAL BY THE REV. ERNST PFEIFFER. - From the beginning of the New Church her true members could be distinguished from her false members, in that the former accept the Writings of Emanuel Swedenborg as the Word of God, while the latter deny this fundamental truth. The Lord's words in John: "He that believeth on the Son hath everlasting life" (3 : 36), in the New Church have no other meaning. The crowning thesis of this belief is that the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE must also be applied to these Writings.

Everything that is taught in the Latin Word concerning the Doctrine of the Church: That the Lord is also the Doctrine of the Church, as He is the Word, and all Doctrine is from the Word (A.E. 19; A.C. 2859); that the Doctrine is spiritual from celestial origin, and that in its origin the rational is not consulted (A.C. ch. 20); that in the present-day Christian churches the dogmas are not from the Word, but from their own understanding, and are consequently patched up from falsities and confirmed by a few things from the Word, but that in the New Church the doctrinal things are one series of connected truths which by the Lord have been laid bare by means of the Word, and that it is therefore permitted to enter with the understanding and to penetrate into all their arcana and also to confirm these by the Word (T.C.R. 508); that the Word without Doctrine is not understood; that the Doctrine must be drawn from the literal sense of the Word; that the Divine

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truth, which belongs to the Doctrine, appears to no one except to those who from the Lord are in illustration; furthermore that therefore those who read the Word without Doctrine, or who do not acquire for themselves a Doctrine from the Word, are in darkness as to all truth, and that the Word without Doctrine is as a candlestick without light (S.S. 50-61); that the Church takes its existence from the understanding of the Word according to the Doctrine, and that consequently it is not the Word that makes the Church, but the understanding of the Word (S.S. 76; A.C. 10763; H.D. 243); that the words in the Revelation of John: "And she being with child cried, travailing in birth, and pained to be

delivered" (12:2) signify the Doctrine of the New Church in its state of birth, and the difficult reception on account of the opposition of those who are signified by the "dragon" (A.E. 535; A.E. 710, 711); and that the words: "And she brought forth a man child" (Rev. 12 :5) signify the Doctrine of truth, which is for the New Church, which is called the New Jerusalem; and that "the man child" is the genuine truth of the Church and therefore also its Doctrine, the truth of the Church from the Word being its Doctrine, as this contains the truths which are for the Church (A. E. 724; A.R. 543); that "The New Jerusalem" signifies the New Church with regard to its Doctrine; that "the town", "the field", "the carriage", "the ship", "weapons"; signify the Doctrine and the doctrinal things of the Church; - everything that is said in these and similar places concerning the Doctrine has regard to the Doctrine of the Church, such as it has been developed by the Church during the progress of its regeneration, and what is said with reference to the Word and the literal sense of the Word has regard not only to the Old and the New Testament but also to the Latin Testament.

It is true that in many passages of the Latin Word a strong appearance is created as if in the statements quoted, the Writings themselves were meant by "the Doctrine". And by "the Word and the literal sense of the Word" only the Old and the New Testament, and it is on this account that among the English speaking members of the General Church the expression "the doctrines and the letter of the Word" has become general, in which by "the doctrines"

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the Writings and by "the letter of the Word" only the Old and the New Testament are understood. Plain examples of passages in the Writings that create this appearance are the Titles of the FOUR DOCTRINES, and especially a passage such as this in n. 7 of THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE: "But I proceed to the Doctrine itself, which is for the New Church, and which is called the Heavenly Doctrine, because it was revealed to me out of Heaven; for to deliver this doctrine is the design of this work"; and also a passage such as this in the APOCALYPSE REVEALED: "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, 1758; as also The Doctrines concerning the Lord, concerning the Sacred Scripture, and concerning Life according to the Commandments of the Decalogue, published in Amsterdam. When these Doctrines were written, the dragonists stood around me, and endeavored with all their fury to devour them, that is to extinguish them" (n. 543; A. E. 711).

But if one bears in mind the truth that the Writings are the Word or the Sacred Scripture itself, it clearly appears that even in these the Heavenly Doctrine, as well as in the Old and the New Testament, is covered with the veil of a literal sense. It is said in n. 7 of THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE: "that the Doctrine of the New Church is from the spiritual sense of the Word, and that the spiritual sense of the Word is the same with the Doctrine which is in Heaven". 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 signified the Writings, appears clearly from this, that they are full of natural ideas taken from the world, from the kingdoms of nature, from history and from ecclesiastical history, which we know are not understood in Heaven, but are at once changed into corresponding spiritual ideas. Of all that concerns the natural ideas in the letter the Angels know nothing. It is surprising that it has been possible for the idea to maintain itself so long, that, while in regard to all natural ideas in the Word of the Old and the New Testament, such as countries, cities,

peoples, persons, it is expressly taught that in the internal sense they have a purely spiritual significance. This law

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should be of no effect in the Latin Testament. It is, however, an undeniable truth that the Angels can have no other but a purely spiritual idea of such ideas in the Writings as "the Jewish nation", "Roman Catholics", "Protestants", "the Dutch", "the English", "the Germans", "Paul", "Luther", "Calvin", "Louis XIV", "Empress Elisabeth and Count de la Gardie", "Charles XII", "London", "Amsterdam", "Paris", "Vienna", "Venice", "Naples", and "Rome"; furthermore that they can have no other but a purely spiritual idea of all those countless illustrations of doctrine by things taken from the mineral kingdom, the vegetable kingdom, the animal kingdom, the human body, with which especially the tissue of the work THE TRUE CHRISTIAN RELIGION is impregnated. We therefore believe that also in the words quoted above from THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, n. 7: *that the Doctrine of the New Church is from the spiritual sense of the Word, and that the spiritual sense of the Word is one and the same with the Doctrine which is in Heaven*, 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 the 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, as has been thought hitherto, 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 the New Testament 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 either true or false. Examples of a false doctrine are all teachings of CONFERENCE and CONVENTION, as far as they are based on the denial of the Divine Human essence of the Writings. An example of the true Doctrine of the Church are the PRINCIPLES OF THE

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ACADEMY, as 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.

The concept that the Heavenly Doctrine is the Doctrine of the Church and that the Writings of Swedenborg are that Heavenly Doctrine and that Doctrine of the Church itself, and that the revealed truths concerning the nature of the literal sense of the Word should apply only to the Old and the New Testament, has up to the present kept the Church as a whole in a purely natural state. Whereas the Divine qualities and prerogatives which the Latin Word ascribes to the Doctrine of the Church, have been claimed exclusively for the Latin Word itself, the Lord Himself, because He Himself is that Doctrine, has as it were remained unthroned in the Church. The Doctrine of the TRUE CHRISTIAN RELIGION concerning the Holy Spirit can be seen in its real light and in its real sense only there, where the Doctrine of the Church is acknowledged as purely Divine and therefore as the Lord Himself. Only along this way can the Church gradually enter into the celestial state, which has been foresaid for it by the Lord; only along this way can the human race return to the Adamic state of a new Golden Age. And this is also the only way along which the men and women of the Church can be led back to the state of love truly conjugal, of which it is said that with the Most Ancient it was one and the same with their religion, and with the celestial Angels one and the same with their heavenly felicity. This and nothing else is the internal sense of the words: Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His Wife has made herself ready (Rev. 19 : 7).

PROF. DR. CHARLES H. VAN OS. — "For I testify unto every man that heareth the words of the prophecy of this Book; if any man shall add unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things which are written in this Book." — This is what we read in the 22nd chapter of the Revelation of John,

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verses 18 and 19. In the APOCALYPSE REVEALED, n. 957— 959, the internal sense of these verses is explained. "Hearing the words of the prophecy of this Book" signifies reading and knowing the truths of Doctrine. "Adding unto these things" and "taking away from these words" signifies adding or taking away something on which account the truths of Doctrine would be extinguished. "The plagues that are written in this Book", signify the evils and falsities into which they fall who put the essence of religion in external things, such as a blind acceptance of the literal sense of the Word; these are they who are meant by the dragon. That "his part is taken out of the Book of life, out of the Holy City, and from the things which are written in this Book" signifies that such a one can receive no wisdom from the Word and from the Doctrine of the Church, and that in reality he does not belong to the Church. "The Book of life" is the Word, as from it comes all spiritual life for Angels and men. "The Holy City" signifies the Doctrine of the Church. "The things which are written in this Book" signifies the Church of the New Jerusalem, for of this Church does the Revelation of John treat in the internal sense.

In these verses therefore the Doctrine is treated of, and the great responsibility we bear for the preservation and the development of the Doctrine. We are admonished not to add anything to the Doctrine, nor to take away anything, even though when so doing, we should appeal to the literal sense of the Word. The fatal results for ourselves, if we should act contrary to this admonition, are pointed out to us.

There are, as we know, different degrees of the Doctrine. In the highest degree the Doctrine is the Lord Himself, who continually tries to inflow with genuine truths into the Heaven and the Church. In a lower degree the Doctrine is the Heavenly Doctrine, that is the whole of the truths that are known in the Heavens, and of which the thoughts of the Angels consist. This Heavenly Doctrine is the same as the internal sense of the Word. In the next degree the Doctrine is the Doctrine of the Church, that is the whole of the truths that are known in the Church, and of which the thoughts of the members of the Church consist. The Doctrine of the Church therefore is the Heavenly Doctrine as far as this has clothed itself in human words, and has

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thereby descended into the natural world. Now as the natural is always the basis for the spiritual, the Doctrine of the Church is the basis for the Doctrine in all its degrees. From this is evident the great importance of the development of the Doctrine of the Church. The development of the Doctrine of the Church must take place by the cooperation of all the members of the Church who receive any illustration from Heaven. This development must take place in continuous contact with the literal sense of the Word, for this too, is a natural basis for the Heavenly Doctrine, only come into existence by a different way. To this development our monthly magazine shall be dedicated.

The word "doctrine" (leer), in the Dutch language, also signifies a "ladder". And the Doctrine of the Church in reality is a ladder, by which our thoughts may ascend to Heaven, that is to the internal sense of the Word. May it be given to us to make this ladder long and broad, so that the Angels may ascend and descend along it, and that influx and reflux by means of the Doctrine may go to and fro between Heaven and earth.

H.D.G. GROENEVELD. — Every member of the Church will welcome with great joy the appearance of the new monthly magazine, and be moved by the thought that in the Lord's Providence it has been appointed that now for the Church in reality the Heavens will be opened. After a period of preparation or of reformation of the Church, which reached its summit in a natural-rational understanding of the Third Testament, and on account of which a natural regeneration of the Church was possible, the Church has now come to a state by which a spiritual understanding of the Word and therefore a spiritual regeneration of the Church is possible. During the state of reformation the conjunction of the Lord with the Church is from the side of the Lord alone. By the birth of the Doctrine of the Church the Church has prepared itself, on account of which the conjunction now is from the side of the Church as well.

Just as everything which is has an internal and an external, so the Doctrine of the Church or the Doctrine of the Divine Human of the Lord has an internal and an

external. It is the internal Doctrine of the Church or the Doctrine of Genuine Truth, which is the Lord Himself, by which the Church is to be built. It is the celestial Doctrine descending from God out of Heaven. This Doctrine is free from all space and time, and purely spiritual from celestial origin. It is only by this Doctrine that Heaven does come down to earth, and that the Church does become truly Church. This Doctrine as a seed will be received by the Church continually more and more internally, and by the Church it will be made life. This seed from the Third Testament, that is from the Divine Doctrine, will be opened by the Lord in the rational of the male of the Church and be made life by the female of the Church. By this the Church will come into the possession of internal things, which have never before been given to the human race. This internal Doctrine of the Church can only be opened by the Lord in the rational of the male if the rational has been prepared for it, which happens only after heavy combat. It is now by means of the external Doctrine of the Church that this combat takes place and it is the male of the Church that must fight the combat. A heavy combat awaits the male, for the hells with all their might will rebel to maintain their power, and ever more fierce will be their assault. They will so beset the understanding that it will seem to the male as if its thought were taken from it. The male will continually have to remain impressed with the fact that the Lord alone fights through it. After perseverance in this combat the victory will be certain, as appears from the Lord's words in the 33rd verse of the 16th chapter of the Gospel of John: "Be of good cheer, I have overcome the world". Then the infernal spirits will be cast down to earth, and the Lord will be able through the rational of the male to give to the Church the celestial Doctrine.

From the side of the female of the Church great cooperation is required. It is necessary for the female to give its devotion, by the sacrifice of all love of self and all love of the world. By its love of the Church it should give the male strength to accomplish the combat it must fight. All its delight of conjugal love depends on the victory in this combat. More and more will the female perceive this, and more and more will it be able by its love to

assist the male. And when after the combat the celestial Doctrine will be given to the Church by the Lord, the female should receive this Doctrine with love and bring it to life. Then will the Church become more and more internal, and then will the most beautiful things be given to it. Then will this new Magazine be the place where the Lord will openly speak to us.

FROM THE TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP

The Transactions are preceded by the following quotation from CONJUGIAL LOVE, n. 132:

I once conversed with two Angels, one from the eastern Heaven, the other from the southern Heaven, who, when they perceived that I was meditating on the arcana of wisdom concerning Conjugal Love, said: "Do you know anything about the schools of wisdom in our world?" I answered: "Not as yet." And they said: "There are many. And those who love truths from spiritual affection, that is who love truths because they are truths and because by means of them is wisdom, come together at a given signal, and consider and form conclusions respecting such matters as require a more profound understanding."

The declaration of principle of the SWEDENBORG GEZELSCHAP is the following: "We, the undersigned, have united into a SWEDENBORG GEZELSCHAP for the purpose of cooperating towards the internal and external upbuilding of the Church by the explanation of the Word in the light of the Doctrine of the Church, and by our devotion to the principles of that Doctrine."

The Transactions contain further the minutes of the constituent meeting and of the preceding preparatory meetings. An English translation of the essential contents of these minutes, as they have been published in DE WARE CHRISTELIJKE GODSDIENST, January 1929, will be found here below in the Appendix.

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Extract from the Minutes of the Meeting of Saturday, February 2nd, 1929.

The memorandum calling this meeting together reads as follows: Subject, The Doctrine of the Church, (The Doctrine of the New Jerusalem concerning the Sacred Scripture, n. 50—61; Arcana Coelestia, Twentieth Chapter; n. 2496—2588; 2760—2763; 2855—2859).

The Rev. Ernst Pfeiffer gave a short introduction to the subject "The Doctrine of the Church". The purpose of these discussions should be to show that the Doctrine of the Church, if it is obtained according to order, is from the Lord alone. The difference between "the Heavenly Doctrine", which is the Word itself* and "the Doctrine of the Church", should be clearly illustrated. The possibility and the danger of the doctrine of the Church being false, should be considered, and the means of guarding against this danger. The truth derived from the Writings "that the Doctrine of the Church also is the Lord", in its full significance has scarcely been seen by the Church up to the present, and of recent times has greatly influenced the thought of our Society.

THE DOCTRINE OF THE CHURCH ADDRESS BY H. D. G. GROENEVELD

According to ARCANA COELESTIA, n. 2106 and 2666, the human begins in the inmost of the rational and the Divine Human in the inmost of the Divine Rational. The Divine Rational or the Word

therefore is the conjunction or the mediator between God the Father or Infinite Love and Wisdom and the human race. Only in the Divine Itself is Good itself and Truth itself, whereas the Divine Rational inflows into appearances of Good and Truth. The Divine Rational or the infinite Rational, because it expresses itself in appearances, can accommodate itself to the rational of man. The human race as a receptacle of the Divine Rational can therefore only be in appearances of Good and Truth. From the Good of the Divine Rational man receives good

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- It appears from this sentence that at that time the difference between "the Heavenly Doctrine" and "the Writings" was not yet realized. EDITOR.

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or love, from the Truth of the Divine Rational truth or wisdom. Without the Divine Rational or the Divine Human of the Lord the human race could receive no love and no wisdom, whereas without reception of the Divine Rational in the rational of man, he could have no love and no wisdom. That the Divine Rational *is*, in other words that God is a man, is therefore the beginning of all wisdom. The rational of man therefore must be developed or opened for the influx of the Divine Rational. This opening is described:

1. in Abram's going to Egypt,
2. in Abraham's going to Abimelech,
3. in Isaac's going to Abimelech.

Abram's going into Egypt is the instruction of the internal man in the cognitions of the Word. The Lord's internal man was Jehovah, therefore Good and Truth itself. The internal man with man is above his rational. Abram therefore in man stands for the influx of good through the soul and Sarai for the influx of truth through the soul. Abram's going into Egypt is therefore the influx of good into the cognitions. Abram calls his wife his sister, which means that the influx of truth takes place into the understanding of man. Man then regards the truths of the Word as purely intellectual truths and has a desire, in this instance a natural desire, to multiply these with himself. Later on he recognizes that these cognitions are to serve for uses and therefore are to be vessels for the reception of truths. By this an opening of the first rational of man takes place, for from the conjunction of Abram with Hagar, or from the influx of good into the affection of cognitions, Ishmael or the first rational is born.

Abraham's going to Abimelech is the influx of good into the doctrine of faith. Abraham calls his wife Sarah his sister, which now means that the influx of truth takes place into the rational truth of man, that rational truth which has come into existence by the birth of Ishmael, or the first rational. Man now tries to construe for himself a doctrine, as he wishes to see the cognitions he has gathered in a certain order. Without a certain order the cognitions remain a chaos. The man walks in darkness and as there is no light, he first knocks up against one thing, and then against another. A doctrine also is like a king, who governs

the affairs of his country according to a certain order. The man now tries to construe for himself a doctrine by consultation of and by conjunction with the rational he has acquired by cognitions. The man with an open mind is inspired with a certain fear of conjoining himself with that rational, and he then perceives that in this way no doctrine is obtained and that the rational truth is to be no more than a receptacle of spiritual truth. The doctrine therefore takes existence only from the influx of good into spiritual truth. The influx then takes place into the rational truth of man, for we are here speaking of that rational which is born by the influx of good into the affection of cognitions, therefore of the spiritual man or the spiritual Church. In this instance Ishmael, as appears from the Writings, stands for the spiritual Church. The doctrine for the spiritual man or the spiritual Church is of vital importance, for by the doctrine the man or the Church can now develop the truths, by which new truths arise which will determine the life of the man or of the Church. These new truths also are present in the literal sense of the Word, for the doctrine must rest upon the literal sense of the Word, but they had not been seen before because they are there implied in more general truths. All progress of the spiritual man and of the spiritual Church therefore depends on the development of the doctrine.

All order or the doctrine is from the Lord alone. The true doctrine of the man or of the Church is the Lord in a certain state of His Divine Human. In that state the doctrine is infallible, at any rate in a relative sense, for in an absolute sense only the Word, which is the Doctrine itself, is infallible.

Isaac's going to Abimelech finally is the opening of the rational of the celestial man. Isaac stands for the influx of the good of the Divine Rational and Rebecca for the influx of the truth of the Divine Rational, or Isaac stands for the good of the inmost rational of the man or the good rational, and Rebecca for the truth belonging thereto or the true rational. Rebecca as a sister then stands for the rational truth or the rational of the spiritual man. The spiritual man, who has not yet an internal perception, and with whom therefore his intellectual stands foremost, does not yet see that all Divine truths in man become rational

truths. It is true he says that all good and all truth belong to the Lord, but when he receives this good and this truth into his rational, he looks upon this good and this truth as belonging to himself. The celestial man has an internal perception of good and truth, and he acknowledges that all good and truth belong to the Lord and inflow into his rational.

That Isaac says of his wife Rebecca that she is his sister therefore means that the spiritual man considers every truth which he sees as belonging to him, because in his thought he grasps it as a

rational truth. When a man begins to become celestial, he acknowledges that truth belongs to the Lord alone, and that all that he can receive are rational truths only and even only then, if good and truth from the Lord inflow into his rational. His doctrine is nothing but a confirmation of this. His doctrine is his life and his life is his doctrine.

THE NEW YEAR

ADDRESS BY H. D. G. GROENEVELD, AT THE NEW YEAR'S
BREAKFAST OF THE FIRST DUTCH SOCIETY,
JANUARY 1ST 1930.

As we know from the Third Testament the commencement of a new year signifies the beginning of a new state. It therefore certainly is no coincidence that now for the first time we are together on the first day of the New Year, for in our Society we may now speak of the beginning of an entirely new state. If the Lord were to open our eyes, we all would be deeply moved by everything which now, still as in a seed, is present in the Church, Then we would see what internal things have now been given by the Lord to the Church, and to what deep spiritual insight the Church may now attain. The old state has reached its fullness; a state in which the Church was in a natural spiritual light; a state in which the conjunction with the Lord was from the side of the Lord alone. Furthermore a state in which we indeed were in the Church, but the conjunction was from the side of the Church alone. In the new state the conjunction with the Lord will be from the side of the Church as well, while our conjunction with the Church will no longer be from the side of the Church

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alone. The Church will be in us and will determine the whole of our lives. No thoughts will arise and no actions will occur, but they will be penetrated by the things of the Church. The Church will be the soul of our life.

The seed that has now been given to the Church contains within it the Doctrine of the Church, within which is present the celestial Doctrine. What has been revealed in the 22nd verse of the 21st chapter of the Revelation of John will be actually true: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it". For no longer will the truths such as they appear in the literal sense of the Word be the basis for the Church, but the spiritual things that are enclosed therein. It is the celestial Doctrine, therefore the Lord Himself, who will guide the Church.

All the rest depends on the development of the Doctrine of the Church. It is the male of the Church that has to open these things, while it is the female of the Church that has after that to bring these things to

life. In an entirely new light will the male view the Third Testament anew; there will be an entirely new gathering of cognitions. No longer will the attention be fixed on the natural things of the Word. The literal things of the Word will become vague and the spiritual things will appear, by which the deepest rational things will then be given to the Church. We shall be in the Heavens here on earth.

Unavoidably in the future there is a heavy combat awaiting the Church, which combat can be carried on only if we devote ourselves entirely to the Church. Therefore on this day let us be impressed with this, that in our lives we put the Church in the first place, and that we devote ourselves to her with all our strength, by the sacrifice of the love of self and of the love of the world, in order that the new state into which the Church has now been brought may be developed and attain to life.

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DE HEMELSCH E LEER

EXTRACT FROM THE ISSUE FOR FEBRUARY 1930

"ARCANA COELESTIA"

EDITORIAL BY THE REV. ERNST PFEIFFER.

The title and the text of the HEAVENLY ARCANA begin with the Latin words *Arcana Coelestia* and by this the whole essence of the form and of the contents of the Word is indicated, in accordance with the general law ruling the style of the Word, namely that the essence and the quality of the beginning pass over into all that follows. From the choice of these words as a title and as a beginning it appears that the ARCANA COELESTIA are the Word in the same complete sense as the Old and the New Testament. It is the nature of the Word that, proceeding from the Lord, it has both a complete internal or spiritual, and a complete external or natural sense, being in perfect correspondence the one with the other. This nature is indicated by the words *Arcana Coelestia*. By the word *arcana* the form of the Word, the external or natural, is characterized, by the word *coelestia* its contents, the internal or spiritual. Both words together indicate that in the Word the contents, being spiritual and celestial, lie hidden in a form which is natural.

The word *arcanum* is derived from the Latin verb *arceo*. This in some places has the meaning of *to enclose, to close off, to surround, to restrain*, and in many other places it has the meaning of *to drive off, to keep off, to prevent, to guard, to protect, to shield, to save from*. In the dictionaries we find the

following examples: *alvus arcet quod recipit* (CICERO), "the abdomen encloses what it receives"; *arcere capias hostium* (CICERO), "to keep off the enemy's troops"; *arcuit omnipotens* (OVID), "the Almighty has prevented it"; *arcere aliquem ab injuria* (CICERO), "to save

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some one from disaster"; *arcere oestrum pecori* (VIRGIL), "to drive off the flies from the cattle"; and very well known is the saying by HORACE, *odi profanum vulgus et arceo*, "I hate the common people and I keep it off from me". — From these examples it plainly appears how by the word *arcanum*, which is derived from the root of *arceo*, the essence and the function of the literal sense of the Word in comparison, with and in its relation to its internal sense are strikingly characterized. It is the literal sense that encloses the internal sense, that closes it off, surrounds it and keeps it within bounds; and it is the literal sense that guards the internal sense, that protects and shields it, saves it from violence and damage, that wards off and keeps off the unprepared, the unauthorized, the not well disposed, and that prevents the genuine truth and the genuine good of the internal sense from being falsified and profaned. This is the reason of the literal sense in respect to this function being represented by "the Cherubim, whom Jehovah God made to dwell from the east against the garden of Eden, and the flame of the turning sword, to keep the way of the tree of lives", also by the curtains of the tabernacle, by a cover or a veil, by garments, by "a great stone rolled to the door of the sepulchre" (Matth. 27 : 60; 28 : 2), and also by the watch at the grave of the Lord (Matth. 27 : 66).

In Greek there is the verb *aoxeu* with the same meaning as in the Latin, *to drive off, to keep off, to prevent*; many examples may be quoted from the dictionaries. But it has a further meaning there as well, which brings out the nature of the literal sense in respect to still another quality. It also has the meaning of *to perform, to fulfil, to be strong, to be able, to be enough, to be sufficient*. A few examples to illustrate: *aoxeiv to un ou iaveiv* (SOPHOCLES), "to prevent that some one perish"; *aoxeiv pirois* (SOPHOCLES), "to assist the friends"; *aoxeiv naioiv* (EURIPIDES), "to help the children"; *ot ouxet aoxei* (SOPHOCLES), "as it is no longer of avail"; *aoxeow lvnoxovoa* (SOPHOCLES), "it will suffice that I die"; *aoxei* (PINDARUS, AESCHYLUS), "it suffices", "it is enough". Hence the participle *aoxouv*, "enough", "sufficient", *ra aoxouvra exeiv* (XENOPHON), "to have what one needs".

On comparing these examples with the Latin, it clearly appears that by the Latin etymology the negative, rejecting,

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enclosing, protective nature of the literal sense is indicated, whereas the Greek etymology also recognizes these significations indeed, but adds, as of equal importance, the positive, accommodating, assisting, mediating, saving nature of the literal sense. The importance here, however, is principally laid in the idea of *being enough, able, strong, suitable for mediation, just sufficient for assistance,*

delivery, salvation. By this especially the real nature of the literal sense is characterized, for it is founded on a law of Providence, that the Lord extends to fallen man, by way of an outstretched hand, no more than what is just enough and sufficient to effect mediation with the well-disposed and thus to re-establish conjunction. The Lord cannot possibly offer to man in that state the genuine truth itself. The ill-disposed would immediately falsify and profane it, but even the well-disposed would not be able to accept it without preparation; and instead of redeeming man and saving him, the Lord would bring man to perdition by the truth; the salvation of the human race would become an utter impossibility. By this consideration it becomes perfectly clear that what man takes to himself from the literal sense of the Word, even from the Latin Testament, are never truths in themselves, but only scientifics, that is vessels of truth. With the man who is being regenerated the Lord fills these later on with truth, and later still this truth with good. A deeper examination will show that this truth is nothing but the essential spiritual sense, and this good nothing but the essential celestial sense. For the man who is in the essential truth, he alone is in the spiritual sense, and the man who is in the essential good, he is in the celestial sense. The man who is not well-disposed on the contrary turns the scientifics or vessels to himself, and fills them with evils and falsities. That man may turn the scientifics of the literal sense away from the Lord and to himself, and that still the genuine truths hidden therein do not suffer damage is represented by "the turning sword" of the Cherubim at the garden of Eden (S. S. 97). This is a universal provision of the Lord in respect to the Word, and that it is applicable to the Latin Testament, may be clear beyond doubt to any one who with judgment discerns the history and the present state of the New Church.

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Besides the verb there are in Latin and in Greek a number of nouns and adjectives, derived from the same root, and which in many respects throw a remarkable light on the nature of the literal sense. The adjective *arcanus* in its concrete use means "closed": the Word in its Three Testaments for most men is a closed book, sealed with seven seals, and this on account of the qualities of its literal sense. Many have thought that the Word in the Old and in the New Testament only was sealed with seven seals, and that these seals in the Writings by Emanuel Swedenborg have been completely taken away, and that the Word there is now opened and that the Lord there now "shows plainly of the Father" (John 16 : 25). But that the Word also in the Third Testament is closed and sealed, and that in reality the veil has become still thicker and the arcana still deeper, and that "the opening of the seals" must have a deeper signification, this is proved by the history of these 150 years, which have shown that the human race, in spite of the publication of these Writings, has withdrawn more and more from the Word, and moreover, this conception is expressly confirmed by the doctrine that genuine truth appears to those only, who are in illustration from the Lord. — In its abstract use *arcanus* means "silent", and it is used for instance by OVID for the description of the night. The Word, also as to its literal sense is the Lord Himself, therefore the Divine Man, but as long as man is not in the way of regeneration, has not been healed of his spiritual deafness and has not learned to listen, it is entirely silent. That is why we so often hear, especially from cultured people, after they have been reading one or other book by Swedenborg: "It says nothing to me". However, in the measure that a man becomes susceptible to the Wisdom of the Lord and to the Love of the Lord, he hears in the Word "a voice from heaven, as the voice of many waters, and as the voice of a great thunder" (Rev. I : 15; 14 : 2; Ezech. 43 : 2). In the Word the Lord for him "raises His voice, a mighty voice" (Ps. 46 : 6; 68 : 33). From the Word there proceed to such a man "lightnings and thunderings and voices" (Rev. 4 : 5), which signify illustration, perception and

instruction (A. R. 236, 614, 615). As expressed in the title and in the commencement of the text of the Arcana Coelestia, there are for him in every detail

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Mirabilia inseparably connected with the *Arcana*, that is Wonderful Things from the world of spirits and from Heaven. It is for this reason that the Lord in Isaiah (ch. 9 : 6) is called *Mirabilis*, that is, "Wonderful". — OVID'S expression *arcana nox*, "the silent night", also has a deep internal sense. The complex of his cognitions of good and truth by an Angel can appear to him as an immense starry firmament, whereas the realization of the fact that behind the little he knows, there is an abyss of Divine realities, appears to him as a deep night; for the Arcana of the Divine Truth in the Word are infinite, and the more deeply the Angel or the man is convinced of the night of his ignorance, the brighter and more beautiful do his cognitions shine. — Furthermore the adjective *arcanus* was applied even by classical authors to religion and worship: *sacra arcana* (OVID), "the hidden holy things", and from this is derived the noun *arcanum* (HORACE), "that which is hidden", "the mystery", "the secret".

To the noun *arca*, "the cupboard", "the box", "the shrine", a very wide meaning is attached. *Arca vestiaria* (CATO) "the wardrobe": the garments of the Angels signify their truths which they have derived from the Word. — *Arca* is used as meaning "money-chest" (JUVENALIS, CICERO): the truths from the literal sense of the Word and from the Doctrine, that have become generally acknowledged in the Church and as it were have become current money, are in the internal sense signified by "money". The *arca* later under the Roman emperors also meant "the imperial treasury", "the exchequer": the Emperor in the internal sense is the Lord; from His Word proceed all truths, and to His Word do all truths return. — *Arca* is used in the sense of "cistern", "water tub" (VITRUVIUS): that waters signify the truths of faith is generally known, and they are all gathered together and contained in the literal sense. — ARCA in general means everything in the shape of a box, "the shrine", "the ark": the literal sense is like a beautiful shrine, the work of a Divine Master, filled with Divine treasures. By Noah's ark, the ark of the child Moses (Exod. 2 : 3) the ark of the testimony (Ex. 25: 10; 37: 1). "the ark of Thy Strength" (Ps. 132 :8) the as yet unrevealed arcana of the Word are indicated (A. C. 639). — In contradistinction to the favorable sense in the passages

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just quoted, *arca* sometimes has an unfavorable signification. *Arca* may mean "a prisoner's dungeon", "the cell" (CICERO), and it even means "the coffin" (HORACE): the heretic is imprisoned in his letter, and the aversely disposed fills the scientifics of the literal sense with the evils of his proprium; the

proprium is death, hell. Of an analogous signification is the Greek word *n aoxus*, "the net", "the snare", "the danger"; *aoxues eiopous* (EURIPIDES), "the danger of the sword", "the danger of perishing by the sword"; the literal sense, indicated by the Cherubim and the flame of the turning sword. — In the Roman art of surveying the word *arca* occurs in the meaning of "a square borderstone", and also with a similar sense the words *arcatura* and *arcella*: it is the literal sense of the Word that fixes the borders of genuine truth; the Doctrine of the Church is to be drawn from the literal sense of the Word and to be confirmed thereby; the borderstone is square because in the genuine Doctrine of the Church there exists a marriage of good and truth, there is as much of good as of truth. — In GELLIUS we find, likewise derived from *arca*, the word *arcera*, "a carriage covered over": the arcana of the Doctrine.

In accordance with the difference above indicated between the Latin and the Greek etymology of the root *arc* we find in Greek the adjective *aoxios*, "something on which one may depend", "what is sure", "being able", "sufficient"; thence *ra aoxia*, "medicaments", "medicines", and the noun *ro aoxos*, "the medicine": the literal sense for him who reads it in illustration, is reliable, sure, sufficient, the only source of truth on which one may depend; it is the medicine for him who thus far has been destitute of the truth (A.R. 936). Furthermore we cite *n aoxeois*, "help", "assistance", *aoxetos*, "sufficient", *aoxouvrous*, "enough".

Although the purely philological etymology may perhaps be regarded as doubtful, it still appears from the internal sense that also the word *o auxos* and *o aoxios* "the bear", are in connection with this same subject. Bears signify the literal sense of the Word, separate from its internal sense, and they, who carry through this separation in the spiritual world are seen as bears (A.R. 47). "His feet were as the feet of a bear" (Rev. 13 : 2), means the delusions derived from the literal sense of the Word,

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which one has read, but has not understood (A. R. 573; C. L. 193). In the plural *ai aoxtoi* means the constellations of the Big Bear and the Little Bear, and thence the North Pole and the North: in the spiritual world the north signifies the sensual and the natural, in contradistinction to the spiritual and the celestial (A. C. 426), or with regard to the Word, those who are in the literal sense only and do not see the internal sense; thence the bear, who has a similar signification, both in the natural and in the spiritual world, is a beast of the north (C. L. 78).

From the passages cited it clearly appears what a remarkable light the etymology of the word "Arcana" throws on the nature of the literal sense of the Word.

In Mythology, moreover, we find an inexhaustible wealth of particulars that further illustrate this subject. *Arcas*, the ancestral parent of the *Arcadians*, the country of *Arcadia*, but especially *Mercury*, the God of Mediation, who bore the surname of *Arcas*, belong here; their Mythology is nothing but a hidden description of the nature of the literal sense of the Word.

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DE HEMELSCHIE LEER

EXTRACTS FROM THE ISSUE FOR MARCH 1930

FROM THE TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP

Extract from the Minutes of the Meeting of Saturday, October 5th, 1929

The subject of the evening is "The Doctrine of the Church". The following gentlemen took part in the deliberations: Prof. Dr. Charles H. van Os, H. D. G. Groeneveld, Em. Francis, J. P. Verstraate.

REV. ERNST PFEIFFER gave a summary of the origin and the growth of the problem, which principally amounts to the following; In the course of the last few years we have more and more come to see that the Latin Testament contains a literal and an internal sense just the same as the Old and the New Testament. The crowning view of this subject was at last attained in the thesis, that the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, without any difference or reserve, should be applied also to the Latin Word. What is there said concerning the nature of the literal sense, namely that it serves for protection, that it derives its life from the internal sense, etc., therefore also applies to the Writings. Just as the literal sense of the Old Testament was falsified in the Israelitish church, and the literal sense of the New Testament in the old church, so the literal sense of the Third Testament may be falsified in the New Church. In a certain sense the entire history of these churches will repeat itself in the New Church. All the heresies that have existed in those churches, will force themselves upon the New Church, and the Church will have to meet and overcome them all. The Christmas Story, the Story of the Crucifixion and the story of the Resurrection will repeat themselves

also in the New Church. In the literal sense, even of the Writings, everything, but also nothing, has been given to man. The well-disposed man fills the literal sense with the spiritual and the celestial, the

man who is not well disposed, fills it with his proprium. Even the most internal truth of the literal sense, for instance, that the entire Trinity is in the Lord, may, by the man who is not well disposed, be filled with coarse falsities. This nature of the literal sense is indicated by the word "Arcanum", if one understands it according to its etymology. This word is derived from a verb, which in the Greek has the meaning of "to ward off", "to keep off", but also of "to assist", "to help", "to protect", "to perform", "to fulfill", "to be enough", "to be sufficient"; the word "ark" is also derived from it; in other words: in an "arcanum" you never have the thing itself, but only, as it were, a shrine in which the thing lies hidden. From this it plainly appears that the term "Arcana Coelestia" has a much deeper signification than has thus far been realized. — This is the deeper reason why it is said: "The Word without Doctrine is as a candlestick without light". In the true interpretation of this passage from the Writings the nature of this new view most clearly appears. So far one has thought that here by "the Word" only the Old and the New Testament were meant, and the Writings were taken for that Doctrine which gives light to "the Word". It is clear, however, that the Writings, which indeed for a long time have been acknowledged by the Church as "the Word", in this respect, too, belong to the Word, whereas the Doctrine, which gives the light, is the Doctrine of the Church, which, keeping pace with the Church's regeneration, slowly develops within the Church.

That the Doctrine is the Lord is taught in many places in the Writings, but it has always been thought that the Writings were meant by this Doctrine. Rev. Pfeiffer relates, how in connection with the publication of the third volume of the ARCANA COELESTIA in Dutch, when reading the revision of the twentieth chapter treating of Abraham and Abimelech, it became clear to him that by that Doctrine not the Latin Testament but the Doctrine of the Church is meant. It is this Doctrine which determines the nature of a Church, therefore not immediately the Word itself,

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but the understanding of the Word, that is the Doctrine of the Church. It is her Doctrine which determines the nature of the GENERAL CHURCH, and it is the doctrine of the CONVENTION which determines the nature of that religiosity, which appears plainly from the fact, that both, although they differ so essentially, claim the Writings as their foundation. In the existence of CONVENTION and CONFERENCE a clear proof may be seen what coarse, essentially anti-christian heresies have been able to arise in the New Church, if one will appeal to the letter only, without a true Doctrine. This was the origin of the false and the evil that has destroyed all the preceding churches, namely that the ultimates of the Word, proceeding from the Lord, which the men of the Church ought to have filled with the spiritual and the celestial, by them were diverted from their true destination, and were filled with the evil and the false of the love of self and of the world. And the history of the New Church also, and of each society of the Church provides many examples showing that there is a continual pressure from the hells to make men mix the truths and the spiritual interests of the Church with their proprial interests. Every member of the Church, as regards the non-regenerated provinces of his spirit, continues to turn towards his own interests everything that he derives from the literal sense, without really being aware of this fact, and if we could see every one's internal character, it would often appear that the devotion to the Word and to the Church does not go beyond that which favors his proprial interests; and that the devotion ceases as soon as a real sacrifice is called for. It is only the Doctrine that in the long run will lead the Church to overcome all these unavoidable temptations. It will be the principal task of the Doctrine of the Church in the future to prevent that any one should refer to the literal sense, without

being able to show that his understanding thereof is interiorly opened even to the Divine Human of the Lord.

That the Doctrine is the Lord Himself, is expressly taught in many places in the Writings, but when we started these discussions it was proposed as our chief point of deliberation, to elucidate this truth by an exposition of the twentieth chapter of Genesis, by bringing into light the principal details involved. It has been pointed out that the

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solution of the problem is to be found in the internal sense of the representation of Sarah as a wife and Sarah as a sister, and in the teaching "that the Doctrine is spiritual from celestial origin, and that in its origin the rational is not consulted". Mr. Groeneveld's exposition was directed straight to this core of the matter, and it must be acknowledged that already in his paper of February 2nd, 1929 *, he pointed out all essential details, although it is a fact that his extremely brief style sometimes renders it difficult to immediately follow his argument. A further elucidation of the greatest importance was given by Mr. Groeneveld in his address at the Social Supper, of September 29th, 1929 **, and this address would perhaps therefore have better fitted into the frame of the Swedenborg Gezelschap than that of a social supper. The great merit of this address is that, based on Swedenborg's reply to Hartley concerning his question relating to the Rational Soul of the Lord conceived by the mother Mary, it was shown that the Doctrine, which is the Lord Himself, precedes the application of the Doctrine, that is the life of the man of the Church, therefore also his charity, comparatively as the human seed contains the entire soul of the child to be conceived, and the mother (who in this connection corresponds to the application in the life) adds nothing that is internal, but only clothes it with the external or the natural. By these explications the Doctrine of the Church as to its purely Divine nature has been placed in a perfectly clear light.

Rev. Pfeiffer gives expression to his opinion that by this new view the Church will receive an entirely new inspiration. It will now for the first time become possible in the Church to develop the Doctrine concerning the Holy Spirit in its real importance. What has been said by some of the other speakers contains valuable remarks, running parallel as it were with the core of the question, but yet at a certain distance. This impression Rev. Pfeiffer has especially from the remarks of Prof. Dr. Charles H. van Os. Although these do not touch the core of the matter, they are still in no way at variance therewith, and they throw an important light on many subordinate phases of

* See above, page 14.

** See below, page 38.

the problem. By Mr. Groeneveld's last mentioned address however, it has been clearly shown that the attempt which has been made by some of the speakers to refer to life and charity as being more important than "the Doctrine alone", is, in reality, contrary to a true conception of the problem; and it cannot be denied that he who should confirm himself in that attitude would thereby draw the suspicion upon himself, that he wishes to oppose the rise of the Doctrine of the Church and thereby the Advent of the Lord Himself.

[NOTE: Page 32 is blank.]

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DE HEMELSCHIE LEER

EXTRACTS FROM THE ISSUE FOR APRIL 1930

"ARCANA UNA CUM MIRABILIBUS"

EDITORIAL BY THE REV. ERNST PFEIFFER.

The title of the ARCANA COELESTIA in Latin reads in the main as follows: *Arcana Coelestia quae in Scriptura Sacra seu Verbo Domini sunt, detecta, una cum Mirabilibus quae visa sunt in Mundo Spirituum et in Coelo Angelorum*; in English: Heavenly Arcana in the Sacred Scripture or the Word of the Lord, disclosed; together with the Wonderful Things, seen in the World of Spirits and in the Heaven of Angels.

On the back of the title-page there is the following quotation from Matthew 6 : 33: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you".

On page 3 there follows an elucidation of the title, which in Latin reads, in the main, as follows: *Arcana Coelestia, quae in Scriptura Sacra seu Verbo Domini detecta sunt, continentur in Explicatione, quae SENSUS INTERNUS Verbi est; de quo Sensu qualis sit, videantur quae de illo ab Experientia ostensa sunt, et praeterea in Contextu. Mirabilia quae visa in Mundo Spirituum, et in Coelo Angelorum, cuius Capiti praemissa et subnexa sunt*; in English: **The Heavenly Arcana** in the Sacred Scripture or the Word of the Lord disclosed, are contained in the Explanation. which is the INTERNAL SENSE of the Word. As to the quality of this sense, see what has been shown concerning it from experience, and moreover in the text. **The Wonderful Things** seen in the world of spirits and in the Heaven of Angels, are prefixed and subjoined to the chapters.

belonging thereto contain an internal sense, is clearly seen upon closer investigation. In the literal sense not more is said but that the Sacred Scripture contains arcana, that these are disclosed in this book, and also that wonderful things are related, which Swedenborg has seen in the world of spirits and in Heaven. Such small value has therefore been attached to this elucidation that for instance in the edition of the LONDON SWEDENBORG SOCIETY it has simply been omitted. In the internal sense, however, this title with the elucidation contains a complete description of the nature of the Word and of the Doctrine of the Church.

That the words *Arcana Coelestia* indicate all the essence of the form and of the contents of the Word has previously been shown *. By the word *arcana* the form of the Word, the external, is characterized, by the word *coelestia* its contents, the internal or spiritual. Both words together indicate that in the Word, the contents, which are spiritual and celestial, lie hidden in a form, which is natural. According to the literal sense of the title and the elucidation, it might be supposed that the disclosure of the arcana of Genesis lies in the exclusively literal sense of the work, for it is said: "the Heavenly Arcana disclosed". From the internal sense of the title and the elucidation, however, it appears that here also the arcana can only be seen with due observance of the same conditions as are laid down in the DOCTRINE OF THE SACRED SCRIPTURE for the disclosure of the internal sense of the Word. It then appears that also in the Writings the arcana of the Word are covered by their literal sense with a natural veil, and that the whole and all the details thereof are open anew to the exegesis of an internal sense. This finds a curious confirmation in the fact that according to the general custom of the Church the ARCANA COELESTIA are always quoted by the name of "the Arcana", and never by the name of "the Arcana Disclosed", and that it has scarcely been realized in the Church that the title does not speak of "arcana", but of "arcana disclosed". Indeed, not only the ARCANA COELESTIA, but all the Writings, like the Old and the New Testament, contain nothing but arcana, and in the elucidation to the title of the ARCANA

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- See here above, page 19.

COELESTIA the conditions have been indicated, subject only to which the arcana may be disclosed. Perhaps the remark will be made, that even granting the possibility of an internal sense in the title, its literal sense could not to such an extent be at variance with the truth, and an explanation may be asked for why the title speaks of "arcana disclosed", while it is said that nevertheless the text contains nothing but arcana and by no means arcana disclosed. The answer to this question is, that indeed even in the

literal sense of the Writings the arcana have been disclosed, but only "if one regards the literal sense not from without, but from within or from the spiritual rational" (H. D. G. GROENEVELD. *The Coming of the Lord in the Doctrine of the Church* *; for he, who is able to do this, when reading one or other passage, is conscious of what in other places of the Latin Word has been said about the internal sense of the various words, which occur in this passage, and therefore he does not cling to the letter; he is able, in the light of other passages to make the internal sense rise from the letter. For the Doctrine of the Church, the task of which it is to develop the internal sense, cannot find a single truth, except in the literal sense of the Word, for the Doctrine must be drawn from the literal sense and must be confirmed thereby. In this the Divine nature of the Writings clearly appears: for the natural man they contain nothing but arcana, the Divine contents for the unauthorized remain entirely hidden; for the spiritual man the literal sense is suitable and sufficient to introduce him into Heaven and to lead him to the Lord. The denial of the internal sense of the Writings therefore involves the proof that these are seen only from without, and that they are therefore understood in a purely natural way. But as soon as one realizes that also the Latin Testament has an internal sense one begins to attach a new weight to each of its expressions. Then when reading the words of the title of the ARCANA COELESTIA and of the elucidation belonging thereto, it appears they are all significant, that is words of a significant nature, and even direct correspondences, as clearly appears from the word "seen". Of this nature is the whole and each separate

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- See here below, page 38.

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expression; all these words: "disclosed", "explanation", "see", "experience", "text", "wonderful things", "chapters", "prefixed", "subjoined" are seen to have an internal sense, which is explained in the Writings, and if one is able to grasp all the singular things according to their internal order as a whole, there arises from a seemingly unimportant editorial note a spiritual vision of the Word and of the nature of the Doctrine of the Church.

(To be continued).

FROM THE TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP

*Extract from the Minutes of the Meeting
of Saturday, December 7th, 1929*

The memorandum calling this meeting together, reads as follows: 1. General renewal of the membership. 2. The Doctrine of the Church. — Discussion of the papers read at the meeting of October 5th.

REV. ERNST PFEIFFER proposes to prefix to the Transactions for the new year an extract from the

numbers 9023 and 9025 of the ARCANA COELESTIA, this to be followed by the thesis of the Doctrine of the Church: "that in the passage quoted by "the Word" not only the Old and the New Testament but also the Latin Testament must be understood."

These passages from the ARCANA COELESTIA have been quoted in the Transactions as follows:

FROM THE WORD:

"And when men shall dispute" signifies contention among themselves about truths; "and a man shall smite his companion with a stone, or with his fist," signifies the invalidating of some truth by some scientific or general truth;... "he shall give his cessation", signifies indemnification; "and healing he shall heal him", signifies restoration (Exodus 21 : 18, 19). What is meant by invalidating any truth of the Church by means of a scientific or general truth, shall be explained. By scientific truths

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are meant truths which are from the literal sense of THE WORD. General truths therefrom are such as are received among people generally, and consequently are in general discourse. There are very many such truths, and they prevail with very much force. But the literal sense of THE WORD is for the simple, for those who are being initiated into the interior truths of faith, and for those who do not apprehend interior things; for this sense is according to the appearance before the sensual man, thus is according to the apprehension. Hence it is that in this sense things frequently appear dissimilar, and as it was contradictory, to each other.... As such truths are from 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; for when they are explained, the man of the Church is instructed that such things have been said in THE WORD for the sake of apprehension, and according to the appearance. Hence also it is that in very many cases the doctrines of the Church depart from the literal sense of THE WORD. Be it known that the true Doctrine of the Church is that which is here called the internal sense; for in the internal sense are truths such as the Angels have in Heaven. Among priests, and among the men of the Church, there are those who teach and who learn the truths of the Church from the literal sense of THE WORD; and there are those who teach and who learn from Doctrine drawn from THE WORD, which is called the Doctrine of faith of the Church. The latter differ very much from the former in perception, but they cannot be distinguished by the common people, because they both speak from THE WORD nearly alike. But those who teach and who learn only the literal sense of THE WORD without the Doctrine of the Church as a guide, apprehend only those things which belong to the natural or external man; whereas those who teach and who learn from true Doctrine drawn from THE WORD understand also 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. 9023—9025).

FROM THE DOCTRINE OF THE CHURCH:

By THE WORD in the passage above quoted not only the Old and the New Testament, but also the Latin Testament must be understood.

The declaration of principle (see here above, page 13) was then signed by all the men present.

**THE COMING OF THE LORD
IN THE DOCTRINE OF THE CHURCH**

ADDRESS BY H. D. G. GROENEVELD AT THE SOCIAL SUPPER OF SEPTEMBER 29TH, 1929,
AND READ AGAIN BEFORE THE SWEDENBORG GEZELSCHAP AT THE MEETING OF
DECEMBER 7TH, 1929

The second of the nine questions put to Swedenborg by Rev. Hartley reads: "Had the Lord a rational soul from Jehovah the Father, to which was united the Divine Esse, whence He became very God and very Man?" — The reply was: "The Lord from eternity (that is, Jehovah) was Divine Love and Divine Wisdom, and He then had a Divine Celestial and a Divine Spiritual, but not, before He assumed the Human, a Divine Natural. And as the rational is predicated solely of the celestial and spiritual natural, it follows that by the assumption of the Human, Jehovah the Lord did also put on the Divine Rational. He had a Divine Rational before the assumption of the Human, but by means of influx into the Heaven of Angels; and when He manifested Himself in this world, He did so by means of an Angel whom He filled with His Divinity. For the purely Divine Essence (which as just said was purely Divine Celestial and Divine Spiritual) transcends both the angelic and the human rational. But that Divine Rational existed by means of influx."

Before the Advent of the Lord on earth therefore there was no question of a Divine Rational of the Lord Himself, because on earth there was not yet present a Natural Human of the Lord. It was creation which formed the Human of the Lord in this world, therefore sensual and corporeal things. It is well known that the Adamic Church

possessed no written Word. The men of that Church were interiorly open even unto the Lord; they possessed an interior rational, which rational is the first receiver of the influx from the Lord. In all things of nature they saw the internal things of Heaven. It was nature that was the basis for all their

thought, that is, nowhere but in nature could they perceive the things of life, or deepen their thought from the most internal to the most external.

The men of the subsequent Church, the Noachic Church, as is known from the ARCANAE COELESTIA, had an exterior rational. The interior rational with them was closed. For this reason there had to be given to this Church a Word on earth, taking the place of that interior rational which they lacked. With the men of this Church also nature and corporeal things were the basis for their thought, and this in such a way that, when expressing their thoughts they always made use of natural and corporeal things. It was this Church which laid down on earth a number of correspondences of internal things, as we have seen from the various fairy tales, which have come down from those times.

In the subsequent Churches up to the Advent of the Lord it was always nature and corporeal things which formed the basis for the thought of men. It is therefore evident why the Old Testament speaks only of natural and corporeal things, and why the Jewish people, by the various miracles in the natural world, could be brought to represent a Church on earth.

At the Lord's Advent this was changed. The birth of the Lord from the virgin Mary interiorly seen is not so mysterious as it would appear to the natural man. As we know from the Writings, man receives the soul from his father and the body from his mother. The seed of the man contains the rational from the soul down to the natural, therefore the rational from the most internal to the most external, whereas this seed is clothed by the woman with the natural, with both the internal and external natural. It is therefore the man's rational, descended even into the natural that is given to the woman, whereas the woman by the conjugal love given to her makes this rational nature and life. It is the male which internally lays itself down in the female, whereas the female externally conjoins itself

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with the male. The external conjunction of the female with the male again by the male is made to a deeper rational, for the rational is always formed from the natural. It is always the essence of the rational of the male to lay itself down in the female and there to become life, as on this depends the deepening of the rational. The laying down of this rational is determined entirely by the male, on which account the conjunction of the male with the female is not constant, whereas the enclosure of the male by the female, from her natural, is always present, for which reason also conjugal love has been given to her. If therefore one says that not the rational understanding but the life only is of essential importance, one regards an appearance of the rational, but not the pure rational. To deny this essential importance of the rational, is to deny the Divine Human of the Lord, yea, interiorly seen it is to deny that the Lord is the Creator of Heaven and earth.

The seed conceived by the virgin Mary had in it not only the infinite soul of the Father, but also all the rational that since creation had been given to the human race, but now in a natural of His own.

Concerning the Lord's birth the following has been revealed to us in Luke 1:35: "And the angel answered and said unto her: The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of

God." Taken generally the Holy Spirit is the Divine that goes forth and proceeds from the Lord. Now it is clear that as the Lord is infinite and omnipresent it is not possible to speak of the Divine that goes forth and proceeds, unless there be a receiver, which is the Human from which the Divine proceeds. But whence does the Holy Spirit from the Human proceed, from the rational or from the natural? Whereas in the passage quoted from Luke it is said to Mary "The Holy Spirit shall come upon thee" it is evident that the Holy Spirit existed before there was a Natural Human of the Lord. It is therefore from the* seed to be conceived by Mary that the Holy Spirit proceeds, therefore as has been stated from the Divine Rational laid down in the Natural. In the reply to the seventh question by Hartley it is said that creation is an attribute of the Divine Esse, redemption of the Divine

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Human from the Divine Esse, and regeneration of the Holy Spirit being the first power or operation out of the Divine Human from the Divine Esse. Whereas in the verse quoted from Luke it is said: "that holy thing which shall be born of thee, shall be called the Son of God", it is evident, that in the time between the conception and the birth of the Lord there was a process of regeneration, redemption and creation, seeing the Son of God, as we know from the Writings, is the Divine Human of the Lord. The Holy Spirit and the Divine Human however, were present only in germ, seeing the Holy Spirit in its fullness and the Divine Human in its entirety were only actual when the Lord had made Divine His Rational and had glorified His Human.

The Advent of the Lord by the conjunction of the Human with the Divine purposed to bring into the world His Divine Human, namely the Natural of His Divine Human, both the internal and the external. By this the Lord brought for the human race an actual basis for their thought. No longer, as they had been previous to the Advent of the Lord, were nature and corporeal things the basis for men's thought, but now instead the Divine Human of the Lord. The New Testament carries man's thought above the world of the senses, but yet it remains in natural things, as the Lord in that Testament always speaks in parables. It never carries us into the rational things. If at that time a revelation of the rational things had taken place, man's rational gradually would have been entirely destroyed, and the human race would have perished for ever.

First it was necessary that all evils and falsities which could possibly arise in the natural mind, resulting from the Divine Human of the Lord being the basis for the thought of the human race, should have come to fullness before a revelation of the rational things was possible and the building up of a new natural on that basis. This revelation has now been given to the human race by means of the Third Testament. By this revelation it will now be given to the New Church to see in the New Testament the truly natural and in the Old Testament the truly rational things. Whereas the human race by the Advent of the Lord had been given a basis for the natural, and that generation lacked the rational things, and an influx thereof

was indispensable, the miracle took place which is treated of in the ACTS OF THE APOSTLES, namely the pouring out of the Holy Spirit. The human race has not kept itself to the basis of the Divine Human, but has again taken the things of nature and the corporeal things for its basis, even to such a degree that the Word no longer is a basis for the men of the Roman Catholic church, but instead the doctrine of that church. A recovery to some extent took place by the Reformation, when the Word again was taken as a basis, but then purely the letter of the Word became the basis, without however the real basis, namely the Divine Human of the Lord.

To rest on the letter of the Word without the basis of the Divine Human of the Lord is purely sensual and of this world. Numberless evils and falsities have in consequence beset the natural mind. When these evils and falsities had become such that no longer anything of the natural, for which the Lord by His Divine Human, had laid the basis, was present in the world, and the human race therefore would have perished, the Lord made His Second Coming by the revelation of the rational things, by which a new natural may be built. The Second Coming is the opening up of the evils and falsities, which since the Lord's Advent into the world have beset the natural mind. The Third Testament therefore never refers to natural and corporeal things, or to persons as such, but to internal things, to those evils and falsities. More than ever must the thought of the human race now be based on the Divine Human of the Lord, in this instance on the Third Testament, and less than ever may one now refer to the letter of the Word, if the thought be not borne by the Divine Human of the Lord.

The Third Testament reveals to us the rational things, and in itself the Divine Rational laid down in the natural, therefore the Rational from the most internal to the most external. From this Divine Rational, as has been stated, proceeds the Holy Spirit. The New Church therefore requires no pouring out of the Holy Spirit, seeing to her has been given a Word, from which proceeds the Holy Spirit. It is also this Word which has reference to the Holy Spirit, but the New Testament to the Son, and the Old Testament to the Father. Whereas the Third Testament

is the Rational laid down in the Natural, this Testament in the letter is so rational, that in the beginning the natural rational of the Word was considered to be the internal sense, whereas this natural only serves to clothe the spiritual rational things. 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 Divine Rational laid down in the Natural or the Divine Doctrine is the "city", for by this is the salvation and the protection of the human race, and it is the "bride" for by it a basis has been given in the world for the truly human and therefore for the building up of the Heavens.

What the Divine Doctrine is in respect to the Divine Human of the Lord, the Doctrine of the Church is

in respect to the Life of the Church. The Doctrine of the Church therefore is the rational understanding of the Word laid down in the natural and therefore the presence of the Holy Spirit in the Church, whereas the reception of the Doctrine of the Church by the natural mind is the presence of the Son of Man. By the Doctrine of the Church the man of the Church is protected, so that by not following this Doctrine, the man of the Church withdraws himself from a protection and exposes himself to great dangers. The Doctrine of the Church also is the "bride" for by it the basis is laid for the building up of the true natural and of the Church, with which the Lord can conjoin Himself. With the Doctrine of the Church therefore one may for the first time speak in reality of the Advent of the Lord.

[NOTE: Page 44 is blank]

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DE HEMELSCH E LEER

EXTRACTS FROM THE ISSUE FOR MAY 1930

"ARCANA UNA CUM MIRABILIBUS"

(Continued).

EDITORIAL BY THE REV. ERNST PFEIFFER.

The states of love or of good which a man has actually experienced are, in the Word, indicated by the word "great", and the states of faith or of truth that have actually been experienced are indicated by the word "wonderful" (A. R. 656). The words "*Arcana una cum Mirabilibus*", in English "Arcana together with Wonderful Things", therefore signify that for those who read the Word according to order, that is from within, in all particulars there are inseparably connected to the arcana of the letter actually experienced states of a spiritual faith, or actually experienced states of a spiritual insight into the Divine nature of the things that constitute the Church and Heaven. This is the real and living internal sense, of which it is said that it is the soul of the Word; "deprived of such life, the Word in respect to the letter is dead" (A.C. III). As regards the Lord the word "wonderful" indicates His Divine Providence (A.E. 927), and in that sense therefore the words *Arcana una cum Mirabilibus* signify the laws of the Divine Providence in respect to the form and contents of the Word; innumerable arcana concerning the laws of protection, the laws of mediation, in that sense lie involved in those words. The Word as to its letter and its contents is of such a nature, that thereby the infinite Divine ends are infallibly attained: the judgment and the government over the evil and the hells, the redemption and salvation of the good and the Heavens: these laws of Providence are infinitely wonderful;

the Divine Providence is the government of the infinite Divine Love and the infinite Divine Wisdom.

The idea of "Wonderful Things" is further always accompanied by the idea of awe experienced by the mind perceiving these things, and hence it signifies the awe bordering on dismay of man when he sees the internal things of the Word, in which everywhere there are involved infinite and ever deeper arcana of the Heavens, which before were unknown to him (A. E. 1051). It is here said awe bordering on dismay, because only to the degree in which he penetrates to the realization of internal things does a man really come under the impression and in the fear of the Divine Human, acknowledging his own nothingness and dependence. What this awe bordering on dismay is, the Church in its former state, previous to the birth of the Doctrine of the Church, could scarcely see, and they who, when the Doctrine arises, do not go along with it, will never see. Only here and there a vague and distant glimpse of the essentially Divine could heretofore be recognized in the Word, as long as the Divinity of the Latin Testament was only felt as from a distance, and was understood rationally only in generals, but not in particulars. "The Lord's Word is an abyss of truths from which comes all angelic wisdom, although to the man who knows nothing of its spiritual and celestial sense, it appears like the water in a pitcher" (T. C. R. 350). This applies especially to the Latin Testament, of which so far the spiritual and celestial senses were unknown, and their existence denied. The awe bordering on dismay of the man of the Church for whom, in the measure that the 'literal sense fades away, the spiritual things of the Word appear, is indicated by the words *una cum Mirabilibus*. It is for this reason that the Lord in Isaiah (ch. 9 : 6) is called *Mirabilis*, that is "Wonderful".

If the man of the Church even now at first sight could read the Word from within (which in a more or less distant future will certainly be the case), then, when reading the words of the title of the ARCANA all the internal truths would be present to him which in the Writings have been revealed concerning the nature of the miracles of the Old and the New Testament. We read that the Church with the Israelites could not be established

or kept in existence as long as was necessary, otherwise than by manifest miracles; and with the Christian Church something similar took place in the beginning. At the establishment of the New Church however, no manifest miracles occur, but invisible miracles, which make an impression only on those men, who by their regeneration have been made susceptible thereto, because they have become sensitive to the realities of the spiritual world. Of this kind are the Wonderful Things of the internal sense, and to these does the title of the ARCANA COELESTIA refer.

Concerning the difference between external and internal miracles we read in the Writings as follows: "Manifest miracles are not wrought at the present day, but miracles not manifest, or not visible; which are such as not to inspire what is holy, or take away man's freedom" (A. C. 4031); this clearly refers to the Wonderful Things in the internal sense of the Word. "Manifest miracles have ceased, and miracles

have succeeded which are unknown to man, and do not appear but to those to whom the Lord reveals them" (MEMORABILIA 2434), clearly also concerning the internal sense of the Word brought to the light by the Doctrine of the Church.

The great disadvantage of the manifest miracles lay in their compulsory character and in the danger of profanation resulting from a holiness laid on from without. The regeneration of man and the upbuilding of the Church are based on the mutual conjunction of the external man with the internal man in a state of freedom.

The external man is conjoined with the internal man, according as the man fills the vessels of the literal sense of the Word with the genuine truth of the living internal sense. By the internal sense being hidden, it has been provided that this conjunction is brought about in a state of perfect freedom; only by this freedom is the durability of the conjunction safeguarded. And yet the Wonderful Things of the internal sense perform a part in man's regeneration which clearly corresponds to the part formerly played by the manifest miracles. The quality and the quantity of the faith that must be able to make the man overcome in temptation, depends on the quality and the quantity of the Wonderful Things he has experienced; for, as indicated

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above, the "Wonderful Things" signify the states of faith that have actually been experienced. For this reason in the elucidation to the title of the ARCANA it is said, that the Wonderful Things are not only subjoined, but also prefixed to the chapters. What the "chapters" in this connection signify will be shown in what follows. We read that the Israelites succumbed in all temptations, as often as they saw no miracles (A. C. 4317); the literal sense here refers to manifest miracles, and their insufficiency for establishing a real Church is clearly shown; but in the internal sense the Israelites signify the men of the New Church, and it is said that they will succumb in all internal temptations, if they will not advance beyond the letter and have no part in the Wonderful Things of the internal sense.

A far greater danger than that of the indurability of a conjunction brought about by a manifest miracle in an unfree state is the danger of profanation; for as soon as the miracle and the unfree state cease, the man returns to his previous affections and then the holy of faith is conjoined with the evil and the false of the man. It is for this reason especially that at the present day manifest miracles no longer occur for establishing the Church, but the invisible wonders, that are here spoken of. And yet it is seen in this respect as well, how the external miracles and the internal miracles perfectly correspond; for it is clear, that as soon as the Doctrine of the Church leads the man to the internal things of the Word, meant by the Wonderful Things, a danger of internal profanation occurs that has not existed before. The Doctrine of the Church is the very dwelling-place of the Holy Spirit; the danger of the sin against the Holy Spirit really only takes its beginning with the coming into existence of the Doctrine of the Church. This clearly shows how the Wonderful Things of the Third Testament perfectly correspond to the miracles of the Old and the New Testament.

We further read concerning the difference between external and internal miracles, in the CORONIS: "For many reasons this new Christian Church is not being established through any miracles as the

former was; but, instead of them, the spiritual sense of the Word is revealed, and the spiritual world disclosed, and the nature of both Heaven

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and hell manifested; also, that man lives a man after death; which things surpass all miracles" (First Summary, 50, 51); here also it is clearly spoken of the internal things of the Word, which are accessible for those only who, guided by the Doctrine of the Church, enter the Word according to order; the spiritual sense of the Word has been revealed only for those who are able to read the letter of the Latin Word not from without but from within. It has long been the opinion, even of the 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 single genuine internal truth there, unless he be able to read the book from within. A man, who denies the Divinity of the Third Testament, can there see no single genuine truth; yea, a man who denies the Divinity of the Doctrine of the Church, thereby shows that he sees no single genuine internal truth concerning the essence of the Lord, the spiritual world, Heaven, and hell; his thoughts concerning these things are entirely natural. By the words that "man lives a man after death" the really living man of the New Church is described, who according as he rises from the grave of the letter, becomes a Man, that is an image and likeness of the Lord, who alone is Man. We further read in the CORONIS: "In place of miracles, there has, at this day, taken place a manifestation of the Lord Himself, an intromission into the spiritual world, and enlightenment there by immediate light from the Lord, in such things as are interior things of the Church. But chiefly, the opening of the spiritual sense in the Word, in which the Lord is in His own Divine light" (First Summary; Lastly, about Miracles); this also clearly relates to the illustration of the man of the New Church, who through the Doctrine of the Church takes part in a spiritual vision of the Lord and in the internal things of the Word. In the ARCANA COELESTIA: "Be it known that the miracles wrought by the Lord all signify the state of the Church, and of the human race saved by His coming into the world, namely, that those were liberated from hell who had received the faith of charity. Such things are involved in the Lord's miracles. In general all the miracles recorded in the Old Testament signify the

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state of the Lord's Church and Kingdom" (n. 6988); for him who can read this passage in the internal sense it is clear beyond a doubt that the state of the Church and the redemption and salvation at this day too depend entirely on the Wonderful Things from the Lord in the internal of the Word. In the CORONIS: "This Church is not instituted and established through miracles, but through the revelation of the spiritual sense, and through the introduction of my spirit, and, at the same time, of my body, into the spiritual world, so that I might know there what Heaven and hell are, and that in light I might imbibe immediately from the Lord the truths of faith, whereby man is led to eternal life" (Invitation), here the meaning is similar. By the person of Swedenborg is here described in the internal sense the

man of the New Church; by "my spirit and my body" the internal and the external are indicated which both are being regenerated; in the highest sense, however, it is the Divine Human of the Lord Himself which is spoken of. In the same work: "The manifestation of the Lord, and intromission into the spiritual world, surpass all miracles. This has not been granted to any one since the creation, as it has been to me. The men of the Golden Age, indeed, conversed with the Angels; but it was not granted to them to be in any other than natural light; but to me it is granted to be in both spiritual and natural light at the same time.

By this means it has been granted to me to see the WONDERFUL THINGS of Heaven, to be together with the Angels like one of them, and at the same time to draw forth truths in light, and thus to perceive and teach them; consequently to be led by the Lord" (Second Summary, 52); by the manifestation of the Lord here in the internal sense not His manifestation before Swedenborg is meant, but His appearance in the fullness of His Second Coming in the Doctrine of the Church; the words "this has not been granted to any one since the creation, as it has been to me" signify that the New Church, through the Divine Human of the Lord, is the Crown of all Churches, and that all previous Churches from the beginning have existed for the sake of this Church and have striven towards this Church. The "Wonderful Things" are here expressly mentioned. That the Doctrine of the Church is here spoken

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of clearly appears in the last words of the quotation. Numberless internal truths spring to our notice when we read similar passages, and only the most general can here just be touched. Swedenborg's words here according to the literal sense almost create the appearance of a personal feeling of self; in the internal sense their purely Divine character clearly appears. In the same work: "Who among them [who among the Roman-Catholics have performed miracles] has thus far taught the way to Heaven, and the truths of the Church out of the Word? For this reason it has pleased the Lord to prepare me from my earliest youth to perceive the Word, and He has introduced me into the spiritual world, and has enlightened me with the light of His Word more proximately. From this it is manifest that this surpasses all miracles" (Second Summary, 55); here also there is clearly spoken of the illustration by the Doctrine of the Church; the words "the truths of the Church out of the Word" can have no other signification.

In order to understand a passage of this kind it must never be lost sight of that by "the Word" everywhere, not only the Old and the New, but also the Third Testament is meant. The words "from my earliest youth to prepare me to perceive the Word" again signify that beginning with the Most Ancient Church all Churches have striven towards the Crown of Churches and her illustration, and that they have gradually prepared the human race for this; they also signify the preparation of every man of the Church from the earliest states of innocence to the fullness of illustration in the Doctrine of the Church; in the highest sense they signify the Divine Human itself in His Second Coming.

All that the Writings say of the origin and the nature of the miracles of the Old and the New Testament is applicable to the Wonderful Things of the Third Testament. We read in the ARCANA: "The Word [that is, also the Latin Word] denotes the Lord as to Divine truth; by means of this truth all things in Heaven and in hell are set in order; from this also is all order on the earth; all the miracles were

wrought by means of it" (n. 8200); in the measure that man, on the basis of the literal sense of the Word in its Three Testaments, according to the order of the Doctrine of Genuine Truth, enters into

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the internal sense and lives therein, the earth with him is conjoined with Heaven; the internal man, that is Heaven, is opened with him, the evil and the false of his proprium, that is hell, is subjected and hence order gradually descends from the Lord through the internal man, Heaven, to the external man, that is the earth. In the same work: "Correspondences have all power, insomuch that what is done on earth according to correspondences avails in Heaven, because correspondences are from the Divine. All the miracles recorded in the Word were done by means of correspondences. The Word [that is, also the Latin Word] has been so written that every particular therein even to the most minute corresponds to things that are in Heaven. Consequently the Word has Divine power; and it conjoins Heaven with earth, for when the Word is read on earth, the Angels in Heaven are moved unto the holy that is in the internal sense. This is effected by means of the correspondences of all particulars there" (n. 8615); here also the Wonderful Things in the Word are spoken of, which become a reality for man in the measure in which he fills the literal sense with the corresponding spiritual and celestial. In the CORONIS: "It shall be shown that the greatest power is in correspondences; because in them Heaven and the world, or the spiritual and the natural are together." That for this reason the Word was written by mere correspondences; wherefore, through the Word there is the conjunction of man with Heaven, and thus with the Lord and by this means the Lord is in firsts and at the same time in ultimates" (Second Summary, 59), concerning the Word as to its literal and its internal sense, and that only by the opening of the letter even to the internal sense conjunction is possible with Heaven and with the Lord, because then Heaven and the world or the spiritual and the natural are one. The argument of Convention that the Writings are not the Word, because they are not written in correspondences would indeed be irrefutable, if it were not in itself an error. Nothing has been more clearly shown in the Writings than that the law of correspondences is a universal law. 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

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correspondences as something quite exceptional; whereas neither the Lord nor any Angel, nor any man can ever speak or write otherwise than in correspondences, and everything that has a sense has also an internal sense. For this reason it is also said "that by this means the Lord is in firsts and at the same time in ultimates"; in no other way could the Lord in the Latin Testament operate with man from firsts by means of ultimates, whereas this is His only way of operating (conf. CANONS; GOD, VIII: 12, Marginal Note). "A miracle is that which is effected by the Lord, when anything concerns Him, or faith in Him, His Heaven, or the Church in a universal sense. The miracle thus passes through His Heaven, and spirits effect it, but without any of their cooperative powers; this is a miracle, and is called the Finger of God" (Memorabilia, 655); the Doctrine of the Church is here clearly described as to its

contents; that the letter of the Word is opened by the Doctrine through the Heavens even unto the Lord, yea, that the Lord Himself alone is the Doctrine, clearly appears. "The rod of God of Moses" (Exod. 4 : 20), "Aharon's rod" (Exod. 7 : 9), "the rod of iron" (Ps. 2 :9, Rev. 19 : 15), signify the same as the "Finger of God", that is the power of the letter (especially of the Latin Word), opened by the Doctrine, and filled with spiritual and celestial life. The words in Exodus: "I will stretch out My hand and smite Egypt with all My wonderful things" (ch. 3 : 20), signify that for whom the internal sense with its Wonderful Things begins to live, the delusions of the literal sense will cease; the same signification have these words in Matthew: "For fear of the Angel the keepers at the grave became as dead" (ch. 28 : 2-4); the grave is the literal sense, and especially that of the Latin Word. In the TRUE CHRISTIAN RELIGION: "Moreover, the Divine miracles have been wrought in accordance with Divine order, but in accordance with THE ORDER OF THE INFLUX OF THE SPIRITUAL WORLD INTO THE NATURAL WORLD" (n. 91), which signifies that the redemptive and regenerative operation of the Word is based on the literal sense in the human mind being filled with the internal sense, by which the spiritual man flows into the natural man, and the natural man for the first time becomes truly man and begins to

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live. In the MEMORABILIA FOR THE TRUE CHRISTIAN RELIGION: "They should know that the miracles which are recorded in the Word took place by the influx out of the prior into the posterior world, and that they were produced by an introduction of such things as are in the spiritual world into corresponding things in the natural world; for example the wine out of heaven into the water in the pots at the wedding where the Lord was present. This is due to the Divine Omnipotence of the Lord, which is meant by the "Finger of God", by which the Lord produced His miracles" (n. 1); from these words it clearly appears that by the miracle of water being changed into wine the Doctrine of the Church is meant, by which the letter of the Word is opened and filled with the internal sense. In the TRUE CHRISTIAN RELIGION: "The state of Glorification is also the State of Union. He was in that state when He was transfigured before His three disciples, and also when He wrought miracles, and when He said, when the union was complete, that He had power over all flesh (John 17:2), and all power in Heaven and on earth" (n. 104); the words "when He performed miracles" signify the Doctrine of the Church which from the glorified Human is purely Divine; "power over all flesh" and "all power in Heaven and on earth" signify the government of the Lord by the Doctrine of the Church, which is Divine.

From all these particulars it appears that the title of the ARCANA, which speaks of "Wonderful Things", begins to live only in the measure in which everything that has been revealed about miracles is applied to it. But only little has here been quoted.

In conclusion of this argument we quote the following passage from the MEMORABILIA, of which no one can realize the full meaning, who does not see that what is said there is applicable to the Latin Word: "What belongs to the Word, viewed in the literal sense, are most general vessels, indeed so general, and some parts so extremely general, that celestial and spiritual things, or goods and truths innumerable, may be insinuated therein. There are spirits who are averse to anything being said concerning the things revealed, but it was replied THAT THEY ARE INSTEAD OF MIRACLES and that without them

men would not know the character of the book, nor would they buy it, or read it, or understand it, or be affected by it, or believe it; in a word, they would remain in ignorance, nor would wish to hear anything respecting the interiors of the Word, which they regard as mere fantasies. Previously, while in a state intermediate between waking and sleep, I had a manifest perception, that the universal genera of conjugal felicities are indefinite. This was related to spirits, and it was said that the truth on this head can never be perceived and acknowledged, but in an interior state. Wherefore some of them were sent by the Lord into an interior state, and thence spake with me, saying, that they indeed apperceived the genera of the felicities of conjugal love to be indefinite in number" (n. 4121-4124); by "the revealed things" here not the Writings in their literal sense are understood, but, as is expressly stated, the Wonderful Things which by the Doctrine of the Church are brought to light from the internal sense. By those "who would not buy the book, nor read it, nor understand it", etc., not the men outside of the New Church are meant, but the members of the Church, who have no part in the internal sense. Each word, such as "buy", "read", etc., must not be understood in the natural sense, but in its spiritual sense. It also clearly appears here why the Church, living by its Doctrine of Genuine Truth is the Bride and the Wife of the Lord; and only in the measure in which one penetrates into these depths of the Word, does one learn to understand why the true Christian religion and conjugal love are identical.

(To be continued).

FROM THE TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP

*Extract from the Minutes of the Meeting
of Saturday, February 1st, 1930.*

The memorandum, calling this meeting together, reads as follows: Review by the Rev. Ernst Pfeiffer of Mr. Groeneveld's address of February 2nd, 1929, concerning the Doctrine of the Church (see above, p. 14).

REV. ERNST PFEIFFER gives the following elucidation of Mr. Groeneveld's address: 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 these 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. The great importance of Mr. Groeneveld's address concerning the Doctrine of the Church lies in this, that on the basis of the 12th, 20th, and 26th chapter of Genesis, he has described all the phases of the origin and of

the coming into existence of this Doctrine.

In the introduction to his address Mr. Groeneveld shows that an interior conjunction between God and man is possible only by the existence of the Divine Rational or the Divine Human on the one side, and by the opening of man's rational for its reception on the other side. This is a truth which the Writings in many places clearly teach, and for the present it needs no further elucidation within the limits of this review, although, according to its internal aspect, it involves innumerable particulars of the greatest importance, which by the Doctrine of the Church will gradually be developed. Man's rational must be opened to the reception of the Divine Rational. On the one hand therefore it clearly appears that the truths of man - even of the celestial man - which constitute his Doctrine, are never truths in themselves, but appearances of truth accommodated to the rational; but on the other hand it clearly appears that these appearances are of purely Divine origin, that the Divine lives in them, and that consequently the Doctrine of the Church is the Lord Himself.

In the three successive phases of the coming into existence of the Doctrine, from the coming into existence of the genuine cognitions to the coming into existence of the celestial Doctrine itself or the Doctrine of the celestial Church, it has been shown that the origin of the Doctrine is not in some or other province or faculty of man, but in the Lord alone. This difference between the orderly coming into existence of the genuine Doctrine, which is purely Divine,

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and the danger of the disorderly coming into existence of a non-genuine Doctrine is represented by the danger thrice repeated of a woman, who is a man's wife, being regarded and treated as his sister. In man, from his childhood onward, based on his remains, the faculties of his mind grow up like children and young people, and according to a definite order they stand in a mutual relation like that of brothers and sisters. But as long as a faculty is not used exclusively for the spiritual and the celestial, consequently for conjunction with the Lord, it is still unripe and it stands as yet outside the celestial marriage, for which alone it has been made, and for which it must be developed.

So in these three stories Sarai, Sarah, as sister and Rebecca as sister stand for the intellectual and the rational faculties by themselves, which at the coming into existence of genuine truths, may only serve as subordinate vessels, but may never be consulted. "For this reason, when the influx of life takes place according to order no single faculty of the mind lives in an unripe state by itself, but there is a marriage between the male and the female of each separate province and of each separate faculty. Then all the separate faculties by the conjugal love in which they live do not regard themselves, but they regard the neighbor and thereby the Lord. All faculties which in a regenerate mind are allowed to play an independent roll, live in the married state, and by their conjugal love they regard not themselves but the Lord. From these marriages indeed, new children are continually born, sons and daughters, or brothers and sisters mutually, destined to contribute to the continual extension of these faculties; but as long as they are children, unripe, not full-grown and unmarried, they exercise no independent influence. There then rules an orderly arrangement from the lowest to the highest, and from the highest to the lowest, by which the mind is opened from its lowest provinces through the higher even unto the Lord, and the influx takes place freely from the most internal, which is the Lord, to the most external.

In the human mind the coming into existence of the Doctrine of the Church is necessarily preceded by the gathering of genuine cognitions of good and truth from the literal sense of the Word. In the first of the three episodes that have been described, Abram's going to Egypt,

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it has been shown that it is not even possible for man to acquire for himself any genuine cognitions from the Word unless the order of influx, described above, is observed. Egypt stands for the cognitions from the Word. Abram stands for the internal man; with the Lord Abram stands for the Divine itself; with man the internal man is above his consciousness, therefore above his rational which is the inmost of his consciousness, or of the province in which man lives as from himself; the internal man therefore is the soul itself, which is Divine and beyond man's reach. The going of Abram to Egypt therefore signifies the influx from the Lord Himself through the soul into the cognitions from the Word. This therefore clearly shows that without the influx from the Lord no genuine cognitions are possible, which means that the cognitions are dead, not truths but falsities, unless man in the cognitions each moment is fully impressed with the Lord's presence and takes it into account.

Abram stands for the influx from the Lord as to good, and Sarai, as a wife, stands for the influx from the Lord as to truth. The influx of that truth with man however cannot take place in the form in which this truth is in itself, for in that form it is above all human comprehension. For this reason, if with the first reception of the cognitions from the literal sense of the Word, there is at the same time to be some influx of truth from within through the soul, and the internal man is not as it were to die, the influx of truth must take place into a vessel of the conscious mind; this vessel, suitable for receiving the influx of truth from the soul, is man's intellectual. The influx of truth therefore takes place into the intellectual. For when a man for the first time is placed before the literal sense of the Latin Word, then his intellectual, made living by remains and opened by an affirmative attitude, enables him to recognize as the truth that which he reads there concerning the Lord and Heaven, although as yet he stands scarcely at the beginning of regeneration, and it will appear immediately that he shows every inclination to coarsely abuse this faculty of his intellectual. For a mind of this kind, which as a first step towards regeneration should limit itself to gathering from the letter genuine cognitions living through love to the Lord, begins instead to admire the acquired

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intellectual truths in themselves, similarly as the Egyptians found Sarai a woman of beautiful countenance, and the man's feelings are gratified as to his own importance and, without being aware of the fact, he turns everything that he reads in the Word towards himself. Let any one examine himself, and he will discover that nearly all the cognitions from the Word which in his intellectual he believed to have acknowledged as truths, for the present remain without any contents having direct application to the Lord and to His kingdom; in other words, there are comparatively few cognitions which he has

filled as vessels with actually living, spiritual contents. Man then regards the truths from the Word as purely intellectual truths and is inclined to take a purely natural pleasure in them.

This spiritual law that spiritual truth would not be understood if it did not flow into the appearance of intellectual truth, and that without an accommodation of this kind the internal man would as it were die, is indicated by Abram's fear that the Egyptians would kill him, and for this reason he calls Sarai his sister; for the intellectual truth, according to what has been shown above, as to its conception, birth and development, is entirely as a daughter in the house of the mind, as a sister of sisters and brothers. But by this a new danger arises, namely that the man should consider the truths from the Word as purely intellectual truths, and this is represented by the Egyptians regarding and treating Sarai not as a wife but as a sister.

The essential life of genuine cognitions from the Word therefore is that man continually keeps the Lord in view, that he realizes His actual presence and takes it into account. Genuine cognitions come from the Lord alone, they are the Lord's dwelling-place, yea they are the actual presence of the Lord. In this life of the Lord within the genuine cognitions rests the holiness of the Word.

The second episode gives a description of the coming into existence of the genuine Doctrine of the spiritual Church. Abimelech stands for the Doctrine; Abraham and Sarah again stand for the good and the truth of the internal man, or for the influx of the Divine into the things of man; Abraham's going to Abimelech signifies that the origin of the Doctrine of the Church lies in the Divine above man's

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consciousness. The fact of Abraham's again calling Sarah his sister signifies here also that the truth of Doctrine, such as it is in its origin in itself, is above all human comprehension and that therefore no influx of the Divine would be possible and the internal man would as it were die, if the truth were not again accommodated to a certain form of appearance, derived from the human mind itself.

When the genuine cognitions of good and truth from the literal sense of the Word came into existence, as has been described in the first episode, the influx of truth took place into man's intellectual, as shown above. When the Doctrine comes into existence the influx of truth takes place into the rational. This faculty of the rational at the first receiving of the cognitions did not yet exist, but is only born from the affection of those cognitions by the influx of the Divine into this affection. This clearly appears from the fact that even a child, who has in no way developed his rational, on the basis of his innocence and his remains when reading and hearing the literal sense of the Word, in his intellectual may see that the Lord is God and that the Word is true. On this account it also is possible for a newcomer when for the first time in an affirmative spirit he reads the literal sense of the Word, especially of the Latin Word, to feel the truth of it in a general way and as from a distance, and even to see it intellectually, long before he has made for himself a system, or a doctrine by the formation of the rational from the acquired cognitions. The intellectual is based on intuition, the rational on logical conclusions. The intellectual in itself is a higher faculty than the rational, but although man according to order must start with the lower forms of truth, and from there rise to the higher forms of truth, and it will appear later on that the complete development of the rational precedes the complete development of the intellectual, yet man

would never be able to see any truth, unless the Lord in His mercy allow him a certain use of the intellectual as it were by way of an unmerited advance, long before he has acquired for himself the actual possession of that intellectual by regeneration as from himself. The rational, that is the faculty of arriving at logical conclusions concerning genuine cognitions of good and truth, therefore comes into existence only after a certain quantity of such cognitions have been

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gathered, and it comes into existence by the Divine or the internal man inflowing into the love of those cognitions. Abram is the internal man, Hagar, the Egyptian maidservant, is the affection of those cognitions, and Ishmael, their son, is the rational that is here spoken of.

The human faculty into which the truth from the internal or the Divine must inflow, if in man a doctrine of truth is to come into existence, is therefore the rational. As regards its birth and as regards its good, it is a son and is represented by Ishmael; as regards its function and as regards its truth, it is a sister and is represented by Sarah as a sister.

By the influx from the Lord through the internal man into this rational there now for the first time comes into existence, by the logical comparisons and conclusions which the rational is able to draw, an orderly system or arrangement of the cognitions previously acquired. Of such an orderly arrangement of the genuine cognitions under the continual, all-inspiring and regulating influx from the Lord, while by comparisons ever new conclusions become possible, and therefore ever new truths are brought to light, does the Doctrine of the spiritual Church consist. These new truths are all present in the literal sense itself of the Word, but they are only seen in the measure in which, by comparison with other passages, the attention is fixed on them. From this it appears that progress in the spiritual Church depends on the development of the Doctrine. Only by the preceding of this genuine spiritual Doctrine can man's life from purely natural gradually become spiritual. For this reason it has been said that the Doctrine is of vital importance to the spiritual man; the Doctrine gradually must determine his entire life.

It is clear therefore that the influx of truth from the Lord must take place into the appearance of the rational, if any influx at all is to be possible and man is to be conjoined with the Lord. In these appearances of the truth in the rational the Lord dwells as in His habitation, if they are in an orderly arrangement and as long as the influx from the internal man does not cease. These rational truths are the genuine truths of the Church, or the genuine Doctrine of the spiritual Church. But man may never lose sight of the fact that the essential life of the Doctrine is the

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Lord within. Only if the Doctrine is inspired with a spiritual view of the Divine Human, such as it has

been revealed in the Word, it is the genuine Doctrine of the Church. For just as something similar took place when the cognitions came into existence, it will appear that man's proprium now shows an inclination towards consulting the rational faculty by itself. Abimelech runs the danger of regarding and treating Sarah as a sister. Man runs the danger of regarding the rational by itself as the Doctrine, whereas the rational is only a recipient or a dwelling place for the Doctrine. The rational as a human faculty by itself, may never be consulted when the Doctrine comes into existence. By consulting the rational in itself no genuine truths can ever be born in the Church; nothing but falsities are produced in this way.

The Doctrine of the Church indeed has its dwelling-place in the rational; but in the production of truths it does not allow this rational even the slightest authority. The rational in itself is a purely natural faculty, the rational of the Doctrine of the Church is an inspired rational, it is the genuine rational or the spiritual-rational; it never is anything by itself, it never is anything but the recipient of the Divine Human of the Lord. For this reason the Doctrine of the Church is the very Divine order as regards the conjunction between the Lord and the human race. The Doctrine of the Church as to its entire origin and its entire essence is purely Divine, it is the Divine Human of the Lord.

The third episode gives a description of the coming into existence of the Doctrine of the celestial Church by the opening of the rational of the celestial man. Even the particulars of the two preceding episodes are of such a nature that only an illumined mind can to some extent understand them, but the particulars of this third episode are so far above the comprehension even of the spiritual man that for the present this elucidation will have to be kept within the most general lines. Isaac here stands for the internal man, therefore for the Divine things and the Divine influx into man. It is no longer Abraham, but Isaac, by which is indicated that the Divine things now no longer are entirely above the human consciousness but that they have found

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a dwelling-place in the inmost of the conscious mind. This is the characteristic of the celestial man; for this reason, strictly speaking, only the celestial man is called man. Isaac stands for the good of the inmost rational and Rebecca for the truth of the inmost rational. That Isaac in contradistinction to Ishmael, who in this connection signifies the spiritual man, stands for the celestial man, is well known from the Writings. Abimelech again stands for the Doctrine; Philistaea, of which Abimelech is king, stands for the cognitions acquired by the activity of the Doctrine of the Church; for it is said: "There was a famine in the land, beside the first famine that was in the days of Abraham; and Isaac went unto Abimelech, king of the Philistines, unto Gerar" (Gen. 26 : 1), and this again was a hunger for cognitions, but not for natural cognitions derived from the literal sense of the Word, but for rational cognitions, such as they are to be found in the Word only by the Doctrine of the Church. First of all therefore the necessity for new cognitions again occurs, and for such rational cognitions as are the fruit of the activity of the Doctrine of the spiritual man. Here also the entire nature of these cognitions is determined by the presence of the Lord in their inmosts: Isaac goes to Philistaea. On the basis of these new rational cognitions, if they are now developed according to the order of the Divine influx, the Doctrine of the celestial man may come into existence; in this connection Abimelech stands for this Doctrine. Isaac's going to Abimelech then again signifies that the origin of the Doctrine is entirely in the Divine things, and never in any human faculty in itself.

Rebecca as a sister signifies that the influx from the truth from the internal now takes place into the spiritual-rational, if any influx is to be possible, or into the rational of the man who so far is only spiritual, but not as yet celestial. For when first the good rational is laid down in the inmost of the mind, here indicated by Isaac, by which the first basis is laid for the celestial man, yet all the provinces without, such as the spiritual-rational which has so far determined all the thought and all the life of man, as a whole, have certainly not yet become celestial; on the contrary, there now begins a pressing from the celestial within, resistance is experienced, there are combats of temptation and for the present the

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spiritual truth is the most internal form of appearance in which alone the influx of the truth can be received. The appearance is now created as if the celestial-rational truths (Rebecca as a wife) were only spiritual-rational truths (Rebecca as a sister). The difference between these two kinds of appearances of the truth lies in this that the spiritual man cannot do otherwise but regard the truths as if they were his own, because in his thought he understands them as rational truths. This is because in him there is still an opposition between his spiritual-rational, which he has received as it were by teaching and which he must make to rule, and his natural or his life, which he must make to serve the spiritual-rational. For this reason it is said that with the spiritual man the Doctrine is of vital importance and must determine the life, in other words, that the life of the spiritual man is genuine only and inspired by the Lord, if the Doctrine precedes and determines the whole. In the spiritual man there is as it were a twist in the cable of the Divine influx, the internal with him being entirely above his consciousness, and this twist must be bridged over by the spiritual-rational, which is opened in the inmost of his consciousness and which for the present is the first with him that is able to receive the Divine influx.

For this reason he does not feel it is an influx; he sees only the spiritual-rational, and everything that is above or within is entirely beyond his reach, until this visit of Isaac to Abimelech takes place, by which the very first opening of the celestial is indicated. Now for the first time an uninterrupted open influx of the Divine things into man is opened; because the celestial man has this good rational, here represented by Isaac, he perceives clearly that everything inflows from within. The appearance as if man from himself had spiritual-rational truths ceases, Rebecca is again seen and acknowledged as a wife.

In this way the internal perception of the celestial Doctrine is described. The celestial man clearly perceives that all good and truth is of the Lord and inflows into his rational; he sees clearly that the Lord alone lives, that He alone is good and truth, and that all that man is able to receive are only forms of appearances of truth, and this only, provided the Lord actually lives within. There is no longer a gulf with him between life and doctrine, the

doctrine with difficulty having to regulate his life. His doctrine is his life and his life is his doctrine.

In this coming into existence of the celestial Doctrine lies the real core of the genuine Doctrine of the Church. The Doctrine is the Lord Himself in His Divine Rational. It comes into existence by the influx of the celestial within into the rational, which is to say that the genuine Doctrine of the Church is a Divine revelation by internal perception. The literal sense, that is the cognitions therefrom, and the spiritual-rational there only serve as subordinate means to the final end. And yet it clearly appears that in this way the entire building of the mind remains grounded on the literal sense of the Word. For from the letter in the first instance everything proceeded; from it came first the genuine cognitions, from these according to order came the rational and the spiritual-rational, from this the rational cognitions by the Doctrine of the Church. But it clearly appears that the very essential thinking of the celestial man, by which the internal truths of the Church are born, is exalted far above the literal sense of the Word. From this it now for the first time fully appears why it is said that from the letter all possible heresies may be derived, and that the Word without Doctrine is as a candlestick without light. Here lies the inmost heart of the New Church, and here the now rising Doctrine of the Church will meet with the greatest resistance and the heaviest combat. But the Lord from within will slowly lead to complete victory.

[NOTE: Page 66 is blank.]

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DE HEMELSCH E LEER

EXTRACTS FROM THE ISSUE FOR JUNE 1930

"ARCANA UNA CUM MIRABILIBUS"

(Continued).

EDITORIAL BY THE REV. ERNST PFEIFFER.

On the Difference between Natural and Rational Cognitions.

The elucidation of the title of the ARCANA COELESTIA begins with the words: The Heavenly Arcana which are disclosed in the Sacred Scripture or the Word of the Lord, are contained in the Explanation. By the "disclosed Heavenly Arcana" the genuine cognitions of good and truth are meant, or the genuine truths of the Church which determine the spiritual understanding of the Divine essence of the things that make the Church and Heaven. The words: "The Heavenly Arcana disclosed are

contained in the Explanation" signify that the genuine cognitions for the New Church are to be found nowhere but in the Writings, therefore not in the Old Testament and not in the New Testament, but in the Third Testament, and in the Old and the New Testament only in the measure in which these are illuminated by the light of the Third Testament. The cognition and the acknowledgment of the truth that the Writings are the source itself, and the only source of all genuine truth, and thus the Word itself, is therefore the primary condition for any genuine cognition of good and of truth; a man who denies the Divinity of the Writings can see no single genuine truth. That the Writings of Emanuel Swedenborg are the Sacred Scripture itself or the Word of God itself is therefore in the New Church the beginning of all wisdom.

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The progress of the man of the Church from the first or natural state, through the second or spiritual to the third or celestial state, has been successively described in the Word: by Abram's going to Egypt; Abraham's going to Abimelech; Isaac's going to Abimelech. It has been shown that by Abram's going to Egypt the coming into existence of the genuine cognitions from the literal sense of the Latin Word, or the coming into existence of genuine natural cognitions, is represented; by Abraham's going to Abimelech the coming into existence of the genuine spiritual Doctrine of the Church or of the genuine Doctrine of the spiritual man; and by Isaac's going to Abimelech the coming into existence first, of the genuine cognitions from the Latin Word which have become possible by the operation of the spiritual Doctrine of the Church, or the coming into existence of genuine rational cognitions (A. C. 3364), and second, of the genuine celestial Doctrine of the Church, or of the genuine Doctrine of the celestial man (H. D. G. GROENEVELD, *The Doctrine of the Church*, in DE HEMELSCHE LEER, 1930, see above, pages 14-17 and 55-65).

The first state in the Church is therefore a purely natural state. The essence of this is that man acknowledges the Writings as the Word and from the literal sense thereof gathers for himself genuine natural cognitions of good and of truth. From this it follows that they who do not acknowledge the Writings as the Word, have not yet even arrived within the outermost borders of the Church, they do not even as yet possess any genuine natural cognitions of good and of truth. It is expressly said cognitions from the literal sense of the Latin Word, for the genuine cognitions here meant, are the "disclosed Heavenly Arcana", which are to be found only in the Writings, as has been shown above. It is also said that these first genuine cognitions for the present are only natural cognitions, and therefore not yet rational cognitions, for as yet they are nothing but scientifics derived from the literal sense of the Word by direct or sensual cognizance.

There is a great distance between these natural cognitions which by sensual cognizance have been derived from the literal sense of the Writings and the rational cognitions

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which later on by the operation of the Doctrine of the Church may be acquired from the literal sense of the Writings. Based on the realization that the Writings, in contradistinction to the Old and the New Testament, are a revelation of rational truths, there are some who have thought that the ideas which a man derives directly from the literal sense of the Writings, in themselves already were rational ideas, yea, many have even thought that these ideas were genuine spiritual truths, because it is said that in the Writings the spiritual sense of the Word has been disclosed. This is a fallacy of the natural mind, by which any spiritual progress is rendered impossible. In themselves the truths of the Writings, such as they are thought by the Lord above the Heavens, by the Angels and good spirits in the Heavens, and by the regenerated men in the Church, are indeed Divine, celestial, spiritual truths and genuine rational ideas; but the ideas, such as they are derived by man at first cognizance directly from the literal sense of the Writings, are nothing but purely natural cognitions of good and of truth, and even only then, if man acknowledges the Writings as the Word and keeps in view the Divine Human of the Lord as the soul of all cognitions.

For every Divine, celestial, or 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, a spiritual or a celestial truth, depends entirely on the state of the man who first receives it in the form of a purely natural cognition. The belief that the ideas which man derives directly from the literal sense of the Writings are genuine rational ideas, therefore is an evident instance of imputation of the merit of another, of which it is said in the Writings with so much stress that it is an impossibility and an abomination; and without a doubt similar falsities that have arisen in the New Church are the internal sense of the many references to this protestant heresy; for the New Church must learn to understand that in the internal sense of the Writings it is never the historical churches and sects that are being spoken of, but its own regeneration, its own temptations, combats and victories, its own judgments and

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salvations; for the literal sense of the Writings, dealing with Protestants and Roman Catholics and so forth, is for the children and the simple.

By the explanation of the stories referred to above of Abram, Abraham, and Isaac it has been sufficiently illustrated what is required of man if he wishes from the natural cognitions of the literal sense of the Writings, with which each one must necessarily begin, to arrive at rational cognitions, and in what follows it will be shown that this progress is also spoken of in the elucidation of the title of the *ARCANA COELESTIA*; but one thing especially has now become evident beyond all doubt, namely that the belief that the Word in the Third Testament is not clothed with a purely natural literal sense, just as in the Old and the New Testament, is a mischievous fallacy by which man is kept in a purely natural state, and is absolutely prevented from rising to a rational, let alone a spiritual or a celestial state.

The cognition that the Writings are the Word was already a rational cognition, a fruit of the operation of the Doctrine of the Church, for by direct sensual cognizance alone this cognition could never have been acquired from the literal sense of the Writings. As regards those who originally deduced this

cognition from the Writings it is a proof of a rational and spiritual entering into the Writings, but once laid down in the form of a teaching in the literal sense of the Doctrine of the Church, it immediately became a purely natural scientific, which is received by the members of the Church, by the children and young people and by the newcomers as a purely natural cognition by direct sensual cognizance.

It is clear that the GENERAL CHURCH in contradistinction to CONVENTION and CONFERENCE owes its prosperous development up to the present to this one cognition, such as it has rationally been seen first by the founders of the Church and after that each time anew by some of its leaders and members. But it could not be otherwise, but that in this first state, in which for the time being the principal task was as much as possible to gather natural cognitions from the Writings, they should understand only in general, but not rationally in particulars, the truth of the Divinity of the Writings. It

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was not yet all that clear whether and in how far the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE could be applied also to the Third Testament; the opponents of the Divinity of the Writings felt quite sure that this Doctrine applied only to the Old and the New Testament, and those in favor of the Divinity of the Writings had not yet entertained the thought that perhaps this Doctrine might be fully applied to the Writings.

We shall here quote a few of the passages from the DOCTRINE CONCERNING THE SACRED SCRIPTURE that are most suitable for elucidating this question. We read in THE TRUE CHRISTIAN RELIGION: "The style of the Word is such that it is holy in every sentence, and in each word, yea even in some places in the letters themselves. Therefore the Word unites man to the Lord, and opens Heaven. There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or what is the same thing, Divine Good and Divine Truth. The Word in its essence is both. And because it unites man to the Lord, and opens Heaven, the Word fills man with the goods of love and the truths of wisdom; his will with the goods of love, and his understanding with the truths of wisdom; consequently man receives life by the Word. But it must be well understood, that those only have life from the Word who read it for the purpose of drawing Divine truths from it as from their fountain, in order to apply such truths to life; and that the reverse takes place with those who read the Word merely for the purpose of procuring honor and gaining the world" (n. 191). If we apply this passage to the Writings, we arrive at a clear distinction between the natural sense of the Writings and their spiritual and celestial sense. By the words "the Word fills man with the goods of love and with the truths of wisdom" the celestial sense and the spiritual sense of the Writings are indicated, which lie hidden far above or within the literal sense, and are only seen and attained by those who have traveled the prescribed orderly road thereto.

The essential sub-divisions of this road, as has repeatedly been shown, are; 1. the gathering of natural cognitions by direct or sensual cognizance from the literal sense of the Writings; 2. the birth of the rational by an influx from the Lord into the affection of those cognitions; 3, the coming

into existence of the genuine spiritual Doctrine; 4. the gathering of genuine rational cognitions from the literal sense of the Writings, which, now for the first time by the operation of the Doctrine, have become possible; 5. the coming into existence of the genuine celestial Doctrine (DE HEMELSCHE LEER, see above, pages 14-17 and 55-65). From this it appears how greatly those err, who believe that the spiritual, and in some places even the celestial sense in the Writings are openly visible, and that they may be derived from the Writings by direct cognizance; it also clearly appears that even those err, who believe that the literal sense of the Writings consists of rational truths, which may be derived by man through direct sensual cognizance. From this passage and the following which will here be elucidated, it will become evident that the letter of the Writings, just as the letter of the Old and the New Testament, consists of purely natural truths, and that no man can therefrom ever receive anything by direct cognizance but purely natural cognitions.

In the same work, "No man who does not know that there is a certain spiritual sense in the Word, as the soul in the body, can judge of the Word in any other way than from the sense of the letter; when nevertheless this sense is like a casket enclosing precious contents, which are its spiritual sense" (n. 192); if this passage can be applied to the Writings, this means to say that also in the Writings there is a difference between the literal sense and the spiritual sense, as large as the difference between a simple casket, in itself of scarcely any value and the priceless precious things it contains. So far the literal sense of the Old and the New Testament has been regarded as the casket and the literal sense of the Writings as those precious things. Now, however, it will appear that those who have confirmed themselves in this concept, have not yet understood one single internal truth of the Word in general and of the Doctrine concerning the Sacred Scripture in particular. 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. In the same work; "That the Word in its

bosom is spiritual is because it descended from Jehovah the Lord, and passed through the angelic Heavens; and the Divine itself, which in itself is ineffable and imperceptible, in its descent was adapted to the perception of Angels, and lastly to the perception of man. Hence the spiritual sense, which is within the natural sense, as the soul in man, the thought of the understanding in speech, and the affection of the will in action" (n. 193); here also 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. In the same work: "The spiritual sense is not that sense which beams from the sense of the letter. The spiritual sense is not apparent in the sense of the letter, it is interiorly within it, as the soul is in the body, or as the thought of the understanding in the eyes, and as the affection of love in the countenance. It is this sense, especially, that makes the Word spiritual, not only for men, but also for Angels; therefore the Word by that sense communicates with the Heavens. Since the Word is interiorly spiritual, therefore it is written by pure correspondences" (n. 194); as the sense of the letter of the Writings has always been regarded as the spiritual sense itself, it seemed entirely impossible to apply such a passage to the Writings; and yet it will become evident that the life of the Writings in the Church depends just on this. The spiritual sense

is not apparent in the sense of the letter of the Writings; it is interiorly within it, as the soul is in the body. Since the Writings are interiorly spiritual, they have been written by pure correspondences. It was a fundamental mistake that those passages where the Writings disclose the spiritual sense of the Old and the New Testament were regarded as being the spiritual sense itself. In such a way the spiritual sense can never be disclosed, for the spiritual sense is the Lord Himself. The disclosure consisted merely in this, that the door as it were, or rather the various more and more interior doors, that give admittance to the spiritual sense, and the road leading to the spiritual sense, were indicated; the door and the road are the Divine Human of the Lord in the Doctrine of the Church. The literal indications in the Writings of the spiritual sense, such as man receives them

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by direct cognizance, are, however, nothing but merely natural cognitions, they are merely vessels for the spiritual sense, they are nothing but the science of correspondences, which, like all sciences, is merely natural. In the same work: "There are three Heavens, the highest, the middle, and the lowest; the highest Heaven constitutes the Lord's celestial kingdom, the middle Heaven constitutes His spiritual kingdom, and the lowest Heaven constitutes His natural kingdom. Just as there are three Heavens, so there are also three senses of the Word, the celestial, the spiritual, and the natural. This clearly shows of what nature the Word is, namely that in the sense of its letter which is the natural sense, there is an interior sense, which is the spiritual, and in this the inmost sense, which is the celestial; and thus that the ultimate sense, which is the natural, and is called the sense of the letter, is the containant, thus the basis and the firmament of the two interior senses. From this it follows that the Word without the sense of its letter, would be like a palace without a foundation, and again like a temple containing many holy things, and in the center the sanctuary, without a roof and without a wall, which are its boundaries; if these were wanting or were taken away, the holy things of the temple would be stolen by thieves, and violated by the beasts of the earth and by the birds of heaven, and in this way they would be scattered" (n. 212, 213); it is evident that the essence of the Writings as the Word remains not-understood, if one does not see how this passage is to be applied to it. The literal sense of the Writings consists, entirely as that of the Old and the New Testament, of merely natural cognitions; the rational cognitions and the spiritual and celestial truths lie interiorly far within it, and entirely hidden. The same is taught in the following passages of the same work: "The truths of the sense of the letter of the Word are like the scientifics of the natural man, which comprise within them the perceptions and affections of spiritual truth. The naked truths themselves, which are included, contained, clothed and comprised, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. The truths and goods of the sense of the letter of the Word are like vessels, and like clothes of the naked good and truth, which both lie concealed in

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the spiritual and celestial sense of the Word" (n. 215). "The truths in the sense of the letter of the Word

are called its covering; the sense of the letter covers the interior things of the Word" (n. 219). "The power of Divine Truth or of the Word is in the sense of its letter; this is, because in it the Word is in its fullness, and because the Angels of both the Lord's kingdoms, and men, are simultaneously in that sense" (n. 223); the literal and the internal sense of the Writings are here described, and that, just as in the Old and the New Testament, they correspond as the natural with the spiritual; for in the correspondence is all power, because then Heaven and the world or the spiritual and the natural are one. That by the sense of the letter, which has the power, not the Old and the New Testament are meant, but the Writings, clearly appears from this that the Writings are the only source of all genuine truth for the New Church, as has been shown in the beginning of this article.

The DOCTRINE CONCERNING THE SACRED SCRIPTURE is full of similar passages, from which the enlightened understanding may conclude that the essence of the Writings as the Word can only be understood in the measure in which the teachings concerning the literal sense are applied to the Writings, and in which the man of the Church, according to the prescribed order, from the literal sense penetrates into the spiritual sense of them, and that, as long as the Church clings to the literal sense, it remains in a purely natural state. The passages quoted are sufficient for the enlightened understanding to be convinced of this truth, but if now attention is paid to what the DOCTRINE CONCERNING THE SACRED SCRIPTURE reveals concerning the Doctrine of the Church, one arrives at conclusions that are entirely decisive and do not leave the slightest doubt. We read in THE TRUE CHRISTIAN RELIGION: "The science of correspondences, by which the spiritual sense is given, is to-day revealed, because the Divine truths of the Church are now coming forth into light, and these are the truths of which the spiritual sense of the Word consists. And when these truths are in man, the sense of the letter of the Word cannot be perverted. For the sense of the letter of the Word is capable of being turned any way; but if it is turned to favor

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what is false, then its internal holiness perishes, and its external holiness with it. But if it is turned to what is true, then it remains" (n. 207). By "the Divine truths of the Church, of which the spiritual sense of the Word consists" the Doctrine of the Church is signified. The genuine Doctrine of the Church, of which the coming into existence is described in the 12th, 20th, and 26th chapters of the ARCANAE COELESTIA, is the only safeguard that the literal sense of the Writings is not perverted. That this sense, just as the literal sense of the Old and the New Testament, may be perverted to all kinds of heresies, clearly appears from the existence of CONFERENCE and CONVENTION. That by "the Divine truths of the Church" not the sense of the letter of the Writings is meant, but the internal, that is, the rational, spiritual and celestial truths, which the Church according to order acquires from the Writings by the opening of the sense of the letter, may be evident from this passage, but it is still more evident from the following passages of the same work: "The Word by means of the Doctrine is not only understood, but also gives light in the understanding, for it is like a candlestick with its lights lit; a man then sees more things than he saw before, and also understands what was before unintelligible; things obscure and discordant he passes by without seeing them, or he sees them and explains them so that they agree with the Doctrine. That the Word may be seen from the Doctrine and also be explained according to it, the experience in the Christian world testifies. All the Reformed see the Word from their doctrine, and explain the Word accordingly; the Roman-Catholics from theirs and according to it; even the Jews from theirs and according to it; consequently falsities from a false doctrine, and truths

from a true Doctrine. It is evident, therefore, that the true Doctrine is like a lamp in the darkness, or a guide-post by the wayside" (n. 227). By the comparison with the Doctrine of the Reformed, Roman-Catholics and Jews it is here openly stated that the Doctrine of the Church takes its existence in the Church itself, and that therefore also in the New Church a distinction must be made between the Divine Doctrine itself, that is, the Writings in all their fullness from the Divine sense down to the literal sense, and the Doctrine of the New Church or the Doctrine of Genuine Truth, that is, the genuine

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rational, spiritual and celestial truths, which the Church gradually acquires by the orderly opening of the literal sense of the Writings. It is clearly shown that without such a Doctrine man does not understand the Writings, and that, if his doctrine is false, he sees nothing but falsities in the Writings. We read further: "From this it may be clear that those who read the Word without Doctrine are in obscurity concerning all truth, and that their minds are wavering and unsettled, prone to error, and also fall into heresies, which they also embrace, in case they are urged by favor or authority, and their reputation is not endangered. For the Word is to them as a candlestick without light and they fancy they see many things in the shade, whereas they see hardly anything, for the Doctrine alone is the lamp" (n. 228); here it clearly appears that they who read the Word without Doctrine, are in obscurity as to all truth. From these few passages it may be evident that the Church cannot possibly interiorly understand the Writings, unless it form for itself according to order a Doctrine which shall show it the way.

In further confirmation we shall now quote only one more passage from the same work, and, in order to have this truth speak so much more clearly we shall each time where the words "the Word" occur, read "the Writings" instead: "The genuine truth, which will belong to the Doctrine, appears in the sense of the letter of the WRITINGS to those only who are in enlightenment from the Lord. Enlightenment comes from the Lord alone, and is with those who love truths because they are truths, and make them to the uses of life; with others there is no enlightenment in the WRITINGS. These are they who are enlightened when they read the WRITINGS, and to whom the WRITINGS are lucid and transparent. The WRITINGS to them are lucid and transparent because a spiritual and celestial sense are in every part of the WRITINGS, and these senses are in the light of Heaven; therefore the Lord, by these senses and the light therefrom inflows into the natural sense of the WRITINGS, and into the light thereof in man. The contrary is the case with those who read the WRITINGS from the doctrine of a false religion; but still more with them who confirm this doctrine from the WRITINGS; with such the truths of the WRITINGS are in the shade of night, and the falsities in the light of day. They read the truths,

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but do not see them; and if they see the shadow of them, they falsify them. Consequently their light in the spiritual things of the Church becomes merely natural" (n. 231, 232); it is not difficult to see in these words a Divine description of the state of those who read the Writings without the rational

cognition of the Doctrine of the Church that the Writings are the Word itself; but just as in the first state, which was natural, and which ruled up to the present, all life and true prosperity resulted from the cognition that the Writings are the Word, so it will appear in the future that the Church will rise to its second state, which is spiritual, only in so far as it actually applies the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE in all its particulars to the Writings.

It is evident that it was absolutely impossible to arrive at this all-dominating truth, before the Divine origin and the Divine essence, and the great importance of the Doctrine of the Church had been shown. And yet they saw themselves obliged, over against the attacks of the opponents of the Divinity of the Writings, to arrive at the formulation of a "Doctrine concerning the Sacred Scripture of the Third Testament"; but it was a self-made doctrine. Some said that the sense of the letter of the Writings was the spiritual sense itself; they thought that the literal formulation of the Divine Doctrine, such as in the sense of the letter of the Writings it is accommodated to the understanding of the natural mind, is that Doctrine of the Church itself, of which it is said that it gives the light for the Word; and they thought that the science of correspondences, which is revealed in the Writings, and which in itself is only a system of merely natural cognitions, was the spiritual sense itself. How untenable this conception is, and that it is based on a fallacy of the natural mind, has become evident in the foregoing. Others said that the difference must be borne in mind between the qualities of the various provinces of the mind to which the various Testaments are addressed; they said that the Writings were addressed to the rational mind, and that they were a revelation in a clothing of rational truths, and the rational ideas thereof are open even unto the Lord, so that there was no occasion here for the application of the means which in the DOCTRINE CONCERNING THE SACRED SCRIPTURE

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have been given for the opening of the literal sense of the Word. This conception also is an evident fallacy of natural thought. It has been shown above that man by direct sensual cognizance from the Writings can never receive anything but merely natural cognitions. This may be confirmed by the following passage from THE TRUE CHRISTIAN RELIGION: "The contents of the literal sense are evident to every man, because they flow directly into the eyes; but the contents that are hidden in the spiritual sense, are evident only to those who love truths because they are truths, and do goods because they are goods. To such the treasure, which the literal sense covers and guards, is revealed; and these things are those that essentially constitute the Church" (n. 244). In the explanation of the 12th, 20th and 26th chapters of the ARCANA COELESTIA, which has been given in the January and May numbers of DE HEMELSCHE LEER (see above, p. 14-17 and 55-65), it has been shown how, as the consequence of the gathering of those natural cognitions (Abram in Egypt), by the influx from the Lord into the affection of those cognitions (Hagar), the rational is first born (Ishmael); how, further, by the influx from the Lord into this rational now for the first time the spiritual Doctrine of the Church comes into existence (Abimelech), and how, only long after that; by the operation of that Doctrine, for the first time genuine rational cognitions may be gained (Isaac with Abimelech, A.C. 3364).

On comparing the sensual-natural ideas of the Old Testament with the rational-natural ideas of the Writings, these latter have been mistaken for genuine rational ideas, and, as one was not aware of the great difference, one has never realized that the way from the rational-natural ideas derived from the literal sense of the Writings to genuine rational ideas is not one step shorter than the way from the

sensual-natural ideas of the Old Testament to genuine rational ideas. But it is an irrefutable truth that the Church before having traveled all the length of the way just described, that is before the birth of the Doctrine of the Church, where its Divine origin and its Divine essence is understood and acknowledged, cannot see a single genuine rational cognition. All cognitions having come into existence before the birth of the Doctrine of the Church, as to their essence are purely

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natural. Even this one cognition of the Divinity of the Writings, of which it was said above, that the GENERAL CHURCH derived from it all its internal life, and that it already was a rational cognition, because it could not be acquired from the Writings by direct cognizance, so far was not a genuine essentially rational cognition in the full sense; for in the first natural state it could not possibly be seen that this cognition belongs to the Doctrine of the Church, is purely Divine, and possesses Divine authority. With this cognition, and with all the rational, spiritual and celestial things, which in that first state, in itself a purely natural state, have given life to the Church and conjoined it to the Lord, it is the same case as with the intellectual, the spiritual of charity and the celestial of innocence, which is granted even to a child by way of an unmerited advance, long before these truly human things have really become the child's property. For in the first natural state it could not be otherwise than that the Lord in this way as an advance should grant to the Church those rational cognitions which for that state were of vital importance and therefore indispensable; for without the realization that the Writings are Divine, the Church could not even have derived from them any genuine natural cognitions. But it was more a presentiment and a most general idea of the Divinity of the Writings, than a rational understanding thereof in the essential particulars. That the Writings are the Word may now for the first time be rationally understood in particulars, now that it appears in particulars that the DOCTRINE CONCERNING THE SACRED SCRIPTURE must be applied to them without any difference or reserve. In the measure in which the Church will now acknowledge the Divine origin, the Divine essence and the Divine authority of its genuine Doctrine, acquired as from itself, it will, from its state of infancy be introduced into its adult state with its genuine rational, spiritual and celestial things; for the Doctrine of the Church is the only and indispensable basis for the imparting of the Holy Spirit; without the Doctrine of the Church even the Writings remain a dead letter, and the interior degrees of the mind remain closed.

From this it is evident how the conception that the difference must be borne in mind between the qualities of the

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various provinces of the mind to which the various Testaments have been addressed, and that the Writings offer no occasion for the application of the revealed means for the opening of the literal sense, rests on a confusion of the rational-natural with the rational itself. The principal means of opening the

literal sense is the Doctrine of the Church or the Doctrine of Genuine Truth, and without this Doctrine also the Writings are a candlestick without light. But even as regards the science of correspondences, it is evident that this too is indispensable for the interior understanding of the Writings; for the Writings contain, besides the rational-natural ideas, which constitute its main material, and which, in fact, are a kind of correspondences different from the sensual correspondences of the Old Testament, 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.

From this it may now appear what is meant by the "disclosed Arcana", and by the removal of the veil in the Memorable Relation of THE TRUE CHRISTIAN RELIGION (n. 508), and by the words: *Nunc Licet*, "Now it is permitted": the Word in the sense of the letter of the Third Testament remains for the purely natural man a closed book, but the means to "enter intellectually into the arcana of faith" (T. C. R. 508) have now been given; those means are the Science of Correspondences, the Doctrine of Genuine Truth or the Genuine Doctrine of the Church, and Enlightenment from the Lord.

(To be concluded)

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FROM THE TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP

*Extract from the Minutes of the Meetings
of Saturday, April 5th, and Saturday, May 3rd, 1930.*

The memorandum calling these meetings together reads as follows: Review by the Rev. Pfeiffer of Mr. Groeneveld's address of December 7th, 1929, on *The Coming of the Lord in the Doctrine of the Church* (see above, p. 38).

REV. ERNST PFEIFFER at these two meetings gave the following elucidation of Mr. Groeneveld's address on *The Coming of the Lord in the Doctrine of the Church*: It is first shown that all Churches before the Coming of the Lord on earth, because they were without the Divine Human as a basis for their thought, were entirely dependent on purely external things for their conjunction with the Lord. Only with the assumption and glorification of the human and with the revelation afterwards of the Divine essence thereof, was the possibility given of an internal basis for the Church on earth. Before the glorification of the human and the revelation of the Divine Human the human race had no other basis for its thought than the visible creation or nature. In that sense all Churches before the Coming of the Lord were only external or natural Churches, even the Adamic Church, of which it is said that it was a celestial Church, and the Noachic Church, of which it is said that it was a spiritual Church. This was also the reason why all these Churches have perished. The first Church which might have become an internal Church, was the Christian Church, but it did not avail itself of this possibility. The New Church on the basis of the Divine Human will become an internal Church, it is the first Church which according to its proper essence is an internal Church, and indeed not only a spiritual Church, but it is the essentially celestial Church; and this is the reason why it will never perish and why it is called the

Crown of Churches.

With the man of the Adamic Church the mind was opened from the most external or sensual degree to the most internal or interior rational degree, that is even into Heaven and unto the Lord. But the Adamite could have no single thought unless it was grounded on the sensual and therefore on the visible

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creation or nature. He lived in an earthly paradise; the nature which surrounded him was then in its perfect Divine state, such as it had come forth from the hand of the Creator, untainted by any human violence, or by any influence from the hells, which then did not yet exist. The Adamite lived in these paradisiacal surroundings as on his proper earth and in his proper world, like a child. His mind being open unto the interior rational, he took in everything that he sensually perceived in an internal manner; in everything he saw Divine and celestial things; his state was entirely analogous to that of the Angels themselves, and therefore he had open communication with Heaven. But without the basis of the sensual connection with his earthly paradise he could have no single thought. If he should have been removed from his paradisiacal surroundings, he would soon have perished, like a small child in the desert. An Adamite, for instance, in an environment such as ours, would not have remained alive one day; at the first sight of our sham civilization and of the violence to nature of which the human race is making itself guilty, he would at once have swooned with terror; and as he could use his rational only in connection with his sensual and never independently of this, like a child he would not have been able to raise himself to another more interior reality than that of his sensual environment. In contradistinction to the present-day merely sensual man, who even lacks the exterior rational, let alone the interior rational, and therefore perceives only the sensual appearance of things and has not the faintest idea of the reality behind that appearance, the Adamic man in our environment would see through the sensual as through a perfectly transparent glass, and he would not be able to perceive anything but the reality hidden behind the appearance. From this it clearly appears that as long as the Adamic Church remained in its untainted celestial state and did not disturb the order of its visible paradise by the influence of any evil, the sensual basis for its interior rational thought and thereby for its conjunction with the Lord and its continuance as a celestial Church remained assured; but that by the first coming into existence of evil and falsity and the necessarily accompanying representation thereof in the phenomena of the surrounding nature, the real basis of its conjunction with the Lord became affected, and that even thereby the entire Church was

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doomed to its gradual decline. From this it also appears in what sense the Adamic Church was a celestial church, and in what sense nevertheless it was a purely sensual Church. In its Golden Age it was the properly sensual Church of the Lord in its entire Divine purity. In the light of this consideration

it also becomes clear what is meant by the description of the Adamic Church in the TRUE CHRISTIAN RELIGION: "The Adamic Church was not in the truth, because it worshiped an invisible God, with whom no conjunction is possible" (n. 786). The men of that Church, while they delighted in their earthly paradise, by no means lived in the sensual or natural thereof; in everything they saw only representations of celestial and Divine things; being celestial men, they were in the properly celestial love, that is, in love to the Lord and in the perception of good and truth; and yet it is said of them that they were not in the truth, because they worshiped an invisible God, with whom no conjunction is possible. Their entire earthly paradise and all its particulars for them in fact were a representation of the Lord; but they could not form an idea of the Lord Himself as the Divine Man, because at that time the Natural Human of the Lord did not yet exist. Innumerable representations in fact showed them innumerable Divine qualities of the Creator, but without the basis of the whole and all the particulars of sensual nature they could not form a single thought concerning the Divinity. This also is the reason why in other passages of the Latin Word it is said that all Churches before the Coming of the Lord, therefore even the Adamic Church, were not properly internal, but only representative Churches.

With the man of the Noachic Church the interior rational was closed; with him only the exterior rational could be opened by regeneration; consequently he was without the perception of good and truth which constituted the life of the Adamic man, and for the recognition of truth he was dependent on a written Word, on account of which he did not, like the Adamite, receive truth from within, but from without. At the view of his sensual natural environment he was not able to directly perceive the interior truth hidden within the natural, but he had first to learn the truth from the Word, and only after that could he recognize it also in nature, in

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the measure in which the exterior rational with him was thereby opened. But in one respect the Noachic man, like all men before the Coming of the Lord, was entirely like the Adamite, namely in this that concerning the interior things he could not form any idea whatever, unless on the basis of his sensual-natural environment; for the Noachic Church too, was not a properly internal, but only a representative Church. It was the time when men no longer lived alone, as in the Golden Age, but some in a patriarchal society, others under the rule of a prince in the many kingdoms that now formed themselves on earth. It was in the order of their social life that they saw a representation of the order of the heavenly society and of the Lord Himself, who is Order itself. Each one recognized his social position as the result of a spiritual order and of a Divine providence. Each one knew of no other happiness and therefore of no other end than, from his own place assigned to him by his birth, to serve the whole; even the meanest servant in his lowly work found such spiritual satisfaction and such internal happiness, that the very thought of opposing himself against this order appeared to him as something enormous and as a sin against God. From this it now clearly appears that as long as the Noachic Church remained in the integrity of its spiritual state, and did not disturb the order of its social life by the influx of evil loves, the sensual basis for its continuance as a spiritual Church was likewise assured; for, as has been said, in the order of their society they saw a representation of the celestial and the Divine order itself. But, seeing they could only use their spiritual rational, which determined the proper essence of their Church, in connection with their sensual natural, therefore only in connection with the order of their society and never independently thereof, it is evident that when the love of self and the love of the world arose, which gradually completely reversed the order of their society so that might and brute

force more and more occupied the place of their former charity, then the real basis of their conjunction with the Lord was affected, so that the entire Church was doomed to gradually perish.

From everything we know concerning the Israelitish Church, it is evident that the man of this Church as well, was entirely

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dependent on the sensual for all his thought. The human race in this generation had become so external, that with them even the exterior rational could no longer be opened. For the Adamite also' and the Noachite the glory of the earth and the riches of the world were absolutely indispensable as a basis for their religion, but they never attached any other importance to them than that those things served as a sensual basis for their celestial and their spiritual life; the Israelite, however, whose internal was completely closed, could no longer raise his thought to the spiritual; he acknowledged no other than the coarse, material actuality, and no other values than those of the sensual world; he could not see the essence of his religion otherwise than in a sensual way, and consequently he could be kept in the order of his religion only by compulsion, by external miracles and by fear of external punishment. Entirely in correspondence therewith is the nature of the Old Testament. For this reason it is said that the Israelitish Church was properly speaking no longer a Church, no representative Church, such as the Adamic and the Noachic, but only the representative of a Church. It is well known that this nation, as long as they remained obedient to the law which had been given them from without, enjoyed a wonderful worldly prosperity above all other nations, and that also for so long, according to the promise of their Word, the continuance of their Church was assured. But it is likewise known that this Church too came to an end and then the time was there, that the Lord Himself had to come into the flesh, if the conjunction of the human race with Him were not to be definitely broken and this earth perish entirely.

The end of the Lord's Coming was the assumption of a Human of His own, from the inmost, the Divine Rational, to the outmost, the Divine Natural, and the revelation thereof to the human race, by which for the first time an internal and therefore imperishable basis was given for the thought and therefore for the conjunction with the Lord.

That the Divine Rational before the Lord's Coming did not yet exist, because the Lord then had not yet a Natural of His own and the rational without the natural does not exist, has been shown from the NINE QUESTIONS. The Lord then had a Rational,

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but only by means of influx into the Angelic Heaven. It was not a Divine Rational, existing in itself, but a Rational Divine, dependent for its existence on the influx of the Divine into the Angelic Heaven and

for the requisite natural on the natural creation. It is now shown how this Rational Divine in its descent from its interior rational, such as it ruled in the Adamic Heaven, through its exterior rational, such as it ruled in the Noachic Heaven, and thence through its sensual rational, such as it ruled in the Israelitish Heaven, had become so external, that in its effort to descend to the human race for the salvation thereof, it finally assumed a Natural of its own or the natural form of a Divine Seed, which was conceived by the virgin Mary. In a previous address (see the periodical DE WARE CHRISTELIJKE GODSDIENST, 1929, pages 38-45, *The Coming of the Lord for Conjunction with the Church*) Mr. Groeneveld has shown how in the effort of the Lord to conjoin Himself continually anew with the human race which was becoming more and more external, each of these more and more exterior forms of the Rational Divine had already come into existence as from a seed from the previous more interior form of the Rational Divine.

Three truths of fundamental importance here urge themselves on our thoughts:

1. In accordance with the general order of creation the Lord, like every man, received the soul or the internal man from His Father and the body or the external man from His mother. The Divine Seed which the Lord received as a soul, contained in it not only the infinite soul of the Father, but also the Rational Divine from the inmost to the outmost, or all the Rational which since creation had been given to the human race and which then, in its more internal or more external form, constituted the basis of the various Heavens, but now in a Natural of His own. For, it is true, man receives his body or the internal and external natural not from his father, but from his mother, who clothes the celestial, spiritual and rational contents of the seed conceived with an internal and an external natural; but the seed in its purely spiritual essence would never be able to approach the mother and in her clothe itself with the natural, unless it had

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previously clothed itself with an intermediating, very finest natural. For this reason it is said: the seed conceived by the virgin Mary contained the infinite Divine Soul and all the Rational Divine, *but now in a Natural of His own*. As regards the Lord the great importance of this truth lies in this, that this clearly proves that His internal man, containing His Rational, down into this natural determination, therefore down into the first beginning of His Human, was purely Divine. As regards man and the Church, the great importance of this truth lies in this, that this proves that the genuine rational, or what is the same, the Doctrine of the Church, precedes the natural, or, what is the same, the application of the Doctrine; in other words, it precedes the life of the man of the Church, and therefore also his charity, comparatively as the human seed contains the entire internal man of the child to be conceived and the mother adds nothing internal, but only clothes it with the external or the natural. It is thus shown that the denial of the Divinity of the Doctrine of the Church, seen from within, contains the denial of the Divinity of the Lord Jesus Christ Himself, for the regeneration of man is an image of the Glorification of the Lord, and, as will be seen clearly in what follows, it was principally for the sake of the Doctrine of the Church that finally a Church might be established, which in contradistinction to all former Churches should have an internal and therefore imperishable basis for its conjunction with Him.

2. It is a truth often expounded, in the Writings that the Holy Spirit before the Coming of the Lord into the flesh, did not exist. The proceeding Divine was then not named the Holy Spirit, but the Spirit of Holiness, as appears from the Old Testament, and this Spirit of Holiness was indeed nothing else

than the Rational Divine just described, such as it existed on the natural basis of the natural creation by the influx of the Divine into the Angelic Heaven. On the strength of the words: "The Holy Spirit shall come upon thee", in the 35th verse of the first chapter of Luke, however, it is now shown that the Holy Spirit existed before the Lord had assumed the

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natural from the virgin Mary. It is therefore evident that the Holy Spirit first came into existence from the own Natural which the descending Rational Divine had assumed, and that it proceeded from the seed to be conceived by Mary. It is likewise evident that the Lord's own Divine Rational, by virtue of which He therefore was no longer dependent on the influx into the Angelic Heaven, first came into existence when the Rational Divine descended into this own Natural of the seed to be conceived by Mary. For although the Divine Rational in its fullness existed only after the Lord had made His rational Divine and glorified His human, still from the preceding consideration it is evident that the Divine Rational in its germ was already present in the seed to be conceived. As regards the Lord the great importance of this truth lies in this, that this clearly proves that the Holy Spirit does not proceed from the Natural of the Divine Human of the Lord, but that it proceeds from the Divine Rational through the Natural. As regards man the great importance of this truth lies in this, that this proves that with man the receptacle of the Holy Spirit does not lie in the natural cognitions derived by direct cognizance from the Latin Word (Abram in Egypt); nor in the first rational come into existence by the influx of the Lord into the affection of those cognitions (Ishmael, Abram's son by Hagar); nor even in the spiritual Doctrine of the Church, or the spiritual rational, come into existence, by the influx of the Lord into the first rational (Abimelech, after the acknowledgment of Sarah as Abraham's wife); nor in the genuine rational cognitions which now may be acquired from the literal sense by the operation of the spiritual Doctrine of the Church (Isaac in Gerar); but first in the celestial rational or in the celestial Doctrine of the Church, come into existence by the influx of the celestial into the spiritual rational, and which consists in a direct revelation of good and truth by perception, far above the literal sense of the Word (Abimelech, after the acknowledgment of Rebecca as Isaac's wife). For this perception of the celestial Doctrine with man or this celestial rational corresponds with the Rational Divine laid down in an own Natural, while all the preceding forms and functions of truth with

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man correspond with forms and functions of the internal and external Natural of the Lord, come into existence by the operation of the Holy Spirit (proceeding from the Rational Divine laid down in an own Natural), into the internal and external natural with which the Seed was clothed by Mary. The former forms and functions of truth precede the celestial rational and afterwards are renewed by the influx of this rational, like the forms and functions come into existence by the operation of the Holy Spirit into the natural which was added by Mary to the Divine Seed, were afterwards made to forms and functions

of the Divine Natural. In time the former forms and functions of truth do indeed appear to precede the celestial Doctrine, for man gradually ascends from the most external to the most internal states, as has been clearly shown in the explanation of the 12th, 20th, and 26th chapters of the *ARCANA COELESTIA*, but in reality it was the germ of the celestial rational or of the direct perception of good and truth, or the germ of the proper celestial Doctrine, which from the beginning was present and active as a germ to impart their real life to the preceding forms and functions of truth. When later on man has gradually ascended consciously through the various successive degrees of truth to the celestial rational, then for the first time that germ is actually opened and developed to its fullness, and then the influx from there returns and according to order again descends and then first allows all the forms and functions of truth that seemingly preceded to attain to ripeness and a full-grown state of life. To illustrate this by an example: It has been shown how the man of the Church begins with the gathering of genuine natural cognitions by direct cognizance from the literal sense of the Latin Word; but it now appears that actually living and internally opened natural cognitions can be derived by direct cognizance from the literal sense only by that man who has already lived through all the described states unto the celestial rational. The former natural cognitions are described in the Word in the story of Abram in Egypt, the latter in the story of Joseph in Egypt; Abram in Egypt stands for the influx into the cognitions of the Divine which is yet above man's consciousness; Joseph in Egypt stands for the

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influx into the cognitions of the Divine which has come to man's consciousness by the opening of the interior degrees. From this first ascending seeming influx and the then following descending actual influx, the mutual relation and mutual operation of the genuine truth received by direct perception, or the celestial rational truth, and the seemingly preceding forms and functions of natural truth clearly appear. This genuine truth which actually always precedes, internally lays itself down in the forms and functions of natural truth, entirely as the seed of the male lays itself down in the female, which conjoins itself therewith from without; but by this the opportunity is given to the genuine truth to become life in the natural and natural actuality; in its descent it has impressed its stamp on the natural and has given it a new form more in accordance with the Divine order; from this renewed natural man arrives at new natural cognitions, and from there a new ascending seeming influx begins along the same steps as before, unto the celestial rational, by which this, in agreement with the much wider basis it has now found, brings forth an entirely new and so much larger wealth of Divine truths. From this new celestial rational an actual influx now in its turn descends again into the outmost of the natural, and so on, again and again. This is the internal sense of the ladder of Jacob, on which the Angels ascend and descend; and this is the reason why all genuine truths are always entirely new; and this is the internal reason why the Crown of Churches is called the *NEW Church*. It is therefore evident that the receptacle of the Holy Spirit and therefore the real source of genuine truth with man does not lie in the literal sense, but in the celestial rational, far above the literal sense of the Word. This is meant by the following passage in the *ARCANA COELESTIA*: "With the Doctrine the case is this: so far as what is human, that is, sensual, scientific and rational, is that from which the doctrine is believed to be true, so far the doctrine is nought; but so far as what is sensual, scientific, and rational is removed, that is, so far as the Doctrine is believed without this, so far the Doctrine lives, for so far the Divine flows in. It is the things proper to the human which hinder the influx and

the reception" (n. 2538); for the sensual cognitions and the scientifics and the rational conclusions, from the literal sense of the Latin Word, in themselves are merely natural and merely human without the influx from the Lord through the soul and the celestial rational, which is the inmost of the human and therefore the first receptacle of the Divine influx. This also proves that the Latin Word, by which for the first time admittance to the genuine rational things or to the celestial rational has been given, is the proper Word of the Holy Spirit; and this proves that the New Church is the proper Church of the Holy Spirit, and that the New Church, in its proper meaning only begins there where the human mind is opened unto the celestial rational, or where the celestial Doctrine exists in the conscious mind of man, and that all former states are only states of preparation.

3. In accordance with the general law that the seed of the father which contains the rational descended from the soul into the natural, is clothed by the mother with the natural, this being both the internal and the external natural, it is said that the Divine Seed of the Lord in the body of the virgin Mary was clothed with the internal and the external natural. But on the strength of the words of the Angel Gabriel to Mary "that Holy Thing which shall be born of thee, shall be called the Son of God" in the 35th verse of the first chapter of Luke, it is now shown that the Divine which was conceived by Mary, even in the time between the conception and the birth, wrought a regeneration of the natural assumed from Mary, seeing the Son of God is the Divine Human, and without such a regeneration not a Divine Human, but only an ordinary human could have been born. Without doubt this Divine work of regeneration in the time between the conception and the birth is described in the internal sense of the Old Testament in the first eleven chapters of Genesis preceding the story of Abraham, with which story the description of the Lord's life after His birth commences. This has already been felt by some of the writers in the GENERAL CHURCH. The great importance of this truth as regards the Lord is that this clearly proves that at the Lord's birth all the essential of the natural of the

human was already Divine, or that the Divine Human in germ was present already, and that the natural from Mary was added only from without, although at the same time it is evident that the Divine Human did only develop in the measure in which the Lord glorified the human, and that it did not exist in its fullness until the Lord had completely put off the natural from Mary. The great importance of this truth as regards man is that this proves that already before the birth, that is, already before the coming to light, of the good of man's life, which corresponds with the Lord's Natural, its entire essence is determined by the internal man, or what amounts to the same, by the genuine rational, or what also amounts to the same, by the Doctrine of the Church; that without such a preceding determination all the good in the natural of man is not genuine; that with man the state of the natural or his life depends entirely on the state of the Doctrine of Genuine Truth in his internal mind, and that therefore the man who denies that the Doctrine of the Church is Divine, such as according to order it must come into existence in the mind, is in danger of withdrawing himself from the Lord's influx.

It has been said that the Lord's Coming on earth had the double end, first, of bringing an internal and thereby imperishable basis for the conjunction of the Lord and the human race by the assumption of an own Human and second, of making possible for the human race the access to this means of conjunction by the revelation of the Divine essence of this Human. The final end of the Coming was the establishing of an imperishable celestial Church. By the preceding considerations it has become evident that this Human, in which the Lord is now present on earth, is purely Divine as to all its origin, and all its progress, from the inmost, the Divine Rational, to the outmost, the Divine Natural. By this therefore the first end of the Lord's Advent had been attained. It is now explained how the Divine essence of the Human was revealed to the human race, how thereby finally an indissoluble conjunction, was brought about and the establishment of an imperishable Church accomplished.

The history of the human race after the Lord's Coming has shown however that the establishment of that imperishable Church had

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once more to be preceded, by way of preparation, by a perishable Church, the first Christian Church. The essence of this Church and the cause of its decline are now clearly shown.

It has been said that in the Divine Human there had been given to the human race an internal basis for conjunction with the Lord, in contradistinction to the external basis of the natural creation on which the human race was dependent before the Advent. By the words "an internal basis" is not only meant that the Divine Human from the inmost, the Divine Rational, to the outmost, the Divine Natural, contains all the essential natural both in the spiritual and in the natural world, but also that thereby the basis for conjunction with man was removed from the outside world to his inner world, therefore into himself; for the Divine Human of the Lord makes all human principles of the human spirit from the inmost, the rational, to the outmost, the natural. It is evident that Angels and men before the Lord's Advent were not Angels and men directly or immediately from the Lord, but mediately through the Heavens; but from the time that the Divine Human existed, each man born into the world now carries a seed or germ of the Divine Human in himself, so that, if during his life in this world he opens this germ by regeneration from the outmost thereof, the natural, to the inmost thereof, the rational, he hereby becomes a son of Man. This is meant by the Lord's words: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life" (John 6:53, 54), and by the words: "Abide in Me, and I in you" (John 15; 4). In order to make possible for men the development of this germ of the genuine human in them, the Lord had to reveal to them the essence of the Divine Human. The state of the human race at the time of the Lord's Coming was not of such a nature that without preparation it could have received a revelation of the Divine Human in its entirety. Not only was that state so external that they could not even have understood the rational things from the Divine Human, there was great danger of their perverting into evil and falsity the natural things from the Divine Human, which in that first state were all they could understand and receive; and if at that time, besides the natural things, the rational things as well had been revealed to them, these would gradually have been destroyed by them, and with that Church the entire

human race would then have perished for ever.

It is known that the Christian Church did actually succumb in this danger. For this reason only the natural things from the Divine Human were revealed to the first Christian Church, and in no way the rational things. The New Testament therefore contains a revelation of the Natural of the Divine Human only. Indeed it carries the thought of man above the natural world, for it proclaims a kingdom which is not of this world; but on account of the lack of the rational things, which can be brought to light only by the revelation of the Rational of the Divine Human, the ideas the first Christians formed of the Kingdom of Heaven, remained of a merely natural kind. The Lord could not explain to them the essence of the Divine and celestial things in rational ideas; He could only as from a distance show these things to them by parables. The essence of this Natural which the Christians received from the Divine Human was the good of genuine natural charity.

But the natural can never exist without a rational. The natural without the rational is not human; for the human begins in the inmost of the rational and the rational together with the natural forms the human. But seeing the access to the rational could not yet be given to that Church by a written Word, an internal unconscious influx of the rational was given to it by the Lord, and this is what is to be understood by the "pouring out of the Holy Spirit" described in the Acts of the Apostles. It was only on the strength of this unconscious influx of the Holy Spirit, which was imparted to every member of that Church who believed in the Lord and shunned evil as sin against Him, that the natural with them also partook of the rational and was thereby inspired and human. It is by the operation of the rational that an interior natural comes into existence in the natural, by which the natural is directed not only outwards or to the worldly things, but also inwards or to the heavenly things. On the basis of the Divine Human, which as regards the Natural was revealed to it in the New Testament, and by the pouring out of the Holy Spirit, the Christian Church might gradually according to order have opened all degrees of the natural from the most external to the most internal, and might thereby have prepared itself for the Lord's Second Coming and the revelation of the Rational of His Human. But that Church did not long keep itself to the basis of the Divine Human. It soon lost sight of the Divine Human and again paid full attention only to the natural creation

with its corporeal and worldly things. No longer did they see the essence of religion in internal worship of the Lord and in genuine internal natural charity, but in the most external worship and in the most external charity and in the most external faith in a dead letter and in a dead doctrine; with an external demonstration of the greatest piety this Church internally was being completely destroyed by evil and falsity.

(To be concluded).

[NOTE: Page 96 is blank.]

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DE HEMELSCHIE LEER

EXTRACT FROM THE ISSUE FOR JULY 1930

"ARCANA UNA CUM MIRABILIBUS"

(Concluded).

EDITORIAL BY THE REV. ERNST PFEIFFER.

It has been shown above that by the "disclosed Heavenly Arcana" the genuine truths of the Church are meant, which determine the spiritual understanding of the Divine essence of the things which make the Church and Heaven. It is now said: the disclosed Heavenly Arcana are contained in the Explanation. In the literal sense these words signify that the genuine truths for the New Church, that is, the truths by which the Church may come into the internal light of the Word are not to be found directly in the Old or in the New Testament, but only in the Third Testament; for the Third Testament is the explanation of the Old and the New Testament. That by the "Explanation" the Third Testament is meant, is evident. The Latin word explicatio, which in accordance with what so far has been customary, we have translated by "explanation", really means "unfolding", and this concept indicates that the Divine Truth or the Word, which in its inmost is the Divine Good, in its descent through the various Heavens into the natural world was repeatedly as it were folded together in ever more external and therefore ever coarser folds, down into the literal sense which is the most external and the coarsest fold. The man of the New Church who according to order penetrates to the internal degrees of the Word may form for himself an idea of how this folding of the Divine Truth, in its descent, must have taken place. It is based on this, that, as is well known from the Writings, the truth of each higher degree in its descent becomes the good of the successive lower degree, and this successively

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down into the natural or down into the literal sense. By this continually repeated movement up and down in the gradual descent there is brought about an actual folding together of the Divine Truth, as will appear still more clearly from what follows, and for this reason the explanation of the Word actually consists in an unfolding. The Third Testament therefore must be seen as an unfolding of the Old and the New Testament. But the nature of this unfolding can only be understood if one is able in thought as it were to follow how in reality it happened at the time. For such as the Writings in their literal sense now lie before the eyes of the natural man, they are no longer properly an unfolding. On the contrary, the Divine Truth is there again folded in the same way as in the Old and the New

Testament, for it is again the Divine Truth which in its inmost is the Divine Goad, and which, having descended through the various Heavens, has been laid down in a natural or literal sense. The proper unfolding of the Old and the New Testament happened at the time when the Third Testament was written by Swedenborg from the Lord. It was an absolutely Divine and infinite unfolding; it was in reality a cosmic unfolding. It was only by an exceptional preparation that Swedenborg could serve as a means to this end. This unfolding of the Divine Truth took place at the end of the first Christian church, when its consummation was there, as it had adulterated and falsified all the good and all the truth of the Word. The REVELATION OF JOHN is nothing but a complete description of this Divine unfolding of the Truth.

This appears from all the essential particulars, such as they have been made known in the APOCALYPSE REVEALED and in the APOCALYPSE UNFOLDED: the examination of the church in the spiritual world with respect to the understanding of the Word in seven successive states of adulteration and falsification (the opening of the seven seals); the influx of the Divine Truth (the seven Angels standing before God and the seven trumpets); the Last Judgment; the establishment of the New Heaven and the New Church. The above mentioned works describe how the opening of the seven seals and the blowing of the seven trumpets was accompanied with great changes in the entire spiritual world. The opening of the seals and the blowing of the trumpets means

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nothing but the successive opening of the above described folds of Divine Truth. Each time that one of the folds was opened and the genuine truth of the respective degree was revealed, the opposite evil and falsity of the imaginary heavens also clearly appeared. In this way the universal Last Judgment was accomplished by this Divine and cosmic unfolding of the Word.

In this way the Third Testament is in fact an *Explicatio*, that is, an unfolding of the Old and of the New Testament. But when the Writings were laid down in the natural world in a literal sense, the Divine Truth was again folded along the same degrees, from the most internal to the most external in as many folds as before. In their number they are necessarily as many, for their number is determined by the number of the degrees along which the Divine Truth descends, but as to their essence the folds indeed are entirely different, as clearly appears from the great difference between the literal senses of the Three Testaments. For the essence of the Third Testament, from its inmost fold to its outmost fold, the literal sense, is now completely determined by the changes which by the Second Coming of the Lord, out of His Divine Human have taken place in the spiritual world. The literal sense of the Third Testament, just as that of the Old and the New Testament, in itself consists entirely of merely natural scientifics, but as the Third Testament is a revelation of the Divine Rational, they are not sensual-natural, but rational-natural scientifics, and the means which make possible the unfolding of these folds, and therefore the way which leads to the interior degrees of truth, are there clearly visible for any one who from the love of truth approaches the literal sense.

It is therefore quite evident 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 scientifics; 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; it

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becomes possible only by clearing away hindrances ever more difficult to overcome and it is therefore accompanied with ever heavier trials and temptations. For every man who is being regenerated first enters into the natural state of the Church and thereby is received among the Angels of the lowest Heaven. Only much later does he come into the spiritual state of the Church and in communication with the Angels of the second Heaven, let alone the celestial state and communication with the Angels of the third Heaven. But the spiritual sense of the Word can only be understood by the spiritual man and the celestial sense only by the celestial man. From this it is evident that for man in the first state it is entirely impossible to receive even the smallest particular of the spiritual sense. The reason that he believes by the cognizance of the literal sense of the Latin Word to see the spiritual sense already, is that indeed even in the first state the spiritual and celestial from his internal man are present and active, for by this it becomes possible that, still being a merely natural man, he is nevertheless already received into Heaven, howbeit only the lowest Heaven. But what man in that state sees in the Writings is by no means the spiritual sense, it is so far only a spiritual-natural sense.

For this reason it is expressly stated of the literal sense of the Writings: "This is the natural sense out of the spiritual sense, and it is called the internal sense and further the spiritual-natural sense" (A.E. 1061). The belief that the Writings are the spiritual sense itself, therefore involves the contention that man can immediately become spiritual, without first having been natural. - Moreover it already appears from the words "the disclosed Heavenly Arcana are contained in the Explanation" that the genuine truths are never in man's immediate grasp, or open to view, but that they lie hidden in a containant or in a vessel, or rather in a system of containants or a system of vessels, and may only be obtained by the fulfillment of certain conditions. The Latin word for "contained" is *continentur*, that is "held together". It may be evident already from the use of these words *continentur in Explicatione*, that is, the genuine truths "are held together in the Explanation", that the Explanation here again is folded together in a literal sense,

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and that therefore the Third Testament before the eye of the natural man does not appear in its internal sense but in a literal sense; for it is said: *sensus litterae Verbi est CONTINENS sensus spiritualis et caelestis ejus*, "the sense of the letter of the Word is the containant of its spiritual and celestial sense" (S.S. 27), and in the same number: *ultimum est CONTINENS*, "the last is the containant", and as the "Explanation" by the words *continentur in Explicatione* is characterized as a *CONTINENS* or as a "containant", it is therefore evident that in the Writings it is not open to view in its spiritual and celestial sense, but that it has again been folded together into a literal sense.

The Third Testament in itself was a Divine and infinite and cosmic unfolding of the Word. But such as in its literal sense it now lies before our eyes, it must again be unfolded if the man of the Church is to penetrate to the internal sense and not to remain in merely natural scientifics. But in speaking here of a

new unfolding, it should still be known that it never is an infinite unfolding of Divine Truth itself, such as that which happened at the time of the Last Judgment and from which the Word of the Third Testament came forth; this new unfolding, which is done by man as of himself corresponds to the infinite unfolding of Divine Truth, as the regeneration of man to the Glorification of the Lord. It is nothing but this unfolding that is meant by the Doctrine of Genuine Truth or by the genuine Doctrine of the Church. That no man from himself is able to open the folds of truth, but that also this unfolding, which is done by the man of the Church as from himself, in reality is the work of the Lord, is quite evident. Who can deny that not only the infinite unfolding, which took place at the end of the old church, but this new unfolding as well is meant by the words in the REVELATION OF JOHN, that no man can open the book and break the seals and see it but the Lord?

The unfolding of the literal sense of the Latin Word, by which the genuine truths come forth to light has been thus described in the ARCANA COELESTIA, n. 9025: "By scientific truths are meant truths which are from the literal sense of the Word. The general truths therefrom are such as are received among people generally, and consequently are in

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general discourse. There are very many such truths and they prevail with much force"; that this is applicable to the Latin Word as well, is evident. General truths of this kind, which every member of the New Church, even the most simple, readily quotes, so that they have become the self-evident common property of all, are for instance the following: that the Lord Jesus Christ is the only God; that evil must be shunned as sin against Him; that the Word is the Divine Truth, and that it, has an internal sense; that there is a Heaven and a hell, and a judgment after death. But these are only the most general; there are innumerable general truths, for every particular truth may become a general truth, and therefore the common property of all, even of the most simple, if in its turn it is unfolded as to its particulars. "But the literal sense of the Word is for the simple, for those who are being initiated into the interior truths of faith, and for those who do not apprehend interior things; for this sense is according to the appearance before the sensual man, thus is according to the apprehension. Hence it is that in this sense things frequently appear dissimilar, and as it were contradictory, to each other. As such truths are from 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 (*"per explicationem"*, properly therefore, "by 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. Among priests, and among the men of the Church, there are those who teach and who learn the truths of the Church from the literal sense of the Word; and there are those who teach and who learn from Doctrine drawn from 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 only those things which belong to the natural or external man; whereas those who teach and who learn from true Doctrine drawn from 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 is spiritual". Here the unfolding of the truth from the literal sense by the man of the Church is expressly

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spoken of. Only by the opening of the folds of truth does man arrive at the true Doctrine of the Church. The Doctrine of the Church consists of such truths as the Angels have in Heaven; it is expressly said: the true Doctrine of the Church is the internal sense. But as the Divine origin and the Divine essence of the Doctrine of the Church have thus far not been known, it was thought that the Latin Word itself was meant by that Doctrine, and by the literal sense only that of the Old and the New Testament. That this, however, is an appearance of natural thought clearly appears from all the particulars, especially from the difference that is made between the priests and the men of the Church who teach and who learn from the literal sense only, and those who teach and who learn from the Doctrine drawn from the Word; for there are in the New Church no priests and men who teach and who learn from the literal sense of the Old and the New Testament only. The innumerable scientific truths of which the literal sense of the Latin Word consists are open to an ever deeper unfolding to eternity. Therefore not only the above mentioned most general truths which have been taken up into the general creeds of the Church, but all truths from the literal sense, for, as has already been stated: "by scientific truths are meant the truths which are from the literal sense" (A.C. 9025).

That the truths which are contained in the Latin Word are inexhaustible, and that the man of the Church must penetrate ever more deeply into the understanding thereof, is a truth which for a long time already has been acknowledged by the Church; but that this penetrating into the ever deeper arcana is based on an orderly unfolding along the discrete degrees of the human mind, of which unfolding the DOCTRINE CONCERNING THE SACRED SCRIPTURE indicates the three principal means - namely, the Science of Correspondences, the Doctrine of Genuine Truth or the genuine Doctrine of the Church, and Enlightenment from the Lord - this has thus far remained hidden from the Church.

The words *the Heavenly Arcana which are disclosed in the Sacred Scripture or the Word of the Lord, are contained in the Explanation*, therefore signify that the genuine truths for the Church are contained in the Latin Word, but that nevertheless they remain hidden, unless the literal

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sense thereof is unfolded by the genuine Doctrine of the Church along the folds of truth. The words *which is the Internal Sense of the Word* signify that the Latin Word is indeed the internal sense, but only when it is read not from without but from within. The words *as to the quality of this sense, see,*

signify that the genuine truths or the internal sense are for the man of the Church, and that he should not remain in the literal sense alone. This appears from the signification of the word see, being the opening of the understanding.

What has been shown concerning it from experience, and moreover in the text. In the internal sense of these words the order of the unfolding of truth is now clearly indicated. The words what has been shown concerning it from experience, signify the ascent of the forms of truth out of the natural, that is, the good of truth, or the apparent, natural, influx; and the words and moreover in the text, signify the forms of the Doctrine of the Church, that is, the truth of good, or the actual, spiritual, influx.

That by "*experience*" the ascent of the forms of truth out of the natural, that is, the good of truth, or the apparent, natural, influx is meant, and by the "text" the forms of the Doctrine of the Church, that is, the truth of good, or the actual, spiritual influx, will now be shown. The ascending forms of truth out of the natural are the forms of truth in the natural along which man, according to order, must gradually ascend to the inmost of his mind, the celestial rational. It has repeatedly been shown above, how the man, who wishes to penetrate to the internal things of the Word, must begin by acquiring a wealth of natural cognitions from the literal sense of the Latin Word through direct or sensual cognizance (Abram in Egypt); how afterwards by the influx of the internal man (Abram) into the affection of those cognitions (Hagar) the first rational (Ishmael) is born; how further by the influx of the internal man into this rational the spiritual Doctrine of the Church comes into existence (Abimelech); how, by the operation of the spiritual Doctrine, now, for the first time, rational cognitions may be acquired from the literal sense (Isaac in Gerar, A.C. 3364); and how finally by the influx of the internal man into the spiritual rational the celestial Doctrine of the Church comes into existence (Abimelech,

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after the acknowledgment of Rebecca as Isaac's wife). These are the principal elements of the Doctrine of the Church. To demonstrate, however, as to the essential particulars how the Doctrine of the Church in its successive degrees must be seen as the successive opening of the folds of truth, such as it has been described in the internal sense of the REVELATION OF JOHN under the representation of the opening of the seven seals and the blowing of the seven trumpets, this would require a whole work by itself. Within the scope of this article we may limit ourselves to showing first in principle, and afterwards with the aid of a few examples, that indeed by the concepts of "experience" and "text" the two essential elements of the unfolding of truth are meant. We see here a striking example of how in the Third Testament also the natural signification of a text must be put entirely aside, if one wishes to arrive at the internal sense thereof. If the Writings are the Word and if they are of significance also to the Angels the words "experience" and "text" here must have an entirely different meaning from that arrived at by literal reading. For in the letter these words are no more than a purely formal and as to its contents an insignificant editorial indication, which for the Angels would be of absolutely no value. It is therefore of importance in this connection to bear in mind what has been said on this point in the Writings: "The internal sense is of such a nature that all things in general and in particular are to be understood abstractedly from the letter, just as if the letter did not exist; for in the internal sense is the soul and the life of the Word, which do not become manifest unless the sense of the letter as it were vanishes. Thus, from the Lord, do the Angels perceive the Word when it is being read by man" (A.C. 1405).

The now following explication will show that the Latin Word also has been laid down in a merely natural letter which by correspondence is the basis, the containant and the firmament of its spiritual and its celestial sense (S.S. 27).

All experience comes to man from without; this is its proper characteristic. And as all that comes to man from without belongs to the natural world, it follows that all experience has reference to the natural. It is the natural in which all experience occurs, and outside of the natural no experience is conceivable. And it is a well known truth that

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all the rational, all the spiritual and all the celestial, that is to become the conscious possession of man, must be born in the natural. For this reason the word "nature" in the original language means birth. For this reason, too, it is impossible for an Angel to be created in the spiritual world and all spirits and Angels have first been born men into the natural world. Experience therefore signifies the material which is supplied by man from the natural world for the upbuilding of his spirit. Whereas, however, in the internal sense nothing else is ever signified by the natural than the natural sense of the Word, as all the natural that is not from the Word lies beyond the borders of the Church, and the man of the Church knows that the genuine material for the upbuilding of his spirit is never to be found in nature itself but only in the natural sense of the Word, therefore experience signifies nothing else than the truths derived from the literal sense of the Word. Whereas, however, as has been shown above, the truths for the New Church are not to be found directly in the letter of the Old and the New Testament, but only in the letter of the Third Testament, therefore experience properly signifies the literal sense of the Third Testament.

The great importance of this truth will become clearly apparent in the following, for thereby it will be evident that the Doctrine of the Church is not genuine unless it is founded on the literal sense of the Latin Word. But the truths from the literal sense of the Word never really belong to any one's experience before he applies them to life, for the proper signification of "to experience" is not only to come across a thing casually, but it is to realize, to learn to know, to follow up, to live. This now indeed, is the orderly commencement of regeneration itself and therefore also of the unfolding of truth, namely that man applies to life the scientifics he takes up from the literal sense of the Latin Word and which he accepts as truths. In this way the truth in his mind is raised to the good of that truth, and therefore the proper signification of experience is the good of truth.

The word "text" in the Latin signifies a texture, a tissue, and even for the ordinary thought it is not difficult to see that this idea may be applied to the text of a book and also to a doctrine. As to the internal sense of the word "tissue",

"weaving", "weaver", we read in the *ARCANA COELESTIA*: "That the words the *work of a weaver* signify out of the celestial, is evident from the signification of "the work of the weaver", as being out of the celestial. By "work" is signified that which is done, or which comes forth, thus that which is out of something else; and "the weaver" denotes him who causes the thing to be or to come forth, therefore it is the celestial, for out of and through this the spiritual comes forth" (n. 9915). From this it clearly appears that by a texture or a tissue a work out of the celestial is meant, and it will now be shown that the Doctrine of the Church is indeed a work out of the celestial, and that therefore the "text" signifies the Doctrine.

The progress of man in the unfolding of truth or in the forming of the genuine Doctrine is based on an ascent and a descent along the successive ever higher degrees of good and truth, which is represented in the Word by the ladder of Jacob on which the Angels ascended and descended, as already shown in the preceding. Before the transition to a higher degree is possible, an ascent as well as a descent must therefore have taken place in the lower degree. For by the descent the truth from which one has started in this ascent, is so influenced by the good attained, and opened as to its internal essence, that it may now serve as a basis for ascending to the next higher degree. It can now be seen that by each ascent and descent one of the folds of truth is unfolded, and that man may thus climb from degree to degree even to the inmost, the celestial rational; for as has been shown above, the folds have come into existence because in the descent of the Divine Truth the truth of each higher degree becomes the good of the next lower degree, whereas it now appears that in man's ascent along those folds, the good of each lower degree becomes the truth of the next higher degree. 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 (for the good is the celestial), is meant by the "text". Such a tissue, but in an infinite way, and not out of the good or the celestial of a man but out of the Good of the Divine Human, is the text of the Latin Word, and such a tissue, in a finite way,

but nevertheless out of the celestial and therefore by the Lord alone, is the genuine Doctrine of the Church. It is now clearly seen that the state of experience which precedes in every degree, is nothing but the state in which a man out of truth strives after good, that is out of the natural to a spiritual state, and the state of the weaving, which in every degree follows the experience, is nothing but the state in which man is out of good in truth, that is, out of the celestial in a spiritual state. This is the reason why it is said that the Doctrine is spiritual out of celestial origin (A.C. 2496); for as to its essence the Doctrine in all its degrees is spiritual, as it consists in a spiritual ordination of truth; and as to its origin it is celestial, for a doctrine is never the genuine Doctrine unless it comes into existence out of 'the celestial of the internal man. For man begins by taking up the truth from without and he ascends to the good of truth. In this state truth seemingly has the first place and good the second, for truth then regards good as its end, and good seemingly comes forth from truth. In the state of experience therefore there is to all appearance a natural-influx; whereas, in reality, even in this state it is good which raises truth to itself; and that the entire process in reality is based on an internal or spiritual influx, openly appears in the state of the weaving, which follows the state of experience. For this reason it is said that "experience" signifies the apparent natural influx, and the "text" the actual spiritual influx. Man

remains in the first or preparatory state until truth has been so deeply engraved in his will that he no longer has to strive after good from truth and conquer himself, but that the good of truth rules in him as his proper joy and as the freedom of his life.

When this summit of the ascent has been reached an inversion of state takes place: good now comes in the first place, and truth, as proceeding from good, in the second. From the height attained, that is, out of the good or out of the celestial, man now perceives that truth is not the origin of good, but good the origin of truth. By raising truth out of the natural to good he has opened truth; he has as it were removed a garment or a cover from good and he sees that the proper essence of truth is good; he clearly recognizes that truth out of the natural is only a vessel and good the essential contents. Truth

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out of the natural now appears to be nothing else than a coarse garment or a coarse generality as compared to the innumerable particular truths which now, out of good come to light in his thought as just as many qualities of good. He sees clearly that the truth from which he started was only an appearance of truth, and that now for the first he has part in genuine truth, now that he sees it from within, that is, out of good. Truth for him is now no longer something he has accepted from without, but out of good he has rightfully gained it for himself as his own possession. In this way he has opened one of the folds of truth. The internal truths of the good which forms the contents of the general truths raised up out of the natural, by the Lord out of the good with man, have been put in a spiritual order, which corresponds to the celestial, and thus they are brought to light. The truths which bear most immediately on the Lord come in the center, and the other truths, according to their distance from a clear vision of the Lord, more remote from the center, even to the circumference. This spiritual ordination of truth is what is meant by the "weaving", and this spiritual function out of celestial origin in the proper sense is the Doctrine of the Church. This weaving or this ordination is a Divine work, far above the faculty of man. Here it is clearly seen that the genuine Doctrine is the Lord Himself. Man is no more capable of this weaving or this spiritual ordination of truth than of weaving the tissues of his body.

The proper essence of the Doctrine therefore consists in a weaving or in a spiritual ordination of truth, and the tissue that in this way comes forth and is laid down in the natural, that is, is taken up into the memory and is spoken or written down, is what is meant by the "text". If man now out of the celestial, or from within, looks down on the letter of the Latin Word, he finds the truths of the Doctrine confirmed therein, though he has not acquired these truths by direct cognizance, but along an internal way, namely by a vision out of good or out of the celestial. Now it becomes clear what is meant by the words "that the Doctrine of the Church is to be drawn from the sense of the letter of the Word, and that it is to be confirmed thereby" (S.S. 50). For man can attain to the Doctrine, that is, to the spiritual out of the celestial, only by raising

the truth out of the letter to the good of this truth; this, or "experience" is meant by the words "that the Doctrine is to be drawn from the sense of the letter" And the genuineness of the truths of that Doctrine, that is, of the truths which man now perceives out of the celestial as so many particular qualities of good, must appear by their actual confirmation afterwards in the literal sense itself. For in the literal sense of the Latin Word all genuine truths are contained, but man cannot see the internal truths therein; he passes them by, until his eyes are opened for them by the genuine Doctrine of the Church. Now it also becomes evident what is meant by these other words "that the doctrinal is formed from the internal sense" (A.C. 7233); for the doctrinal things are the particulars of the Word which out of the genuine truth of the Doctrine have received an internal light and a spiritual power, by which they are now so much the more suitable for the upbuilding of the Church; the doctrinal things therefore have not been gathered directly from the literal sense, but they have been formed out of the internal sense, for the genuine Doctrine of the Church is nothing else than the internal sense (A.C. 9025).- Man by the genuine Doctrine of the Church, or by this operation out of good or out of the celestial, sees himself taken up into the center of a spiritual kingdom, as of himself, but nevertheless from the Lord.

His dominion reaches as far as the extension of truth from good; there where the influx of truth from good ceases, are the borders, and beyond these stretch, into the infinite, the as yet unopened regions of the sense of the letter; for the letter of the Latin Word is infinite, and in its entirety can never be opened by any man. It is only out of the celestial of the internal man that the genuine Doctrine of the Church can come into existence and that the Lord in man is able to weave a pure texture and man thus able to speak or to write an orderly "text". It is the Lord alone who weaves everything, for He is good itself and truth itself and the operation itself in all the things of man's regeneration. From all this it may now clearly appear what is meant in the elucidation of the title of the *ARCANA COELESTIA* by the words that the quality of the internal sense may be seen "from experience" and "in the text", and that indeed by the

concepts of "experience" and "text" the two essential elements of the unfolding of truth are meant.

The successive degrees of the Doctrine of the Church are indicated in the following passage of the *ARCANA COELESTIA*: "Man's interiors are distinguished into degrees, and in each degree the interiors are terminated, and by termination are separated from the degree next below; it is thus from the inmost to the outermost. The interior rational constitutes the first degree; in this are the celestial Angels, or in this is the inmost or third Heaven; the exterior rational makes the second degree; in this are the spiritual Angels, or in this is the middle or second Heaven; the interior natural makes the third degree; in this are the good spirits, or the ultimate or first Heaven; the exterior natural, or the sensual, makes the fourth degree; in this is man" (n. 5145). According to all that has been shown in the

preceding from the Latin Word concerning the essence of the Doctrine of the Church, it is clear that the Doctrine is the only orderly means for man to ascend to these interior degrees. The successive degrees of the Doctrine of the Church and the order of the ascent may by the aid of this passage be pointed out along the most general lines. In each of the degrees the two essential elements of the unfolding of truth, namely "experience", that is, the ascent of the forms of truth out of the natural, and the "text", that is, the texture of the internal truth out of the celestial, may be clearly distinguished. But the order of the coming into existence of the successive higher faculties, on which the various degrees of the Doctrine depend, within the scope of this article can only be shown along the most general lines. The reason is that for the coming into existence of those faculties a mediate as well as an immediate influx from the Lord is necessary, and that continually an entire system of various forms and functions of truth and good, which all according to their mutual relations constantly change their signification in a paradoxical way, must be kept simultaneously in view. Man must indeed commence with the opening of the lowest degree, and he thence ascends from degree to degree unto the highest; but in reality the lower degrees take their existence from the higher, for the lower Heavens take

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their existence from the higher Heavens, and it is said, that the higher can exist without the lower degrees, but by no means the lower degrees without the higher (A.C. 5146). It is a labyrinth of labyrinths, and whoever during a research of this kind does not allow himself to be led every moment by the Lord alone, in perfect agreement with the internal order of the things themselves, immediately blinds himself by the illusions of his own thought. Here it may be seen what is meant by the Cherubim, that is, the Divine Providence that man should not penetrate out of his own rational into the mysteries of faith (A.C. 3901, cf. 3786). - The lowest degree, or the exterior natural, is of a merely preparatory nature, for it exists with man only, but not in the Heavens (A.C. 5079); for this reason it is also said that the exterior natural or the exterior memory rests after the death of the body. But during life in the natural world it serves as an indispensable foundation, on which alone the higher degrees or the three Heavens can be built. The end and the use of this degree, the exterior natural, is that man by means of scientifics, which he has acquired by direct or sensual cognizance from the literal sense of the Latin Word, comes into possession of genuine cognitions of good and truth, in which the first or natural rational may be born, and which may serve him as a foundation for the ascent to the first degree of the Doctrine of the Church, which makes the essence of the interior natural or the first Heaven. That this exterior natural is founded entirely on experience, that is, on the acceptance and the application to life of the literal sense, is evident.

If man in this state continually keeps the Lord before him, and acknowledges that the source of the light which he now sees, is not in his intellectual, but in the Lord alone, then the Lord out of the celestial of this lowest degree weaves in him the truth into a first spiritual texture, which, it is true, is still very coarse, but by which man no longer sees the Word entirely from without, but, from a first summit, from within. If man now reads the literal sense anew, he then sees that that sense by the descent and the influx of this truth which has been woven by the Lord, appears in a new light and receives a new internal strength. Although in this preparatory state we cannot yet properly speak of a

Doctrine, still it may now be clearly seen what is meant by the following words in THE TRUE CHRISTIAN RELIGION: "The Word, by means of Doctrine, is not only understood, but also gives light in the understanding; for it is like a candlestick with its lights lit; a man-then sees more than he saw before, and also understands what was before unintelligible. The true Doctrine is like a lamp in the darkness, or a guide-post on the highway" (n. 227). That which man now in the internal light of this first degree acquires from the literal sense are the genuine cognitions of good and truth. As a new and more internal degree of experience they form the basis for the ascent into the second degree, the interior natural. From the origin of the genuine exterior natural, such as it has been described in the preceding, it is evident, first, that they who do not accept the Writings as the Word, are still beyond the borders of the New Church, and second, that they who do claim to accept the Writings as the Word, but who do not apply the truths therefrom to life and do not gather the cognitions solely for the sake of the Lord and for a spiritual use, cannot possibly arrive at genuine cognitions and therefore have no part in this degree of the unfolding of truth.

On the basis of the genuine cognitions from the literal sense acquired in the exterior natural, man now ascends to the interior natural, the second degree. By the influx of the internal man into the affection of those cognitions the first or natural rational is born. The interior natural derives its essence from this rational (cf. A. C. 5094), but only after it has become a genuine natural rational by having been raised to the good of this rational. That the interior natural also is based entirely on experience, that is, on the application to life of the rational of the cognitions which man in the preceding degree has acquired from the literal sense of the Latin Word, is evident. If man in this state too, continually keeps the Lord in view and obeys the truths of his faith from a simple heart, though he cannot yet grasp them, then the Lord out of the celestial of this second degree weaves the truth anew into a more interior order, or into a second spiritual texture, considerably finer than the first, but coarse still, as compared with the textures still to follow. This now, for the first time is properly a Doctrine; it is the natural Doctrine

of the Church, or the Doctrine of the spiritual-natural man, the Doctrine of the interior natural, or of the ultimate or first Heaven. For the interior natural which makes the ultimate or first Heaven, comes into existence by the influx of the rational, but as it still is the natural rational only and by no means the spiritual rational, man in this degree still remains in a purely natural, howbeit a rational-natural, state; for man in this state is still only in obedience to the rational, but as yet by no means in the rational itself. Nevertheless also this lowest and merely natural form of the Doctrine of the Church is spiritual out of celestial origin, for it consists in a spiritual-natural weaving of the truth by the Lord Himself out of the celestial with man, and by the descent and the influx of this truth woven by the Lord into the particulars of the letter, and therefore by the return to the source of experience, man now attains to genuine rational-natural cognitions or to the genuine natural doctrinal.

It is a characteristic of this interior natural degree that man regards the literal sense of the Latin Word, such as he now sees it out of the genuine natural rational, from the second summit, as the proper internal sense of the Word, and that, if he is left to his own thought and does not out of a higher point of view recall to mind the doctrine of degrees, he denies that in the Writings also a spiritual and a celestial sense lie hidden. For 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). It is thus the interior natural out of the first or natural rational which makes this degree with man, or the ultimate or first Heaven, and it appears from the essence of this degree

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that they, with whom the first rational is born, but who do not at the same time, out of the celestial, have the Lord alone in view, are not in the genuine natural Doctrine of the Church and have no part in this degree of the unfolding of truth, therefore no part in the ultimate or first Heaven. With such there is even no question as yet of a genuine, first or natural, Ishmaelitish rational.

The genuine rational natural cognitions or the genuine natural doctrinal now becomes a basis for the ascent to the next degree. For in the measure of his progress in the acquisition of these cognitions man more and more realizes the obscurity he is in as regards the proper internal quality of truth, such as he can now grasp it. He begins to see that this truth too, is only an appearance and therefore a covering of genuine truth, and that unless he raise himself to a further summit he cannot solve the contradictions which he more and more perceives in his cognitions, and the difficulties which now present themselves to his thought when reading the literal sense. By continually keeping in view the Lord and the good of life in the temptations into which he is now thrown by the assaults upon his thought out of the evil with him, that is to say, by applying to his life his rational-natural cognitions or the natural doctrinal for the sake of glorifying the Lord and for the sake of a spiritual use, and by allowing himself to be penetrated by the truth that all truth comes from the Lord alone and is never genuine unless it is a form of good, and that the rational by itself is absolutely blind and therefore may never be consulted in the production of the truth of Doctrine, he now arrives at the good of this doctrinal and thereby at the third summit. This is the third degree of experience.

The Lord out of the celestial of this third degree now weaves in him truth into a new, still more interior order or into a still finer texture, and this is the second degree of the Doctrine or the spiritual Doctrine of the Church. Man by this has raised himself to the exterior rational, and thus to the third degree of his mind or the middle or second Heaven. The spiritual rational or the exterior rational is not yet the proper rational, conceived and born from the internal man (Isaac, the son of Abraham and Sarah); it is still the same Ishmaelitish rational born in the natural, from which the interior natural which made the preceding degree came into existence; but by the influx out

of the spiritual of man which is now opened, it is raised above the natural, it is a second or spiritual Ishmaelitic rational. This is the state in which man first raises himself above the natural sense and in which the spiritual sense and with this the reality of the spiritual world are opened for him. By the descent and the influx of this spiritual truth, woven by the Lord, into the particulars of the letter, man now arrives at genuine rational cognitions or at the genuine spiritual doctrinal.

These genuine rational cognitions which man now gathers from the literal sense of the Latin Word, form the basis for the fourth and highest degree of experience. For these cognitions too, again are only vessels and man has not yet reached the end of his ascent, as long as he has not opened these as well and has penetrated to the conscious realization of their contents. The rational cognitions are the fruit of the exterior rational or of the spiritual Doctrine of the Church. The spiritual Doctrine in fact is far above the literal sense of the Word; it is able to open the letter even to its spiritual contents. But it is entirely beyond its power to open also the rational cognitions, which it has itself produced.

The hidden contents of the rational cognitions is the celestial, the proper human itself, for they are a last garment or a last cover behind which the celestial itself lies hidden. If man applies the rational cognitions to life, and therefore by this highest degree of experience raises himself to this fourth summit or this properly human good, the Lord again out of this celestial weaves truth into a new order or into a very finest texture, and this is the third degree of the Doctrine or the celestial Doctrine of the Church. Man has thereby raised himself to the interior or celestial rational, which constitutes the fourth degree of his mind, or the inmost or third or celestial Heaven. By the influx out of the celestial of man, which has now been opened, the Lord now for the first finds a dwelling-place in his conscious mind; for the celestial of the lower degrees or the celestial of the lower Heavens, out of which the Lord has woven the Doctrines of the lower degrees, was always above the conscious mind of man. The man, who in this way thinks out of the interior rational clearly perceives that all good and truth is of the Lord and inflows from within into his rational; he sees clearly that the Lord alone lives, that He alone is Good and Truth itself, and that all that man is

able to receive are only forms of appearances of truth, and this only provided the Lord actually lives within. Man now out of the interior rational, from his celestial, that is, from the Divine of the Lord with him, sees all the particulars of the rational and of the natural as a world outside himself, having its existence, not, as it so far seemed to him, in itself, but in the Lord. So much the spirit of man has now become a spiritual texture out of the celestial itself that all previous forms of truth as self-existing forms have entirely disappeared, for man now clearly perceives all truth, even down into the sensual, the direct cognizance of the literal sense, to be an immediate influx from the Lord. The truth with man is now woven from the top throughout. Now it may be seen what is properly meant by "the tunic of the Lord, woven from the top throughout" (John 19 : 23): for similarly to the genuine celestial Doctrine the Latin Word also, but in a very much higher sense, as to its internal essence in an infinite way is of such

a nature. Now it may also be fully seen what is meant by this that the Writings are indeed the Internal Sense, but only when one reads the literal sense thereof not from without but from within.

Now for the first time man has fully "entered into the mysteries of the Word heretofore closed", and now for the first time "all particulars thereof are so many mirrors of the Lord" (T.C.R. 508). Now it may also be seen what is meant in the same number by the words "that the doctrinals of the New Church are continuous truths, disclosed from the Lord by the Word". The doctrinals contained in the letter of the Latin Word remain entirely hidden from man until they are brought to light by the Doctrine of the Church, as has been clearly shown above, and there is therefore never any question of "doctrinals of the New Church", until the genuine Doctrine of the Church has come into existence: for it is only due to the fact that the genuine Doctrine in all its degrees is spiritual out of celestial origin, that the doctrinals which it brings to light from the letter are continuous truths. Without a texture out of the celestial the Latin Word is without any connection with the Lord: the Latin Word without Doctrine is a candlestick without light, for without any life out of the celestial the Latin Word also as regards the letter is dead (A. C. III).

From all this it now clearly appears that the elucidation

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of the title of the ARCANA COELESTIA contains a complete description of the nature of the Word and of the Doctrine of the Church. 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. But, such as man sees it from without, that is, through direct cognizance, it is covered with a natural sense, which by orderly means must be opened, if man is not to remain in coarse appearances of truth only. For the genuine truth, here as well as in the Old and the New Testament, has been clothed with a fourfold cover, one cover still coarser than the other. The means of unfolding are the Science of Correspondences, the Doctrine of Genuine Truth or the genuine Doctrine of the Church, and Enlightenment from the Lord. That the Science of Correspondences is applicable in the unfolding of the Latin Word in the same universal way as in the unfolding of the Old and the New Testament, is evident from this that the interior things of the Word here too are distinguished into the same series of discrete degrees; the ideas of one degree are absolutely different from the ideas of the other degree, and only by correspondence are they in mutual relation; from this it clearly appears that the letter of the Latin Word consists purely of correspondences. As regards the rational ideas the correspondences 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. But also the rational ideas such as God, the Lord, the Trinity, the Father, the Son, the Holy Spirit, the Divine Human, the Glorification, good and truth, the spiritual world, the natural world, Heaven, the world of spirits, hell, man, spirit, Angel, the Church, the Word, the Doctrine, creation, salvation, regeneration, etc., in the different degrees are entirely different, and they stand in relation to each other by correspondence only, for the Angels of a lower degree cannot comprehend the ideas of the Angels of a higher degree. It is therefore not correct to limit the science of correspondences to the relation between the natural and the spiritual; this science has a universal signification and its task with respect to the Third Testament appears not only from this, that this Testament too in its literal sense contains innumerable

sensual ideas, but also from this. 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.

The two essential elements of the genuine Doctrine of the Church are "experience" and the "text". 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. From the explanation of the concept "text" it has been shown that the genuine Doctrine is the Lord Himself and that the Doctrine precedes genuine life. The proper Doctrine of the Church is purely Divine. If false dogmas force themselves upon the Church they are not the fruit of any spiritual weaving out of celestial origin, and they are therefore not the production of the genuine Doctrine of the Church. If the unfolding of the Word were not a purely Divine work, if it were not based on a pure "experience" and did not consist in a pure "text", if therefore man should contribute even the least from his own, what else would be the result but *malua*, that is, confusion and thick darkness (B. E. 56). For this reason also it is said that by the Rider on the White Horse in the sixth chapter of the APOCALYPSE the "Angel-man is understood as regards the Doctrine of truth and good out of the Word, therefore out of the Lord" (A. R. 299), and in the APOCALYPSE EXPLAINED: "that the Doctrine cannot be acquired by others than those who are in enlightenment from the Lord" (n. 356).

It is only on account of this great significance of the Doctrine and on account of its purely Divine essence, that it is said "that no one can understand the Word without Doctrine; that no one can combat against evils and falsities and disperse these without the Doctrine out of the Word; and that no one within the Church where the Word is can become spiritual without the Doctrine out of the Word" (A. E. 356). It is said "that the Doctrine of Genuine Truth has now been revealed" (S. S. 25); but it is now evident that this is true only for those who see the Latin Word from within. It is

also evident from what has been said above about the order of the unfolding of truth by the genuine Doctrine of the Church that the denial of the Divinity of the Doctrine, interiorly seen, would involve a denial of everything that is said in the Latin Word about the regeneration of man. It has been shown above that the Church in its first, purely natural, state could not possibly see that the Doctrine of the Church is Divine; this lies in the nature of that state, both of the interior and the exterior natural, and it does not in the least take away from the orderliness of this state; but if the Church were to reject the truth of the Divinity of the Doctrine which can be shown to be a distinct postulate of the Latin Word itself, and if it were to confirm itself in that denial, then it could not possibly be otherwise but that the Word would lose its hold on the Church and the Church would gradually again be impaired by the world. The Latin Word warns against the arbitrary interpretation of the literal sense by ecclesiastical authorities and councils; the only safeguard against this danger lies in the genuine Doctrine of the

Church, for the Doctrine is spiritual out of celestial origin and through the genuine Doctrine the interpretation therefore belongs to the Lord alone. This is the internal sense of the words of Joseph: "Do not interpretations belong to God?" (Gen. 40 :8), for they signify "that the Divine lies therein" (A. C. 5107).

The Doctrine of the Church is Divine; but nevertheless there is an infinite difference between the Doctrine of the Church and the Word itself, the same difference as there is between an Angel-man or an Angel and the Divine Human of the Lord Himself. The Word of the Latin Testament is an infinite unfolding of truth, but the Doctrine is only a finite unfolding of truth, for, on account of the limitations of the human mind it is always within certain borders, although these borders are being continually extended. In the universal nature of Swedenborg's Scientific Works, and in the universal knowledge of the letter of the Old and the New Testament which he afterwards acquired, we see how 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

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scientifics of nature itself and of the literal sense of the Old and the New Testament. The Doctrine of the Church, on the contrary, even into the most distant future, will be limited to a certain region, which never extends beyond the influx of truth out of good with man, that is, the influx of the spiritual out of the celestial. As the Word of the Latin Testament is an infinite unfolding of Divine Truth, the revelation of that Word was accompanied by a general Last Judgment, and as a similar infinite unfolding will never again take place, no general Last Judgment will ever again be held. But still, there will always be particular, limited judgments in the spiritual world, and these are founded on the unfolding of truth by the genuine Doctrine of the Church. Furthermore, it is only the Doctrine of Genuine Truth by which the Heavens themselves can be built up; for, even as the spiritual and the celestial with man can only be built up on the basis of the natural, so too in general the Heavens can only be built up on the basis of the Church. As, however, it is not the Word which makes the Church, but the understanding of the Word, it is evident that the Heavens cannot be built up by anything else than by the Doctrine of Genuine Truth.

There is still another essential difference between the Word and the Doctrine of the Church. With the Word, as regards man, the decisive weight is always in the external, that is, in the letter, for the truth of the Church must be drawn by man out of the letter and must be confirmed by the letter. But with the Doctrine of the Church, the decisive weight is never in the external, therefore never in its literal sense, but in the internal, for the genuine Doctrine of the Church is properly the internal sense: as to its proper essence it always is spiritual out of celestial origin. The literal sense of the Doctrine of the Church or its natural text, if it is laid down in the natural according to order, is indeed also from the Lord; but the Doctrine of the Church in order to establish its authority will never refer to its own literal sense, but always exclusively to the literal sense of the Word itself. It lies in the proper essence of the Doctrine of the Church that as regards its Divine essence it can only be seen by those who have likewise raised themselves to its source of light. Its confirmation, however, and its authority over against

others, it never finds anywhere but in the letter of the Word. As to its proper essence, the spiritual out of celestial origin, the Doctrine is a purely Divine work of the Lord alone, but as to its natural text, its literal sense, the Doctrine is the work of man as from himself, but nevertheless from the Lord. The essence of the Doctrine in itself is therefore purely Divine, but the natural text is qualified by man's faculty of expressing himself; in other words: it is always possible that the natural text, or the literal sense, of the Doctrine of the Church might have been expressed differently, or perhaps better. But the literal sense of the Latin Word could never have been better expressed. That sense in its entirety and in all its particulars, is an infinite Divine series, therefore infinite even in the particulars, by their place in and their orderly connection with the infinite whole.

The literal sense of the Doctrine of the Church on the contrary is never such an infinite Divine series. On account of the infinite nature of the literal sense of the Word this sense can never, as it is in itself, be grasped by any finite being, and from this again the necessity of the Doctrine of the Church appears, for only by the Doctrine does man grasp something of the Word, so that it becomes his property, a little first, and gradually more and more; for this reason it is said "that not the Word makes the Church, but the understanding thereof and that the Church is of such a nature as is the understanding of the Word with those who are in the Church" (S. S. 76), and "that the Church is according to its Doctrine, and that the Doctrine is out of the Word, is well-known; but nevertheless it is not the Doctrine that establishes the Church, but the integrity and the purity of the Doctrine, consequently the understanding of the Word" (T. C. R. 245). Nevertheless, that the Doctrine of the Church in itself, as a state of the Divine Human, is also infinite, may be seen if one thinks of the future when first the spiritual and later the celestial Church of the New Jerusalem will exist in its fullness, and the Lord will bring to light on this earth the spiritual and the celestial sense of the Word in its Three Testaments, and this in ever greater measure, to eternity. That the Doctrine of the Church is a state of the Divine Human of the Lord is clearly taught in the following places in the Word: "This

Human is called "Son of God" and "Son of Man"; Son of God from the Divine Truth and Divine Good in Him, which is the Word; and Son of Man from the Divine Truth and Good out of Him, which thence is of the Doctrine of the Church out of the Word" (CANONS II : 5); and "The Son of Man signifies in the spiritual sense the Truth of the Church out of the Word" (NINE QUESTIONS 1).

The words *Wonderful Things, seen in the world of spirits and in the Heaven of Angels, are prefixed and subjoined to each chapter*, signify that each genuine rational state of man or each state determined by the rational from the celestial, is preceded by states of faith, and that it is followed by states of faith from the celestial. A "chapter" in the Latin *caput*, that is, the head - signifies in the internal sense a spiritual state in which the Lord makes and determines everything; for the Divine things of the Lord

make the spiritual head of man. A chapter therefore signifies a state of man from the Lord. In connection with the preceding considerations on the Doctrine of the Church, namely that it is a spiritual texture woven by the Lord Himself out of the celestial with man, it is evident that by a "chapter" in this connection nothing else can be meant than a state from the celestial of one of the four degrees, namely a state from the celestial of the exterior natural, of the interior natural, of the exterior rational or of the interior rational.

Every state of man from the celestial is a chapter of his spiritual life. It might also be said: every genuine rational state of man or every state determined by the rational from the celestial is a chapter of his spiritual life; for it is the genuine rational which makes all the Heavens; the interior natural, which makes the lowest Heaven, has its essence from the rational; it is true that for the man who is in this state it is not a genuine rational state, as he does not yet participate in the rational in a conscious way; but nevertheless also with him the state is determined by his obedience to the rational. The exterior rational makes the second Heaven, the interior rational constitutes the third Heaven. If one realizes that in each state of the spirit innumerable particulars are contained, it is not difficult to understand that a state from the celestial is called a "chapter". There is no doubt but that wherever in the Latin Word

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the word "chapter" occurs, it has a similar internal sense. For instance we read: "Man must read the Word every day, one or two chapters" (A.E. 803). By "days" in the Word the states of man in general are signified (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 in the internal sense not one or two literal chapters, for the Angels cannot possibly form an idea of anything of this kind, but it signifies that only then the state is actually founded on the Word, if man by "experience" raises himself to one of the summits, where the Lord in him can weave the spiritual out of the celestial, as has been explained in the preceding. "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.

"Wonderful things" signify the actually experienced states of a spiritual faith (A.R. 656). "They are prefixed and subjoined to the chapters", signifies that man cannot possibly ascend to the summit of a certain degree unless from actually experienced states of faith, and that after the ascent he is introduced to the states of faith from the celestial. The difference between the states of faith during the ascent and the states of faith from the celestial is indicated by the words "in the world of spirits", and "in the Heaven of Angels"; for during the ascent man is in combat and in temptation, which is indicated by the world of spirits; but when he has reached the summit, he comes into a state of peace, which is indicated by the Heaven of Angels. The Wonderful Things also signify the awe of the mind which perceives the Divine in creation, and the astonishment bordering on dismay of man when he sees the internal things of the Word, in which everywhere there are involved infinite and ever deeper arcana of the Heavens, which before were unknown to him (A. E. 1051). The Wonderful Things in this sense properly signify all things which open themselves to the thought as correspondences with interior things, that is, with the realities of Heaven and the Divine of the Lord

Himself. Such Wonderful Things therefore, are all things of nature and of the Word, which when viewed interiorly, prove to be so many mirrors of the Lord Himself. Here therefore "the Wonderful Things in the world of spirits" signify that in the things which happen to him during the ascent, while he is in combat and in temptation, man perceives many Divine laws, having reference to the redemption from evil and falsity, which all proceed from the Divine Mercy, and which he has not seen before. "The Wonderful Things in the Heaven of Angels" signify in this connection that man after the ascent arrives at a totally new internal vision of all things, which all open themselves to him as pure representatives of the Divine Human of the Lord. As regards the Lord the word "Wonderful" also indicates His Divine Providence, and in this connection these words therefore signify that all particulars of the order during and after the ascent are based on the laws of Divine Providence, which in the redemption and salvation of man are infinitely wonderful. "Open Thou mine eyes, that it may behold the Wonderful Things out of Thy law" (Ps. 199:18).

The words of the quotation on the reverse of the title page, from Matthew 6:33: *Seek ye first the Kingdom of God, and its righteousness, and all these things shall be added unto you* signify the internal source of good and truth from the Lord, with those who believe in the Lord and shun evil as sin against Him, and thus they signify the Divine origin of the genuine Doctrine of the Church.

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DE HEMELSCHIE LEER

EXTRACT FROM THE ISSUE FOR AUGUST 1930

**FROM THE TRANSACTIONS OF THE
SWEDENBORG GEZELSCHAP**

*Conclusion of the Elucidation by the Rev. Ernst Pfeiffer
of Mr. H. D. G. Groeneveld's Address on The Second
Coming of the Lord in the Doctrine of the Church.*

(See here above, pp. 81-95).

The Writings of Emanuel Swedenborg, which are the Third Testament of the Word of the Lord, contain a revelation of the Rational of the Divine Human of the Lord. By this revelation access to the Divine Human in its fullness has now been given to the human race.

By the Divine Human from the side of the Lord an immediate conjunction with the created human race in both worlds has been brought about, in contradistinction to the mediate conjunction through the Heavens existing before the Coming of the Lord. This has been shown in the preceding explications on the conception and the birth of the Divine Human from Jehovah. Every man born into the world after the Coming of the Lord carries in his soul a seed from the Divine Human, from which in his childhood germs of internal states, that is, states of innocence, come forth. The state of the human race after the Coming of the Lord has thereby been entirely changed. There is thereby in the human race from the Divine Human a continuous internal effort towards raising it from the world to Heaven, an effort which, indeed, asserts its influence only in childhood, unless in adult age man, as of himself, meets this effort and opens in himself these germs to a conscious and actual internal life, by which the immediate conjunction which was brought about from the side of the Lord by the Coming of the Lord, also takes

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place from the side of man, so that it becomes a reciprocal conjunction.

By the Divine Human an immediate conjunction from the side of the Lord with the human race had been brought about. In order to bring about a reciprocal and actual conjunction - for an actual conjunction is never one-sided, but always reciprocal - having reference not only to the soul of man but also to his spirit, the Lord had to reveal to the human race the essence of the Divine Human. In the revelation of the Divine Human, first in the New Testament as regards the Divine Natural, and afterwards in the Third Testament as regards the Divine Rational, an internal basis for his thought was given to man by which the possibility of the reciprocal conjunction was given.

The Lord in the building up of man to an actual Man who is conjoined with Him, operates *from firsts through ultimates*. Before the Coming, when the Divine Human did not yet exist, the operation of the Lord from firsts was through the Human Divine, that is, through the Heavens, therefore not immediate, but mediate; and the operation of the Lord through ultimates was through the sensual things of nature, therefore through an external and perishable basis. That the basis for the thought of all Churches before the Coming of the Lord was external and perishable has been shown in the beginning of this elucidation. After the Coming the operation of the Lord from firsts is now from the Divine Human, therefore immediate; and the operation of the Lord through ultimates is through the revelation of the essence of the Divine Human laid down in the natural, or the Divine Human in ultimates, namely the New and the Third Testament, therefore through an internal basis. On these two bases given by the Lord, in firsts and in ultimates, man is built up by the Lord. For from the soul of man, which is above his consciousness, as from firsts, and through the letter of the Word as through ultimates, the human spirit becomes an actual Man, conjoined with the Lord.

By the revelation of the New Testament the possibility for a conjunction with the Natural of the Divine Human had been given to the human race. As the rational things of the Divine Human, for the reasons already stated, still were withheld from this Church, and the genuine natural of the

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human nevertheless cannot come forth from anything but the rational - for the human begins in the inmost of the rational - therefore a miraculous pouring out of the Holy Spirit took place for the men of that Church. The genuine nature of this Church by which it could enter into reciprocal conjunction with the Lord now lay in this, that - from firsts through ultimates - from the Natural of the Divine Human through the letter of the New Testament it might arrive at a genuine, interior natural, that is, at the good of genuine natural charity. But instead of arriving at a genuine natural from the Natural of the Divine Human through the letter of the New Testament, and remaining therein, that Church, misled by the love of self and of the world, soon began to direct its attention only to the letter of the Word or to the Word in ultimates, without receiving any influx from the Divine Human itself or from the Word in firsts, on which account the letter was necessarily falsified. And in this way instead of at a genuine natural from the Divine Human it arrived at a merely corporeal and worldly natural from the evil and falsity of the proprium. In this way the first Christian Church was devastated and finally completely destroyed, although even up to the present its orthodoxy clings to the letter of the Word.

By the revelation of the Third Testament a new basis has now been given to the human race for its thought, by which access has been given also to the rational things and therefore to the Divine Human in its fullness. The real subject of the Third Testament is never natural things, but always internal or genuine rational things, although to all appearance the letter often treats also of natural things. But it is only for the sake of the appearance before the sensual man, who only after much preparation can be introduced to the essence of the things. There is no single word in the Third Testament which, if seen as to its proper sense, that is, if interiorly seen, does not treat of spiritual and celestial things. The proper New Church therefore is a purely internal Church, and in its fullness it is, indeed, a celestial Church.

But just as the first Christian Church strayed away from the genuine natural to a merely corporeal and worldly natural, so in the New Church there is continually the

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danger that it gives its attention not to the genuine rational, but to the merely natural rational.

The genuine nature of the New Church, by which it will come into an imperishable reciprocal conjunction with the Lord, consists in this, that - from firsts through ultimates - from the Holy Spirit through the letter of the Third Testament, it will arrive at the genuine rational and thereby at a new

natural, and thus at the genuine human in its fullness. The genuine rational from firsts, that is, from the Holy Spirit, is nothing else than the Doctrine of the Church. The Third Testament in itself is in fact a revelation of the Divine Rational and thereby of the genuine rational things, but, as seen as to its letter from without, like the Old and the New Testament it never shows anything else than merely natural scientifics. The Doctrine of the Church, however, is the internal sense (A. C. 9025); it is the genuine rational by which alone man can come into possession of the spiritual and the celestial, and thereby into a reciprocal conjunction with the Lord. The Second Coming of the Lord brings the rational things of the Divine Human; but seeing the genuine rational things are opened only by the Doctrine of the Church, and the Third Testament, without the Doctrine, remains merely natural and consequently closed, therefore the Second Coming becomes actual only in the Doctrine.

To the New Church in the Third Testament the rational things have been given, and seeing the Rational is the source of the Holy Spirit, the Third Testament is the Word of the Holy Spirit. By the Doctrine of the Church which opens the Third Testament as to its internal things, the New Church in a conscious way comes into possession of the Holy Spirit, and therefore needs no miraculous pouring out of the Holy Spirit.

The end of the New Church is from genuine rational things to arrive at a new natural, by which the human of that Church will exist in its fullness and this from the Divine Human of the Lord. The human in its fullness consists of the rational and the natural. It is therefore clear that the New Church in no way can participate in the natural of this world, which entirely lacks the rational; it will form for itself a new natural from the genuine rational, a new science, a new civilization and a new social order.

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The Doctrine of the Church is represented in the twelfth chapter of the REVELATION OF JOHN by the male son to whom the woman clothed with the sun gave birth; the difficult reception of that Doctrine and the resistance by the proprium of men is represented by the woman travailing in birth. The men of the Church who from the literal sense of the Latin Word and of the Doctrine receive the scientifics, but nevertheless remain merely natural and sensual, and disdain the internal, that is, the spiritual and the celestial, things are represented by the dragon wishing to devour the child.

The Doctrine of the Church in the REVELATION is also represented by the Holy City, for it is the rational understanding of the Church of the spiritual and the celestial things laid down in the natural, by which the lasting protection and therefore the imperishableness of the Church is assured from the Lord. The Doctrine of the Church is also represented by the Bride of the Lamb, for by the internal, that is, the spiritual and celestial, things which the Doctrine brings to light out of the Word in its Three Testaments, the genuine human of the Church is built up in its fullness from the genuine rational; and the genuine human of the Church in its fullness is conjoined with the Lord as a wife with her husband.

The Latin Word as regards its literal sense, by which the Coming of the Lord is prepared, in the Gospel is also represented by John the Baptist; and the internal of the Word which is brought to light by the Doctrine of the Church, is represented by the Lord Himself, of whom John said: *I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not*

worthy to bear: He shall baptize you with the Holy Spirit, and with fire (Matt. 3 : II).

POSTSCRIPT BY THE EDITOR

In the foregoing articles it has been said, that the Church thus far did not realize that the DOCTRINE CONCERNING THE SACRED SCRIPTURE should also be fully applied to the Writings. It was only after these articles had been written, that in August of this year the editor received from the Rev. Theodore Pitcairn a copy of the NEW CHURCH TIDINGS, 1891-1894, from which it appeared that the Rev. E. S. Hyatt, as long as forty years ago, in his very remarkable sermons advocated this fundamental truth.

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APPENDIX

THE SWEDENBORG GEZELSCHAP

Extract from DE WARE CHRISTELIJKE GODSDIENST,
January 1929.

On Saturday, December 1st, 1928, a SWEDENBORG GEZELSCHAP * was constituted at The Hague. The constituent meeting had been preceded by two preparatory meetings. The detailed minutes of these preparatory meetings and also of the constituent meeting are to be found in the TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP and may there be consulted by those members of the Church who are interested. A short account must here suffice.

The Council of the FIRST DUTCH SOCIETY, at the proposal of its president, had invited to its meeting of Monday, July 30th, 1928, all the male members of the Church, residing at The Hague. Rev. Ernst Pfeiffer stated that all male members had been invited to this meeting of the Council in order to consider the possibilities of promoting the internal and external upbuilding of the Church. According as a man realizes the nature of the Church and acknowledges the Divine origin of the Writings, he will be anxious to cooperate in everything that is suitable as a means of promoting the growth and the development of the Church. Just as there generally are great difficulties to be overcome before an outsider sees and joins the Church, so constantly new difficulties arise for those within the Church who

wish to truly serve her in the measure in which, according to the Divine order, they ought to. One would think it was self-evident that a member of the Church from the beginning should devote himself and all his life to the service of the Church. But in reality the love of self and the love of the world over and

The words "genootschap" and "gezelschap" in Dutch both mean "society". In Holland we have a SWEDENBOBG GENOOTSCHAP, instituted in 1909, which is a publishing society. The SWEDENBORG GEZELSCHAP, treated of in this appendix, is a society exclusively for the male members of the Church. Editor.

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over again in many respects take the upper hand. Therefore it is necessary for the Church to be continually on the watch as to its own state, to carefully guard against standing still and retrogression, and to seek and make use of all means for an internal deepening and an external extension.

Our society has now been in existence for seven years, and the documents on which it and the GENERAL CHURCH have been founded, have recently been published in the HANDBOEK VOOR DE ALGEMEENE KERK VAN HET NIEUWE JERUZALEM IN NEDERLAND (Handbook for the General Church of the New Jerusalem in Holland). The HANDBOOK itself has already directed our attention to various principles of great practical importance and we thought it would be of great use if the male members of the Church from time to time would meet to consider those principles of the HANDBOOK. For instance, mention has been made in the HANDBOOK, with regard to the participation in the life of the Church, of an internally compelling duty. Now it is of the greatest importance that among the members of the Church there should be complete agreement as to the signification of this internally compelling duty. And it is indeed the same with all other things, for it cannot be otherwise than that in a society differences should arise from time to time in the interpretation of some or other practical principle of the Doctrine, and then it is imperative each time anew to strive after unanimity by free and rational discussion. For the New Church is an internal or spiritual Church and cannot exist unless it be founded on freedom and reason. Another example: It is pointed out in the HANDBOOK that not only the Divine Worship on Sundays, but also the doctrinal classes organized by the Church are forms of Worship, in the most extensive sense even all activities of church-life, including the social suppers, religious instruction to children and young people, the reading of the Word in the family, etc. But while the participation in the Sunday Worship, according to the internal sense of the Third Commandment, is a duty prescribed in the Writings themselves to the members of the Church, and there will scarcely be any doubt on this point, the Church with respect to those other forms of Worship will arrive at unanimity only by the rational development of the Doctrine, in a state of illustration

in which all members participate. With respect to the extension of the concept of "Worship" to include all activities of church-life important indications are found in the 8th chapter of DE CHARITATE, which may form a fruitful subject for discussion in these meetings.

A further use that may be expected is that the independent participation of all members of the Church in reading and studying the Writings will be promoted. We shall consider the possibility of giving an opportunity from time to time to those members who feel able to do so, in the doctrinal class to give an address in connection with the subject that has been treated of.

An important purpose of these meetings might also be to awaken the interest of the male members of the Church in the business affairs of the Church. In view of the small number of members it has so far been fully comprehensible that this interest was very slight, and that the society from its beginning to the present day, without giving it a thought, has kept to the same council. However, now that the number of members has increased, these meetings of the male members would automatically, as it were, fall into the task of constituting themselves into a nominating body.

These proposals met with the approval of the gentlemen present. The plan of giving to those members who considered themselves able to do so an opportunity from time to time of addressing the doctrinal class, was soon afterwards carried out with results that surpassed all expectations. We have had the privilege in the doctrinal class of listening to a series of valuable papers by Prof. Dr. Ch. H. van Os, Messrs. H. D. G. Groeneveld, N. J. Vellenga, and J. P. Verstraate on the 29th chapter of Exodus, all of which gave evidence of a very original, and loyal exegesis. These papers have been embodied in the TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP and may there be consulted; Mr. Groeneveld's paper has been published in our Monthly for December 1928.

In this first preparatory meeting the plans described above were put before all present and recommended to their consideration. Meanwhile these plans soon took on a more concrete form. The Council invited all the male members of the Church residing in The Hague to a meeting at Hotel

Duinoord, on Monday evening, October 1st, 1928, when a preparatory discussion was held for constituting a SWEDENBORG GEZELSCHAP. The following gentlemen accepted this invitation: Rev. E. Pfeiffer, Dr. F. van der Feen, Messrs. D. van der Loos, N. J. Vellenga, J. L. Teerlink, P. Geluk, H. G. Engeltjes, Prof. Dr. Ch. H. van Os, H. D. G. Groeneveld, J. A. Scholtes, E. Francis, and J. P. Verstraate. Several other gentlemen excused themselves on account of ill health or for other reasons. As the purpose of the Society to be constituted, the programme detailed by Rev. Pfeiffer in the meeting of the Council of July 30th was accepted. As to the particulars of the bye-laws, which were restricted to the most necessary, we again refer our readers to the TRANSACTIONS OF THE SWEDENBORG GEZELSCHAP. It was resolved to meet on Saturday, December 1st, for the purpose of constituting the SWEDENBORG GEZELSCHAP.

On Saturday, December 1st, 1928, the SWEDENBORG GEZELSCHAP was constituted. Rev. Ernst Pfeiffer proposed the following declaration of principle:

"We the undersigned have united into a SWEDENBORG GEZELSCHAP for the purpose of cooperating towards the internal and external upbuilding of the Church, by the expounding of the Word in the light of the Doctrine of the Church, and by our devotion to the principles of that Doctrine".

In his elucidation of this declaration of principle Rev. Pfeiffer referred to the teaching of the Writings, that the Word without Doctrine cannot be understood. It is even said: "The Word without Doctrine is as a candlestick without light". This truth is taught and explained in many passages in the Writings. A few of the most important are S.S. 50-61; A.C. 2496-2588; also 2761 and 2855-2859; D.P. 154-174; and in general all the passages treating of "Abimelech", "Beershebah", and the "White Horse".

By the doctrine here is not meant the HEAVENLY DOCTRINE itself, for this is the Word itself; * but it is the doctrine which the Church and every member of the Church more and more develops for himself. The doctrine here meant is therefore ever again renewed and ever more deepened by those who are progressing in regeneration; and

* See the footnote on page 14. EDITOR.

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in the same way the doctrine of the Church as a whole and of every society of the Church. The doctrine of the Church today is different from that a hundred years ago; the doctrine of our society has changed and developed as compared to seven years ago, when the society was constituted; the doctrine of every member of the Church, that is, the view that one has of the Word and the Writings should have become much deepened and purified after he has been living within the Church for some considerable time. Clear examples of the doctrine of the Church are the documents that have been published in the HANDBOOK.

This "Doctrine of the Church", however, is the true doctrine only when it has been drawn from the literal sense of the Word in a state of illustration and if it is confirmed by that literal sense. If this is the case, then "the Doctrine also is the Lord" (cf. A. C. chapter XX, and n. 2859). This however in no way means that the doctrine of the Church, like the Word itself, is infallible. For teachings may creep into the doctrine originating not from a state of illustration, but from the man himself. * But it does mean that if the doctrine originates from a state of illustration, thus from the affection of truth, that doctrine is the Lord Himself.

For this reason "the expounding of the Word in the light of the Doctrine of the Church" has been chosen for the guiding thought of the declaration of principle; and it was added: "the devotion to the principles of that Doctrine", as from the beginning the strengthening of the church-life has been one of the most important ends in view.

The following gentlemen were present, who all signed the declaration of principle: Messrs. J. A. Scholtes, Dr. F. van der Feen, Rev. E. Pfeiffer, J. L. Teerlink, J. P. Verstraate, D. van der Loos, E. Francis, P. Geluk, H. D. G. Groeneveld, and N. J. Vellenga. The SWEDENBORG GEZELSCHAP was hereby constituted. Prof. Dr. Ch. H. van Os and Mr. W. Schoonboom on account of ill health, and Mr. F. A. Lans for another reason, excused themselves from attending the meeting.

* It appears from this sentence that at that time the concept of the Doctrine of the Church was not yet clearly seen. EDITOR.

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