

# Jacob's Creek Family Retreat 2023

## Lecture Topics & Suggested Readings (FULL)

### FRIDAY MORNING LECTURE

#### **In The Beginning God Created – By Rev. Matthew Genzlinger**

This lecture will begin with the significance of the entire Word beginning with the story of creation. In addition to exploring in depth the first three days of creation and how we experience these “days,” we will also be exploring the importance of understanding the pre-creation state. What is represented in Genesis 1:2 by the earth being a void and empty, and darkness being on the faces of the abyss? Why is this pre-creation state vital to understanding how we turn to the Lord and allow Him to form us into the people He created us to be.

**Suggested Readings:** Arcana Coelestia 6 through 29; AC 10156; DLW 270

#### **AC 6 – 29:**

##### 6. THE CONTENTS.

The six days, or periods, which are so many successive states of the regeneration of man, are in general as follows.

7. The first state is that which precedes, including both the state from infancy, and that immediately before regeneration. This is called a "void" "emptiness" and "thick darkness." And the first motion, which is the Lord's mercy, is "the Spirit of God moving upon the faces of the waters."

8. The second state is when a distinction is made between those things which are of the Lord, and those which are proper to man. The things which are of the Lord are called in the word "remains" and here are especially knowledges of faith, which have been learned from infancy, and which are stored up, and are not manifested until the man comes into this state. At the present day this state seldom exists without temptation, misfortune, or sorrow, by which the things of the body and the world, that is, such as are proper to man, are brought into quiescence, and as it were die. Thus the things which belong to the external man are separated from those which belong to the internal man. In the internal man are the remains, stored up by the Lord unto this time, and for this use.

9. The third state is that of repentance, in which the man, from his internal man, speaks piously and devoutly, and brings forth goods, like works of charity, but which nevertheless are inanimate, because he thinks they are from himself. These goods are called the "tender grass" and also the "herb yielding seed" and afterwards the "tree bearing fruit."

10. The fourth state is when the man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and brought forth goods, but he did so in consequence of the temptation and straitness under which he labored, and not from faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two "luminaries."

11. The fifth state is when the man discourses from faith, and thereby confirms himself in truth and good: the things then produced by him are animate, and are called the "fish of the sea" and the "birds of the heavens."

12. The sixth state is when, from faith, and thence from love, he speaks what is true, and does what is good: the things which he then brings forth are called the "living soul" and the "beast." And as he then begins to act at once and together from both faith and love, he becomes a spiritual man, who is called an "image." His spiritual life is delighted and sustained by such things as belong to the knowledges of faith, and to works of charity, which are called his "food;" and his natural life is delighted and sustained by those which belong to the body and the senses; whence a combat arises, until love gains the dominion, and he becomes a celestial man.

13. Those who are being regenerated do not all arrive at this state. The greatest part, at this day, attain only the first state; some only the second; others the third, fourth, or fifth; few the sixth; and scarcely anyone the seventh.

#### 14. THE INTERNAL SENSE.

In the following work, by the name Lord is meant the Savior of the world, Jesus Christ, and Him only; and He is called "the Lord" without the addition of other names. Throughout the universal heaven He it is who is acknowledged and adored as Lord, because He has all sovereign power in the heavens and on earth. He also commanded His disciples so to call Him, saying, "Ye call Me Lord, and ye say well, for I am" (John 13:13). And after His resurrection His disciples called Him "the Lord."

15. In the universal heaven they know no other Father than the Lord, because He and the Father are one, as He Himself has said:

I am the way, the truth, and the life. Philip saith, Show us the Father; Jesus saith to him, Am I so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? believest thou not that I am in the Father, and the Father in Me? believe Me that I am in the Father and the Father in Me (John 14:6, 8-11).

16. Verse 1. In the beginning God created the heavens [coelum] and the earth. The most ancient time is called "the beginning." By the prophets it is in various places called the "days of old" [antiquitatis] and also the "days of eternity." The "beginning" also involves the first period when man is being regenerated, for he is then born anew, and receives life. Regeneration itself is therefore called a "new creation" of man. The expressions to "create" to "form" to "make" in almost all parts of the prophetic writings signify to regenerate, yet with a difference in the signification. As in Isaiah:

Everyone that is called by My name, I have created him for My glory, I have formed him, yea, I have made him (Isa. 43:7).

And therefore the Lord is called the "Redeemer" the "Former from the womb" the "Maker" and also the "Creator;" as in the same Prophet:

I am Jehovah your Holy One, the Creator of Israel, your King (Isa. 43:15).

In David:

The people that is created shall praise Jah (Ps. 102:18).

Again:

Thou sendest forth Thy spirit, they are created, and Thou renewest the faces of the ground (Ps. 104:30).

That "heaven" signifies the internal man; and "earth" the external man before regeneration, may be seen from what follows.

17. Verse 2. And the earth was a void and emptiness, and darkness was upon the faces of the deep [abyssi]; and the Spirit of God was brooding upon the faces of the waters. Before his regeneration, man is called the "earth void and empty" and also the "ground" wherein nothing of good and truth has been sown; "void" denotes where there is nothing of good, and "empty" where there is nothing of truth. Hence comes "thick darkness" that is, stupidity, and an ignorance of all things belonging to faith in the Lord, and consequently of all things belonging to spiritual and heavenly life. Such a man is thus described by the Lord through Jeremiah: My people is stupid, they have not known Me; they are foolish sons, and are not intelligent; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo a void and emptiness, and the heavens, and they had no light (Jer. 4:22-23).

18. The "faces of the deep" are the cupidities of the unregenerate man, and the falsities thence originating, of which he wholly consists, and in which he is totally immersed. In this state, having no light, he is like a "deep" or something obscure and confused. Such persons are also called "deeps" and "depths of the sea" in many parts of the Word, which are "dried up" or "wasted" before man is regenerated. As in Isaiah:

Awake as in the ancient days, in the generations of old. Art not thou it that drieth up the sea, the waters of the great deep, that maketh the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return (Isa. 51:9-11).

Such a man also, when seen from heaven, appears like a black mass, destitute of vitality. The same expressions likewise in general involve the vastation of man, frequently spoken of by the Prophets, which precedes regeneration; for before man can know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission; thus the old man must needs die, before the new man can be conceived.

19. By the "Spirit of God" is meant the Lord's mercy, which is said to "move" or "brood" as a hen broods over her eggs. The things over which it moves are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains or a remnant, consisting of the knowledges of the true and of the good, which never come into light or day, until external things are vastated. These knowledges are here called "the faces of the waters."

20. Verse 3. And God said, Let there be light, and there was light. The first state is when the man begins to know that the good and the true are something higher. Men who are altogether external do not even know what good and truth are; for they fancy all things to be good that belong to the love of self and the love of the world; and all things to be true that favor these

loves; not being aware that such goods are evils, and such truths falsities. But when man is conceived anew, he then begins for the first time to know that his goods are not goods, and also, as he comes more into the light, that the Lord is, and that He is good and truth itself. That men ought to know that the Lord is, He Himself teaches in John: Except ye believe that I am, ye shall die in your sins (John 8:24). Also, that the Lord is good itself, or life, and truth itself, or light, and consequently that there is neither good nor truth except from the Lord, is thus declared: In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness. He was the true light, which lighteth every man that cometh into the world (John 1:1, 3-4, 9).

21. Verses 4, 5. And God saw the light, that it was good, and God distinguished between the light and the darkness. And God called the light day, and the dark He called night. Light is called "good" because it is from the Lord, who is good itself, The "darkness" means all those things which, before man is conceived and born anew, have appeared like light, because evil has appeared like good, and the false like the true; yet they are darkness, consisting merely of the things proper to man himself, which still remain. Whatsoever is of the Lord is compared to "day" because it is of the light; and whatsoever is man's own is compared to "night" because it is of darkness. These comparisons frequently occur in the Word.

22. Verse 5. And the evening and the morning were the first day. What is meant by "evening" and what by "morning" can now be discerned. "Evening" means every preceding state, because it is a state of shade, or of falsity and of no faith; "morning" is every subsequent state, being one of light, or of truth and of the knowledges of faith, "Evening" in a general sense, signifies all things that are of man's own; but "morning" whatever is of the Lord, as is said through David: The spirit of Jehovah spake in me, and His word was on my tongue; the God of Israel said, the Rock of Israel spake to me. He is as the light of the morning, when the sun ariseth, even a morning without clouds, when from brightness, from rain, the tender herb springeth out of the earth (2 Sam. 23:2-4).

As it is "evening" when there is no faith, and "morning" when there is faith, therefore the coming of the Lord into the world is called "morning;" and the time when He comes, because then there is no faith, is called "evening" as in Daniel:

The Holy One said unto me, Even unto evening when it becomes morning, two thousand and three hundred (Dan. 8:14, 26).

In like manner "morning" is used in the Word to denote every coming of the Lord, consequently it is an expression of new creation.

23. Nothing is more common in the Word than for "day" to be used to denote time itself. As in Isaiah:

The day of Jehovah is at hand. Behold, the day of Jehovah cometh. I will shake the heavens, and the earth shall be shaken out of her place: in the day of the wrath of Mine anger. Her time is near to come, and her days shall not be prolonged (Isa. 13:6, 9, 13, 22).

And in the same Prophet:

Her antiquity is of ancient days. And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king (Isa. 23:7, 15).

As "day" is used to denote time, it is also used to denote the state of that time, as in Jeremiah: Woe unto us, for the day is gone down, for the shadows of the evening are stretched out (Jer. 6:4).

And again:

If ye shall make vain My covenant of the day, and My covenant of the night, so that there be not day and night in their season (Jer. 23:20, also 25).

And again:

Renew our days, as of old (Lam. 5:21).

24. Verse 6. And God said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters in the waters. After the spirit of God, or the Lord's mercy, has brought forth into day the knowledges of the true and of the good, and has given the first light, that the Lord is, that He is good itself, and truth itself, and that there is no good and truth but from Him, He then makes a distinction between the internal man and the external, consequently between the knowledges [cognitiones] that are in the internal man, and the memory-knowledges [scientifica] that belong to the external man.\* The internal man is called an "expanse;" the knowledges[cognitiones] which are in the internal man are called "the waters above the expanse;" and the memory-knowledges of the external man are called "the waters beneath the expanse."

[2] Man, before he is being regenerated, does not even know that any internal man exists, much less is he acquainted with its nature and quality. He supposes the internal and the external man to be not distinct from each other. For, being immersed in bodily and worldly things, he has also immersed in them the things that belong to his internal man, and has made of things that are distinct a confused and obscure unit. Therefore it is first said, "Let there be an expanse in the midst of the waters" and then, "Let it distinguish between the waters in the waters;" but not, Let it distinguish between the waters which are "under" the expanse and the waters which are "above" the expanse, as is afterwards said in the next verses:

And God made the expanse, and made a distinction between the waters which were under the expanse, and the waters which were above the expanse, and it was so. And God called the expanse heaven (Gen. 1:7-8).

[3] The next thing therefore that man observes in the course of regeneration is that he begins to know that there is an internal man, or that the things which are in the internal man are goods and truths, which are of the Lord alone. Now as the external man, when being regenerated, is of such a nature that he still supposes the goods that he does to be done of himself, and the truths that he speaks to be spoken of himself, and whereas, being such, he is led by them of the Lord, as by things of his own, to do what is good and to speak what is true, therefore mention is first made of a distinction of the waters under the expanse, and afterwards of those above the expanse. It is also an arcanum of heaven, that man, by things of his own, as well by the fallacies of the senses as by cupidities, is led and bent by the Lord to things that are true and good, and thus that every movement and moment of regeneration, both in general and in particular, proceeds from evening to morning, thus from the external

man to the internal, or from "earth" to "heaven." Therefore the expanse, or internal man, is now called "heaven."

\* Knowledges (cognitiones) are what we really know, as when we say I do not merely think so, I know it." Memory knowledges (scientifica) are what we have in the external memory—a vast accumulation of all kinds, theological and otherwise. For precise definitions of these words by Swedenborg himself, see *Arcana Coelestia*, n. 27, 896, 1486, 2718, 5212. See also the Reviser's Prefatory Notes. [Reviser.]

25. To "spread out the earth and stretch out the heavens" is a common form of speaking with the Prophets, when treating of the regeneration of man. As in Isaiah:

Thus saith Jehovah thy Redeemer, and He that formed thee from the womb; I am Jehovah that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by Myself (Isa. 44:24).

And again, where the advent of the Lord is openly spoken of:

A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth (Isa. 42:3);

that is, He does not break fallacies, nor quench cupidities, but bends them to what is true and good; and therefore it follows,

Jehovah God createth the heavens, and stretcheth them out; He spreadeth out the earth, and the productions thereof; He giveth breath unto the people upon it, and spirit to them that walk therein (Isa. 42:5).

Not to mention other passages to the same purport.

26. Verse 8. And the evening and the morning were the second day. The meaning of "evening" of "morning" and of "day" was shown above at verse 5.

27. Verse 9. And God said, Let the waters under the heaven be gathered together to one place, and let the dry [land] appear; and it was so. When it is known that there is both an internal and an external man, and that truths and goods flow in from, or through, the internal man to the external, from the Lord, although it does not so appear, then those truths and goods, or the knowledges of the true and the good in the regenerating man, are stored up in his memory, and are classed among its knowledges [scientifica]; for whatsoever is insinuated into the memory of the external man, whether it be natural, or spiritual, or celestial, abides there as memory-knowledge [scientificum], and is brought forth thence by the Lord. These knowledges are the "waters gathered together into one place" and are called "seas" but the external man himself is called the "dry [land]" and presently "earth" as in what follows.

28. Verse 10. And God called the dry [land] earth, and the gathering together of the waters called He seas; and God saw that it was good. It is a very common thing in the Word for "waters" to signify knowledges [cognitiones et scientifica], and consequently for "seas" to signify a collection of knowledges. As in Isaiah:

The earth shall be full of the knowledge [scientia] of Jehovah, as the waters cover the sea (Isa. 11:9).

And in the same Prophet, where a lack of knowledges [cognitionum et scientificorum] is treated of:

The waters shall fail from the sea, and the river shall be dried up and become utterly dry, and the streams shall recede (Isa. 19:5-6).

In Haggai, speaking of a new church:

I will shake the heavens and the earth, and the sea and the dry [land]; and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory (Hag. 2:6-7).

And concerning man in the process of regeneration, in Zechariah:

There shall be one day, it is known to Jehovah; not day, nor night; but it shall come to pass that at evening time it shall be light; and it shall be in that day that living waters shall go out from Jerusalem, part of them toward the eastern sea, and part of them toward the hinder sea (Zech. 14:7-8). David also, describing a vastated man who is to be regenerated and who will worship the Lord:

Jehovah despiseth not His prisoners; let the heavens and the earth praise Him, the seas and everything that creepeth therein (Ps. 69:33-34).

That the "earth" signifies a recipient, appears from Zechariah:

Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1).

29. Verses 11, 12. And God said, Let the earth bring forth the tender herb, the herb yielding seed, and the fruit tree bearing fruit after its kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth the tender herb, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind; and God saw that it was good. When the "earth" or man, has been thus prepared to receive celestial seeds from the Lord, and to produce something of what is good and true, then the Lord first causes some tender thing to spring forth, which is called the "tender herb;" then something more useful, which again bears seed in itself, and is called the "herb yielding seed;" and at length something good which becomes fruitful, and is called the "tree bearing fruit, whose seed is in itself" each according to its own kind. The man who is being regenerated is at first of such a quality that he supposes the good which he does, and the truth which he speaks, to be from himself, when in reality all good and all truth are from the Lord, so that whosoever supposes them to be from himself has not as yet the life of true faith, which nevertheless he may afterwards receive; for he cannot as yet believe that they are from the Lord, because he is only in a state of preparation for the reception of the life of faith. This state is here represented by things inanimate, and the succeeding one of the life of faith, by animate things. [2] The Lord is He who sows, the "seed" is His Word, and the "earth" is man, as He himself has deigned to declare (Matt. 13:19-24, 37-39; Mark 4:14-21; Luke 8:11-16). To the same purport He gives this description:

So is the kingdom of God, as a man when he casteth seed into the earth, and sleepeth and riseth night and day, and the seed groweth and riseth up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear (Mark 4:26-28).

By the "kingdom of God" in the universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, everyone who is of true faith, or who is regenerate by a life of faith. Wherefore such a person is also called "heaven" because

heaven is in him; and likewise the "kingdom of God" because the kingdom of God is in him as the Lord Himself teaches in Luke:

Being demanded of the Pharisees when the kingdom of God should come, He answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you (Luke 17:20-21).

This is the third successive stage of the regeneration of man, being his state of repentance, and in like manner proceeding from shade to light, or from evening to morning; wherefore it is said (verse 13), "and the evening and the morning were the third day."

**Arcana Coelestia 10156:** "That by "the land of Egypt" is signified hell, is because by that land in the genuine sense is signified the natural and its memory-knowledge; and to be brought forth from the natural man and its memory-knowledge, and to be raised into the spiritual man and its intelligence and wisdom, is also to be brought forth from hell. For man is born natural, but becomes spiritual through regeneration; and if he does not become spiritual, he is in hell; for the memory-knowledge of the natural man, that is, of a man not regenerated, is in the light of the world; but the intelligence of the spiritual man, that is, of the regenerate man, is in the light of heaven. And so long as a man is only in the light of the world, he is in hell; but when he is at the same time in the light of heaven, he is in heaven....These things have been said that it may be known what the spiritual man is, and what the natural man, and that unless the merely natural man is made spiritual by the Lord, he is hell; consequently that it may be known why by "Egypt" is signified hell.""

**Divine Love and Wisdom 270:** "All evils and their falsities, both engendered and acquired, have their seat in the natural mind. Evils and their falsities have their seat in the natural mind, because that mind is, in form or image, a world; while the spiritual mind in its form or image is a heaven, and in heaven evil cannot be entertained. The spiritual mind, therefore, is not opened from birth, but is only in the capability of being opened. Moreover, the natural mind derives its form in part from substances of the natural world; but the spiritual mind from substances of the spiritual world only; and this mind is preserved in its integrity by the Lord, in order that man may be capable of becoming a man; for man is born an animal, but he becomes a man. The natural mind, with all its belongings, is coiled into gyres from right to left, but the spiritual mind into gyres from left to right; the two thus curving in directions contrary to each other - a proof that evil has its seat in the natural mind, and that of itself it acts against the spiritual mind. Moreover, the gyration from right to left is turned downward, thus towards hell, but the gyration from left to right tends upward, thus toward heaven. This was made evident to me by the fact that an evil spirit can gyrate his body only from right to left, not from left to right; while a good spirit can gyrate his body from right to left only with difficulty, but with ease from left to right. Gyration follows the flow of the interiors, which belong to the mind."



## **FRIDAY AFTERNOON ELECTIVE**

### **Get Better Friends! (Creating A Healthy Culture Among Friends) – By Rev. Calvin Heinrichs**

Have you ever noticed how the company you keep affects you? I certainly have! Unsurprisingly, the Heavenly Doctrine has a lot to say about friendships and how they affect us. Let's explore some of the factors the Lord points us to regarding friendship in light of His Second Coming.

**Suggested Reading:** TCR 446-448

**TCR 446:** XV. A FRIENDSHIP OF LOVE, CONTRACTED WITH A MAN WITHOUT REGARD TO HIS SPIRITUAL QUALITY, IS DETRIMENTAL AFTER DEATH.

A friendship of love means interior friendship, which is such that not only is the man's external man loved but his internal also, and this without scrutiny into the quality of his internal or spirit, that is, into his mind's affections, as to whether these spring from love towards the neighbor and love to God, and are thus adapted to association with angels of heaven, or whether they spring from a love opposed to the neighbor and a love opposed to God, and are thus adapted to association with devils. Such friendship is contracted in many instances from various causes and for various purposes. It is distinct from external friendship, which relates only to the person and exists for the sake of various bodily and sensual delights, and for the sake of mutual interaction in various ways. This kind of friendship may be formed with anyone, even with the clown who jokes at the table of a nobleman. This is called friendship simply; but the former is called the friendship of love, because friendship is natural conjunction, while love is spiritual conjunction.

**TCR 447:** That the friendship of love is detrimental after death, can be seen from the state of heaven, of hell, and of man's spirit in relation to them. As to the state of heaven, it is divided into innumerable societies according to all the varieties of affections of the love of good; while hell, on the other hand, is divided according to all the varieties of affections of the love of evil; and after death, man, who is then a spirit, is at once adjudged, according to his life in the world, to the society where his ruling love prevails - to some heavenly society, if love to God and love towards the neighbor has formed the head of his loves, and to some infernal society, if love of self and the world has formed the head of his loves. Immediately after his entrance into the spiritual world, which is effected through the death of the material body and its rejection to the sepulchre, man for some time undergoes a preparation for the society to which he has been adjudged, which preparation is effected by the rejection of such loves as are not in accord with his chief love. Thus one is then separated from another, friend from friend, dependent from patron, also parent from children, and brother from brother; and each one of these is connected with those interiorly like himself, with whom he is to live to eternity a life in common with them and yet properly his own. Nevertheless, during the first period of the preparation they all come together, and converse in a friendly way, as in the world. But little by little they are separated, and in ways they are not sensible of.

**TCR 448:** But those who in the world have contracted with each other friendships of love cannot be separated like others in accordance with order, and adjudged to societies correspondent to their lives; for they are bound together interiorly as to the spirit, nor can they be torn apart, because they are like scions ingrafted into branches; consequently, if one as to his interiors is in heaven, and the other as to his interiors in hell, they stick together much as a sheep tied to a

wolf, or a goose to a fox, or a dove to a hawk; and he whose interiors are in hell breathes his infernalism into the other whose interiors are in heaven. For among the things well known in heaven is this, that evils may be breathed into the good, but not goods into the evil; and for this reason that everyone is in evils by birth; and in consequence, the interiors of the good, who are thus joined fast to the evil, are closed, and both are thrust down to hell, where the good spirit suffers severely, but finally, after a lapse of time, he is released, and only then begins his preparation for heaven.

It has been granted me to see spirits so bound together, especially brothers and relatives, also patrons and their dependents, and many with flatterers, the two having contrary affections and diverse inclinations. I have seen some who were like kids with leopards, who were kissing each other and swearing to maintain their former friendship; and I then perceived that the good were absorbing the delights of the evil, holding each other by the hand and entering caves where crowds of the evil appeared in their hideous forms, although to themselves, owing to the illusions of phantasy, they seemed lovely. But after a while I heard from the good cries of fear, as if they were in snares, and from the evil rejoicings, like those of enemies over spoils; besides other sad scenes; and I was told that when the good had been released they were prepared for heaven by means of reformation, but not so easily as others.

## SATURDAY MORNING LECTURE

### **The Fulfillment of Creation – By Rev. Coleman Glenn**

The first three days of creation described the growth of faith in a person, from a faith in the memory to a faith in the understanding. The fourth day marks a shift: love enters the picture and causes the waters of the second day and the land of the third day to abound with living creatures, culminating in human beings created in God's image and likeness. Finally, on the seventh day, there is rest. How do we experience that shift from intellectual faith to the faith of love? And how does that shift lead to abundant life, true humanity, and lasting peace?

**Suggested readings:** AC 30, AC 49-52, HH 289

**AC 30:** "Verses 14-17. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years; and let them be for luminaries in the expanse of the heavens, to give light upon the earth; and it was so. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars. And God set them in the expanse of the heavens, to give light upon the earth. What is meant by "great luminaries" cannot be clearly understood unless it is first known what is the essence of faith, and also what is its progress with those who are being created anew. The very essence and life of faith is the Lord alone, for he who does not believe in the Lord cannot have life, as He himself has declared in John:

He that believeth on the Son hath eternal life, but he that believeth not on the Son shall not see life, but the wrath of God shall abide upon him (John 3:36).

[2] The progression of faith with those who are being created anew is as follows. At first they have no life, for it is only in the good and the true that there is life, and none in the evil and the false; afterwards they receive life from the Lord by faith, first by faith of the memory, which is a faith of mere knowledge [fides scientifica]; next by faith in the understanding, which is an intellectual faith; lastly by faith in the heart, which is the faith of love, or saving faith. The first two kinds of faith are represented from verse 3 to verse 13, by things inanimate, but faith vivified by love is represented from verse 20 to verse 25, by animate things. For this reason love, and faith thence derived, are now here first treated of, and are called "luminaries;" love being "the greater luminary which rules by day;" faith derived from love "the lesser luminary which rules by night;" and as these two luminaries ought to make a one, it is said of them, in the singular number, "Let there be luminaries" [sit luminaria], and not in the plural [sint luminaria].

[3] Love and faith in the internal man are like heat and light in the external corporeal man, for which reason the former are represented by the latter. It is on this account that luminaries are said to be "set in the expanse of heaven" or in the internal man; a great luminary in its will, and a lesser one in its understanding; but they appear in the will and the understanding only as does the light of the sun in its recipient objects. It is the Lord's mercy alone that affects the will with love, and the understanding with truth or faith."

**AC 49:** "Verse 26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth. In the Most

Ancient Church, with the members of which the Lord conversed face to face, the Lord appeared as a Man; concerning which much might be related, but the time has not yet arrived. On this account they called no one "man" but the Lord Himself, and the things which were of Him; neither did they call themselves "men" but only those things in themselves-as all the good of love and all the truth of faith-which they perceived they had from the Lord. These they said were "of man" because they were of the Lord.

[2] Hence in the Prophets, by "man" and the "Son of man" in the supreme sense, is meant the Lord; and in the internal sense, wisdom and intelligence; thus everyone who is regenerate. As in Jeremiah:

I beheld the earth, and lo, it was void and emptiness, and the heavens, and they had no light. I beheld and lo there was no man, and all the birds of the heavens were fled (Jer. 4:23, 25).

In Isaiah, where, in the internal sense, by "man", is meant a regenerate person, and in the supreme sense, the Lord himself, as the One Man:

Thus saith Jehovah the Holy One of Israel, and his Former, I have made the earth, and created man upon it; I, even My hands have stretched out the heavens, and all their army have I commanded (Isa. 45:11-12).

[3] The Lord therefore appeared to the prophets as a man, as in Ezekiel:

Above the expanse, as the appearance of a sapphire stone, the likeness of a throne, and upon the likeness of the throne was the likeness as the appearance of a man above upon it (Ezek. 1:26).

And when seen by Daniel He was called the "Son of man" that is, the man, which is the same thing:

I saw, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him; and there was given Him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed (Dan. 7:13-14).

[4] The Lord also frequently calls Himself the "Son of man" that is, the man, and, as in Daniel, foretells His coming in glory:

Then shall they see the Son of man coming in the clouds of heaven with power and great glory (Matt. 24:30).

The "clouds of heaven" are the literal sense of the Word; "power and great glory" are the internal sense of the Word, which in all things both in general and in particular has reference solely to the Lord and His kingdom; and it is from this that the internal sense derives its power and glory."

**AC 50:** "The Most Ancient Church understood by the "image of the Lord" more than can be expressed. Man is altogether ignorant that he is governed of the Lord through angels and spirits, and that with everyone there are at least two spirits, and two angels. By spirits man has communication with the world of spirits, and by angels with heaven. Without communication by means of spirits with the world of spirits, and by means of angels with heaven, and thus through heaven with the Lord, man could not live at all; his life entirely depends on this conjunction, so that if the spirits and angels were to withdraw, he would instantly perish.

[2] While man is unregenerate he is governed quite otherwise than when regenerated. While

unregenerate there are evil spirits with him, who so domineer over him that the angels, though present, are scarcely able to do anything more than merely guide him so that he may not plunge into the lowest evil, and bend him to some good-in fact bend him to good by means of his own cupidities, and to truth by means of the fallacies of the senses. He then has communication with the world of spirits through the spirits who are with him, but not so much with heaven, because evil spirits rule, and the angels only avert their rule. [3] But when the man is regenerate, the angels rule, and inspire him with all goods and truths, and with fear and horror of evils and falsities. The angels indeed lead, but only as ministers, for it is the Lord alone who governs man through angels and spirits. And as this is done through the ministry of angels, it is here first said, in the plural number, "Let us make man in our image;" and yet because the Lord alone governs and disposes, it is said in the following verse, in the singular number, "God created him in His own image." This the Lord also plainly declares in Isaiah: Thus saith Jehovah thy Redeemer, and He that formed thee from the womb, I Jehovah make all things, stretching forth the heavens alone, spreading abroad the earth by Myself (Isa. 44:24). The angels moreover themselves confess that there is no power in them, but that they act from the Lord alone."

**AC 51:** "As regards the "image" an image is not a likeness, but is according to the likeness; it is therefore said, "Let us make man in our image, after our likeness." The spiritual man is an "image" and the celestial man a "likeness" or similitude. In this chapter the spiritual man is treated of; in the following, the celestial. The spiritual man, who is an "image" is called by the Lord a "son of light" as in John:

He that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be sons of light (John 12:35-36).

He is called also a "friend:"

Ye are My friends if ye do whatsoever I command you (John 15:14-15).

But the celestial man, who is a "likeness" is called a "son of God" in John:

As many as received Him, to them gave He the power to become sons of God, even to them that believe on His name; who were born not of bloods, {1} nor of the will of the flesh, nor of the will of man, but of God (John 1:12-13).

1 The Greek is [???] See below, at n. 374.3. [Reviser.]"

**AC 52:** "So long as man is spiritual, his dominion proceeds from the external man to the internal, as is here said: "Let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the beast, and over all the earth, and over every creeping thing that creepeth upon the earth." But when he becomes celestial, and does good from love, then his dominion proceeds from the internal man to the external, as the Lord, in David, describes Himself, and thereby also the celestial man, who is His likeness:

Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet, the flock and all cattle, and also the beasts of the fields, the fowl of the heavens, and the fish of the sea, and whatsoever passeth through the paths of the seas (Ps. 8:6-8).

Here therefore "beasts" are first mentioned, and then "fowl" and afterwards the "fish of the sea" because the celestial man proceeds from love, which belongs to the will, differing herein from the spiritual man, in describing whom "fishes" and "fowl" are first named, which belong to

the understanding, and this to faith; and afterwards mention is made of "beasts."

**HH 289:** "As the Divine peace springs from the conjunction of the Lord with heaven, and specially from the conjunction of good and truth in each angel, so when the angels are in a state of love they are in a state of peace; for then good and truth are conjoined in them. (That the states of angels undergo successive changes may be seen above, n. 154-160.) The like is true also of a man who is being regenerated. As soon as good and truth come to be conjoined in him, which takes place especially after temptations, he comes into a state of delight from heavenly peace. # This peace may be likened to morning or dawn in spring time, when, the night being passed, with the rising of the sun all things of the earth begin to live anew, the fragrance of growing vegetation is spread abroad with the dew that descends from heaven, and the mild vernal temperature gives fertility to the ground and imparts pleasure to the minds of men, and this because morning or dawn in the time of spring corresponds to the state of peace of angels in heaven (see n. 155). ##

# The conjunction of good and truth in a man who is being regenerated is effected in a state of peace (n. 3696, 8517).

## The state of peace in the heavens is like a state of dawn or springtime on the earth (n. 1726, 2780, 5662)."

## **SATURDAY AFTERNOON ELECTIVE**

### **Panel Discussion**

Join us for a panel discussion with the ministers on staff where we will be exploring your remaining questions about the story of creation and how we experience these stages of regeneration in our own lives.

## SUNDAY MORNING LECTURE

### **The Seven Days of Creation and the Changes happening in our world – By Rev. Jeremy Simons**

The Seven Days of Creation describe both creation and renewal in all of its forms. Each day is a new step in every person's regeneration and is also a new step in the renewal of the church and of society in general. This class will discuss the changes that are happening in our world and in our church in relation to the days of creation, as well as in relation to other series of seven that appear in the Word, especially in the Apocalypse.

**Suggested readings:** AC 9228, AC 728, LJ 74, AE 730a, AC 3898, AC 410, AC 1850:4, TCR 789, AR 839, Coronis 0, AE 948, AE 641, AC 8944.

**AC 9228:** "'Seven' means a whole period from start to finish, thus what is complete.

**AC 728:** "'Seven days' time" means the Lord's Coming into the world, and also His coming into glory. It especially means every coming He makes. Every one of His comings involves a beginning for those who are being regenerated and the end of those who are being vastated."

**Letter to Dr. Beyer, April 30, 1771:** "I am certain of this: that at the appearance of [the "Universal Theology of the New Heaven and the New Church"] the Lord our Savior will labor both mediately and immediately toward the establishment throughout the whole of Christendom of a new church based upon this theology."

**LJ 74:** "But the angels said that they still had only faint hopes of the people in the Christian church, though much better hopes of a people far removed from the Christian world and sheltered from its attackers, since it was of a nature able to receive spiritual light and become celestial-spiritual people."

**AE 730a:** "'And the woman fled into the wilderness' signifies the church among a few, because with those who are not in good, and consequently not in truths... The New Church...can as yet be instituted only with a few, by reason that the former church has become a wilderness."

**AC 3898:** "The Church today has been so much vastated, that is, is so devoid of faith and love, that although people know and understand they still do not acknowledge, let alone believe - with the exception of a few who lead a good life and are called the elect. Among these few who are now able to be taught the new Church is to be established. But where those few are the Lord alone knows. Few of these will be inside the Church. In the past it has been the gentiles among whom new Churches have been established."

**AC 410:** "When the last time of vastation comes upon those who know and do not desire to know and who see and do not desire to see, then a Church arises anew, not among them, but with those whom they call gentiles." (AC 2986; also 9256.5)

**AC 1850:4:** "A new Church will be raised up in some part of the world, while the present one continues in existence with its external worship, just as the Jews do in theirs."

**TCR 789:** “The Prophets have predicted in many passages what the New Church will be like: At that time all nations will be gathered to Jerusalem for Jehovah's name's sake, and they will no longer follow the promptings of their evil hearts. Jer. 3:17; Rev. 21:24, 26. For the earth will be full of the knowledge of Jehovah as the water covers the earth. Isa. 11:1, 5-10. It is well known that such events have not yet happened in the churches, least of all in the last of them. In Jeremiah: I will become their God and they shall become my people. All shall know me from the least to the greatest of them. Jer. 31:31 [3] It is also well known that these events did not take place in the previous churches. The reason is that they did not approach the visible God, whom all are to know. It is also because He is the Word, which He will set in their midst and write upon their hearts.”

**AR 839:** “A new Church is being established by the Lord in which will be the worship of the Lord alone, as it is in heaven. Thus everything in the Lord’s Prayer from beginning to end will be fulfilled.”

**Coronis 0:** “This New Church, truly Christian, which at this day is being established by the Lord, will endure to eternity, as is proved from the Word of both Testaments; also it was foreseen from the creation of the world; and it will be the crown of the four preceding churches, because it will have true faith and true charity. In this New Church there will be spiritual peace, glory, and internal blessedness of life, as is also proved from the Word of both Testaments.”

**AE 948:** “Inmost Divine truths were revealed to those who were of the Most Ancient Church; more external Divine truths were revealed to those of the Ancient Church; and most external or ultimate Divine truths to the Hebrew Church, and afterwards to the Israelitish, with which church all Divine truth finally perished, for at last there was nothing in the Word that had not been adulterated. But after the end of the Israelitish Church interior Divine truths were revealed by the Lord for the Christian Church, and now still more interior truths for the church that is to come. These interior truths are such as are in the internal or spiritual sense of the Word. All this makes clear that there has been a progression of Divine truth from inmosts to ultimates, thus from wisdom to mere ignorance; and that now there is a progression of it from ultimates to interiors, thus from ignorance again to wisdom.”

**AE 641:** “If the successive states of the churches on our earth are considered, it is evident that they have been like the successive states of a man who is being reformed and regenerated; for in order that he may become a spiritual man, he is first conceived, afterwards born, then he grows up, and is subsequently led on further and further into intelligence and wisdom.”

**AC 8944:** “In the world it is thought that the human being can recognize from the light of natural evidence alone, that is, without revelation, most of what religion involves, such as the beliefs that there is a God, that He is to be worshipped, and also that He is to be loved, and in addition that a person will be alive after death, and many other beliefs dependent on these. However, those beliefs are the products of self-intelligence. Much experience has taught me that of himself a person knows nothing whatever about Divine realities, or about things belonging to celestial and spiritual life....This makes plain what light received from natural evidence without revelation is



like. I have also been shown that in the next life many of those who have written books about natural theology, and from the inferior light of their natural evidence have skillfully substantiated the teachings of their Church, deny those same things at heart more than any others, and also deny the Word itself, which they try to destroy completely.”