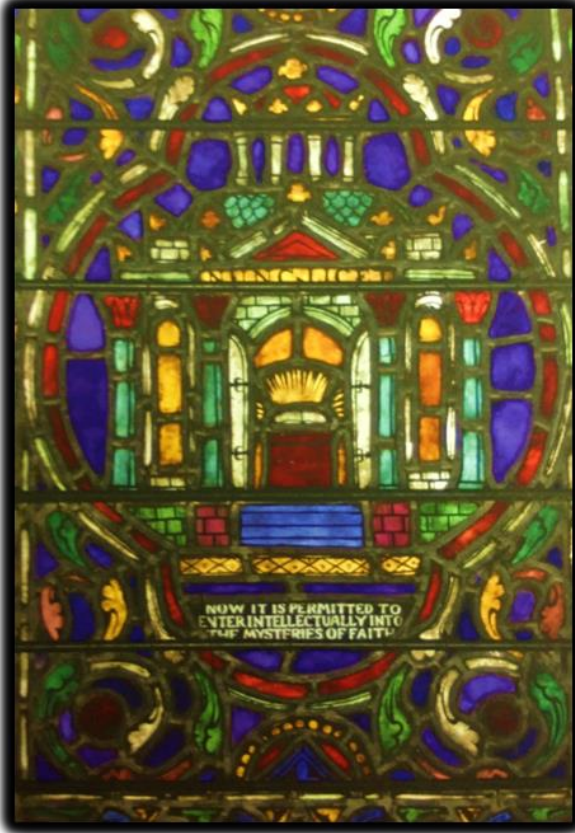


Memorable Relations-Week 2

Memorable Relations about the Word and the Heavenly Doctrine



“I have yet many things to say to you, but you cannot bear them now.”

John 16:12

“Now it is permitted to enter with understanding into the mysteries of faith.”

True Christian Religion 508

CONTENTS

Day One: A Memorable Relation about the Temple of Wisdom in Heaven	2
Day Two: Two Memorable Relations about the Word in the Spiritual World.....	4
Day Three: A Memorable Relation about the Word as Seen from the Light of the Three Heavens.....	8
Day Four: Things Heard and Seen Regarding the Word in Heaven	8
Day Five: Various Experiences Regarding the Word in the Spiritual World.....	14
Day Six: Various Experiences Regarding the Heavenly Doctrine in the Spiritual World.....	18

DAY ONE: THE TEMPLE OF WISDOM IN HEAVEN

TCR 508. One day there appeared to me a magnificent temple, square in form, the roof of which was crown-shaped, arched above and raised round about. Its walls were continuous windows of crystal; its door was of a pearly substance. Within, on the south side, towards the west was a pulpit, on which lay the open Word on the right, enveloped in a sphere of light, the splendor of which surrounded and illuminated the whole pulpit. In the center of the temple was a sanctuary, before which there was a veil, at that time raised, and there a golden cherub stood with a sword turning here and there in his hand.

[2] While I looked at these things, the significance of each one of them flowed into my meditation. The temple signified the New Church; the door of pearly substance, entrance into it; the windows of crystal, the truths that enlighten it; the pulpit, the priesthood and preaching; the Word lying open upon the pulpit and illuminating the upper part of it, signified the revelation of the internal sense of the Word, which is spiritual; the sanctuary in the center of the temple signified the conjunction of that church with the angelic heaven; the golden cherub there, the Word in the sense of the letter; the sword waving in his hand signified that this sense can be turned in any direction, provided it is done in adaptation to some truth; the veil before the cherub being raised, signified that the Word is now laid open.

[3] Afterward, when I drew nearer, I saw this inscription above the door, NUNC LICET—NOW IT IS PERMITTED—which signified that now it is permitted to enter with understanding into the mysteries of faith. From seeing this inscription it came into my thought that it is exceedingly dangerous to enter with the understanding into dogmas of faith that are concocted out of self-intelligence, and therefore out of falsities, and still more so to confirm them from the Word. By this means the understanding is closed above, and gradually below as well, to such a degree that theology is not only despised but also obliterated from the mind, as writing on paper is by worms, or the wool of a garment by moths. Then the

DAY ONE: THE TEMPLE OF WISDOM IN HEAVEN

understanding abides only in political matters, which have regard to man's life under the government where he is, and in the civil matters pertaining to his employment, and in the domestic affairs of his own house. And in all these things he constantly kisses nature, and owing to the allurements of her pleasures, loves her as an idolater loves the golden image in his bosom.

[4] Now because the dogmas of the present Christian churches have not been formed from the Word, but from self-intelligence, and therefore from falsities, and also have been confirmed by certain passages from the Word, by the Lord's Divine Providence the Word among the Roman Catholics has been taken from the laity, and among Protestants has been opened and yet has been closed by their common declaration that the understanding must be held in obedience to their faith.

[5] But in the New Church the contrary is the case. There it is permitted to enter with the understanding and penetrate into all her secrets, and to confirm them by the Word, because her doctrines are continuous truths laid open by the Lord by means of the Word, and confirmations of these truths by rational means cause the understanding to be opened above more and more, and thus to be raised into the light in which the angels of heaven are. That light in its essence is truth, and in that light acknowledgment of the Lord as the God of heaven and earth shines in its glory. This is what is meant by the inscription *NUNC LICET* over the door of the temple, and also by the veil of the sanctuary before the cherub being raised. For it is a canon of the New Church that falsities close the understanding and that truths open it.

[6] After this I saw above my head something like an infant, holding in his hand a paper. As he drew near to me, he increased to the stature of a medium-sized man. He was an angel from the third heaven, where all at a distance look like infants. When he came to me, he handed me the paper. But as the writing was in rounded letters such as they have in that heaven, I returned the paper and asked him to explain to me the meaning of the words written there, in terms adapted to the ideas of my thought.

DAY ONE: THE TEMPLE OF WISDOM IN HEAVEN

He replied, “This is what is written here: FROM NOW ON, ENTER INTO THE MYSTERIES OF THE WORD, WHICH UNTIL NOW HAS BEEN CLOSED UP; FOR THE PARTICULAR TRUTHS IN IT ARE SO MANY MIRRORS OF THE LORD.”

Questions and Comments

1. Why do you think the door of the temple was made of pearl?
2. Why is it so dangerous to “enter with the understanding into dogmas of faith that are concocted out of self-intelligence”?
3. It says in section [5] that the doctrines of the New Church are opened by means of the Word and confirmed by the Word. What do you think this means and why is it important?

DAY TWO: THE WORD IN THE SPIRITUAL WORLD

TCR 209. *Wonderful things in regard to the Word arising from its spiritual sense.* In the natural world no wonderful things arise from the Word, because the spiritual sense is not apparent there, and such as it is in itself, it is not inwardly received by man. But in the spiritual world wonderful things from the Word appear, because all there are spiritual beings, and a spiritual man is affected by spiritual things as a natural man is by natural things. The wonderful things arising from the Word in the spiritual world are many, a few of which I will mention here.

In the shrines of the temples there the Word itself shines before the eyes of the angels like a great star, sometimes like a sun; and also, from the bright radiance all around it there are seen as it were most beautiful rainbows. This happens as soon as the shrine is opened.

[2] That each truth and all truths of the Word shine has been made evident to me by the fact that when any least sentence from it is written out upon paper, and this is thrown into the air, the very paper shines in the form in which it has been cut. Thus by means of the Word spirits can produce a variety of shining forms, and also birds and fishes. Again, what is still more wonderful, when anyone rubs his face, his hands, or the clothing he has on with the open Word, touching them with the writing, the face itself, the hands, and the clothing shine as though he were standing in a star encompassed by its light. I have seen this very often and wondered at it. Thus it was made clear to me how it was that Moses' face shone when he brought the tables of the covenant down from Mount Sinai.

TCR 162:6. And a voice then came to them from the southern quarter, saying, "Come this way, and you will see something still more wonderful."

And they went, and entered a room, the walls of which shone like gold, and there also they saw a table on which the Word lay, encircled with precious stones arranged in a heavenly form.

And the angel guard said, "When the Word is opened, a light of ineffable brightness shines forth from it; and at the same time there

DAY TWO: THE WORD IN THE SPIRITUAL WORLD

is from the precious stones the appearance of a rainbow above and all around the Word. When an angel from the third heaven comes here, there appears above and around the Word a rainbow on a red background. When an angel from the second heaven comes and looks, a rainbow on an azure background appears. When an angel from the lowest heaven comes and looks, a rainbow on a white background appears. When any good spirit comes and looks, a variegation of light like marble appears.” That this was so, was also shown to them visibly.

The angel guard said further, “When anyone who has falsified the Word approaches, at first the splendor is dissipated, and then if he comes near and fixes his eyes on the Word, there arises an appearance of blood about it; and he is admonished to withdraw because there is danger.”

[7] But a certain person, who in the world had been a leading writer on the doctrine of justification by faith alone, came up boldly and said, “When I was in the world, I did not falsify the Word. Together with faith I exalted charity, and I taught that a man in a state of faith, in which he practices charity and its works, is renewed, regenerated, and sanctified by the Holy Spirit. Also I taught that faith does not exist alone, that is, separated from good works, as there can be no good tree without fruit, no sun without light, no fire without heat. I also rebuked those who said that good works are not necessary; and even obedience to the commandments of the Decalogue is not necessary. And I made repentance of great importance. And thus in wonderful manner I applied everything in the Word to the subject of faith; and yet I made it clear and demonstrated that faith alone is saving.”

Confident in this assertion that he had not falsified the Word, this man approached the table, and in spite of the warning of the angel he touched the Word. And suddenly out of the Word there went forth fire and smoke, and there was an explosion and a crash which hurled him to a corner of the room, where he lay like one dead for nearly an hour.

DAY TWO: THE WORD IN THE SPIRITUAL WORLD

The angelic spirits were astonished at this; but they were told that although this leader had exalted more than others the goods of charity as proceeding from faith, yet he had meant nothing more than political, social works, which are also called moral and civil, and which were to be done for the sake of the world and worldly prosperity, but by no means for the sake of salvation. Also, he had assumed some hidden works of the Holy Spirit, of which man knows nothing, but which are generated in the act of faith in a state of faith.

Questions and Comments

1. In TCR 209, the Lord explains the spiritual cause behind why Moses' face shone when he came down from Sinai. This is a clear example of how the truths revealed in these memorable relations can be confirmed in the Word.
2. Does what happened to the man who touched the Word in TCR 162 surprise you?
3. What do you think it means to do the goods of charity for the sake of salvation, as it says in the end of TCR 162?

DAY THREE: THE WORD AS SEEN FROM THE LIGHT OF THE THREE
HEAVENS

AR 926. When I was explaining the twentieth chapter [or Revelation] and was meditating about “the dragon,” “the beast,” and “the false prophet,” a certain one appeared to me and asked, “What are you meditating on?” I said that it was on the false prophet. He then said to me, “I will lead you to the place where they are who are meant by the false prophet.” He said that they were the same as are meant (in chapter 13) by “the beast out of the earth, which had two horns like a lamb, and spoke as a dragon.” I followed him, and behold, I saw a multitude, in the midst of which were leaders who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still good works are to be taught from the Word, so that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity.

[2] And then one of them, seeing me, said, “Do you wish to see our shrine, in which there is an image representative of our faith?” I drew near and saw it. And behold, it was magnificent, and in the midst of it an image of a woman, clothed in a scarlet garment, and holding a golden coin in the right hand, and in the left a chain of pearls. But both the shrine and the image were induced by fantasies, for infernal spirits can by fantasies represent magnificent things by closing up the interiors of the mind and opening only its exteriors.

But when I noticed that they were such sorceries, I prayed to the Lord, and suddenly the interiors of my mind were opened. And I then saw in place of the magnificent shrine a house full of chinks, from the roof to the bottom, in which nothing cohered. And instead of a woman I saw hanging in that house an image, the head of which was like a dragon’s, the body like a leopard’s, and the feet like a bear’s, thus like the description of the beast out of the sea (Rev. 13). And instead of the ground was a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed.

DAY THREE: THE WORD AS SEEN FROM THE LIGHT OF THE THREE HEAVENS

[3] On seeing these things, I said to the sorcerer, “Is this your shrine?” and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did. On seeing this he cried out with a great cry, “What is this, and where did it come from?” And I said that it is from the light of heaven, which discloses the quality of every form, and here the quality of your faith separated from spiritual charity.

And immediately there came an east wind and carried away everything that was there, and also dried up the swamp, and thus laid bare the stone, under which lay the Word. And after this, there breathed as it were a springtime warmth from heaven. And behold, there then appeared in the same place a tabernacle, simple in its external form. And the angels who were with me said, “Behold, the tabernacle of Abraham, such as it was when the three angels came to him and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven.”

And it was given them to open the heaven in which were the spiritual angels, who are in wisdom; and then, from the light flowing in from there, that tabernacle appeared like a temple similar to the one at Jerusalem. When I looked into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones. From it as it were lightning flashed upon the walls, upon which were the forms of cherubim, and beautifully variegated them with colors.

[4] I wondered at these things. The angels said, “You shall see something still more wonderful.” And it was given them to open the third heaven, in which were the celestial angels, who are in love [to the Lord]. And then, from the light flowing in from there, the whole of that temple vanished, and in place of it was seen the Lord alone, standing on the foundation stone, which was the Word, in appearance similar to that in which He was seen by John (Rev. 1). But because a holiness then filled the interiors of the minds of the angels, by which there was an impulse to fall down on their faces, suddenly the way of the light from the third heaven was

DAY THREE: THE WORD AS SEEN FROM THE LIGHT OF THE THREE
HEAVENS

closed by the Lord, and the way was opened for the light from the second heaven. In consequence, the former appearance of the temple returned, and likewise of the tabernacle, but in the temple.

By this was illustrated the meaning of these words in this chapter:
Behold, the tabernacle of God is with men, and He will dwell with them (Rev. 21:3, n. 882);

and by these:

I saw no temple in the New Jerusalem; for the Lord God Almighty is her temple, and the Lamb (Rev. 21:22, n. 918).

Questions and Comments

1. Did you notice the effect of prayer in this memorable relation (section 2)? Can prayer have similar effects for us?
2. How does this memorable relation illustrate Revelation 21:3, "Behold, the tabernacle of God is with men, and He will dwell with them"?
3. How does this memorable relation illustrate Revelation 21:22, "I saw no temple in the New Jerusalem; for the Lord God Almighty is the temple of it, and the Lamb"?

DAY FOUR: THINGS HEARD AND SEEN REGARDING THE WORD IN HEAVEN

SS 70. Until now it has not been known that the Word is in the heavens. And this could not be made known as long as the church was ignorant that angels and spirits are men like the men in this world, and that they possess in every respect similar things to those possessed by men, with the sole difference that they themselves are spiritual, and that all things they possess are from a spiritual origin; while men in this world are natural, and all things they possess are from a natural origin. As long as this fact was hidden, it could not be known that the Word exists in the heavens also, and is read by angels there, and also by spirits who are beneath the heavens. But that this might not be forever hidden, it has been granted me to be in company with angels and spirits, to converse with them, see what exists with them, and afterwards relate many things that I have heard and seen.

SS 71. As regards the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style. The spiritual style consists solely of letters, each of which contains a meaning, and there are points above the letters which exalt the meaning. With the angels of the spiritual kingdom the letters resemble printed letters in our world; and with the angels of the celestial kingdom the letters (each of which also contains a complete meaning) resemble the ancient Hebrew letters, curved in various ways, and with marks above and within.

Such being the style of their writing, there are no names of persons and places in their Word such as there are in ours, but instead of names there are the things which they signify. Thus instead of Moses there is the historical Word; instead of Elijah, the prophetic Word; instead of Abraham, Isaac, and Jacob, the Lord as to His Divine and Divine Human; instead of Aaron, the priestly office; instead of David, the kingly office—each of these offices belonging to the Lord; instead of the names of the twelve sons of Jacob, or of the tribes of Israel, various things of heaven and the church, and similar things instead of the names of the Lord's twelve disciples; instead of Zion and Jerusalem, the church in respect to the Word and doctrine from the Word; instead of the land

DAY FOUR: THINGS HEARD AND SEEN REGARDING THE WORD IN HEAVEN

of Canaan, the church itself; instead of the cities in it on this side and beyond Jordan, various things of the church and of its doctrine; and so with all the other names. It is the same with the numbers; neither do these appear in the Word that is in heaven, but instead of them the things to which the numbers that are in our Word correspond. It is evident from these examples that the Word in heaven is a Word that corresponds to our Word, and thus that the two are a one, for correspondences make a one.

SS 72. It is a wonderful thing that the Word in the heavens is so written that the simple understand it in simplicity, and the wise in wisdom, for there are many points and marks over the letters, which as has been said exalt the meaning. The simple do not pay attention to these marks and are not even aware of them, but the wise pay attention to them, each one according to his wisdom, even to the highest wisdom. In every larger society of heaven, a copy of the Word, written by angels inspired by the Lord, is kept in its sanctuary, lest being elsewhere it should be altered in some point. In respect to the fact that the simple understand it in simplicity and the wise in wisdom, our Word is indeed like that in heaven, but this is accomplished in a different way.

SS 73. The angels acknowledge that all their wisdom comes through the Word, for they are in light in proportion to their understanding of the Word. The light of heaven is Divine wisdom, which to their eyes is light. In the sanctuary where the copy of the Word is kept, there is a flaming and bright light that surpasses every degree of light in heaven that is outside of it. The cause is the same as mentioned above: it is that the Lord is in the Word.

DAY FOUR: THINGS HEARD AND SEEN REGARDING THE WORD IN HEAVEN

Questions and Comments

1. It says in SS 71 that the letters of the Word in the celestial heaven resemble ancient Hebrew letters. Often little children take delight in learning the Hebrew alphabet. Perhaps this passage helps us understand why.
2. SS 72 says that larger heavenly societies each have a sanctuary with a copy of the Word in it. Does this seem like a good practice to follow on earth?
3. The light from the Word is described in SS 73. Do you see how this is consistent with several of the other memorable relations describing the Word in heaven?

DAY FIVE: VARIOUS EXPERIENCES REGARDING THE WORD IN THE
SPIRITUAL WORLD

LJ 57. I have spoken with some from [those represented by Babylon in the Book of Revelation], concerning the keys given to Peter. I asked whether they believe that the power of the Lord over heaven and earth was transferred to him, and because this was the fundamental of their religion, they vehemently insisted on it, saying that there was no doubt about it, because it was said manifestly. But when I asked them whether they knew that in each expression of the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did not know it, but afterwards they said they would inquire. And on inquiring, they were instructed that there is a spiritual sense within each expression of the Word, which differs from the sense of the letter, as the spiritual differs from the natural. And they were also instructed that no person named in the Word is named in heaven, but that some spiritual thing is there understood in place of him.

Finally, they were informed, that instead of “Peter” in the Word is meant the truth of the faith of the church, from the good of charity, and that the same is meant by “a rock,” which is there named with Peter, for it is said:

Thou art Peter, and upon this rock will I build My church
(Matt. 16:18, seq.).

By this is not meant that any power was given to Peter, but that it is given to truth from good, for in the heavens all power belongs to truth from good, or to good through truth. And since all good and all truth are from the Lord and nothing from man, all power is the Lord’s.

When they heard this, they replied indignantly that they wished to know whether there is a spiritual sense in those words. Therefore, the Word which is in heaven was given to them. In this Word there is not the natural sense but the spiritual, because it is for the angels, who are spiritual. (That there is such a Word in heaven may be seen in the work *Heaven and Hell* n. 259-261). And when they read it, they saw manifestly that Peter is not named there, but truth from good, which is from the Lord, instead of him.

DAY FIVE: VARIOUS EXPERIENCES REGARDING THE WORD IN THE
SPIRITUAL WORLD

Seeing this they rejected it with anger and would almost have torn it to pieces with their teeth, had it not at that moment been taken away. Hence they were convinced, although unwilling to be convinced, that the Lord alone has that power, and by no means can it belong to any man, because it is the Divine power.

AR 224. I saw an assembly of spirits, all on their knees, praying to God to send angels to them, that they might converse with them face to face, and open to them the thoughts of their hearts. And when they arose, there appeared three angels in fine linen, standing before them, and they said, “The Lord Jesus Christ has heard your prayers, and has therefore sent us to you. Open to us the thoughts of your hearts.”

[2] And they answered, “We have been told by our priests that in matters of a theological nature, the understanding avails nothing, but only faith, and that in such things intellectual faith is of no service to anyone because it is derived from man. We are Englishmen, and have heard many things from our sacred ministry, which we believed. But when we have conversed with others, who also called themselves the Reformed, and with others who called themselves Roman Catholics, and likewise with members of various sects, they all appeared to us learned, and yet in many things, one did not agree with another, and still they all said, ‘Believe us;’ and some of them, ‘We are God’s ministers, and we know.’ But as we know that the Divine truths, which are called truths of faith, and which appertain to the church, are not derived to anyone from his native soil, nor by inheritance, but out of heaven from God; and as these show the way to heaven, and enter into the life together with the good of charity, and so lead to eternal life, we became anxious, and prayed to God on our knees.”

[3] Then the angels answered, “Read the Word, and believe in the Lord, and you will see the truths which should constitute your faith and life; for all in the Christian world draw their doctrinals from the Word as from the only fountain.” But two of the company said, “We have read, but did not understand.”

DAY FIVE: VARIOUS EXPERIENCES REGARDING THE WORD IN THE
SPIRITUAL WORLD

[4] And the angels replied, “You did not approach the Lord, and you have also confirmed yourselves in falsities.” And the angels said further, “What is faith without light, and what is thinking without understanding? This is not human; even magpies and ravens can learn to speak without understanding. We can affirm to you that every man whose soul desires it is capable of seeing the truths of the Word in light. There does not exist an animal that does not know the food proper to its life when it sees it, and man is a rational and spiritual animal, who sees the food of his life—not that of his body, but of his soul, which is the truth of faith—provided indeed he hungers for it and seeks it from the Lord. “

Questions and Comments

1. What do you think about how those represented by Babylon in LJ 57 treated the Word?
2. What do you think it means to be “convinced, although unwilling to be convinced” as it says in LJ 57?
3. What made the assembly of spirits anxious in AR 224? Why do you think that made them anxious?
4. What does AR 224 teach us to do when we don’t understand the Word?

DAY SIX: VARIOUS EXPERIENCES REGARDING THE HEAVENLY
DOCTRINE IN THE SPIRITUAL WORLD

TCR 112. I came into the spirit, and I heard certain spirits conversing who said, “Oh, that we might be permitted to talk with the innovator who has thrown among the leaders of the church that apple of discord after which so many of the laity have been running, and which they have picked up and held up for us to look at.” By that apple they meant the little work entitled, *A Brief Exposition of the Doctrine of the New Church*. And they said, “It is certainly a schismatical writing, such as no man ever before conceived of.” And then I heard one of them exclaim, “Schismatical? It is heretical!”

TCR 461. I was once carried away in spirit to the southern quarter of the spiritual world, and into a certain paradise there; and I saw that this paradise excelled all that I had explored before. This was because a garden signifies intelligence, and because all those who are pre-eminent in intelligence are conveyed to the south. The garden of Eden, in which were Adam and his wife, has no other significance; so their expulsion therefrom involved expulsion from intelligence, and thus also from integrity of life. While I was walking in this southern paradise, I noticed certain people sitting under a laurel eating figs. I turned to them and asked them for some figs, which they gave me; and behold, in my hand the figs became grapes....

TCR 461:8. I plucked some twigs from a vine and handed them to them, saying, “Do you believe that this is from me, or from the Lord?” And they said that it was by *[ex]* me, but from *[a]* the Lord. And lo, the twigs put forth grapes in their hands.

But when I was leaving, I saw a cedar table on which there was a book, under a green olive tree, the trunk of which was entwined with a vine. I looked and behold, it was a book written by *[per]* me, entitled *Arcana Coelestia*. And I said that it was fully shown in that book that man is not life but an organ receptive of life; also that life cannot be created and when so created be in man, any more than light in the eye.

DAY SIX: VARIOUS EXPERIENCES REGARDING THE HEAVENLY
DOCTRINE IN THE SPIRITUAL WORLD

AR 875.15. I saw a cedar table, on which was a book, under a green olive tree, the trunk of which was entwined with a vine. I looked, and behold, it was a book written by me, called *Angelic Wisdom Concerning the Divine Love and the Divine Wisdom*, and also *Concerning Divine Providence*.

DSE 5946. THE AFRICANS.

I was brought by the Lord, through changes of state which went on for about half an hour, in a southerly direction, as far as to the wiser African sort, and it was granted me to converse with them about various matters. And from my conversation with them, it was granted me to perceive that they knew the truths of the Church in themselves. They ran over the things which I knew and stated that they knew all these and more. I imagined that they were of those who indeed perceive the truths of the Church when they hear others [utter them], but still do not talk about them; but it was noticed that these likewise speak of them. I also spoke to them about the knowledges which are representatives and correspondences. Of these they knew little, but it was shown them what these contribute to wisdom and happiness, namely, when they are conjoined. Various things were pointed out about that matter; these things also delighted them greatly....

Afterwards, also, the work *Heaven and Hell* was given to them, which they likewise received and preserved; in like manner also *The Last Judgment* and *The Earths in the Universe*, and likewise *The White Horse*, and, lastly, *The Doctrine of the New Jerusalem*, in order that they may take from them those things which they consider useful.

CLJ 76. Such being the character of the Africans even in the world, there is, at the present day, a revelation with them. Commencing in the center, it is communicated around, but does not reach the seas. They acknowledge our Lord as the God of heaven and earth, and they laugh at the monks in those parts they visit, and at the Christians who talk of a threefold Divinity, and of salvation by mere thinking, saying that there is no man who has

DAY SIX: VARIOUS EXPERIENCES REGARDING THE HEAVENLY
DOCTRINE IN THE SPIRITUAL WORLD

any worship who does not live according to his religion, and that whoever does not must become stupid and wicked, because then he receives nothing from heaven. Ingenious wickedness they also call stupidity, because in it there is not life but death. I have heard the angels rejoicing over this revelation, because, by means of it, a communication is opened for them with the human rational, until now closed up by the blindness which has been drawn over the things of faith. It was told me from heaven that the truths now published in *The Doctrine of the New Jerusalem Concerning the Lord, Concerning the Word*, and in *The Doctrine of Life for the New Jerusalem*, are orally dictated by angelic spirits to the inhabitants of that country.

SS 97:5. Divine truth in the Word, and the quality of it, are described by the cherubs in the first, ninth, and tenth chapters of Ezekiel. But as no one can know what is signified by the individual aspects of the description of them except someone to whom the spiritual sense has been opened, it has been disclosed to me what in brief is signified by all the things said about the cherubs in the first chapter of Ezekiel, which are as follows:

- The external Divine sphere of the Word is described (Ezek. 1:4).
- It is represented as a man (Ezek. 1:5),
- And conjoined with spiritual and celestial things (Ezek. 1:6).
- The natural of the Word, its quality (Ezek. 1:7).
- The spiritual and the celestial of the Word conjoined with its natural, their quality (Ezek. 1:8-9).
- The Divine love of the good and truth, celestial, spiritual, and natural, in it, separately and also together (Ezek. 1:10-11).
- They all look to the one thing (Ezek. 1:12).
- The sphere of the Word from the Lord's Divine good and Divine truth, from which the Word is alive (Ezek. 1:13-14).
- The doctrine of good and truth in the Word and from the Word (Ezek. 1:15-21).

DAY SIX: VARIOUS EXPERIENCES REGARDING THE HEAVENLY
DOCTRINE IN THE SPIRITUAL WORLD

- The Divine of the Lord above the Word and in it (Ezek. 1:22-23),
- And from it (Ezek. 1:24-25).
- The Lord is above the heavens (Ezek. 1:26),
- And Divine love and Divine wisdom are His (Ezek. 1:27-28).

These summaries have been compared with the Word in heaven, and are in conformity with it.

Questions and Comments

1. What is the significance of the inscription referenced in the first passage of this section?
2. This set of passages indicates that the books of the Heavenly Doctrine are in the spiritual world too. What do you think about that?
3. The summaries found in SS 97 are also in a work of the Heavenly Doctrine called "Summaries of the Internal Sense of the Prophets and Psalms."