



Be of good cheer, I have overcome the world...

**SENDING HIS ANGELS      Rev. KENNETH O.  
STROH      1964**

1. Now these twelve disciples, who later were sent forth throughout the whole spiritual world, were also called apostles, because an apostle is a person who is sent out to teach what the Word tells about the Lord, about the life of religion, and about heaven. So, today, those who teach and preach the Word are apostles. Ministers are apostles. Of course, not all people can be apostles. Not

all people can be ministers, preachers, or teachers of truth. But all can and should be disciples of the Lord, because a disciple is a person who follows Him, listens to what He says, and learns from Him. When these twelve men followed the Lord, they were called disciples; but when they were sent out to preach and teach they were called apostles. Perhaps some of you children will become apostles when you grow up. But all of you can and should be disciples, for the Lord has called you all; and you can be disciples now.

How can you become one of the Lord's disciples? A disciple is a person who is learning things, especially the things which are taught in the Word and which are called truths. The truths of the Word show us how to live as the angels do in heaven. They teach us the Ten Commandments, and tell us how to learn to love the Lord. They tell us not to hate and want revenge, but to love others. For the Lord said: "By this shall all men know that ye are My disciples, if ye have love one to another." Also, the Word promises that those who become disciples of the Lord will have deep happiness while they live in this world, and that afterwards they will become angels in heaven.

Wouldn't you like to be a disciple of the Lord? Wouldn't you like to be like those twelve men who went throughout the whole spiritual world to spread the news of the Lord's second coming? The Lord calls each one of you to be His disciple; and you can be one if you try to listen carefully when the Word is being read, if you learn to read it for yourself, and especially if you do what the Lord says is true and good, no matter how hard it might seem.

For then you will be following the Lord. You will be with Him. You will be His disciple, and He will speak to you from His Word. For He said:

"If ye continue in My word, then are ye My disciples indeed: and ye shall know the truth, and the truth shall make you free." Amen.

LESSON: Matthew 24:1-14, 29-31    DISCIPLES AND  
APOSTLES    Editor    1964

"A disciple is one who learns; an apostle is one who, having been instructed, is sent to teach others what he himself has been taught." The distinction here made is basic and is useful for children, but it does not convey the full meaning of discipleship. By definition, a disciple is more than one who receives instruction from another; he is one who also accepts the doctrines of his teacher, becomes his follower, and assists in spreading his teachings. Thus discipleship implies personal adherence to the master's doctrines: an implication that becomes clear when we say of someone that he was another's pupil and remained his disciple.

When we turn to the Gospels, the fuller meaning of discipleship at once becomes evident. As the conditions for becoming His disciples the Lord said that men must hate their life, that is, their proprial life; forsake all, namely, the things of self and the world that meant all to them; and bear their cross, by which is meant to enter into temptations. He added that they should be His

disciples if they bore much fruit; and He spoke of the bearing of love one towards another as the sign by which it should be known that men were His disciples. Evidently, then, much more is involved than learning the Lord's teachings; although to be taught by the Lord in the Word comprehends all that is involved.

To be a student of the Writings is not necessarily to be the Lord's disciple! The Lord's doctrines all look to the good of life; His leading is to the same end; and to accept His doctrines, adhere to them and follow Him is to learn and try to understand His teachings for the sake of life, to see their application to one's uses, and then translate them into action. It is also to spread those teachings wherever it seems that they may be received. Only to the priesthood is it given to preach the gospel, but in this deeper sense all in the church should become the Lord's disciples. That, indeed, is what regeneration is; and the becoming is the work of a lifetime of devotion. "Here am I; send me," as each person knelt to be reminded, with the laying on of hands, of the Lord's commission as recorded in Matthew 28:19,20: "Go into all the world and make disciples of all nations . . . . "

## **DISCIPLES AND APOSTLES      Editor      1964**

"A disciple is one who learns; an apostle is one who, having been instructed, is sent to teach others what he himself has been taught." The distinction here made is basic and is useful for children, but it does not convey the full meaning of discipleship. By definition, a disciple is more than one who receives instruction from another; he is one who also accepts the doctrines of his teacher, becomes his follower, and assists in spreading his teachings. Thus discipleship implies personal adherence

to the master's doctrines: an implication that becomes clear when we say of someone that he was another's pupil and remained his disciple.

When we turn to the Gospels, the fuller meaning of discipleship at once becomes evident. As the conditions for becoming His disciples the Lord said (where is the quote here?) that men must hate their life, that is, their proprial life; forsake all, namely, the things of self and the world that meant all to them; and **bear their cross, by which is meant to enter into temptations.** He added that they should be His

disciples if they bore much fruit; and He spoke of the bearing of love one towards another as the sign by which it should be known that men were His disciples. Evidently, then, much more is involved than learning the Lord's teachings; although to be taught by the Lord in the Word comprehends all that is involved.

To be a student of the Writings is not necessarily to be the Lord's disciple! The Lord's doctrines all look to the good of life; His leading is to the same end; and to accept His doctrines, adhere to them and follow Him is to learn and try to understand His teachings for the sake of life, to see their application to one's uses, and then translate them into action. It is also to spread those teachings wherever it seems that they may be received. Only to the priesthood is it given to preach the gospel, but in this deeper sense all in the church should become the Lord's disciples. That, indeed, is what regeneration is; and the becoming is the work of a lifetime of devotion.

## **SPIRITUAL MAN AND THE WORLD      Editor      1969**

In His teaching as recorded in the Gospels the Lord made self-denial an essential condition of discipleship. He also emphasized the necessity of forsaking all-family, lands and houses-for His sake, and of taking the cross and following Him. A literal reading of these teachings, especially one influenced by the Hellenic concept of matter as evil, led in the Christian Church to the doctrine and practice of asceticism. Rome exalted the monastic life with its vows of **poverty, chastity and obedience** as the ideal. Protestantism never went as far, but it did succeed in making men feel uneasy about the allure of the world. The world and the flesh were linked with the devil, and the three were seen as an unholy trinity that sought unceasingly to lure men from the straight and narrow way leading to heaven.

Yet the scriptural view, to which Christianity was committed, is that the world is God's creation-a creation of which it is said that in His eyes "behold, it was very good"; and nowhere in the Writings are the love of heaven and the love of the world presented as mutually exclusive. Rather are we taught that the **love of heaven, the love of the world and the love of self are the three universal loves** into which man was created, and that when they are rightly subordinated-as in that series-they perfect man. Without the loves of self and the world, man would have no concern for his bodily health, no desire for food, clothing and habitation, no solicitude for his family, no interest in finding and keeping employment. He would

have no appreciation of beauty in nature, no beauty in his life, no delight in worldly enjoyments.

Rightly subordinated, the loves of self and the world are loves of the natural man which are serviceable to spiritual loves, as a foundation is to a house; and from the inner presence of the love of heaven they are indeed, as they were from creation, heavenly loves; for through their proper exercise man is in a state to serve the Lord and the neighbor. Therefore we are taught that the spiritual man does love the world, but as a master loves his servant through whom he performs uses. So in constructing a hierarchy of values we should neither be led astray by false values or self-deceived. The world is not evil; evil always lies in perversion. It is not the love of self and the world that is evil, but the love of self more than the Lord and of the world more than heaven. However, we need to be as certain as we can of what our priorities are, for these loves can easily persuade that they are serving higher ends when in fact they are not. So we should examine our purposes in the light of the Word, which teaches and leads to heaven.

**DISCIPLES, APOSTLES, AND SPIRITUAL  
FISHERMEN      Rev. LOUIS B. KING      1992**

1991 ACADEMY COMMENCEMENT ADDRESS

Disciples, apostles, spiritual fishermen! Every person in this room is one or the other of these. If we look over to this side of the room, to our graduates from the Secondary Schools, we have disciples. They are students and followers of the truth. At the Academy they have received a wonderful education, both academically and in the doctrines of the New Church. Without exception they

are creative, productive individuals, prepared to be of use to society wherever they go from this point.

On the other side of the podium we have graduates from the junior and senior colleges, receiving advanced degrees in studies that have prepared them for professional life. They can be likened to apostles or teachers. At this stage in their development, their discipleship or following of the auth can now be expressed in professional relationships with others, affecting for good and from a New Church point of view everyone with whom they have any contact.

Beyond these candidates for degrees we have our Theological School graduates who will receive their masters of divinity today, followed by inauguration into the priesthood of the New Church at the cathedral service tomorrow morning. They are about to become spiritual fishermen. **The Writings define spiritual fishermen as those who teach spiritual truth in rational form.**

12

Let's think about the Lord's own example. He passed through a stage of discipleship, apostleship and spiritual fisherman. He was born into the world that He might save us, and for thirty silent years, in Galilee, He performed a wonderful work within Himself. The Divine love which created us was His soul, clothed in a physical body received from the virgin Mary. Into His human mind He gathered scientific knowledges founded upon nature, and He read and understood the

Divine truth contained in the Old Testament, which the Jewish Church had rejected. In short, He experienced the first and most perfect example of New Church education, New Church education is an opening of the mind to receive and bring together the Lord's love, the spheres of good and truth in the heavens, and knowledges which enter from the written Word and from nature through the senses. The Lord had both a Divine nature and a human nature, which He willed to unite into one. The hells attacked Him and tried to prevent this union of the Divine and the Human in Himself. But the Lord rejected their efforts and in so doing induced an order upon all the inhabitants of the hells.

The heavens, which were threatened with extinction because they had no New Church upon which to rest, zeroed in on the Lord's mind. Here they found a perfect joining together of Divine love and wisdom with human experience and conscious thought and affection. As the Lord successively made His human Divine, He supplied an eternal foundation for the heavens for all time.

It is the goal of New Church education to bring the Divine of the Lord through the heavens so that innocence and joy may enter our lives. The hells would oppose this bringing together of the Lord's Divine Human with our developing conscience, but with the Lord's help we can overcome the hells.

A final work of redemption on the Lord's part was the teaching of the truth, now contained in the New Testament, to establish His kingdom on earth. This was His public ministry or apostleship.

In the Writings where His Divine Human is available to all who would worship Him in spirit and in truth, the Lord becomes our Divine Fisherman who teaches us spiritual truth in rational form. Indeed, the Lord fulfilled His discipleship during those thirty silent years before His public ministry. His Human became the pupil and follower of His Divinity within. Gradually the Divine and Human natures in the Lord became one Divine Human. During His public ministry, He fulfilled His apostleship, teaching the truth of the New Testament so that the Christian Church might be established. When at His second coming He revealed the spiritual sense of the Word so that it could be taught in rational form, He became the Divine Fisherman to eternity.

What about the twelve disciples? They were called by the Lord to leave their profession as fishermen that they might become fishers of men. For three years they were with the Lord day and night, listening to His teachings, observing His examples and learning to obey His commandments. Truly they were disciples-students and followers.

Then suddenly all hell broke loose. In their final attack upon the Lord, the hells appeared to be successful in destroying Him, since He died on the cross. The disciples were terrified and disillusioned and would have deserted Him. But the Lord opened their spiritual eyes and ears so that they could feel His tender touch and hear His gentle voice, "Peace! Be not afraid for I am with you always." This is also the message of the senior class banner.

The Lord encouraged them to become teachers-apostles who would comprise the first Christian ministry. Faithfully for the next thirty to sixty years they taught

and baptized in His name. History records that most of them died the death of martyrs, even as Jesus had been crucified

In the spiritual world the disciples spent the next sixteen hundred years carrying out, in the world of spirits, the work they had begun as disciples and apostles on earth.

14

The lesson we read from True Christian Religion 339 describes how Swedenborg was writing down the spiritual truth concerning the Lord's Divine Human. At this very moment the apostles were sent to him by the Lord As they looked over Swedenborg's shoulder and read this passage in True Christian Religion, they reached the culmination point of their discipleship and apostleship. Now they could rationally perceive spiritual truth, the Spirit of Truth which the Lord had promised them. When the True Christian Religion was completed, the Lord called together His twelve disciples and on June 19th, 1770, sent them out through the whole spiritual world to preach the gospel that "the Lord God Jesus Christ reigns." This is the central doctrine or spiritual truth of the Writings which can now be taught in rational form.

**What about us?** The Lord calls each one of us to be disciples (followers of truth), apostles (teachers of the truth through our example and our relationship with each other), and spiritual fishermen (teachers of spiritual truth in rational form). When we acknowledge the Lord

God Jesus Christ as the source and Author of everything good and true which He accomplishes through us, and if we are willing to share this acknowledgment with others, we become spiritual fishermen.

Graduates, look out into this sea of faces in front of you. They are your parents, families, teachers and friends who love you very much indeed, and whose love is flowing over with hope and confidence that you will be faithful disciples, apostles and spiritual fishermen in days and years to come.

In closing, let me suggest a formula or a recipe for happiness. Never let another day go by without thinking about the Lord-how much He loves you and longs for your usefulness and eternal welfare. Imagine what He has invested in you and what confidence He has in you. And what does He want in return? Your happiness! You can receive this happiness by looking inwardly to the Lord and then outwardly to each other.

15

Try to appreciate what is good and true in others from the Lord, finding happiness in the support of their usefulness, in those positive qualities. On the eve of His crucifixion He washed His disciples' feet. How symbolic was this act of how completely we depend on Him and how much we owe to each other. He said, "If I, your Lord

and Master, have washed your feet, you ought also to wash each other's feet. I have given you an example; do this and you will be happy."

May the Lord bless you graduates, and may you find true happiness. Thank you.

**SENDING OUT THE TWELVE DISCIPLES      Rev.**  
**JOHN WHITEHEAD      1890**

A 19TH OF JUNE SERMON

"And having called together His twelve disciples, He gave them power and authority over all demons, and to cure diseases. And He sent them to preach the Kingdom of God, and to heal the sick. And He said to them, take nothing for your journey, neither staff nor purse, nor bread, nor silver, nor two coats apiece."-Luke ix, 1-3.

THE LORD'S "disciples" represent all the goods and truths of the Church, and thence all those who are in these goods and truths, and also all worship of the LORD from them. When spoken of as "disciples" they represent the state when the goods and truths of the Church are being acquired and learned; when the love of knowing, of understanding, and of growing wise in the truths, and goods of the Word is active; but when spoken of as "apostles" they represent the state when goods and truths of the Word are taught, and the affection of imparting the truth to others is active. The truth in the mind first of all takes the discipleship, and afterward the

apostleship form. The word "disciple" literally means a learner, and "apostle" means one sent out, and thence it also means a teacher. The Divine Truth must first of all be acquired, and it is only after it is thoroughly comprehended and understood that one is fitted to become a teacher of that truth.

In our text it treats of the Divine truths and goods of the Church, when from "disciples" they become "apostles," which is when they have passed from the understanding into the will and life, and thus when the truths are conjoined with goods, and thence have gained power, and have become more closely conjoined with the LORD.

When the LORD called together His disciples in the spiritual world, and then sent them out throughout the whole spiritual world on the 19th day of June, in the year 1770, they were first of all- prepared by previous instruction, so that they might know and understand the nature of the LORD'S Second Coming, and that they might learn the truths which should found and form the New Church which was then to be established. After thus learning these principles they could go forth to execute the LORD'S Command with all zeal, and propagate these truths to all who would receive them. It is similar with the corresponding work which goes on in the world. The disciples represent all the goods and truths of the Church from the Word. These have been revealed by the LORD in the Heavenly Doctrines of the New Church, and when these enter the mind of man they first take on the disciple form. They must first of all enter the understanding. They must be thoroughly learned and understood, and their relation to each other comprehended. In this state man is a disciple of

the LORD. The Heavenly Doctrines are the LORD in His Second Coming. By our learning and being affected by these doctrines, the LORD becomes spiritually present with us in His Divine Human, and we are thus enabled to approach and worship Him, and receive from Him something of His Divine Life and blessings.

But after the truths of the Church have been acquired, and have taken a rational form in the mind, a desire to see them prevail in the minds and lives of men, and also in our own lives is formed, and from this desire a love of propagating or teaching them is formed, and this is the state represented by the "apostles."

It is said:

"He called together His twelve, disciples and gave them power and authority over all demons, and to cure diseases. And He sent them to preach the Kingdom of God and to heal the sick."

The Divine truths and goods of the Church when first received in the mind, enter the understanding, and are there set apart from the other things therein, as the disciples were set apart from the rest of the people. These truths and goods gradually gain strength and power, until at length they are prepared to go forth and reduce all things of the mind into obedience and harmony with themselves. This state is represented by the apostles being sent out to heal the sick and to cast out demons. The "demons" which the LORD and the disciples cast out represent direful falsities, which have invaded the Church, and these can be cast out of the mind only by Divine Truths from the LORD. Hence we may see that the falsities which prevail in the world at the present time

can be rejected and cast out of the minds of men only by the teaching and preaching of the Heavenly Doctrines of the New Church, for this teaching is the LORD going forth through His disciples to cast out demons and to cure diseases.

The LORD when in the world cast out demons and cured natural disease, that thereby He might represent the casting out of spiritual demons, and the cure of spiritual diseases.

This interior or spiritual work the LORD also does at His Second Coming, but He does not do the natural work in a miraculous way. "Demons" are falsities from hell. Hell dwells in such falsities. The falsities of doctrine in the Church make a basis or plane for the influx of evil-spirits from hell. Hence when these falsities are removed from the mind, the plane into which evil spirits flow is removed, and thereby the evil spirits themselves are cast out of the mind.

When, therefore, we find ideas, notions, and doctrines which are opposed to the teaching of the Heavenly Doctrines of the New Church, we find spiritual demons obsessing men, and the problem is how to cast them out and restore the men to true spiritual freedom; for those who receive such falsities are deprived of spiritual freedom, they are spiritually obsessed by demons, and only the Divine Truth can cast them out and restore the men to their right mind. The disciples, in casting out demons and healing the sick, did it in the name of the LORD, and this shows to us the vast importance of teaching the truth as Divine and from the LORD, and not as of human origin. When men receive the truth as the opinions of some man, they hold it under subjection to their own rational. The LORD is their servant and not their Master. Hence when the teachings of the LORD

differ from their own notions and opinions, they reject or pervert it from the spiritual demons, which obsess them, the Truth is not strong enough to cast out the demons, it is shorn of its Divine Power, and, hence, the Truth does not prevail. The open or practical denial of the Divine Authority of the Writings is really a denial of the LORD'S Second Coming, and when this is done, there is no power in the truth to remove falsities from the mind. But when the truth is acknowledged as Divine and from the LORD, a willingness is formed to receive its teachings and to cast out those things which are opposed, and then the LORD spiritually sends out His Disciples to cast out demons, and to heal or cure diseases.

Spiritual diseases are all disorderly states of the mind and life. Spiritual health is where the true laws of life are known, and the affections and actions are governed by these laws. In this case the whole spiritual man receives life from the LORD.

83

All the functions of the mind work harmoniously together, and life from the LORD is received, giving happiness and blessedness of life. If the laws of life from the LORD are not known, but ideas and notions opposed to them are accepted, then a plane is opened for disorderly states to invade, and instead of spiritual health we have spiritual disease. Hence, we see that those things which are represented by "demons;" when received and carried out in the life produce spiritual diseases, and the only cure for them is the reception of Divine Truth from the LORD.

No matter how we attempt to remove disorderly states, we shall never succeed unless we follow the lines of the Divine Truth. Any other course is only a palliative remedy which opens a plane for other disorders. In the Divine Truth there is Divine Power; without that Truth we cannot exercise that power, and, hence, we see the necessity of continually teaching and following the way of life which it points out.

The LORD also said to the disciples:

"Take nothing for your way, neither staff, nor purse, nor bread, nor silver, nor two coats."

And in another Gospel it is written thus:

"Provide neither gold, nor silver, nor brass for your girdles, nor a bag for the way, nor two coats, nor shoes, nor a staff, for the workman is worthy of his meat."

This is only another form of presenting the doctrine of looking to the LORD in His Divine Truth for all things, and not to self and the world. The gold, silver, brass, etc., represent truths and goods, and that they should not provide these, for the way represents that they should have nothing of good and truth from themselves, but from the LORD alone, and that everything is given by the LORD freely. Goods and truths from the LORD are received by man when he acknowledges the LORD, and receives His Divine Teaching as Divine, and because it is Divine obeys it. But goods and truths from self exist when man from his own prudence and self-intelligence, so molds his ideas and controls his actions as to provide that he may get along comfortably and pleasantly with every one, even at the sacrifice of essential principles. What he calls goods and truths are not really goods and truths, but are evils and falsities, but being cunningly covered up by persuasions and appearances they seem to be goods and truths. In the work of establishing the

New Church in the individual and in general, we must not follow persuasive appearances and prudential ways, to avoid misrepresentation and opposition, but we must follow the direct teaching of the Heavenly Doctrines, for only by so doing shall we be able to cast out spiritual demons and cure all diseases.

The work of preaching the Gospel, or evangelizing, in the New Church, is of paramount importance, and it covers a very wide field. The disciples went out into all the quarters of the spiritual world, **and the quarters there represent all the various states of thought and of life existing in the human race.** The principles of Divine Truth taught in the Heavenly Doctrines are the "Gospel" which is to be taught or " evangelized," and they "go forth" to all states and are adapted to all states. And to represent the final and glorious result of this teaching, the Holy City, New Jerusalem, had twelve gates, on the east, three gates, on the south three gates, on the west three gates, and on the north three gates. In the New Church we shall have men interested in all these directions of the work of evangelization, and this work covers the ground of the education of our children in heavenly principles, it covers the ground of the teaching of adults in the interior principles of the Church, and it includes the work of teaching those who have not yet received a knowledge and belief in the Heavenly Doctrines. But in whatsoever direction we bend our energies, we must remember that it is the LORD'S work, and we are only instruments in His hands to learn and to do His Will. Therefore, we must do His work according to the principles and truths which He has revealed, neither swerving to the right hand nor to the left; and then shall we in our work be obeying the LORD'S voice to "go forth "to "preach the Gospel," and to "heal the sick." His truth will then possess "power and

authority over all demons," and it will "cure all diseases" in those who suffer from the spiritual evils and falsities from hell, and who desire to be freed from their injurious influences. But, on the other hand, if we do not thus follow the LORD, no matter how successful we may appear before the eyes of men, we shall not be so in the eyes of the LORD, for in order to establish His Kingdom we must learn of the LORD and follow Him, and thus become His Disciples and Apostles, for to them: "He gave power and authority over all demons, and to cure diseases. And He sent them to preach the Kingdom of God and to heal the sick. And He said to them, take nothing for the way, neither staff, nor purse, nor bread, nor silver, nor two coats." Amen.

**SPIRITUAL FISHERMEN      Rev. F. E.  
GYLLENHAAL      1950**

The Lord's Disciples are Teachable and Leadable.

We know that the Lord's twelve disciples were chosen because of their personal characters, the meaning of their names, and the significance of their occupations. Thus the first He called were fishermen, who were to become "fishers of men,"-apostles, evangelists. Of this we read: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed Him." (Matthew 4: 18-20.) In the verses following we are told of the call of the brothers James and John, sons of Zebedee, who were also fishermen.

The Gospel of Luke relates these events as having occurred after the Lord had performed the miracle which is known as "The Miraculous Draught of Fishes." This miracle gave the disciples confidence in the Lord's power, and taught them His purpose in summoning them to follow Him, as well as the nature of the work they were later to do, namely, that they were to be the apostles by whom His doctrine was to be preached to all men. After the miracle, Simon Peter fell down before the Lord, saying, "Depart from me; for I am a sinful man, O Lord." To this confession the Lord replied, "Fear not; from henceforth thou shalt catch men." (Luke 5: 8-10.)

The Lord's purpose in calling these fishermen to become His disciples was to collect the salvable remnant of the ancient churches, and to instruct certain of them in leadership, so that with them and by means of them He might establish a new church. The Lord always works among men, and for their good, by means of men, spirits, and angels. He chooses such men as can best serve His purposes, and provides that they shall be prepared for the chosen service.

56

The particular men who became the Lord's twelve disciples were chosen because they were teachable and leadable, and because they were unlearned and humble. (S. D. 1216.) These qualifications were necessary, because the church to be established in them, and by means of them, was to have an internal quality. The

disciples were to be taught something of the internal meaning of the Divine laws which had been given to the Israelites and Jews. For example, they were to be taught that all the ancient prophecies of the Hebrew Scriptures had respect to the Master who had chosen them as His disciples, and not to the Jewish people and nation.

They were also to be taught the difference between the letter and the spirit of those Scriptures. Learned men can learn and even believe such truths, but the Lord Himself has now revealed that the learned of two thousand years ago were not acceptable for such service as He then required. The men learned in the Hebrew Sacred Scriptures were priests, rabbis, scribes, pharisees, lawyers, who by their interpretations had closed their spiritual minds against any light to be derived from the Lord through the heavens; and because of pride in their learning they were incapable of becoming disciples of one commonly known as a "carpenter's son." Greek, Roman, and other alien learned men were ignorant of the Hebrew Sacred Scriptures, and lacked any traditional faith in their Divinity: and they were rarely to be found in the impoverished subject provinces of the once mighty Land of Canaan,-the ancient Garden of Eden.

The Lord chose fishermen to become His disciples because of the correspondence, representation, and signification of fishermen, or of that use and work among men. "A fisherman, in the Word, in its spiritual sense, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner." (Influx 20.) The Epistles show that the disciples, after the Lord's resurrection, made a beginning of teaching spiritual truths in a rational manner.

The demonstration of this spiritual meaning of fishermen in the Word is made extensively in the Writings. **The point to note and to meditate upon** is that the essential qualification for discipleship and apostleship was a love of investigating and teaching, in a rational manner, the natural truths of the Word, and afterwards the spiritual truths of the Word.

57

Spiritual truths relate especially to the spiritual world and the Lord; and the disciples, from the beginning, preached Christ risen, and the resurrection of all men.

The natural truths here referred to are the natural truths of the Word, not those of any merely worldly science. The Lord explained to the disciples the interior meanings of the Ten Commandments, of the Mosaic laws concerning the sabbath day, marriage and divorce, forgiveness, offerings, and many other subjects; also of the doctrine of the prophets, more particularly whatever related to Himself, His kingdom, and the attitude of people toward Himself and His kingdom. The disciples began to think from the Lord concerning the letter of the Hebrew Scriptures, to think from His explanations about the law of Moses, - the essence of all genuinely rational thought. In this manner must we think - beginning with the two Testaments, just as did the disciples, but proceeding to thought from the Heavenly Doctrine concerning the two Testaments, thus approaching the Lord immediately in His final and supreme revelation, and by its light perceiving that the infinite truths contained in

the letter of the Testaments are like the innumerable precious stones hidden in the bosom of the earth, but seen and marvelled at for their beauty when found by man.

The teaching of the natural truths of the Word in a rational manner, or the teaching of the rational meaning of the natural truths of the Word,-that is, their spiritual use,-is the Divinely appointed way of gathering men to the Lord's church. And as men are gathered to the church, the teaching or doctrine, signified by the nets of the fishermen, reforms them, and so reforms the church and the world. This reformation by the doctrine of the church when it is grasped and applied to life and thus catches men as a net catches fish, is signified by the fish caught in the nets. Fish signify the knowledges of truth and good of which the doctrine is made, and also the men who are to be reformed by such knowledge and doctrine. The Lord's words to Peter, that Peter "would catch men," signify that there would be men in the love of truth, and that such men would be gathered into the church by the rational explanation of the natural truths of the Word. His words also signify that the doctrine would prepare men for eternal life in heaven-a goal to which He constantly pointed, and which He exhorted men to attain, throughout His ministry.

The explanation of the choice of fishermen as the first disciples by whom the Christian Church was established is given to enable us to understand rationally the manner of the establishment of that church. It also enables us to understand rationally the Lord's choice of Emanuel Swedenborg as His servant in revealing the Word of the Second Coming,-the Heavenly Doctrine by which a new and crowning truly Christian Church is established. Swedenborg was chosen by the Lord for this office, because from early youth he had been a "spiritual fisherman," that is, "a man who rationally investigates and teaches natural truths and afterwards spiritual truths."

Natural and spiritual truths are from the revealed Word of God, that is, from the written Word, but they are not to be limited to what is written. Creation is also the Word of God. And the natural truth of nature, especially when it is perceived in the light of Heavenly Doctrine, is able to render much service to the reforming and regenerating man, because it develops the rational faculties and matures the mind, so that the mind is able to understand spiritual truth. Swedenborg's mind was developed, matured, and made strong by means of natural truths. His mind was reduced to order, purified, and enabled to think clearly by means of the temptations of regeneration. The storehouse of his mind, or the natural memory, was abundantly filled with natural truths of wide variety. All this to the end that he might be capable of understanding the spiritual experiences that were to be his after the call to the service of the Lord, and might also be able to write from the Lord alone a Divine and Heavenly Doctrine adequately accommodated to the rational understanding, even of uneducated and simple good men.

Differently from the twelve disciples, Swedenborg was a learned man when he was called by the Lord to a service of thirty years as revelator of the spiritual world and its inhabitants to men, and of the natural world and its inhabitants to spirits and angels; but, like them, he was teachable and leadable, for he had a humble disposition. He had an unquenchable love of knowing, which had been purified and refined until it became a burning love of truth for the sake of truth, and thus for the sake of the good of the human race. He was a true spiritual fisherman.

59

And just as the disciples were to catch men by their preaching of the Divine Truth which they received by inspiration from the Lord who had been their earthly Master, so Swedenborg was to catch men by the books he wrote under perfect Divine inspiration, and which, with unabated zeal, he published and distributed to innumerable men as the Divinely given means by which there might be raised up in full freedom and according to clear reason a new church among men stirred by the love of truth and willing to walk humbly with the Lord. Without miracle or sign, with the fullest possible regard for human freedom and reason, yet by means of a man, as had ever been done, the Lord again gave the Word, and again raised up His church, for the sake of man's redemption, salvation, and eternal happiness.

The evident lesson to be drawn from the significance of the disciple as a spiritual fisherman is that the church can be established only with men who are teachable and leadable, and then only on a foundation of a rational understanding of natural and spiritual truth. **We must be teachable and leadable, if we would have the church established in us. This means that we must desire to be taught the truths of faith and of charity, which are the truths of the Word and of the church. We must have a love of truth, and this love must be gradually purified until it becomes a love of truth for truth's sake.** Then there will be both the love of understanding the truth and the love of living according to it. We find this teachable quality in all little children. Therefore they are the most fruitful field for our work as disciples of the Lord. But we can, and should, extend our work to include all men who are teachable, which we do in part by our public worship.

To be teachable, however, does not mean to be attentive only to the teaching imparted by men. In reality, and especially as to spiritual life, the Lord alone teaches, or He is the only Teacher. We may be seemingly attentive to instruction given by men, and yet he untaught by the Lord, because we are inattentive to the spirit of what is taught, and indifferent to the application of it to life. The Lord teaches us by His Word, and by all the works of His Providence. We can know whether we are teachable by noting our reactions to the lessons of life, and whether we desist from evil and press on in pursuit of what is good.

To be teachable is also to be willing to follow the Lord in the way taught. Willingness to be led by the Lord cannot be an abstract idea in one's thought, or simply a pious desire. **There is no willingness if there is no action. The test is in what we do day by day. We have only to examine our daily life, if we would learn whether we are led by the Lord or by entirely different influences.** Little children are leadable as long as innocence and humility are preserved with them, for then they can be led by the truth and in the way of truth. If their education and training is such as to build up in their minds a strong, true conscience, this conscience will be the means by which the Lord can continue to lead them in later life. If we are not led by the Lord, if we are not following Him in the way of truth,-of His truth revealed by Himself-we either lack a genuine conscience or else our conscience is feeble.

The men called by the Lord to follow Him, and afterwards chosen to be His disciples and apostles, were not children, nor were they old men. They were young men,-men in the early years of manhood. This is significant, because it is an example to all young men. Early manhood should be an age of discipleship. The discipline needed for regeneration belongs to that age. Those years should not be wasted in unprofitable pursuits. On the contrary, there should be a diligent pursuit of a rational understanding of natural and spiritual truth. If the Lord's call to follow Him has not been heard as an internal voice-as the voice of conscience-there should be a serious endeavor to dispose one's self to the hearing of such a call. The rich young man, who asked the Lord what he should do to inherit

eternal life, undoubtedly heard the Lord's summons to follow Him, but did not hear it as an internal voice, because his loves were centred upon worldly possessions, and made him deaf to any voice out of heaven. Possibly he followed the Lord later, but the story's lesson is that selfish and worldly loves withheld him from following the Lord when the call came, to the peril of his salvation and eternal happiness.

The men who became the Lord's disciples were called to the new priesthood of the new church which the Lord then established—a priesthood without any external continuity with that of any former church; but what is related of them signifies the regeneration of all those who are to be of the New Church, and not merely the qualifications for those who are to be of the priesthood.

61

Swedenborg's call was to the office of revelator, but what is related of his life also has its lessons for those who are to be of the New Church. And let us note that **both the disciples and Swedenborg heard the Divine call while they were actively engaged in their uses of life, diligently pursuing their work with earnestness and zeal.** They were able to hear the call because of their love of the truths and goods of the Word, because of their humility, and because they were eminently capable of being taught and led by the Lord alone. So shall it be with us, if we cultivate the love of truth by a diligent reading and meditation upon the Word of the Lord.

NEW CHURCH LIFE.

Vol. XXI.           OCTOBER, 1901.           No. 10  
THE FIRST PRIESTS OF THE NEW JERUSALEM.

THE significance of the Nineteenth day of June has often been considered in the New Church, and it is, indeed, a theme which can never be exhausted,--the day which inaugurated the universal, never-ending, all-victorious proclamation of the Second Coming of the Lord. In words of sublime simplicity we are told that on the Nineteenth day of June, in the year 1770, after the manuscript of the True Christian Religion had been completed, "the Lord called together His twelve disciples who had followed Him in the world; and the next day sent them all forth into the universal spiritual world to preach the Gospel that the LORD GOD JESUS CHRIST reigneth, whose kingdom shall be for ages of ages." (T. C. R., 791.)

When reading this, the thought occurs, Why were the twelve disciples thus called to become the first evangelists of the New Jerusalem?

514

Was it on account of any superior degree of angelhood or spiritual intelligence? Among all the countless myriads in Heaven, why were these twelve the ones most fitted for

this glorious work? The question is of interest in its historical aspect, as involving the post-mortem history of the great founders of the Christian Church, but more especially in its practical relation to the corollary question: **Why are we ourselves, the members of the infant church on earth, called to the discipleship and apostleship of the Lord in His Second Advent?** But, first, let us consider the historical side of the question.

Much has been said, in ecclesiastical literature, about the personal characteristics of the various apostles,-- about Peter, the impulsive, vacillating, militant disciple, John, the gentle, affectionate thinker, Thomas, the doubter, Judas, the traitor, etc. But all this study of personalities has been of very small use in the understanding of the Spiritual Sense of the Word, where individuals' entirely disappear in the infinite sphere and splendor of the one Divine Man. Of the apostles themselves very little is known, and this is obviously of the Divine Providence, lest much natural knowledge respecting them should infest our mind when reading the Word, and thus keep the thought arrested in the merely literal sense.

For the same reason, perhaps, there is but little said in the Writings respecting the individual apostles and their condition in the other world; yet, by putting one statement with another, we are able to form a picture of them collectively, and to draw a conclusion as to the reasons why they and no others were chosen as the first heralds of the new and everlasting Kingdom.

The first news that Swedenborg brings respecting them is that **they were saved and had become angels,**

but that "there are myriads in Heaven who are more worthy than the apostles," and that they "are held in no greater estimation than others, in the other life, being only in the interior heaven." (S. D., 1330; H. H., 526)

Not such a poor place, that, "the interior heaven," but still not the inmost heaven, which they had supposed they would gain, while in this world they were quarreling about the seats of preference in the kingdom to come. Poor, ignorant, simple-minded fishermen of Galilee! They understood hardly anything of the heavenly arcana which were being given to them in translucent parables, day by day. They applied to their own insignificant selves all the glorious things which the Lord spoke respecting the kingdom of Heaven. And though they were repeatedly rebuked for their foolish arrogance, and though the parables were explained even to their simple comprehension, they nevertheless carried with them into the other life the deeply rooted notion that they were to sit on the twelve thrones of Heaven, forever judging the souls of all mankind. And though, in the course of centuries, they became angels of heaven and consequently in their interior mind had a true idea of the situation, still the former notion was so ingrained in their external thought, that, when they were let down from the interior heaven into the World of Spirits, they at once fell back into the imagination that they were to be the universal judges, and they were then unwilling to open the gates of Heaven to any but those, who, like themselves, had suffered persecution and martyrdom in this world.

Such was their temporary persuasion when Swedenborg first met them, on March 13, 1748. (S. D., 1321, 1325.)

As to the individual apostles in the other world, we are told nothing, except that "Peter does not appear to: any one, and is a simple spirit who has no more power than any one else." (A. C., 3750.;) It seems clear that they had kept together, in one society or company, for it is said that "the rest of the apostles, in the other life; have rejected Paul from their company, and no longer recognize him as one of themselves" (S. D., 4412), and this because Paul was forever striving after supereminence over the rest. As in this world, so in the other, he was particularly averse to Peter, "saying that Peter understands nothing and thus can do nothing, and that Paul, and not Peter, ought to possess the key of Heaven." (S. D., 4631.) And because of this domineering, contemptuous spirit, Paul was finally cast into hell.

But the other disciples, single-hearted though simple-minded, on account of their undivided, rock-founded faith in their Lord, seem to have been among the very first of those spirits who received the Lord when He came again as they had seen Him depart,--in the clouds of Heaven, in power and great glory. With the appearance of Spiritual-Rational Truth, the obscurities and fallacies fell away from their vision. They saw no longer "as in a glass, darkly," but now "eye to eye." They had no need of argument or persuasion, for they knew, from personal experience, from "things heard and seen," from three years of daily and marvelous intercourse that HE who now appeared as the only God of Heaven and earth, was

the same Lord whom they had followed from the sea of Galilee to the hill of Golgotha. And by this knowledge, imbedded in the very foundations of their beings, they were able to perform a most important, fundamental use, in testifying before "the universal spiritual world" that the Human of the Incarnation was the Divine Human of the Second Advent.

We can form an idea of the universality of this use,-- not only to the spirits of all the ages from this earth, but also to the spirits of all other earths in the entire universe,--when we read in *Arcana Caelestia*, n. 7173, respecting the appearing of the Lord to certain spirits from the planet Mercury; while once in the company of Swedenborg and other spirits from Tellus, they beheld the Sun of the spiritual world, but at first they did not see the appearance of a Face within that Sun, and on this account they were inclined to doubt what Swedenborg had told them about the Lord.

516

"But suddenly the Sun appeared again, and in its midst the Lord....Afterwards the Lord appeared also out of the Sun to certain spirits from this earth, who, when they had been men, had seen Him in the world; and one after another confessed that He was the Lord Himself, and this they testified before the whole company. (See also S. D., 3292.)

With this vision and memory of the Lord impressed forever on the immortal substances of their inmost natural mind, the apostles were able to render a most important service to that man of the eighteenth century who had been commissioned the revelator of the New Church. **Thus, while Swedenborg was writing the True Christian Religion, and was treating of the Visible God in whom is the Invisible, he states that "these things were written in the presence of the twelve apostles of the Lord, who, while I was writing these things, were sent to me by the Lord." (T. C. R., 399.)**

It is evident that they were thus sent, in order to keep the revelator in the sphere of a most ultimate, definite, absolutely unquestioning thought respecting the Lord as the Visible God,--in the sphere of those who had actually heard, seen, and touched Him as a person in this world, and who had also seen Him, glorified, at the Transfiguration and the Ascension. To them, and thus to Swedenborg and to us, "the Visible God" was and is a reality, even on the ultimate Plane of sensual thought.

This, then, was the reason why the twelve apostles, and no others, were called together on the Nineteenth of June, in the year 1770, and the next day were sent forth to preach the Gospel of the Second Advent to the universe of human beings,--"each one in his appointed region." (T. C. R., 4,108.) Not because of any superior angelhood or personal supereminence, but simply because these twelve, above all other spirits, knew the Lord. For it is a universal law that "all power resides in ultimates," and since the apostles, of all men, had the most ultimate knowledge of, and faith in the Lord, these,

therefore, could be the most powerful, the most convincing evangelists of the Second Coming. Who could gainsay them? Who could doubt them? Had they not seen Him?

517

And not only were they able to testify to the Divine identity of the Spiritual Truth as now revealed, with the Lord whom they had known in the Flesh, but they could bear witness also to the identity of the Heavenly Doctrine of the New Jerusalem with the Doctrine of genuine Christianity which the Lord had revealed to them on earth, and which they had transmitted to the primitive Christians. But these two functions were essentially one.

The spiritual history of the Apostles carries with it an inspiring lesson to us as members of the infant New Church, for we are in very much the same situation as they were. Like them, we are obscure and lowly people, simple fishermen, seekers for truth, completely unknown to the great and the learned. Like them we are weak and vacillating in our faith, now asking foolish questions, now hotly affirming, rarely understanding, every now and then denying our Lord. But we are told that such simple people were called to become apostles "because at that time very many were

imbued with nonsense, so that they could not apprehend the things of faith, as the unlearned could." (S. D., 1216.) And that is the very reason why the New Church in this world is composed of people who have been unable to comprehend the learned "nonsense" of the intellectual world, persons who, mostly in their youth, have been called to forsake their few belongings, to follow the Light which needs no argument but its own self-evident Glory.

It is an inspiring thought that all of us, every single man and woman, have been called to apostleship in the New Jerusalem. We must, indeed, first become "Disciples," that is, learners, before we call become "Apostles," or teachers of the Truth. But it is not meant that we should forever remain disciples merely. We are schooling for a use, an everlasting mission, the proclamation of the new Advent and Kingdom of the Lord. That is what we are preparing for here below. That is the reason why the Pearl of great price, the Doctrine of the New Jerusalem, has been bestowed upon us while still living in the natural world. Countless are the millions who will receive the Heavenly Doctrine when they enter the other life, and some of these may even be more intrinsically worthy, and may attain higher and more internal states of angelhood than those who in this world have been members of the New Church. It is not because we are any special favorites of God, or because we are

more worthy than others, that the inestimable blessing of New Churchmanship has been given to us here on earth.

518

Nor is it, as we have heard suggested, because we are naturally inclined to be worse than others, needing special and unusual means of salvation,--for the Doctrine of the New Church is the universal; and the only means of salvation, in this world or in the next. **But it is in order that we may be prepared for and led to that use which the Lord has in store for us, a special use in both worlds.** What this use may be, we may infer from the story of the twelve apostles. The man who in this world has embodied the Truth in his life, in the ultimate things of his mind, will in the other life have a bony firmness, a membranous cohesion, a muscular power in the teaching of Truth, which is necessary in the structure of the Grand Man. Among those who receive the Heavenly Doctrine in the other world, there may be those who will be called to higher, more subtle and living functions, but still they cannot testify, from an ultimate faith acquired in the natural world, that the one and only faith acquired in the natural world, testify that the one and only God of Heaven is none other than the Lord Jesus Christ who lived and was worshiped on earth as the Son of God. This indicates the apostolic functions awaiting the members of the Visible New Church on earth. For it, they must prepare themselves, tarrying in Jerusalem, abiding in the Doctrine, Until they are endowed with power from on high. C. TH. ODHNER.

**QUEST OF MANKIND**      **Edgar**  
**McCaughtrie**      **1997**

Dear Editor:

I was reading W. D. Pendleton's book Education for Use the other day, and he states that one of the most important questions we should ask ourselves is: What is the meaning and purpose of life? Of course that question set off a whole new train of thought.

331

I was soaring off into the wild blue yonder.

Are we seeking the meaning of life? In order that our life experience in this natural state will redound in our soul, our innermost being, we ought to seek to be conjoined with God. Thus we reach the kingdom of God that is actually within us, and enter into the rapture of being truly alive.

Jesus said, "I am come that you might have life, and might have it more abundantly" (John 10:10). This abundant life that Jesus promises us is not just for when we die and pass into the world of spirits, but is for us now. That we might experience God's type of life in this world, we must be aware of the spiritual world every day. We are so concerned with achieving that which is of value to the outer man, which satisfies our fleshly desires, that our whole thought process is inundated with natural, material things. Thus we neglect the things that are of

value to the inner man, the spiritual things that would lead us to this rapture of being alive. Jesus tells us not to lay up treasures on earth but in heaven (see Matt 6:19). Swedenborg tells us that "Man was born to become an inhabitant of heaven" (AC 1775). But heaven is a "today" experience, or ought to be. If this is so, are we going about our daily lives in the right way?

Do we reason our way to God, or do we experience Him? We do not seek to understand a beautiful flower, but we can experience its fragrance, its beauty.

In John 3:36 Jesus says: "He that believes on the Son has everlasting life." This is the promise to us, but what does it mean? I think we need to examine a few things. What is the life that is being offered here? The Greek word for everlasting life is zoe (zoay), which does not mean the life of the body but the pure life of the mind—the life of God in our earthly life.

How do we receive this life? We see an English word here, "believe," which is from the old English word "by life," meaning how you are walking, or what your true character is. Using this definition, I paraphrase Jesus' saying as follows: "If you have your life experience in following the doctrines of the Lord, you will have—experience—the pure life in the present."

332

I am convinced that this is how God wants us to live life, now. In this way, people can see the "outpouring love of God within our hearts" (Romans 5:5) and know that we strive to be "sons of [the] Father who is in heaven" (Matt

5:45). People in this life can look at us, see that we have a heavenly nature, and be attracted to it. They will not think that we are being good just so that we can go to heaven and be an angel, although that may be a motive as well.

Most of us will admit that we are not in that position, or perhaps are not really trying. Oh, we know that it is a great idea, but we are so slack and our vision has somewhat lost its glow. We are told to seek first the kingdom of God. Do we have a goal? In the natural we would first set some goals, both long-term and short-term. Can we do less for the kingdom of God?

### Goal-setting for a Godly Life

Why is goal-setting important to us? After all, we are not running our spiritual lives like a company, are we? Or should we be? Can we separate our everyday life and simply "put on" our spiritual life on Sundays or when we go to a retreat or special service? We can get "really spiritual" for a few days and then go back to work on Monday with a "glow on." This glow gradually fades away, and can be revived only by another booster shot, and another, to the point that we become retreat junkies. (That is not to say that we should not observe the setting aside of times to worship the Lord, or have times for renewal.)

Have we become schizophrenic Christians, trying to live several lives at once, always calling up the different "voices" at the appropriate time and place? Or have we become indifferent to the voice calling, "Repent, for the kingdom of God is impinging upon you" (Matt. 3:2, Cotton Patch Version).

I think that we must take heed of the words that Jesus spoke to us in Luke 14:28, teaching us to count the cost of discipleship.

**SERMON.\*      Rev. R. J. TILSON      1909**

\* A sermon immediately following an Evangelistic effort, and immediately preceding the removal of Swedenborg's remains from, London to Stockholm. Preached at Burton Road, Brixton, London, on Sunday, April 5th, 1908 = 138.

"But blessed are your eyes, for they see; and your ears, for they hear. Matthew XIII., 16.

To those who delight in the study of Spiritual things as revealed by the Lord in the Heavenly Doctrines of the New Jerusalem, the question must often suggest itself, Why is it that men generally do not see the beauty and simplicity of the Divine Truths as revealed in the Writings of the New Church, and thus readily and even eagerly accept them? The Science of Correspondences therein revealed is so interesting, so simple and yet so profound; the doctrines therein revealed are so enlightening, so practical, so exact, and so rational that they seem to compel belief to the really intelligent and rationally minded student. And yet the world, as to the vast majority of professing Christians, is deaf to the words of the Lord at His Second Coming, and its eye is turned away from the perusal of the Books in which that coming has been made. Enthusiastic evangelistic efforts are made, missionary appeals are strenuously urged, and earnest endeavors are put forth to attract the attention of the thoughtful, and yet the results are so small: the

many heed not;--the very, very few, have their attention arrested for a brief period, only to pass by unmoved by the new tidings. Why is this? The feeling which gives rise to this enquiry is by no means new. It existed in the mind of the human instrument of the Lord's Second Advent, and, under Divine inspiration, was expressed by him. It was also felt in the Angelic Heaven. In the preface to the short treatise on The Athanasian Creed, as appended to the Apocalypse Explained, it is thus written in immediate reference to the work on Heaven and Hell: -

398

"That that (revelation) is the Advent of the Lord, and that thence it is that the Lord has opened arcana concerning Heaven a Hell, concerning the life of man after death, concerning the Word, concerning the Last Judgment,--this is the doctrine of the Church. All these things have been written out in the Latin language, and sent to the archbishops and bishops, and chief men of this kingdom [Great Britain], and still not a voice has been heard;--a sign that these things which are of heaven and the Church do not interiorly affect (the minds of men) and that the very end of the Church is at hand, indeed that there is no longer any Church, for the Church is where the Lord is worshiped, and the Word is read with illustration."

And in another little work, De Domino, written doubtless in the same year (1759),--and, be it noted, after the Arcana Coelestia had been published, and also the five treatises of 1758, it is written:

"A revelation has been made by the Lord concerning Heaven and Hell, concerning the Last Judgment which has been accomplished, concerning the Spiritual Sense of the Word; thus has been revealed the way of salvation, and concerning the state of man after death; and this has been done fully and manifestly so that anyone who understands the Latin language can know. All this was done a year ago, and was communicated. But still the Church does not care for it. In Heaven they wonder very greatly that the Church is in such a state that the things which are its very essentials are not even looked into, but are left as things of no moment:--a sign that heavenly things do not occupy their minds at all, nor are they seen when revealed."

And, still further,--in the Spiritual Diary the following is revealed, under this striking heading:

"In what manner that will be received by many which has been written through me." The paragraph continues:

"I received letters informing me that not more than four copies had been sold in two months, and this was made known to the Angels. They wondered indeed, but said it must be left to the Providence of the Lord, and that it was such that no one should be compelled, though it might be done, but that it was not fitting that (others) should read first before those who are in faith; and that such might be known from (what happened) at the

coming of the Lord into the world, who was also able to compel men to receive His Words and Himself, but Me compelled no one, as was also the case afterwards with the Apostles; but still there were found those who received, because they were those who were in the faith, to whom also the Apostles were sent." (S. D. 4422.)

399

Here, then, in the Divine Revelation itself, the question already propounded is asked, and the answer to it is most clearly suggested, and a most salutary warning is uttered. The indifference of the world to matters of spiritual Truth, which in themselves are so attractively beautiful to the spiritual mind, is a sign that men do not interiorly care for Heaven and Divine things, and also it is the sign that the end of the age has come, that the consummation of the First Christian Church is being experienced, indeed that there is now no true Church left, but that self and the world occupy the chief places in the minds of men. In short, to repeat the words of Revelation, "Heavenly things do not occupy their minds at all, and are not seen when revealed." To the least observant it must be apparent that spiritual things have no longer the hold over the minds of men that once they had. The world is now the greater attraction, and self and self-interests are far more attractive than are the principles of revealed truth, and the things of Heaven. Divine revelation has predicted this, and such a condition

of mankind ought to be expected by the thoughtful and unprejudiced member of the Lord's New Church. But is it objected that men are today much moved by religious questions, and the stir made by the "New Theology" is instanced as proving that fact? That may be granted, but it does not necessarily follow that because men's minds are agitated on religious subjects, they are either seeking after truth or deeply concerned about spiritual things. It may be rather a question of "our doxy versus your doxy,"--of "our Church versus your Church," and an effort to prevail in argument, and to defeat the one who opposes. It is written in the Arcana Coelestia:-

"It is known that there are many within the Church who are affected by the Word of the Lord, and spend much time in reading it; but still there are few who have this for their end that they may be instructed in the truth, for they mostly abide in their own dogma which alone they study to confirm from the Word.

400

They appear as if they were in the affection of truth, but they are not." (A. C. 4368.)

Few, indeed, are those who anxiously desire to know the truth as revealed, being perfectly willing to give up any preconceived idea or cherished thought, when that idea or thought is seen to be opposed to Revelation. To confirm old ideas, rather than to receive new truths, is much more pleasant to the average mind. This, then, is

the cause of the general indifference to spiritual truth. The loves of self and the world are increasingly strong in the hold upon the human mind, and the age of the consummated Church grows darker. But Divine Revelation asserts of the First Advent:-

"Still there were found those who received, because they were those who were in the faith, to whom the Apostles were sent." (S. D. 4422.) So will it be at the time of the Second Advent. There have been and there are those who receive, because they are in the faith, loving and desiring truth because it is true, and unto these are the apostles of the Second Advent sent. Where they are the Lord alone knows, and He will be ever mindful of His own, bringing them out into the clear light just as soon as they are ready to receive it. But Divine Revelation urges a serious warning to those who are tempted to worry and to be impatient as to the general state of indifference of the many to the beauty and force of revealed truth. The Angels urged, as is recorded of them in the Spiritual Diary, that the matter of the reception of Divine Truth "must be left to the Providence of the Lord" and they asserted that "It was such that no one should be compelled though it might be done" and, further, they instanced that although at His First Coming the Lord was able, of course, to compel men to receive His words and Himself, still "He compelled no one, neither did the Apostles after Him." This is one of the greatest lessons which all would-be reformers, yea, which all men need to learn, viz.:--to be willing to leave all results to the Divine Providence of the Lord, and to shun all anxiety as to effects as a sin against God.

Man's whole care should be expended upon doing faithfully and well his duty, as it is given him day by day to see what his duty is. To keep his mind alert and active to every legitimate opportunity of performing his use in life, and then to contentedly and willingly leave all the outcome to the all-wise disposal of the All-Loving Father in the Heavens. This is the attitude to be assumed by every genuine and loyal disciple of the Lord, as to the reception of the Lord's Truth by the world, and, indeed, in all matters of life.

"The Lord is good to all and His tender mercies are over all His works." And this attitude, when honestly and sincerely assumed and cultivated, necessitates the most careful and studious respect for the freedom of the fellow man. It forbids at all times any undue persuasion, any pressure other than that which is perfectly legitimate, rational and fair, in the effort to make a man see. The Lord, who is all-wise, with whom there cannot possibly be any error or mistake, is willing to leave all free to accept or to reject His truth, for He knows that man only really receives as part of himself that which he accepts in freedom, and that that which is forced upon him is really foreign and extraneous to His character and true being. Therefore, in all efforts to induce the fellow man to receive the Truth, there must be the greatest care to leave him free or to reject; for without freedom he cannot so act as to incorporate into his being that which he accepts or proposes to receive, even to the extent of persuading himself that he believes, when in reality he is

not interiorly convinced. And, alter all, no man is responsible for the decisions and conclusions of his fellow men. This is too often forgotten by men in every department of life. Men live as if they were responsible for the condition in eternity of their fellow men, for thus do the hells seek to attract the attention of men from the first duty of self-examination, and of individual reformation and regeneration. They insinuate the catching thought that it is selfish to think of one's self even as to those primal duties which, being faithfully followed, can alone fit one to serve honestly and well the fellow man. And so an attractive though sickly sentiment is aroused which with so many is accepted as being the true virtue of disinterestedness.

402

In the words of the text, however, the Lord recalled the attention of His disciples to their favored condition with all its involved duties and responsibilities.

"But blessed are your eyes, for they see, and your ears, for they hear."

And, in like manner does the Lord speak to His disciples at this, the time of His Second Coming. Again, in these very days is fulfilled the prophecy of Esaias, which saith, But hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time

they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them." (Matt. XIII., 14 and 15.)

Truly the world is dark in spiritual things. There is little, yea, there is no appetite for the bread of Heaven, and the Word of Eternal Life. The world, the flesh and the devil are the great attractions today, and the Lord turns to the disciples of His Second Advent, those who truly receive Him in His open Word of Truth,--those who acknowledge Him in the new and immediate revelation in which He has effected His Second Coming, and to them He says, "But blessed are your eyes for they see; and your ears, for the hear." But who are these? What entitles one to be in this category of those so blessed? Not the mere appearance of one's name upon the roll book of membership in some outward organization calling itself the New Church. Not the denomination of a Swedenborgian. These things are not sufficient. Clearly, according to the Divine words of the text, those alone are truly blessed whose eyes see, and whose ears hear, and this according to the true spiritual idea of seeing and hearing. As the spiritual sense of these inspiring words of the text, it is revealed in the Apocalypse Explained:--

"Here, too, the eyes signify the understanding of truth, and belief in it; so 'to see' signifies to understand and believe, and the ears signify obedience, thus a life according to the truths of faith, and 'to hear' signifies to obey and live. For one is blessed not because he sees and hears, but because he understands and believes, obeys and lives." (A. E. 1081.)

Now, this covers a wide field of true discipleship. It removes it from mere organic limitations and verbal profession. It makes discipleship to be a matter of serious thought, of diligent reflection, and of thorough conviction; and, in addition to these, and as a result of them, of honest, honorable living, involving the continual shunning of evils as sins against God. Let it never be forgotten that there are many ways in which even the Writings of the Church may be received by man. This is clearly seen by a remarkable passage in the Spiritual Diary, under the heading: "In what manner the Writings are seen to be received by men." It is written:-

"I spoke with spirits (as to) in what manner the writings concerning these things, when they come into public, are seen, to be received; for evil spirits sometimes infuse that no one would receive them. Now while in the street talking with spirits, it was given to perceive that there are five kinds of reception: First (those) who wholly reject, who are in another persuasion and who are enemies of the faith. They reject, for it cannot be received by them, because it cannot penetrate into the minds.

Another kind, they who receive these things as scientific, and as scientific are delighted with them as curiosities. A third kind, those who receive intellectually,

so that they receive them with sufficient alacrity, but still remain as to life the same as before. The fourth kind (receives) persuasively, so that it penetrates to the emendation of their lives; they come back to them in certain states, and make use of them. The fifth class, (are) those who receive with joy and are confirmed (in them). 1748, 27th Aug." (S. D. 2955.)

These are weighty words, indeed, and should be read, and reread, and pondered and reflected upon most carefully. Fortunate are those who reach unto the position of the fourth class—those who "receive persuasively, so that it penetrates to the improvement of their lives." But only those are truly blessed, in the sense in which the words of the text are used, who are of the fifth kind, viz.:—those "who receive with joy" the Writings of the Church, and confirm them in their lives.

404

Of these, and of these only, can it be said, "But blessed are your eyes for they see; and your ears, for they hear."

In conclusion, two matters needing reflection are urged upon the mind in the light of the teaching now given. First, relating to the recent past. This Society has been engaged in an Evangelistic effort. We have been "fishing." Thinking of external results, it is a temptation to take up the inspired words, used by Simon of old, and to say "Master, we have toiled all night and have taken nothing." (Luke V., 5.) Strangers have not been attracted,

the world has been indifferent to the message given. And yet it is not for man to measure the results of even so small an effort as that just made. Of far greater consequence is it that every member of the congregation should seriously ask, "What use has this effort been to me? Are my convictions stronger, my principles more intellectually and rationally held? Am I more desirous to read and to read diligently, and to reflect more thoroughly upon the Heavenly Doctrines of the Church? Above all, do I find myself determined more than ever to fashion my conduct, and to mold my character according to their holy teaching? In short, do I receive Heaven's latest Revelation with joy, and confirm its God-giving truth in my daily life?" This is the use the Lord expects to be made of the effort which has been put forth, and to those who have thus used it He says, "Blessed are your eyes, for they see I and your ears, for they hear."

Secondly, in relation to the very near future. Within fifty hours, all being well, some members of this congregation will be taking part in a memorial service, to be held in the Swedish Church, Princes' Square, in connection with the removal of the remains of Emanuel Swedenborg from London to Stockholm. Much stir has been made in the literary world over this event. But let it be distinctly known and remembered that this movement has not originated in the New Church; neither is it in the interests of the New Church that it is being carried out. The New Church has no intrinsic interest in the ashes of Swedenborg. His mission is the all-in-all of the Church, and for his unique use she honors most tenderly his memory.

The removal of his remains to the capital of his native land has been called for, and the expenses defrayed by Scientists who claim Swedenborg as scientifically one of the greatest of Sweden's many great men.

Well, indeed, and justly may they thus honor him. But let not the vain hope be encouraged that by worldly science men will be led to spiritual Truth. That is not the Lord's way into the fold of the New Jerusalem. The only genuine and true way to Heaven and the Church is by the Word, for still the Lord says "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke XVI., 31.) But just what the Lord in His Divine Providence has for the world and for His Church, in this remarkable present day awakening to the merits, as a scientist, of the human instrument of the Lord at His Second Coming, we know not, and cannot tell. The Lord knows, and He will provide all things for the best. Again, results are in His hands. His Church holds dear the memory of Emanuel Swedenborg only because he was the "Servant of the Lord Jesus Christ" and, as such, was the human instrument through whom the Divine Doctrines were given by the Lord to the world, and in the giving of which the Lord made His Second Advent. Sweden! Take thou thy dead, treasure his memory as that of one of thy noblest and greatest sons! Thou Church of the Living God,--His New Jerusalem--look from the honored dead, to the only Living One, living in and of His own right, and as ye look unto Him, be ye saved by

His Truth, known, loved, and lived, in order that of each individual member He may say,

"Blessed are your eyes, for they see; and your ears, for they hear." Amen.

Thomas, called to be a disciple and an apostle of the Lord.

**PETER, JAMES AND JOHN      Rev. KARL R.  
ALDEN      1959**

(Delivered to the Fourth Session of the Twenty-second General Assembly, Lake Forest College, Illinois, June 18, 1959.)

Three of the Lord's disciples-Peter, James and John-occupy a unique place in the story of His ministry. They constitute an inner circle who alone were privileged to be with Him on a number of occasions. They represent three fundamental states in the establishment of the church, and, consequently, three all-important steps in man's regeneration.

It is the purpose of this paper to search out the representation of each of these characters, and then to trace in the Gospel story the larger significance of that trait as it is found both in the church and in our own individual regeneration.

"By Peter, James, and John at the transfiguration, as in all other places where they are named in the books of the Evangelists, were represented faith, charity, and the good of charity. **That they only were present, signifies that no others can see the glory of the Lord, which is in**

His Word, than those who are in faith, in its charity, and in the good of charity" (AC. Preface to no. 2135).

In the Apocalypse Revealed we are taught that:

"By Reuben, Simeon, and Levi are signified truth in the understanding [or faith], truth in the will [or charity], and truth in act [or good works], the like as by Peter, James, and John" (no. 356).

And:

"When they are together, they represented these three things as one. It is said as one, because there is no faith without charity, and there is no charity that is charity without works" (AE 821: 2). "As these three apostles signified these things, therefore more than all the rest they followed the Lord" (AE 821: 3). [Italics added.]

Having set forth the fundamental representation of Peter, James and John as faith, charity and the works of charity, or truth in the understanding, truth in the will, and truth in act, let us now follow the life-story of each one of the three as it weaves itself into the Gospel account of the Lord's life on earth.

395

Peter represents faith in the Lord Jesus Christ. He was not named Peter by his parents; by them he was called Simon, which means "to hear," and in the spiritual sense "to obey." It was Simon who was drawn to the Lord, and it was Simon whom He surnamed "Cephas," which means "a rock": not a loose stone, nor a carved stone, but a mighty foundation rock-the rock upon which to build the vast cathedrals of faith in the Lord Jesus Christ, the one God of heaven and earth. The Greek and Latin equivalent of "Cephas" is "Peter"; and so, when the Gospels came to be written down in Greek, his name appears as Peter-Simon Peter.

We propose to survey the life story of this apostle, bearing in mind at every turn of the narrative that he is the supreme New Testament symbol of faith, or truth in the understanding. Wherefore as we see this colorful character weaving his way through the Gospel story, we may also visualize the loom upon which the fabric of our own faith is woven-the faith that leads to regeneration, the faith of a living church. Such faith is subject to many vicissitudes! At times it is irresolute, at times almost cowardly. But anon, with the keenness of an eagle's sight, and with the strength of a lion, it sees and champions the eternal truth. The cycle of its variation is from the height of being willing to give all to the dark moment of bodily fear when, cringing from its accusers, it denies the Savior Himself.

Who among us has not passed through the cold and the warmth of faith? Who has not experienced moments of inspiration, when he would surrender all to the living reality of his inner conviction, and then, in another situation in life, has denied the power of his faith by falling a prey to some base appetite! This was Peter,

irresolute of character, yet clinging to the Savior with the greatest degree of fidelity, firmness and inward love; for even after his denial he went out and wept bitterly.

Of Peter's childhood and youth we can form only a conjectural background. We know that he grew up on the wave-lapped shores of Galilee, with snow-capped Hermon to the north, and to the west the hills of Nazareth, behind which he must have watched the sun sink down to rest, pouring its glory upon the spot which was the Savior's home. Even in this obscurity we see a symbol of the faith that grows within us: for who can tell just what it is from which the earliest strands of faith are drawn? Whether it comes from truths in the memory, represented by Galilee; or from love to the Lord, represented by Mount Hermon; or from the temptations represented by Nazareth, which was in the tribe of Naphtali; we cannot tell. Faith, as we recognize it, comes to us full-grown—a man hearkening to a call, the call to repentance.

396

It was not the Savior who first drew Simon from his nets.  
It was

"the voice of one crying in the wilderness, Prepare ye the way of the Lord (John 1: 35-37).

It was the Baptist who arrested Peter's attention, and the Baptist represents the letter of the Word. How can New Church faith be declared, unless we become disciples of the letter of the Word? We must become

readers, learners, students, filled with an abundant store of Divine revelation in ultimates. Such wealth gives appetite for more. It creates the desire to see the spirit within the letter, to see deep within the sacred page the living God!

Andrew, Simon's brother, had been attracted by the preaching of John the Baptist, and when he heard John say of Jesus,

"Behold the Lamb of God,"

he left the Baptist and followed Jesus. His first thought was to tell his brother Simon of the Messiah whom he had found. He brought him to Jesus, who said, when He beheld him.

"Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone" (John 1: 35-37).

Yet faith does not at first perceive that it must be supreme if it is to guide one's life to heaven. It takes time to learn the message, "Forsake all, and follow Me!" So Peter, after Andrew had called him, attached himself to the Lord, but he did not realize that he must be with Him continually. Therefore he went back to his home in Bethsaida, on the shores of Galilee, and resumed his occupation as a fisherman. We, too, must learn the lesson that our faith in the Lord must be in everything we do.

After some months the Lord also returned from Judea into Galilee and gave Peter the final call. Matthew records it as follows:

"And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He said unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him" (4: 18-20).

Concerning this call we have the following from the Writings:

"I was once asked how from being a philosopher I became a theologian; and I replied, In the same way that fishermen were made disciples and apostles by the Lord; and that I also, from my early youth, had been a spiritual fisherman. On this, my questioner asked, What is a spiritual fisherman? I replied that a fisherman signifies a man who investigates and teaches natural truths, and afterwards spiritual truths in a rational manner" (Intercourse between Soul and Body, no. 20).

397

On the occasion of Peter's call, Luke informs us that the Lord entered into his ship, and taught the multitude from it. Peter's ship represents the doctrine of faith, and from now on the Lord was to occupy the center of that doctrine, and to speak from it. After the discourse, the new-found Master bade them "launch out into the deep and let down their nets "and, lo, the nets, which

throughout the long dark night had been drawn in empty, now enclosed a multitude of fishes. This is an abiding memorial to the abundance of truths that fills the mind when the Lord is made the center of our thoughts. With the Lord in the ship a multitude of fishes is secured (Luke 5: 1-6).

We are not to think of Peter as a mere laborer. He owned his ship. He employed servants, as is stated in the Gospel account. He had moved from Bethsaida to Capernaum, was married and had children, and had acquired an ample house; for he is said to have entertained within its walls the multitude that followed Jesus.

Peter now brought the Lord into his own home where his wife's mother was laid sick of a fever:

"and Jesus touched her hand and the fever left her And she arose and ministered unto them" (Matthew 8: 14)

Note here that the Lord first entered into Peter's ship, then into his city, and lastly into his very house-his home. Here the application of doctrine to three different situations in life is represented-the doctrine which a man applies in his business, the doctrine which he applies to his fellow man in his social contacts, and the doctrine by which he governs his private life. Peter had not shut out the Lord from any of these fields. His faith was complete. Yet the home to which he brought the Lord had sickness, just as the mind which through faith draws the Lord within itself is not yet clean and pure and holy. The Savior must work within the mind, touching the hand of the diseased one, who here represents self-love. There is not room in the same mind for both self-love and the living touch of the Savior's hand.

From now on Peter occupies the leading place among the disciples. In every list that is given, his name comes first. In many cases he is addressed by the Lord as the representative of the twelve, and frequently, when Jesus addressed them all in general, Peter answered for his fellows. To Roman Catholicism this forms the evident basis for the claim that Peter was the first of the Popes, but to New Church men it teaches quite another doctrine. It convinces us that faith must lead, and that without a heart-felt and enthusiastic faith the church will perish. For when faith is kept burning brightly it sheds a light that guides our faltering footsteps, even through the bitterest trial.

398

## II

Peter's primary place is well illustrated by what happened after the Lord had fed the five thousand in the wilderness. Jesus had returned to Capernaum, and there taught the doctrine that He was the bread that came down from heaven; that unless men ate of His flesh, and drank of His blood, they had no part in Him. The results of this teaching was that the multitude which had followed Him—the rabble lusting for natural bread—melted away; and it is said that even many of His disciples walked no more with Him. With infinite pathos,

"Jesus said unto the twelve, Will ye also go away? Then Simon Peter answered Him, To whom shall we go? Thou hast the words of eternal life" (John 6: 67, 68).

Nothing but an abiding faith can carry us through the darker moments of life, when all our efforts are for naught, and when even the things that we have cherished most are falling away. But there is still hope for us if we can retain a conviction in Peter's confession: "To whom, [Lord,] shall we go? Thou hast the words of eternal life."

But there are moments in the life of religion when faith by itself is insufficient to witness the mighty deeds which the Savior came to perform for men. There were occasions when the two other disciples of the inner circle were companions of Peter-James and John, truth in the will, and truth in act. That faith may become perfect, it must be conjoined with truth in the will and truth in act, or with charity and the works of charity. And so it was that these three were set apart and witnessed many events that were unseen by the others.

It was with Peter, James and John that the Lord entered the house of Jairus, where the dead child lay. And it was in their presence alone that He took her hand and said, "Talitha cumi," that is, "Little maid, arise!" **What miracles cannot take place when the Lord is present with man in faith, charity and the good of charity?** Dead affections spring to new life, and sorrowing households turn their mourning into gladness and their tears into joy. Again:

"Jesus taketh Peter, James and John . . . up into a high mountain, and was transfigured before them. And

His face did shine as the sun, and His raiment was white as the light" (Matthew 17: 1, 2).

But while the other two disciples were speechless, Peter found words to clothe his wonder:

"Lord, it is good for us to be here: and let us make three tabernacles: one for Thee, and one for Moses, and one for Elias" (Luke 9: 33).

It is by means of faith that rare and sacred visions are preserved. We may not always see His face shine as the sun, but we may always keep a sacred tabernacle for Him in our own hearts.

399

Finally, in the Garden of Gethsemane, when the last agony was to be endured, "Jesus taketh Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy." When faith, charity, and charity in act rule in the human heart, we may go far into the understanding of the Divine work of redemption. We may perceive its import and its bearing, its mercy and its grace, but we cannot go all the way. When the Savior finally went to pray it was a stone's throw beyond the three. It was there that "His sweat was as it were great drops of blood falling down to the ground." He left the three to tarry and watch. But they could not! No human quality could! No faith could see, no charity could feel, no work of charity could embrace the despair and victory of that hour.

Thrice Jesus came and went, and each time found them sleeping. In this we discern the gulf between that which is human and that which is Divine. The finite can never finally embrace the Infinite. Yet, nearest to God, and still the most receptive of His gifts, are man's faith, man's charity, and man's acts of charity—Peter, James and John.

We are now in a position to understand why the keys of the kingdom of heaven were given unto Peter. Jesus had asked the question:

"Whom do men say that I the Son of Man am? And they said, Some say that Thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He said unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him. Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16: 13-19).

Peter represents the rock of our faith in the Lord Jesus Christ as the one and only living God. It is this faith, and this alone, that builds the church in the hearts of men. It is this faith, and only this faith, that opens heaven to us, even while we are here on earth; and it is the lack of it that closes heaven. That which is bound by faith on earth is bound in heaven, and that which is

loosed by lack of faith here can never be reunited; no, not even to eternity!

Yet faith, by its very nature, is not constant. The sun rises and sets. Light follows darkness. Faith must ever be purified, lest it fasten itself upon natural objects and mistake them for spiritual ends. This is well illustrated in the life of Peter, who by now had become convinced that the Lord was the Messiah promised from of old, and that His kingdom was to be of this world.

400

And so, when the Lord told His disciples of His approaching suffering and death, Peter rebuked Him, and said, "Be it far from Thee, Lord!" This he did because he loved the Lord. But his love was not yet typical of the supreme faith that sees a risen Lord—a Divine Humanity. So the Lord said unto him,

"Get thee behind Me, Satan; for thou savorest not the things that he of God, but those that he of men" (Matthew 16: 21-23).

### III

There are other incidents in Peter's life that show the forces of faith at work in the quiet chambers of the heart and mind, where religion is established in man. When tribute was demanded of the Lord. Peter was sent to take up the first fish that he caught, and draw from its mouth the coin that would pay the tax that had been demanded.

Since the Lord had not come to destroy the law or the prophets but to fulfill, and since it was necessary to render unto Caesar the things that were Caesar's, it was logical that the fisherman, who represented the search for natural truth, should be commissioned also to supply the wants of the body from that natural enterprise. So do we all, no matter how brightly our faith burns. So do we all engage in the occupations of the world, and draw from them the bread of natural sustenance. Yet Peter should lead in this. There is no room for a religious faith that differs from the faith that governs our dealings in business.

At the Last Supper it was Peter who eagerly demanded the name of the traitor. It was Peter likewise, when the Lord was washing the disciples' feet after supper, who declared:

"Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head" (John 13: 8, 9).

It was impetuous Peter who cut off the ear of the high priest's servant; and Peter, too, who raced on Easter morning to the sepulchre. Peter was outrun by John in the race; for the dictates of love are swifter than the slow processes of faith. Yet Peter was the first to investigate the tomb, while John held back. Of all the apostles Peter was the first to see the risen Lord; for we must have faith first, faith in the unseen realities of the world beyond, before we can come to love them (John 20: 2-8).

But the most dramatic event in Peter's life was his earnest protestation:

"Though I should die with Thee, yet will I not deny Thee" (Matthew 26: 35).

This protestation he had made to the Lord at the Last Supper, on the Thursday night before the crucifixion. That was faith at its supreme moment.

401

**But faith is never sure of itself until it has been tempted.**

It is not an abiding faith until it has become of life. And so, in the confused, strange happenings of the night before the crucifixion, Peter became unmanned. The throngs that came to take Jesus filled him with panic. With the rest of the disciples, he forsook the Lord and fled. At this point the Writings tell us that Peter is no longer the representative of the new and glowing faith of Christianity. He has assumed for the moment the representation of the nation into which the Lord was born: the nation with whom the church had died, and which was now about to kill the Son, that its lusts might go unchecked. It is as the representative of a dying church that Peter now thrice denies the Lord. But the dawn was coming—the dawn of a new day and a new faith.

"Immediately, while he yet spake, the cock crew . . . and [he] went out and wept bitterly" (Luke 22: 60, 62).

But Peter was not to live out his days in unaccepted repentance. Once again the Lord walked beside the

shores of Galilee; once again the Divine Savior bade the fishermen lower their nets on the right side of the ship" (John: 21: 6); and once again a multitude of fishes was enclosed. John said to Peter, "It is the Lord"; and Peter, girding his fishers coat about him, plunged into the sea, that he might the sooner come to where Jesus was standing.

Again the disciples received food from His hands-food representative of the Divine nourishment of the spirit. And then Jesus spoke with Peter alone. Thrice had the old Peter denied his Lord; but a new day had dawned, since Peter had seen the risen Lord. His mind was no longer thinking of earthly kingdoms. It was dwelling upon eternal mansions. It was rich with the faith of primitive Christianity. Now Peter was to be thrice forgiven.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith unto him a second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, Invest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep" (John 21: 15-17).

#### IV

We now come to the part played by James in this drama. The Writings

say that there is a parallel between Reuben, Simeon and Levi, and Peter, James and John. This is very helpful, for little is said in the Writings about James, but from what is said of Simeon we may grasp the truth.

402

Of Simeon, the second son of Leah, it is said that he

"denotes faith in the will, which succeeds faith in the understanding, in the course of regeneration . . .

Advancement is said to be made from what is external to things which are more interior . . . when it is made from the truth which is of faith to charity, for the understanding is that which proceeds from the will, and which manifests the will in a certain visible form" (AC 3868)

The point to be noted here is this: There is much said about Peter in the letter of the Word because as the symbol of faith he is that understanding of truth that manifests the will. The will itself is invisible until it appears either in the form of faith, Peter; or in the form of the works of charity, John. From this we can see, as we study the story of these three disciples in the letter of the Word, why so much more is recounted of Peter and John than is said of James. For he represents the will from which faith is born and good works are done, but which is buried out of sight in the spiritual world of man's soul.

We read further about the conjunction of

"The good which is of charity, and the truth which is of faith, in man . . . . The good which is of charity enters through the soul into man, but the truth which is of faith enters through the hearing; the former flows in immediately from the Lord, but the latter mediately from the Word. Hence the way by which the good of charity enters is called the internal way; and the way by which the truth of faith enters is called the external way. That which enters by the internal way is not perceived, because it is not plainly subject to sensation" (AC 7756). [Italics added.]

In the light of this teaching we are prepared to understand why James is never mentioned by himself. In every list of the disciples his name appears. He is mentioned with Peter and John in Jairus home, at the transfiguration, and at Gethsemane, and he is twice spoken of with John. On one occasion, the mother of Zebedee's children came to the Lord and asked that her two sons might sit, the one on the right hand, and the other on the left, in His glory. Concerning this we read in the Apocalypse Explained as follows:

"The reason that the mother of the sons of Zebedee. James and John, asked [that her two sons might sit on the Lord's right hand and left hand] was that by a mother was meant the church; by James charity, and by John the good of charity in act. These two, or those that are in them, are on the Lord's right and left in heaven. To the right there is the south, and to the left the north, and in the south are they who are in the clear light of truth from good; in the north are they who are in the obscure light of truth" (no. 9)

This request was also made by James and John themselves, and for the same reason.

The other time when James was mentioned with John was when Jesus had set His face to go to Jerusalem, and because of that the Samaritan village would not receive Him.

403

Angered at this, James and John asked the Lord if they should call down fire from heaven on the Samaritans (Luke 9: 45. 55).

Concerning this we read in the Apocalypse Revealed, this was done "that it might be known that fire from heaven signifies testification, yea, proof that truth is truth, and in the opposite sense that falsity is truth, as here" (no. 599).

Further, in Apocalypse Explained it is added that

"A city of the Samaritans signifies false doctrine because the Samaritans did not receive Him" (no. 223: 21).

From all of these facts it seems clear that the reason that nothing was said of James alone, but he is always spoken of together with Peter and John, is that truth in the will cannot be seen by itself, but it is always seen either with truth in the understanding, Peter, or truth in

the act, which is John. Truth in the will is the connecting link between the two.

## V

We come now to the study of John, who is truth in act, or the good deed done. Thick night brooded over the Sea of Galilee as seven men cast and recast their net into the dark waters, but in vain. Heart-heavy and discouraged, the water lapping about their ship, they toiled on through the night, but still they caught nothing. And now the early streaks of dawn silvered the mountains of Bashan to the east. And in that pristine twilight, when all the odors of a new-born day were wafted to them over the water, they heard a voice calling, saying unto them: "Children, have ye any meat?" The disciples turned themselves, and on the dim shoreline they beheld a figure. They answered Him, "No."

"And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter, It is the Lord" (John 21: 5-7).

When the ship was brought to land, they found a fire of coals with fish laid thereon, and once more they did eat with the Master, now the risen Lord. And after they had dined, Jesus drew Peter aside, and gave him the charge to feed His lambs and His sheep. Peter noticed John following, and said: "What shall this man do?"

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee?"

And turning to John, He said, "Follow thou Me."

This command was addressed to John, not to Peter, as we are told in the Heavenly Doctrine (AE 250: 7, 785: 5).

404

It was John who would follow the Lord and tarry till He came: John, the disciple whom Jesus loved; John, the author of the fourth Gospel; John, who received the vision of the New Jerusalem descending from God out of heaven, and who wrote the book of Revelation. Let us dwell upon this apostle, that we may come to understand more fully the spiritual glory that his life portrayed. For if Peter represented the faith of the church, and James the will to do that faith, John was the dramatic personification of charity in act, a remnant of which was to remain until the second coming of the Lord.

## VI

Why was it that John alone of the twelve apostles was spoken of as "the disciple whom Jesus loved"? Surely the Divine loves all alike! Yet, by the very laws of creation, which involve the preservation of human freedom, the Divine cannot bless all in equal measure. For all do not receive Him in the same degree. It is in reception that man is blessed, and John represents that perfect reception which brings one close to the bosom of the Lord, and causes one to be called "the disciple whom Jesus loved."

Our positive knowledge of John commences with the information concerning his mother, whose name was Salome. She was one of the women who followed the Lord and ministered to Him of her substance. Without doubt she was filled with the Messianic lore of her people. She must early have heard of the angelic vision to the shepherds, the long pilgrimage of the wise men. She must have wondered what these events presaged. (See Luke 8:3.)

It was Salome who requested for her two sons that they

"should sit, the one on His right hand, and the other on the left in His kingdom" (Matthew 20: 20).

She was also one of the women "looking on afar off" at the crucifixion, (Mark 15: 40). And when the long Sabbath of waiting was over, it was Salome who with Mary Magdalene and another Mary "brought sweet spices, that they might come and anoint Him" (Mark 16: 1). With such a mother it was little wonder that her sons, James and John, should represent faith in the will, and faith in act. And the Writings make clear to us that Salome made the request that her two sons might sit, the one on His right hand and the other on the left, because those two qualities do indeed surround the Lord.

Reared through the tender years of childhood by this mother; hearing the Messianic prophecies from her lips; taught by her the glory of the Law and the Prophets; it is little wonder that, as the full tide of manhood swept over John, he longed for the day of Israel's glory!

His father Zebedee was a prosperous fisherman (Mark 1: 20), and into that calling he initiated his sons. The wind, the storms, and the quiet silence of the sea, alike provided the environment for deep thought, for contemplation of God's wonders. Many times as he watched the stars above the blue water, he must have questioned within himself, "When will the Messiah come?" "Will He appear in my day, or in the time of generations yet unborn?"

For five hundred years the voice of prophecy in Israel had been stilled. Since the lips of Malachi were hushed, no seer had arisen to renew the hope of the children of God. Then, suddenly, John's ordinary life was broken in upon by the news that a prophet had once more appeared. "The voice of one crying in the wilderness" was heard in Judea; and the publicans, the peasants, the soldiers and the fishermen were gathering around him. Among these latter were the two sons of Zebedee. That for which their mother had prepared them now became a reality. Eagerly they became disciples of John the Baptist, and with fervid enthusiasm they accepted his stern gospel of repentance.

Then, one day, the supreme miracle happened. The Baptist stood,

"and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, (which is to say, being interpreted, Master,) where dwellest

Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour" [four in the afternoon] (John 1: 35-39).

John wrote at the end of his Gospel, that if all the deeds of the Lord had been recorded, he supposed that even the world itself could not contain the books that should be written (John 21: 25). We cannot help wondering what loving words filled the conversation of that first quiet evening with the Savior. We do know, at least, that John's devotion to the Christ was so kindled that he never henceforth faltered, as did his companion Peter. His love, his loyalty, his warm discipleship, were cast in a mold too strong to be broken by the tempestuous vicissitudes of the stormy days that were to follow. Truth of faith in the will may not be completed, but faith in act becomes the image of heaven on earth. It is imperishable!

On the day following, John journeyed into Galilee with his new-found Master, and witnessed with Him the first of all the miracles—the turning of water into wine at the marriage feast at Cana. The miracle was a token of the reality of religion. It bespoke the fact that dull natural truth may, under the Savior's hand, be made the vehicle to convey to human minds and human hearts the joy-giving treasures of spiritual truth.

And this new wine was better, purer, more generous than the first. No earthly force can rob us of spiritual truth. Moth cannot fray, nor rust destroy; thieves cannot steal its glories; nor can the passing years destroy its youth. It is the symbol of that sweet conjugal love that grows in tenderness and depth with passing time, and, unlike the mortal life, feels but lightly the passage of the years!

As yet there was no definite apostleship. With Jesus, John had gone from Jerusalem to Cana, and after the miracle of turning water into wine had resumed his old occupation as a fisherman. He did not as yet know that he was to be constantly with the Lord. But one day, he and his brother James, with their friends, Simon and Andrew, were fishing, when, standing by the sea, the Savior gave the formal call to apostleship: "Follow Me!"

It was now that James and John received the surname, Boanerges- "Sons of Thunder." Christian art has done much to impair our real concept of John, for the artists have painted him as young and comely, and withal effeminate. Young and comely he may have been, but surely never effeminate! It is hardly likely that the Lord would have surnamed such a one Boanerges-"Son of Thunder!" However, the Writings give us the real reason why he was so called.

"Sons of Thunder," we read, "signify the truths from celestial good. Celestial good is the same as the good of love in the will and in the act and this is what produces truths. From this it is evident why James and John were called the 'Sons of Thunder'" (AE 821: 4).

Nor is John's supposed meekness of character consistent with his sudden fury against that obscure village of the Samaritans which would not receive the

Lord, and upon which he desired to bring down fire from heaven. Charity in act is, indeed, gentle and mild; it reaches out its hand to the poor and unfortunate, and brings sympathy to the sick and the dying; but there are times when it wears the appearance of wrath and zeal. Every just punishment inflicted by a parent upon his child is, in very truth, love in act: but to the child it must ever wear the semblance of the lightning and the storm. It is John acting under his surname of Boanerges.

## VII

At first John was just one of the twelve, but as the days of the ministry increased he was admitted into that more intimate group who alone could be with the Lord in His more transcendent moments. Into the chamber of death the Lord admitted Peter, James and John.

407

They saw Him as He cast out the mourners, with their weird instruments of music; and they beheld while He took the little daughter of Jairus by the hand and said: "Talitha cumi," which is, being interpreted, "Damsel, I say unto thee, Arise" (Mark 5: 41). Again, the same three ascended the Mount of Transfiguration, and were shown the glory of the Lord, who stood before them: and

"His face did shine as the sun and His raiment was white as the light" (Matthew 17: 2).

And it was to these three that Jesus disclosed the agony of His spirit; for He took them into the Garden of Gethsemane to watch with Him while He prayed. John could hardly be absent from these occasions; for it is by love that the heart is opened and real faith is born (Matthew 26: 37).

But as the Lord's earthly life neared its end we find that John occupied, ever more nearly, a unique position. We have seen him at first as one of twelve, later with two others, and now, on the eve of the Passover, he has but one companion, Peter.

"Then Jesus sent Peter and John, saying. Go, and prepare us the passover, that we may eat" (Luke 22: 7).

Faith in the understanding, and faith in the act-it is by these that man prepares his heart to celebrate the Holy Supper!

From now on he has no companion. He was the only disciple that leaned on Jesus' breast at the Holy Supper (John 13: 23). And to his care the Lord committed Mary.

"When, therefore, Jesus saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman behold thy son Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19: 26, 27).

Concerning these two singular occasions we read in the Writings as follows:

"As the breast corresponds to the good of charity, and the good of charity is to do good from willing good, therefore John, who represented this good, lay on the

breast, or in the bosom of the Lord, by which is signified that the good of love in act is loved by the Lord" (AC 10087: 2).

Again:

"As John represented the church with respect to good works, and good works contain all things of love to the Lord and of charity toward the neighbor, therefore John was loved by the Lord more than the rest of the disciples" (AE 831: 6).

408

And further:

"The reason the Lord called Mary the mother of John, was that John represented the church as to the goods of charity. These are the church in the effect itself. And therefore it is said that he took her into his own home" (CL 119: 2).

And to John alone did the Lord give the promise:

"If I will that he tarry till I come, what is that to thee [Peter]? [John] follow thou Me" (John 21: 22).

This was so because, as the doctrine states

"the good of charity would follow the Lord, and acknowledge Him even to the last time of the Old Church and the first of the New" (AE 8).

Finally, John was the only one of the disciples who could not be put to death by the enemies of the church. For the beloved disciple represents that imperishable bond between heaven and earth which can never cease to exist, lest heaven itself perish. He represents the sincere heart, the determined act of goodness, the fulness of remains that carries righteousness across from church to church. "If I will," said the Lord to Peter, "that he tarry till I come, what is that to thee?"

And in very truth John did tarry until the Lord came—came in the vision of the Apocalypse, came as the Ancient of Days, came as the Lamb slain from the foundation of the world. It was to John alone that the heavens could be opened in spiritual vision. For in the individual man naught fixes and establishes the vision of truth, and makes it into a new revelation, but the good of love in act. "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven."

Of this we are told in the doctrine:

"By John are represented those who are in the good of love. For by the twelve apostles are represented all in the church. . . And as John represented the good of love, therefore the revelation was made to him; for revelation from heaven, which is such, cannot be made to any others than those who are in the good of charity or of love. Others can indeed hear the things that are of heaven, but cannot perceive them" (AE 8).

So John fulfilled his destiny by receiving on the Isle of Patmos the revelation of Jesus Christ.

## VIII

Faith and charity! Truth and goodness! How long have men disputed about their priority! Which is first, which is last, and what is their relation to each other? Peter and John! Peter was indeed called first, but he was destined to be crucified, to have his hands stretched forth by another, to signify the death of that first faith which he represented.

409

John was not the first called but he remained until the end. "If I will that he tarry till I come." He represents the one thing in all churches that has never grown old: the goodness of simple hearts, the sweetness of kindly deeds, the joy of uses faithfully performed!

When a mother hears at her knees the prayers of her little child, she may rejoice in her heart, for she is imparting precious remains to that child; the remains typified by John—remains that pass from state to state, and never die. When, with a mother's love, she pours into his mind the stories of the Word, well may her spirit sing for joy; for she is building an eternal mansion in that child, she is laying the foundation for the loving performance of use by which heaven will be opened to him.

The name John means "the grace of God." "The law was given by Moses, but grace and truth came by Jesus Christ." To each of us by what Peter represented comes our faith-weak, vacillating, inconstant; through James there gradually comes the determination of the will to ultimate our faith; but through John-the grace of God-comes our salvation, comes the opening of heaven to us, comes charity in act.

When men came to build a worldly dominion upon the Gospel stories, they chose Peter as the symbol of power; and upon him they laid the title of first Pope. But when the Lord Himself would choose the disciple who should be supreme, He chose John. For John alone, who lay upon His bosom, was called the disciple whom Jesus loved. To him was committed the care of Mary. And when the prophetic revelation of a New Church was to be received, it was given to John. For love in act, true charity in life, has power to bring heaven down to earth; has power to draw us near to God; has power to redeem, to save, and to bless us to eternity.

**GATHERING THE SAINTS      Rev. R. J.  
TILSON      1934**

NEW CHURCH LIFE

VOL. LIV      OCTOBER, 1934      No. 10

"God, God, Jehovah hath spoken, and will call the earth from the rising of the sun unto the going down thereof. . . . Gather unto me my saints, those who have made a covenant with me by sacrifice." (Psalm 50:1, 5.)

The spiritual sense of this portion of the fiftieth Psalm is as follows: "The Lord will come to those with whom the church is, for judgment." (P. P.)

It is called "A Psalm of Asaph," which title is part of the Psalm. Twelve of the Psalms have the same title,-a very suggestive one in connection with the instruction now to be given. Asaph was one of the Levite singers who was chosen by the brethren to bear the ark of the covenant from Obed-edom at the command of David. (I Chronicles 15: 17; II Samuel 6.) The term "asaph" in Hebrew means a collector, from a root meaning collected or gathered, and is used in the Word in connection with the harvest, and also with passing into the other world at death. How suitable, then, in connection with the idea of judgment, and with the words of the text, "Gather unto me my saints, those who have made a covenant with me by sacrifice."

But first let us turn our attention to the opening words of the Psalm, "God, God, Jehovah hath spoken." In the Hebrew it is "El, Elohim, Yehowah," literally "The God of gods, Jehovah,"-an expression which only occurs in this place and in Joshua 22.

338

El and Elokim, we are told, always refer to the Lord as to Divine Truth, El to Truth in the will and act, which is the same as the good of truth, and Elohim to Divine Truth is general, used in the plural because it involves all truths which are from the Lord. For the same reason the angels are sometimes called elohim or gods in the Word. But Yehowah is the Lord as to the Divine Good. (A. C. 4402.)

Thus the trine of the appellations of the Lord in the text,-  
El, Elohim, Yehowah,-involves and expresses all the  
relations of the Lord with man in that supreme work of  
human existence,-the regeneration of man.

And so when the men of the church assemble in the  
Name, the Names, of the Lord, it is a propitious time for  
the consideration of the words of the text, together with  
their immediate context.

The Esse of the Lord is Divine Love. As such, He  
appears in the Sun of the heavens. Indeed, from His Esse  
He first makes His approach to His creation as the Sun of  
the spiritual world; for the end of all creation is for the  
realization of the infinite desires and intentions of Divine  
Love. Let this fundamental fact never be lost sight of. The  
great purpose of the Divine in the creation of man, and of  
all things lower which have been created for the well-  
being of man, is the outcome and the outpouring of the  
Divine Love.

To make this manifest to man, and for the purpose of  
expressing itself for the sake of the conjunction of man  
with his Maker, all the revelations of Divine Love have  
assumed the forms of Divine Truths, which, in the  
aggregate, as well as in their separate forms of  
revelings, are the Word of the Lord,-that Word by which  
the heavens were made and the earths of the universe  
created. All are the outcome of Divine Love, that "First,"  
Infinite and Uncreate, into which neither man nor angel  
can ever attain as to its Divinity, though in the mercy of  
the Creator they can ever be its privileged recipients,  
and, by the God-ordained process of regeneration, realize  
all that the Divine Love intended in their creation.

This is expressed, when spiritually understood, in the opening words of this Psalm, "God, God, Jehovah,"-the all powerful God (El), the God manifested in all Divine Truths, Elohim,-even Divine Love-Jehovah-'hath spoken, and called the earth,"-the church"-from the rising of the sun unto the going down thereof."

The Lord's unseen and unseeable end in the creation of man is, therefore, Divine Love; the means and revealings are Divine Truths; and the effects are realized in those things which manifest the Divine Use.

339

When this series is intellectually seen, then, in an accommodated way, man can and will see, by perception, by intelligent thought, and by rightly coordinated knowledges, the Divine Love in the Divine Truths, and in the Divine Use, in which he is privileged to cooperate with the Lord, in proportion as he shuns all evils as sins against God.

In the context it is said, "Out of Zion, the perfection of beauty, God shall shine forth; our God shall come. . . . He shall cry out to heaven from above, and to the earth, to judge His people. Gather my saints together unto me." (Verses 2-5.) The Doctrine informs us that " this plainly treats of the judgment upon all 'out of Zion,' that is, from the Lord by means of Divine Truth. The separation of the good from the evil is meant by 'calling

the earth from the rising of the sun even to the going down thereof.' Judgment upon all is signified by 'crying to the heavens from above, and to the earth, to judge the people.' The gathering together of the good and their salvation is meant by the command, 'Gather my saints unto me.' And the Divine Truth, in which the Lord is in His glory, is meant by the words, 'Out of Zion, the perfection of beauty, God shall shine forth.'" (A. E. 850:12.)

Now "the Divine Truth in which the Lord is in His glory" is that Divine Truth which He has revealed in the Heavenly Doctrines of the New Jerusalem, known familiarly as the "Writings of the Church," and by the revealing of which the Lord has made His Second Coming,-that Revelation in which the Lord has fulfilled His promise to His disciples, "I shall show you plainly of the Father." (John 16:25.) "Plainly," not more obscurely or more heavily veiled; "plainly," because in the "Crown of Revelations," yea, by an "immediate revelation" (H. H. I.),-the revelation of the spiritual sense of the Word, which surpasses all former Revelations, by opening up in glorious effulgence the wondrous truths which were bidden or heavily veiled within the former Words of the Old and New Testaments. In this Revelation,-that of the Writings,-the words of this Psalm have been fulfilled, "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." (Verse 3.)

The Lord comes to His people, and to the world generally, by means of an inflowing, an influx; and "this influx of the Divine Love with the good appears in the heavens as fire, vivifying, reanimating, and conjoining; while with the evil below it appears as a fire consuming and destroying." (A. E. 504:18) In this time of His Second Coming the "fire" which comes from the Lord to those who receive Him, who may be called relatively "the good," is the affection of truth; not merely the affection for truth, which may easily be the product of the mere lust for knowledges, but the affection of truth,-that thrilling, animating desire to know, because that which is to be learned is the will and way of the Lord, and thus the way to heaven. Not merely by the understanding of truth, not merely by the acquisition of knowledges, be they ever so beautiful,-not in this can and does the Lord come to His people; but He comes in the affection or love of the will which moves to the acquisition of knowledges because they are from the Lord, and because in them "He hath spoken and called the earth (of man's natural mind), from the rising of the sun unto the going down thereof."

Is it not written in the following verse, "He shall call to the heavens from above, and to the earth, that He may judge His people"? How true, of course, are these words! They are the Lord's words, true at this time by means of the latest revelation from heaven. For is not the spiritual sense of the Word for angels, as well as for men who are angelically minded!

Misguided minds are those which are ready to admit that communication with heaven can be obtained by reading the Words of the Old and New Testaments, and yet cannot admit into their thought that, as the Writings enable men to think with the angels, the Writings must therefore be part of the Word, because by the Word alone can angelic association be obtained. Ah yes! "Many men, many minds." But it is written, "It shall be very tempestuous around about Him." True! Gloriously true! Nothing like a storm to clear the atmosphere! Temptations,-mental, moral, intellectual, and spiritual,- must needs come, though born of natural mindedness, and oft of mental strabismus or astigmatism; or, far worse, temptations arising from a lust that is born of the love of self or the love of the world. These latter are by far the most serious. But though "it shall be very tempestuous round about Him," the "Lord's arm is not shortened that it cannot save."

341

And the strength of that arm is Divine Love.

And when men are moved by the affection of truth, then intellectual differences in the conception of truth, stormy though they be for a time, and stubbornly strabismic, still, if love to the Lord and charity towards the neighbor be resolutely and honestly cultivated, the devastating fire of lust for disputation and for getting one's own way will be quenched by the affection of truth; and the growing fire of love for the thoughtful and

independent examination of any and every presentation and conception of truth, and the determined effort to refer every thought to the everlasting and sure foundation of "Thus saith the Lord," will produce the sunshine after the shower and will eventually lead, if not here, then hereafter, into the true light which is promised to enlighten all minds which have for their base the affection of truth; for in that the Lord dwells, and from that gives the peace which the world cannot give, and cannot take away.

What a comfort, therefore, arises from the words which indicate that the purpose of God's call to all men is that "He may judge His people." His Truth will be just; His truth will be truly kind and beneficent; for it will be the clothing and expression of Divine Love. And well may the question be asked with full assurance, "Shall not the judge of all the earth do right?" (Genesis 18:25.)

In the light of what has already been said, we may be prepared to consider what is said in the Divine command of the Psalm before us: "Gather my saints unto me, those who have made a covenant with me by sacrifice." Truly this is an Asaphic Psalm. Yet it is not Asaph's, nor is it David's. It is the Lord's. But Asaph, as a word and name, means to gather. The word and name means an assembling. Of whom! Not by any means those who think and proclaim themselves to be saints. Against this vain imagination the Writings give a distinct warning. They tell us of some who had supposed themselves to be saints. In the other world they were kept in the Lower Earth. They were kept there in the intense desire to enter heaven, and that desire showed itself in intense anxiety; and they were detained in that state until, because they

had some grounds of good in them, they could be brought to the conviction that they were not saints. They were eventually raised from the Lower Earth, and brought into heaven.

342

But to consolidate their sensible conviction that they were not saints, it was given them to perceive their own sphere, which had arisen from their former insensate conviction that from themselves they were saints. (A. C. 951; S. D. 3651, 2.)

To the question, Who are the saints? the Heavenly Doctrines give a definite reply. They are saints "who are of the New Church, and, abstractly, the holy truths of the church." By the saints are meant "those who are in the truths of doctrine from the Word, and in life according to them." (A. E. 695.) Again, it is said that the saints are those "who are in spiritual good and truth." (A. R. 278.) To be in truths of doctrine from the Word, and in a life according to them! These are the credentials of true discipleship, and these qualify all who will be in the Lord, and wish to have His ever-abiding presence in themselves.

"Gather my saints unto me, those who have made a covenant with me by sacrifice." It is written in the Arcana: 1. Every covenant is for the sake of conjunction. 2. A covenant signifies the Lord's presence in charity. 3. The Lord's conjunction with man cannot be effected

except in love and charity. (A. C. 1038.) Charity is the internal essential. But there can be no true love, no real charity apart from the truth. (A. C. 4574.) Divine Truth-the Truth of Revelation-is the manifestation of the Lord's Love, the Lord's charity. As the Lord's Love is infinite, so is His Truth. Divine Truth can never be anything but Divine, for it is and must ever be infinite; and of Divine Truth finition can never be predicated.

The covenant of the Lord with man, and also in another form the conjunction of man with the Lord, is and must be by contiguity, and never by continuity. And this means that the Lord's presence with man, and man's reception of the Divine Truth, can never be effected in consequence of man's becoming part of the Divine nature and possessing infinite Divine attributes. Man's all-glorious relation with his Maker is entirely one of receptivity, as far as man is concerned. Human reception is as that of a vessel. The Lord's presence is the inflowing of Divine Life from its very source, which is meant by the statement of Divine Revelation that "The Lord God alone is."

In relation to the covenant between the Lord and man, recall and especially note the closing phrase of the text concerning the saints who are to be gathered together.

That phrase is, "They who have made a covenant with me by sacrifice." By sacrifice. By the renunciation of self, by the shunning of all evils as sins against God. Sacrifice is worship, of which the Lord in His Infinite Love is the center and all. And the most holy thing of worship is centered in the sacrament of the Holy Supper, when correspondentially prepared as to its elements, and received after due and thoughtful self-examination. For again it is written, "It is With the Holy Supper as with a covenant, which, after the articles are settled, is agreed to, and finally signed and sealed." (T. C. R. 730.)

In conclusion, let the following gem from the Everlasting Gospel and Covenant of the Second Advent be carefully heard: "Unless internal things are in the external, that is, unless internal things can be thought of whilst the men of the church are in external things, and unless at the same time they are affected with internal things, or at least with external things for the sake of internal, there is not anything of the church; for internal things make the church, inasmuch as the Lord is in them, because in them are the spiritual and celestial things which are from Him." (A. C. 4433.)

"These things ought ye to have done, and not to leave the others undone." "Not unto us, O Lord, not unto us, but unto Thy name give glory, because of Thy mercy, and because of Thy truth." Amen.

LESSONS: Psalm 50. John 15. A. E. 7011-30. T. C. R. 416.

MUSIC: Liturgy, pages 509, 548, 613.

PRAYERS: Liturgy, nos. 64, 67.

## **Divine Providence (Dole) n. 230**

230. The profanation of what is holy is referred to in the second of the Ten Commandments in the words, "You shall not profane the name of your God" [Exodus 20:7; Deuteronomy 5:11]; and the Lord's prayer is telling us that we must not profane what is holy when it says, "Hallowed be your name" [Matthew 6:9; Luke 11:2]. Hardly anyone in all Christendom knows what "the name of God" means. This is because people do not know that people in the spiritual world do not have names the way we do in this physical world. Rather, each individual is named for her or his own love and wisdom. As soon as we enter a community or a gathering of people, we are immediately given a name that expresses our nature. We are named in a spiritual language that is essentially able to give a distinctive name to every individual thing, because every letter in its alphabet means something definite; and when many letters are combined into a single word, as happens with an individual's name, they include the whole state of that object. This is just one of the marvels of the spiritual world.

[2] We can see from this that in the Word, "the name of God" means both God and everything divine that is in him and that emanates from him. Since the Word is a divine emanation, it is a name of God; and since all the divine gifts that we refer to as the spiritual gifts of the church come from the Word, they too are a name of God. This enables us to see what "You shall not profane the name of your God" means in the second of the Ten Commandments, and what "Hallowed be your name" means in the Lord's Prayer.

"The name of God" and "the name of the Lord" mean much the same in many passages in the Word in both

Testaments. See, for example, Matthew 7:22; 10:22; 18:5, 20; 19:29; 21:9; 24:9, 10; John 1:12; 2:23; 3:17, 18; 12:13, 28; 14:14, 15, 16; 16:23, 24, 26, 27; 17:6; and 20:31, among others, as well as a great many in the Old Testament.

[3] If you know the meaning of this "name," then you can know the meaning of the Lord's words, "Whoever accepts a prophet in the name of a prophet will receive a prophet's reward. Whoever receives a righteous person in the name of a righteous person will receive a righteous person's reward; and whoever gives one of these little ones something cold to drink in the name of a disciple will not lose the reward" (Matthew 10:21 [10:41, 42]). If you understand the name of a prophet or a righteous person or a disciple to mean nothing but the prophet or the righteous person or the disciple, then the only meaning you get will be a literal one. You will not know, either, what is meant by the reward of the prophet or the reward of the righteous person or the reward for the cold drink given on behalf of the disciple. Yet the name and the reward of the prophet mean the blessed state of people who enjoy divine gifts of truth, and the name and the reward of the righteous person mean the blessed state of people who enjoy divine gifts of what is good, while the disciple means the state of people who have some of the spiritual gifts of the church, and the cold drink is any element of truth.

[4] We can also tell that the name means the nature of the state of love and wisdom, or of what is good and true, from these words of the Lord: "The one who comes in by the door is the shepherd of the sheep. The doorkeeper opens to him and the sheep hear his voice, and he calls his own sheep by name and leads them out" (Matthew 10:2, 3 [John 10:2, 3]). "Calling sheep by

name" is teaching and leading every individual whose deeds are prompted by caring, and doing so in keeping with that individual's state of love and wisdom. "The door" means the Lord, as we can tell from verse 9: "I am the door. Anyone who enters in by me will be saved" [John 10:9]. This shows that we need to turn to the Lord himself if we are to be saved, and that the one who does turn to him is a shepherd of his sheep. Anyone who does not turn to him is a thief and a robber, as it says in the first verse of the same chapter.

### **Arcana Coelestia (Potts) n. 10490**

10490. And slay ye, a man his brother, and a man his companion, and a man his neighbor. That this signifies a closing in respect to the influx of good and truth and of that which is related thereto, in order to prevent any reception and communication, is evident from the signification of "slaying," as being to take away the spiritual life, thus the good of love and the truth of faith, here therefore to close, in order to prevent any reception and communication of these; for when these are taken away, the spiritual life also is taken away, and only the natural life remains. (That "slaying" denotes to take away the spiritual life, see n. 3387, 3395, 3607, 6767, 7043, 8902.) And from the signification of "brother," as being the good of love and of charity (n. 3815, 4121, 4191, 5409, 5686, 5692, 6756); from the signification of "companion," as being the truth of this good; and from the signification of "neighbor," as being that which has been conjoined with these (n. 5911, 9378), thus that which is related; for relations are neighbors. From this it is evident that by "slay ye a man his brother, and a man his companion, and a man his neighbor," is signified the

closing of the internal with that nation in respect to the influx of good, of truth, and of the things related to these, in order to prevent with them any reception and communication of these.

[2] In regard to this the case is, that inasmuch as that nation was at heart idolatrous and wholly in the loves in which is hell, and yet a worship representative of heavenly things was to be instituted among them, therefore their internals were completely closed. There were two reasons for this; one, in order that there might be conjunction with heaven by means of their external things devoid of what is internal; the other in order to prevent the holy things of the church and of heaven from being profaned. For if that nation had acknowledged the internal things of worship, which are the holy things of the church and of heaven that were represented, they would have defiled and profaned them. Hence it was that so little was revealed in light to that nation concerning heaven and the life after death, and hence it was that they did not at all know that the kingdom of the Messiah is in heaven.

[3] That at the present day that nation is also of the same character, is known; but see what has been shown concerning it at the places cited above (n. 10396); as, That they were altogether in external things without anything internal (n. 4293, 4311, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9320, 9373, 9380, 9381): That consequently their worship was merely external (n. 3147, 3479, 8871): That they did not wish to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680): That if they had known holy internal things they would have profaned them (n. 3398, 3489, 4289): That therefore it was not granted them to know them (n. 301, 302, 304, 2520, 3769): That

nevertheless there was communication with heaven by means of the externals of worship with them, which were representative of heavenly things (n. 4311, 4444, 6304, 8588, 8788, 8806). These then are the things which are meant and signified by the words, "slay ye a man his brother, and a man his companion, and a man his neighbor."

[4] He who does not know that by "brethren," "companions," "neighbors," and many other names of relationship are signified the goods and truths of the church and of heaven; and their opposites, which are evils and falsities; cannot know what is involved in many other passages in the Word where these names occur, as in the following:

Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be those of his own household. Whosoever loveth father or mother more than Me is not worthy of Me; and whosoever loveth son or daughter more than Me is not worthy of Me; and whosoever doth not take up his cross and follow after Me, is not worthy of Me (Matt. 10:34-38);

spiritual combats are here treated of, which are temptations to be undergone by those who are to be regenerated, thus the contentions arising in man between the evils and falsities which are with him from hell, and the goods and truths which are with him from the Lord. Because these combats are here described, it is said, "whosoever doth not take up his cross, and follow after Me, is not worthy of Me;" by the "cross" being meant the state of man when in temptations. He who

does not know that such things are signified by "man" and "father," by "daughter" and "mother," by "daughter-in-law" and "mother-in-law," must believe that the Lord came into the world in order to take away peace in homes and families, and introduce dissension; and yet He came to give peace and to take away dissensions, according to His own words in John 14:27, and elsewhere.

[5] That the dissension of the internal and the external man is described in this passage, is evident from the signification in the internal sense of "man" and "father," of "daughter" and "mother," and of "daughter-in-law" and "mother-in-law," in which sense "man" [homo] denotes the good which is from the Lord; "father" denotes the evil which is from man's own; "daughter" denotes the affection of good and truth; "mother" denotes the affection of evil and falsity; "daughter-in-law" denotes the truth of the church adjoined to its good; and "mother-in-law" denotes falsity adjoined to its evil. And because the combat between goods and evils, and between falsities and truths, with man is described, it is also said that "a man's foes shall be those of his own household," for by "those of his own household" is signified the things that appertain to man, thus which are his own; and "foes" in a spiritual sense denote the evils and falsities which assault goods and truths. That such things are signified by "man," "father," "daughter," "mother," "daughter-in-law," and "mother-in-law," has been shown throughout in these explications.

[6] In like manner is it with these words: The brother shall deliver up the brother to death, and the father the son; and children shall rise up against their parents, and shall give them to death (Matt. 10:21).

If any man cometh unto Me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple (Luke 14:26, 27, 33). Who does not see that these words are to be understood otherwise than according to the letter, at least from the fact of its being said without restriction that father, mother, wife, children, brethren, sisters, are to be hated, in order that it may be possible for a person to be a disciple of the Lord? And yet it is according to the Lord's commandments that no one is to be hated, not even an enemy (Matt. 5:43, 44).

[7] It is evident that things belonging to man, which are evils and falsities in their order, are meant by these names, for it is also said that he must hate his own soul, and that he must renounce all that he hath, that is, the things that belong to him. A state of temptation, that is, of spiritual combat, is also here described, for it is said, "whosoever doth not bear his cross, and come after Me, cannot be My disciple." To be a disciple of the Lord is to be led by Him and not by self, thus by the goods and truths which are from the Lord, and not by the evils and falsities which are from man.

[8] In like manner is the Word to be understood elsewhere, where these names are mentioned, as in these passages:

They do not attend unto My words; and as for My law, they reject it. Therefore thus said Jehovah, Behold I will lay stumbling-blocks before this people; so that the fathers and the sons together shall stumble against

them, the neighbor and his companion, and they shall perish (Jer. 6:19, 21).

I will scatter them, a man with his brother, even the fathers and the sons together; I will not pity, nor spare, nor have compassion, that I should not destroy them (Jer. 13:14).

Jehovah hath multiplied those who stumble; yea, they fell a man upon his companion (Jer. 46:16).

I will commingle Egypt with Egypt; and they shall fight a man against his brother, and a man against his companion (Isa. 19:2).

In these passages also similar things are meant by "fathers," "sons," "brothers," and "companions."

## **True Christian Religion (Rose) n. 681**

681

The Second Function of Baptism Is to Allow Christians to Know and Acknowledge the Lord Jesus Christ as Redeemer and Savior, and to Follow Him

This second function of baptism, that it allows those who have been baptized to know the Lord the Redeemer and Savior Jesus Christ, follows baptism's first function, which is to bring people into the Christian church and also to bring them into the company of Christians in the spiritual world.

What would the first function be if it were not followed by the second? Those who were baptized would be Christian in name alone. They would be like subjects who swore allegiance to their monarch but refused to accept the monarch's or the nation's laws and gave their loyalty and service to some barbaric foreign leader instead.

They would be like servants who promised to serve their master and received a uniform that indicated whom they served, but then ran away and served someone else while still wearing the same uniform.

They would be like a standard-bearer who ran off with the flag, cut it up, threw some of the pieces in the air, and tossed other pieces under the feet of soldiers marching by.

Having the name of being Christian (that is, being a disciple of Christ) but not acknowledging him and following him (that is, living by his commandments) is as featureless as a deep shadow, or smoke, or a painting all in black. The Lord says, "Why do you call me Lord but do not do what I say?" (Luke 6:46; see also the rest of the chapter). "Many will say to me in that day, 'Lord, Lord,' but I will then say to them, 'I do not know you.'" (Matthew 7:22, 23).

## **Apocalypse Explained (Whitehead) n. 236**

236. Verse 17. Because thou sayest I am rich, and have gotten riches and have need of nothing, signifies their faith that they believe themselves to be in truths more than others. This is evident from the signification of "saying," as involving what is believed by them; and as those who are in faith alone are here treated of, "saying" signifies their faith. Moreover, "to say," in the spiritual sense, signifies to think, because what is said goes forth from the thought, and thought is spiritual because it pertains to the spirit of man, while expression and speech from thought are natural because they pertain to the body. For this reason, "saying" has several significations in the Word. This is evident also from the signification of "being rich," as being to possess the knowledges of truth

and good, and to be intelligent and wise thereby (of which presently); also from the signification of "have gotten riches and have need of nothing," as being to know all things so that nothing is lacking.

[2] That those who are in the doctrine of faith alone and justification by faith are such, or believe themselves to be so, is not known to those who are not in that faith, although they are among them; but that still they are so it has been given me to know by much experience. I have talked with many who in the world believed themselves to be more intelligent and wise than others, from their knowing many things about faith alone and justification by faith, and such things as the simple minded are ignorant of; and these they called interior things and mysteries of doctrine, and believed they knew and understood everything, with nothing lacking. Among them were many who had written about faith alone and justification by faith. But it was shown them that they know nothing of truth, and that those who have lived a life of faith, which is charity, and have not understood justification by faith alone, are more intelligent and wise than they. It was also shown that the things they knew are not truths but falsities, and that knowing and thinking falsities is not being intelligent and wise, for intelligence is of truth, and wisdom is of the life therefrom. And the reason of this was disclosed, namely that they were in no spiritual affection of truth, but only in a natural affection of knowing the things taught by their leaders, by some for the sake of their function, by others for the fame of erudition; and that those who are in natural and not in spiritual affection believe that when they know these things they know everything. This is still more so with those who have confirmed these things by the sense of

the letter of the Word, and have labored to connect these with other falsities by means of the fallacies of reason. [3] I will also say something from experience about these things. Some spirits who were believed by others when they lived as men in the world to be men of learning, were examined to ascertain whether they knew what spiritual faith is. They said that they knew. They were therefore sent to those who were in that faith; and when they were given communication with these they perceived that they had no faith, and did not know what faith is. They were then asked what they now believe about faith alone, on which the whole doctrine of their church is founded, but they were ashamed and dumb-founded. There were also many of the learned of the church who were asked about regeneration, whether they knew what it is; they replied that they knew that it is baptism, since the Lord says, that "unless a man is born of water and spirit, he cannot enter into the kingdom of God;" but when it was shown them that baptism is not regeneration, but that "water and spirit" mean truths and a life according to them, and that no one can enter heaven unless he is regenerated through these, they went away confessing their ignorance. Again, when they were asked about angels, about heaven and hell, about the life of man after death, and many other matters, they knew nothing, and these things were all like thick darkness in their minds. They therefore confessed that they had believed that they knew all things, but they now know that they know scarcely anything. Knowing something means, in the spiritual world, knowing something of truth; but knowing falsities is not knowing, because it is not understanding and being wise. They were afterwards told that this is meant by the Lord's words, "Because thou sayest I am rich, and have gotten

riches, and knowest not that thou art wretched and miserable and poor and blind and naked."

[4] The "rich" in the Word signify those who are in truths, because spiritual riches are nothing else; and therefore "riches" in the Word signify the knowledges of truth and good, and "the rich" those who are in intelligence thereby; as can be seen from the following passages. In Ezekiel:

In thy wisdom and in thine intelligence thou hast made to thee wealth, gold and silver in thy treasures; by the abundance of thy wisdom thou hast multiplied to thee wealth (Ezek. 28:4-5).

These things were said to the prince of Tyre, by whom in the spiritual sense those who are in the knowledges of truth are meant; "wealth" means those knowledges themselves in general; "gold in treasures" mean the knowledges of good, and "silver in treasures" the knowledges of truth. That these signify knowledges is very clear, for it is said, "In thy wisdom and in thine intelligence thou hast made to thee wealth, and by the abundance of thy wisdom thou hast multiplied to thee wealth." ("The prince of Tyre" means those who are in the knowledges of truth, because "prince" signifies primary truths, Arcana Coelestia, n. 1482, 2089, 5044; and "Tyre" the knowledges of truth, n. 1201; "treasures" signify the possessions of knowledges, n. 1694, 4508, 10227; "gold" signifies good, and "silver" truth, n. 1551, 1552, 2954, 5658.)

[5] In Zechariah:

Tyre heapeth up silver as dust, and gold as the mire of the streets; behold the Lord will impoverish her, and smite her wealth in the sea (Zech. 9:3-4).

Here also "Tyre" stands for those who acquire for themselves knowledges, which are "silver," "gold," and "wealth." In David:

The daughter of Tyre shall bring to thee a gift, the king's daughter; the rich of the people shall entreat thy faces (Ps. 45:12-13).

Here is described the church in respect to the affection of truth, which is meant by "the king's daughter," for "daughter" means the church in respect to affection (Arcana Coelestia, n. 3262, 3963, 6729, 9059; and "king" means truth, n. 1672, 2015, 2069, 3670, 4575, 4581, 4966, 6148). For this reason it is said that "the daughter of Tyre shall bring a gift," and that "the rich of the people shall entreat thy faces;" "the rich of the people" are those who abound in truths.

[6] In Hosea:

Ephraim said, Surely I am become rich, I have found me wealth, all my labors shall not find iniquity to me which is sin; but I will yet speak to the prophets and I will multiply vision (Hosea 12:8, 10).

"I am become rich, and I have found me wealth," does not mean being enriched by worldly but by heavenly riches and wealth, which are the knowledges of truth and good; for "Ephraim" means the intellectual of those who are of the church, which is illustrated when the Word is read (Arcana Coelestia, n. 5354, 6222, 6238, 6267); therefore it is said, "I will yet speak to the prophets, and I will multiply vision;" "prophets" and likewise "visions" signifying the truths of doctrine.

[7] In Jeremiah:

Jehovah giving to every man according to his ways, and according to the fruit of his doings; as the partridge gathereth but bringeth not forth, he maketh riches but not with judgment; in the midst of his days he shall leave

them, in the end of days he shall become foolish (Jer. 17:10-11).

This treats of those who acquire for themselves knowledges with no other purpose than merely to know, when, yet knowledges ought to be subservient to the life. This is what is meant by "gathering as the partridge and not bringing forth," and by "making riches but not with judgment;" and by "becoming foolish in the end of days." And as the knowledges of truth and good ought to be subservient to the life, for by these the life will be perfected, it is said that "Jehovah gives to everyone according to his ways, and according to the fruit of his doings."

[8] In Luke:

Whosoever he be of you that renounceth not all his possessions, he cannot be My disciple (Luke 14:33). He who does not know that "possessions" mean in the Word spiritual riches and wealth, which are knowledges from the Word, can know no otherwise than that he ought to deprive himself of all wealth in order to be saved; where yet that is not the meaning of these words. "Possessions" here mean all things that are from self-intelligence, for no one can be wise from himself, but only from the Lord; "to renounce all possessions" is to attribute nothing of intelligence and wisdom to oneself, and he who does not do this cannot be instructed by the Lord, that is, cannot be His disciple.

[9] They who do not know that "the rich" mean those who possess the knowledges of truth and good, thus who have the Word, and that "the poor" mean those who do not possess knowledges, but yet long for them, can know no otherwise than that "the rich man who was clothed in purple and fine linen," and "the poor man who was laid at his gate" (Luke 16), mean the rich and the poor in the

common acceptation of these words, when yet "the rich man" there means the Jewish nation, which had the Word, in which are all the knowledges of truth and good; the "purple" with which he was clothed means genuine good (Arcana Coelestia, n. 9467); "fine linen" genuine truth (Arcana Coelestia, n. 5319, 9469, 9596, 9744); and "the poor man who was laid at his gate" means the Gentiles that were outside of the church, and did not have the Word, and yet longed for the truths and goods of heaven and the church. From this it is clear that "the rich" mean those who have the Word, and thus the knowledges of truth and good, since these are in the Word.

[10] So also in the prophecy to Elizabeth, in Luke: God hath filled the hungry with good things, and the rich He hath sent empty away (Luke 1:53).

"The hungry" are those who long for knowledges; such were the Gentiles that received the Lord and doctrine from Him; but "the rich" are those who have knowledges because they have the Word; such were the Jews, and yet they did not wish to know truths from the Word, consequently they did not receive the Lord and doctrine from Him. These are "the rich" who were sent empty away; but the others are "the hungry" who were filled with good things.

**SERMONS - EXPOSITORY AND  
PRACTICAL "Bruce, William" 1867 p. 64**

The Christian disciple must lay down the carnal life before he can take up the spiritual. The life that is to be laid down has its roots deeply inserted in the loves of self and the world, and that which is to be acquired in its stead must grow out of love to God and the neighbor. The one life cannot give place to the other without severe and

long-continued self-denial. This state is the wilderness that lies between our Egypt and our Canaan; and the experience of Israel in the desert is a faithful image of our own, while we are passing from the mere theoretical knowledge of religion to a state of practical wisdom.

Hunger and thirst were the first of Israel's trials in the desert; and so intense were their sufferings, that they broke out in murmuring against God. Divine power could have anticipated their wants; but this would have deprived them of a practical lesson, and us of much spiritual instruction. The first hunger and thirst of the people in the desert were for the meat and drink of Egypt, which they could no longer obtain; and they had not yet come to hunger and thirst after, and therefore could not yet receive, manna from heaven and water from the rock of Horeb. Such is also the nature of the soul's desires, which form the ground of the earlier trials of the Christian life. There is a time when the Christian pilgrim can no longer enjoy the delights of sin, but has not yet learnt sufficiently to enter into the delights of righteousness.

**SERMONS - EXPOSITORY AND  
PRACTICAL      "Bruce, William"      1867      p.  
211**

Before, their direction was earthly, and even infernal; now, it is heavenly. The disciple has turned his back upon self and the world, on the ends of life, and objects of life's pursuit. Nor has he only turned his back upon them; but, forgetting the things which are behind, and reaching unto those things which are before, he presses toward the mark, for the prize of the high calling of God in Christ.

Let us then lift up our hearts to the Lord Jesus, and pray for the deliverance and the blessing for which the psalmist prayed, Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace. Deliverance from the power of evil affections, that utter vanity and work falsehood, admits of the good affections growing up in strength and beauty. The removal of evil is the admission of good.

When the marriage of evil and falsity has been broken up, and the heavenly marriage has been introduced in its place, the spiritual state of the disciple is such as is described in the beautiful imagery of the inspired psalmist: Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

Get quotes  
daily

[Join  
Goodr  
eads](#)



## Quotes About Discipleship

Quotes tagged as "discipleship" (showing 1-30 of 3,000)



“Jesus calls us to his rest, and meekness is His method. The meek man cares not at all who is greater than he, for he has long ago decided that the esteem of the world is not worth the effort.”

– [A.W. Tozer, \*Pursuit of God\*](#)

tags: [christianity](#), [discipleship](#), [spiritual-growth](#)

[55 people liked it](#)

[like](#)



“For those who feel their lives are a grave disappointment to God, it requires enormous trust and reckless, raging confidence to accept that the love of Jesus Christ knows no shadow of alteration or change. When Jesus said, “Come to me, all you who labor and are heavy burdened,” He assumed we would grow weary, discouraged, and disheartened along the way. These words are a touching testimony to the genuine humanness of Jesus. He had no romantic notion of the cost of discipleship. He knew that following Him was as unsentimental as duty, as demanding as love.”

– [Brennan Manning, \*The Ragamuffin Gospel: Good News for the Bedraggled, Beat-Up, and Burnt Out\*](#)

tags: [discipleship](#), [god](#), [jesus](#), [love](#), [trust](#)

[45 people liked it](#)

[like](#)



“We are not meant to die merely in order to be dead. God could not want that for the creatures to whom He has given the breath of life. We die in order to live.”

– [Elisabeth Elliot, \*Passion and Purity: Learning to Bring Your Love Life Under Christ's Control\*](#)

tags: [discipleship](#), [letting-go](#)

[35 people liked it](#)

[like](#)



“Most neuroses and some psychoses can be traced to the unnecessary and unhealthy habit of daily wallowing in the troubles and sins of five billion strangers.”

– [Robert A. Heinlein](#), *Stranger in a Strange Land*

tags: [discipleship](#), [friendship](#), [internet](#), [news](#), [social-networking](#)

[28 people liked it](#)

[like](#)



“When a person is evoked for who she is, not who she is not, the most often result will be the inner healing of her heart through the touch of affirmation.

Jesus said you are to love one another as I have loved you, a love that will possibly lead to the bloody, anguish gift of yourself, a love that forgives seven times seven, that keeps no record of wrong. This is the criterion, sole norm, the standard of discipleship in the New Israel of God.”

– [Brennan Manning](#), *The Furious Longing of God*

tags: [discipleship](#)

[23 people liked it](#)

[like](#)



“The “show business,” which is so incorporated into our view of Christian work today, has caused us to drift far from Our Lord’s conception of

discipleship. It is instilled in us to think that we have to do exceptional things for God; we have not. We have to be exceptional in ordinary things, to be holy in mean streets, among mean people, surrounded by sordid sinners. That is not learned in five minutes.”

– [Oswald Chambers](#)

tags: [christianity](#), [discipleship](#), [ordinary-life](#)

[19 people liked it](#)

[like](#)



“Judgement is the forbidden objectivization of the other person which destroys single-minded love. I am not forbidden to have my own thoughts about the other person, to realize his shortcomings, but only to the extent that it offers to me an occasion for forgiveness and unconditional love, as Jesus proves to me.”

– [Dietrich Bonhoeffer](#)

tags: [christianity](#), [discipleship](#), [sermon-on-the-mountain](#)

[12 people liked it](#)

[like](#)

“We should be more concerned with reaching the lost than pampering the saved.”

– [David McGee](#)

tags: [discipleship](#), [evangelism](#)

[12 people liked it](#)

[like](#)



“Those who aren't following Jesus aren't his followers. It's that simple. Followers follow, and those who don't follow aren't followers. To follow Jesus means to follow Jesus into a society where justice rules, where love shapes everything. To follow Jesus means to take up his dream and work for it.”

– [Scot McKnight](#), *One Life: Jesus Calls, We Follow*  
tags: [christianity](#), [church](#), [discipleship](#), [faith](#), [jesus](#), [religion](#)  
[11 people liked it](#)  
[like](#)



“Fortunately, God made all varieties of people with a wide variety of interests and abilities. He has called people of every race and color who have been hurt by life in every manner imaginable. Even the scars of past abuse and injury can be the means of bringing healing to another. What wonderful opportunities to make disciples!”

– [Charles R. Swindoll](#)  
tags: [christianity](#), [comparison](#), [discipleship](#), [god](#), [leadership](#), [witnessing](#)  
[9 people liked it](#)  
[like](#)



“The trouble with deep belief is that it costs something And there is something inside me, some selfish beast of a subtle thing that doesn't like the truth at all because it carries responsibility, and if I actually believe these things I have to do something about them. It is so, so cumbersome to believe anything. And it isn't cool.”

– [Donald Miller](#), *Blue Like Jazz: Nonreligious Thoughts on Christian Spirituality*  
tags: [belief](#), [commitment](#), [discipleship](#)  
[8 people liked it](#)  
[like](#)



“The one indispensable requirement for producing godly, mature Christians is godly, mature Christians.”

– [Kevin DeYoung](#)

tags: [christianity](#), [discipleship](#), [gospel](#)

[8 people liked it](#)

[like](#)



“By giving us control, our new technologies tend to enhance existing idols in our lives. Instead of becoming more like Christ through the forming and shaping influence of the church community, we form, and shape, and personalize our community to make it more like us. We take control of things that are not ours to control. Could it be that our desire for control is short-circuiting the process of change and transformation God wants us to experience through the mess of real world, flesh and blood, face-to-face relationships?”

– [Tim Challies](#), *[The Next Story: Life and Faith After the Digital Explosion](#)*

tags: [community](#), [discipleship](#), [idolatry](#)

[8 people liked it](#)

[like](#)



“The best measure of a spiritual life is not its ecstasies but its obedience.”

– [Oswald Chambers](#)

tags: [discipleship](#), [discipline](#), [emotion](#)

[7 people liked it](#)

[like](#)



“Jesus of Nazareth always comes asking disciples to follow him--not merely "accept him," not merely "believe in him," not merely "worship him," but to follow him: one either follows Christ, or one does not. There is no compartmentalization of the faith, no realm, no sphere, no business, no politic in which the lordship of Christ will be excluded. We either make him Lord of all lords, or we deny him as Lord of any.”

– [Lee Camp, \*Mere Discipleship: Radical Christianity in a Rebellious World\*](#)

tags: [discipleship](#)

[6 people liked it](#)

[like](#)



“Whatever the misery, he could not regain contentment with a world which, once doubted, became absurd.”

– [Sinclair Lewis, \*Babbalanza\*](#)

tags: [contentment](#), [discipleship](#), [sin](#)

[6 people liked it](#)

[like](#)



“Do they desire to join me in thanksgiving when they hear how, by your gift, I have come close to you, and do they pray for me when they hear how I am held back by my own weight? ...A brotherly mind will love in me what you teach to be lovable, and will regret in me what you teach to be regrettable. This is a mark of a Christian brother's mind, not an outsider's--not that of 'the sons of aliens whose mouth speaks vanity, and their right hand is a right hand of iniquity' (Ps. 143:7 f.). A brotherly person rejoices on my account when he approves me, but when he disapproves, he is loving me. To such people I will reveal myself. They will take heart from my good traits, and sigh with sadness at my bad ones. My good points are instilled by you and are your gifts. My bad points are my faults and your judgements on them. Let them take heart from the one and regret the other. Let both

praise and tears ascend in your sight from brotherly hearts, your censurers. ...But you Lord...Make perfect my imperfections”

– [Augustine of Hippo, \*Confessions\*](#)

tags: [accountability](#), [discipleship](#), [friendship](#), [intercession](#)

[5 people liked it](#)

[like](#)

“The choice we face is not, as many imagine, between heaven and hell. Rather, the choice is between heaven and this world. Even a fool would exchange hell for heaven; but only the wise will exchange this world for heaven.”

– [Dave Hunt, \*An Urgent Call To A Serious Faith\*](#)

tags: [discipleship](#), [heaven](#), [hell](#), [world](#)

[5 people liked it](#)

[like](#)



“The soul is "torn apart in a painful condition as long as it prefers the eternal because of its Truth but does not discard the temporal because of familiarity.”

– [Augustine of Hippo, \*Confessions\*](#)

tags: [anxiety](#), [discipleship](#), [distraction](#)

[5 people liked it](#)

[like](#)

“When in situations of stress, we wonder if there is any more in us to give, we can be comforted to know that God, who knows our capabilities perfectly, placed us here to succeed. No one was foreordained to fail or to be wicked. When we have been weighed and found wanting, let us remember that we were measured before and were found equal to our tasks; and therefore, let us continue but with a more determined discipleship.” (Ensign, Feb. 1979, 73.)”

– [Neal Maxwell](#)

tags: [discipleship](#), [succeed](#)

[4 people liked it](#)

[like](#)

“Jesus-shaped spirituality hears Jesus say “believe and repent,” but the call that resonates most closely in the heart of a disciple is “follow me.” The command to follow requires that we take a daily journey in the company of other students. It demands that we be lifelong learners and that we commit to constant growth in spiritual maturity. Discipleship is a call to me, but it is a journey of “we.”

– [Michael Spencer](#), *[Mere Churchianity: Finding Your Way Back to Jesus-Shaped Spirituality](#)*

tags: [discipleship](#), [internet-monk](#), [jesus](#), [spirituality](#)

[4 people liked it](#)

[like](#)



“Why do so many today want to wander off to South Africa or Kenya or India or Russia or Honduras or Costa Rica or Peru to help with justice issues but not spend the same effort in their own neighborhood or community or state? Why do young suburbanites, say in Chicago, want to go to Kentucky or Tennessee to help people but not want to spend that same time to go to the inner city in their own area to help with justice issues? I asked this question to a mature student in my office one day, and he thought he had a partial explanation: ‘Because my generation is searching for experiences, and the more exotic and extreme the better. Going down the street to help at a food shelter is good and it is just and some of us are doing that, but it’s not an experience. We want experiences.’”

– [Scot McKnight](#)

tags: [christianity](#), [discipleship](#), [inspirational](#), [religion](#)

[4 people liked it](#)

[like](#)



“Beginning to sense his call to preach boldly in dangerous situations even though he was young and slight, the author agreed to go only if God would give him a particular sense of His presence. The next morning, the author

says it was as if God took out his human eyes and replaced them with God's own because he saw other people so much more vividly.”

– [K.P. Yohannan](#), *Revolution in World Missions*

tags: [discipleship](#), [evangelism](#)

[4 people liked it](#)

[like](#)



“The only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out, in our ordinary conduct; the insignificances of daily life are the importances and the tests of eternity, because they prove what really is the spirit that possesses us.”

– [Andrew Murray](#), *Humility*

tags: [discipleship](#), [humility](#), [relationships](#)

[4 people liked it](#)

[like](#)



“Most people in America, when they are exposed to the Christian faith, are not being transformed. They take one step into the door, and the journey ends. They are not being allowed, encouraged, or equipped to love or to think like Christ. Yet in many ways a focus on spiritual formation fits what a new generation is really seeking. Transformation is a process, a journey, not a one-time decision.”

– [David Kinnaman](#), *Unchristian: What a New Generation Really Thinks about Christianity...and Why It Matters*

tags: [discipleship](#), [regeneration](#), [transformation](#)

[4 people liked it](#)

[like](#)



“We need to shed our unearthly and nonsocial and idealistic and romantic and uber-spiritual visions of kingdom and get back to what Jesus meant. By kingdom, Jesus means: God’s Dream Society on earth, spreading out from the land of Israel to encompass the whole world.”

– [Scot McKnight](#), *One Life: Jesus Calls, We Follow*

tags: [christian](#), [discipleship](#), [hope](#), [inspirational](#), [justice](#), [religion](#), [religious](#)  
[3 people liked it](#)  
[like](#)



“Unless a person can give reasons, there is, literally, no reason why anyone else should take that person seriously. But without reasons, all we are left with is emotional blackmail. We sometimes call it ‘moral blackmail,’ but it has nothing to do with morals, only with the implied juvenile threat of having a tantrum unless everyone else gives in.”

– [N.T. Wright](#)

tags: [character](#), [church](#), [discipleship](#), [inspirational](#), [religion](#), [theology](#)  
[3 people liked it](#)  
[like](#)



“[Jesus] plan called for action, and how He expressed it predicted its success. He didn’t say “you \*might\* be my witnesses,” or “you \*could\* be my witnesses,” or even “you \*should\* be my witnesses.” He said “you \*will\* be my witnesses.”

– [Charles R. Swindoll](#)

tags: [discipleship](#), [jesus-christ](#), [witnessing](#)  
[3 people liked it](#)  
[like](#)

“Never go into venture capital if you want a peaceful life.”

– [Georges F. Doriot](#)

tags: [discipleship](#), [risk](#)

[3 people liked it](#)

[like](#)



“A Christian understanding of the world sees a child's character not as genetically determined but as shaped to a significant degree by parental discipleship and discipline.”

– [Russell Moore](#), *[Adopted for Life: The Priority of Adoption for Christian Families and Churches](#)*

tags: [discipleship](#), [discipline](#), [parenting](#)

[1](#)

Theology is not just about God. It is also about us. We live out of our understanding of who we are in relationship to God, to one another, and to the world. The Christian faith is grounded in the love and grace of God, experienced through Jesus Christ, and empowered by the Holy Spirit. The Christian life is our response to God's love and grace.

The church calls our response to God Christian discipleship. Discipleship focuses on actively following in the footsteps of Jesus. As Christian disciples, we are not passive spectators but energetic participants in God's activity in the world. Because of what God has done for us, we offer our lives back to God. We order our lives in ways that embody Christ's ministry in our families, workplaces, communities, and the world.

## **Loving God**

When Jesus was asked what the most important commandment was, his response was: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment" (Matt. 22:37-38. See Matt. 22:34-40; Mark 12:28-34; and Luke 10:25-28.)

Discipleship is about loving God....It is more than an acknowledgement of God's existence or a statement of belief regarding God. It is total devotion, head-over-heals-in-love-with adoration. It is the deep desire to know God, to be one with God, and to worship God.

There are a variety of ways that we can develop our knowledge of and love of God. These include

- Prayer
- Bible study
- Worship
- Fasting
- Conversation with other Christians

John Wesley, founder of the Methodist movement, called these practices means of grace. They are means for developing our relationship with God and for experiencing God's presence in our lives. These practices help us spend time with God, a significant factor in loving God.

## **Loving Neighbor**

Jesus responded to questions about the most important commandment by

## **Arcana Coelestia (Potts) n. 10490**

**10490.** And slay ye, a man his brother, and a man his companion, and a man his neighbor. That this signifies a closing in respect to the influx of good and truth and of that which is related thereto, in order to prevent any reception and communication, is evident from the signification of "slaying," as being to take away the spiritual life, thus the good of love and the truth of faith, here therefore to close, in order to prevent any reception and communication of these; for when these are taken away, the spiritual life also is taken away, and only the natural life remains. (That "slaying" denotes to take away the spiritual life, see n. 3387, 3395, 3607, 6767, 7043, 8902.) And from the signification of "brother," as being the good of love and of charity (n. 3815, 4121, 4191, 5409, 5686, 5692, 6756); from the signification of "companion," as being the truth of this good; and from the signification of "neighbor," as being that which has been conjoined with these (n. 5911, 9378), thus that which is related; for relations are neighbors. From this it is evident that by "slay ye a man his brother, and a man his companion, and a man his neighbor," is signified the closing of the internal with that nation in respect to the influx of good, of truth, and of the things related to these, in order to prevent with them any reception and communication of these.

[2]

In regard to this the case is, that inasmuch as that nation was at heart idolatrous and wholly in the loves in which is hell, and yet a worship representative of heavenly things was to be instituted among them, therefore their internals were completely closed. There were two reasons

for this; one, in order that there might be conjunction with heaven by means of their external things devoid of what is internal; the other in order to prevent the holy things of the church and of heaven from being profaned. For if that nation had acknowledged the internal things of worship, which are the holy things of the church and of heaven that were represented, they would have defiled and profaned them. Hence it was that so little was revealed in light to that nation concerning heaven and the life after death, and hence it was that they did not at all know that the kingdom of the Messiah is in heaven.

[3]

That at the present day that nation is also of the same character, is known; but see what has been shown concerning it at the places cited above (n. 10396); as, That they were altogether in external things without anything internal (n. 4293, 4311, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9320, 9373, 9380, 9381): That consequently their worship was merely external (n. 3147, 3479, 8871): That they did not wish to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680): That if they had known holy internal things they would have profaned them (n. 3398, 3489, 4289): That therefore it was not granted them to know them (n. 301, 302, 304, 2520, 3769): That nevertheless there was communication with heaven by means of the externals of worship with them, which were representative of heavenly things (n. 4311, 4444, 6304, 8588, 8788, 8806). These then are the things which are meant and signified by the words, "slay ye a man his brother, and a man his companion, and a man his neighbor."

[4]

He who does not know that by "brethren," "companions," "neighbors," and many other names of relationship are signified the goods and truths of the church and of heaven; and their opposites, which are evils and falsities; cannot know what is involved in many other passages in the Word where these names occur, as in the following: Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be those of his own household. Whosoever loveth father or mother more than Me is not worthy of Me; and whosoever loveth son or daughter more than Me is not worthy of Me; and whosoever doth not take up his cross and follow after Me, is not worthy of Me (Matt. 10:34-38);

spiritual combats are here treated of, which are temptations to be undergone by those who are to be regenerated, thus the contentions arising in man between the evils and falsities which are with him from hell, and the goods and truths which are with him from the Lord. Because these combats are here described, it is said, "whosoever doth not take up his cross, and follow after Me, is not worthy of Me;" by the "cross" being meant the state of man when in temptations. He who does not know that such things are signified by "man" and "father," by "daughter" and "mother," by "daughter-in-law" and "mother-in-law," must believe that the Lord came into the world in order to take away peace in homes and families, and introduce dissension; and yet He came to give peace and to take away dissensions,

according to His own words in John 14:27, and elsewhere.

[5]

That the dissension of the internal and the external man is described in this passage, is evident from the signification in the internal sense of "man" and "father," of "daughter" and "mother," and of "daughter-in-law" and "mother-in-law," in which sense "man" [homo] denotes the good which is from the Lord; "father" denotes the evil which is from man's own; "daughter" denotes the affection of good and truth; "mother" denotes the affection of evil and falsity; "daughter-in-law" denotes the truth of the church adjoined to its good; and "mother-in-law" denotes falsity adjoined to its evil. And because the combat between goods and evils, and between falsities and truths, with man is described, it is also said that "a man's foes shall be those of his own household," for by "those of his own household" is signified the things that appertain to man, thus which are his own; and "foes" in a spiritual sense denote the evils and falsities which assault goods and truths. That such things are signified by "man," "father," "daughter," "mother," "daughter-in-law," and "mother-in-law," has been shown throughout in these explications.

[6]

In like manner is it with these words: The brother shall deliver up the brother to death, and the father the son; and children shall rise up against their parents, and shall give them to death (Matt. 10:21). If any man cometh unto Me, and hateth not his father, and

mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple (Luke 14:26, 27, 33). Who does not see that these words are to be understood otherwise than according to the letter, at least from the fact of its being said without restriction that father, mother, wife, children, brethren, sisters, are to be hated, in order that it may be possible for a person to be a disciple of the Lord? And yet it is according to the Lord's commandments that no one is to be hated, not even an enemy (Matt. 5:43, 44).

[7]

It is evident that things belonging to man, which are evils and falsities in their order, are meant by these names, for it is also said that he must hate his own soul, and that he must renounce all that he hath, that is, the things that belong to him. A state of temptation, that is, of spiritual combat, is also here described, for it is said, "whosoever doth not bear his cross, and come after Me, cannot be My disciple." To be a disciple of the Lord is to be led by Him and not by self, thus by the goods and truths which are from the Lord, and not by the evils and falsities which are from man.

[8]

In like manner is the Word to be understood elsewhere, where these names are mentioned, as in these passages: They do not attend unto My words; and as for My law, they reject it. Therefore thus said Jehovah, Behold I will

lay stumbling-blocks before this people; so that the fathers and the sons together shall stumble against them, the neighbor and his companion, and they shall perish (Jer. 6:19, 21). I will scatter them, a man with his brother, even the fathers and the sons together; I will not pity, nor spare, nor have compassion, that I should not destroy them (Jer. 13:14). Jehovah hath multiplied those who stumble; yea, they fell a man upon his companion (Jer. 46:16). I will commingle Egypt with Egypt; and they shall fight a man against his brother, and a man against his companion (Isa. 19:2). In these passages also similar things are meant by "fathers," "sons," "brothers," and "companions."

### **Apocalypse Revealed (Whitehead) n. 79**

**79.** And has tried them which say they are apostles, and are not, and hast found them liars, signifies that they scrutinize those things which are called goods and truths in the church, which nevertheless are evils and falsities. That this is what is signified, cannot be seen except by the spiritual sense, and unless it is thence known what is meant by "apostles" and by "liars": by "apostles" are not meant apostles, but all who teach the goods and truths of the church, and, in the abstract sense, the goods and truths themselves of its doctrine. That apostles are not meant by "apostles," clearly appears from these words addressed to them:

When the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28; Luke 22:30). Who does not see that the apostles are not to judge anyone, and cannot, much less the twelve tribes of Israel, but that the Lord alone will do this according to the goods and truths of the doctrine of the church from the Word? In like

manner from this passage:

The wall of the city New Jerusalem had twelve foundations, and in them the names of the twelve apostles of the Lamb (Rev. 21:14). Because by the "New Jerusalem" is signified the New Church (n. 880, 881), and by its "foundations," all the goods and truths of its doctrine (n. 902, and following numbers).

[2]

And also from this passage:

Exult O heaven, and ye holy apostles and prophets (Rev. 18:20). What can the exultation of the apostles and prophets signify, unless by them are meant all who are in the goods and truths of doctrine in the church? By the Lord's disciples are meant those who are instructed by the Lord in the goods and truths of doctrine; but by apostles they who, after they are instructed, teach them; for it is said:

Jesus sent His twelve disciples to preach the kingdom of God, and the apostles, when they were returned, told Him all that they had done (Luke 9:1-2, 10; Mark 6:7, 30). That by "liars" are meant they who are in falsities, and, abstractly, the falsities themselves, may appear from many places in the Word, where "liars" and "lies" are mentioned, which, if they were adduced, would fill pages; "lies" in the spiritual sense, are nothing else than falsities. From these considerations it may appear, that by "thou hast tried them which say they are apostles, and are not, and hast found them liars," is signified that they scrutinize those things in the church which are called goods and truths, but which nevertheless are evils and falsities.

This page was taken from [HeavenlyDoctrines.org](http://HeavenlyDoctrines.org)  
© 2000-2001 The Academy of the New Church