



Words for the New Church

Nunc Licet

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"I saw heaven opened, and behold a white horse." (Rev. 19:11)

"The horse which was white represents and signifies the understanding of the Word as to interior things." (WH 1)

This magazine is dedicated to the study of what the Lord Jesus Christ has revealed in the Old and New Testaments and in the Theological Writings of Emanuel Swedenborg. We look to the Lord in His Word for guidance in all things of human life. He is our Life, our Light, our Father, our Teacher, our Everything!

"Even so come, Lord Jesus" (Rev. 22:20)

"Etiam veni, Domine Jesu," quae sunt verba Desponsationis ad Conjugium spirituale. (AR 960)

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"They find us everywhere."

[From the original 19th Century *Words for the New Church*, speaking of the Heavenly Doctrines revealed through Emanuel Swedenborg]

OUR PURPOSE

THERE ARE AS YET few readers of the Heavenly Doctrines here on earth. Of those who read these books, there are even fewer who recognize them for what they truly are. What the Lord has revealed through Emanuel Swedenborg is nothing less than His Second Coming.

For those who have read these books and been given to see the Divine light shining forth from every page, the world can never again be the same.

Here is Divine Truth. Here is the presence of the Lord. We have felt His presence. And we are, as were the multitudes who heard Him preach upon the Mount, “astonished at His teaching” (Matt. 7:29).

Those few who have walked upon this holy ground, and who have there trembled with awe at His presence, realize that here is a Divine gift for the whole world. At this we rejoice.

And yet we also grieve. We grieve because there are as yet so few who share this vision. Even amongst those who belong to those churches based on this new revelation there are so often doubts expressed about the Heavenly Doctrines.

In a recent edition of *Theta Alpha Journal* (April 2003), a magazine published by women of the General Church, there are excerpts from an online discussion by those doubting the authority of the Writings. The “near

inerrancy of Swedenborg’s writings” is questioned, and indeed denied.

We do not question the right of those who wish to do so, to look down upon these books and subject them to the analysis of human reason. What we do maintain though, is our own right to declare such an approach to be enormously destructive.

We do not deny the need for clear rational thought. A blind faith is no faith at all. But where the human mind looks *down* upon revelation, questioning it, doubting it, it exalts itself in such foolish ways. It is when the human mind looks *upwards* toward Divine teachings that it can be guided and be given the light to see wonderful things.

When you have felt the finger of God Himself touch you through these sacred pages, it seems nothing short of foolish to suggest that these teachings are marred by the limitations of Swedenborg’s mind, and outdated from having been written in a different era. Make your own mind the judge of what you will accept and what you reject in His revelation, and you place yourself above the Lord.

To come to understand the Writings, and to see how they apply to every facet of human life, requires a great deal of study and reflection, it requires much prayer and a calm

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patience. If, though, one has seen the golden glow of these pages, the question is not whether *they* are true, but, rather, how can we be true — true to our Lord and Savior.

This magazine has as its purpose to provide a quiet forum, an asylum, if you will, where those of like minds can share their thoughts, their reflections and their studies. We want those who share this vision to feel at home here.

In a day and age in which too many people both outside and inside the church place less and less value on the study of doctrine, and as the world constantly and continually calls attention to itself, trying always to distract the church from its sacred calling, we invite you to join us in the study of holy truths. Doctrinal study is none other than listening, as carefully as we can, to the voice of our Heavenly Father.

We do not claim that what is presented in these pages is necessarily truth. The study of truth is a journey, and there are many mistakes to be made along the way. But our purpose is clear. We want to come to understand more and more what the Lord has revealed, and see how His teachings can guide us in all our ways.

The Lord finds us everywhere.

PAR []

GOVERNMENT

IN THIS EDITION we are pleased to present part one of a paper by the Rev. Andrew J. Heilman on the subject of “The Lord’s Priestly Kingdom: A Study of the Government of the Lord’s New Church.” This paper was originally presented to the *General Church Council of the Clergy* in February, 2002.

By going back and restudying many of the applicable passages, the author presents a fresh look at the way in which the church is to be governed. In our view this paper is seminal.

We thank the author for revising this paper in preparation for its publication in *Words*.

The Lord’s Priestly Kingdom

*A Study of the Government of the
Lord’s Church
by Andrew J. Heilman*

Part 1: The Lord the High Priest after the manner of Melchizedek

*Introduction: the Simplicity of Church
Government*

In making this study, I found the subject of church government very elusive. That there is such a thing, and should be such a thing, is clearly taught in the

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end of *the Arcana Coelestia* and the end of *The New Jerusalem and her Heavenly Doctrine*. But what exactly it is or should be is not as easy to see. The more I entered into this study, the more I found that many of the teachings in the Writings on government did not apply directly to the church. In a civil government there should be a legislature which makes the laws, and the king is to follow these laws. But in ecclesiastical government we find no mention of such a legislature or king. Judges and magistrates are to sentence and punish according to the laws, but a priest is to compel no one.

I think the difficulty in studying church government is that it is much like the government of the priestly or celestial kingdom (HH 24, AE 350, 854, etc.) "Government in the Lord's celestial kingdom is called justice, because all who are there are in the good of love to the Lord from the Lord, and what is done from that good is called just. Government there belongs to the Lord alone. He Himself leads and teaches them in the affairs of life. The truths which are called truths of judgment are written on their hearts. Everyone knows, perceives and sees them. Therefore matters of judgment never come into dispute there, but only matters of justice which belong to life. About these matters the less wise consult those who are wiser, and they enquire of the Lord and receive answers. Their heaven or their inmost joy is to live justly from the Lord." (HH 214)

After sifting through hundreds of

teachings on the priesthood and government, the laity and the clergy, authority and dominion, and many other subjects related to this question, I find that this simple passage from *Heaven and Hell* says it all. For in the church laymen come to the priest and the priests enquire of the Lord and receive answers. These answers are what the priest teaches, and through which he leads to the good of life. And it should be the inmost joy of everyone, whether layman or priest, to live justly from the Lord, for this is what the church is all about. This "government from good which is the kind of government in the Lord's celestial kingdom is called justice" (HH 216, AE 946, etc.)

Melchizedek, King of Justice

We might argue that such a government works for the Lord's celestial church, but not for His spiritual church. That after the fall of man we need a different kind of government. There is no question that with the fall of man external laws and government from truth became necessary. But this is not represented by the priesthood, but rather by the function of a king and civil government. The church and the priesthood are not part of this civil government. With the fall of the church, and the rise of city states and kingdoms, we find that the church became a distinct entity, so that what is of heaven, what is celestial, may continue with men. Although the nature of man changed with the fall,

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and he must be led by way of truth to the government of good, still the priesthood represents the Lord's government of good, even at the natural level (AC 10017).

The Ancient Church distinguished between the function of a priest and that of a king or prince. Yet, because both of these represented the Lord's government, justice from good and judgment from truth, these two functions could be brought together in one man. Melchizedek was both priest of God Most High and king of Salem. Thus and he was called "melchizedek" (king of justice), king for a government of judgment from truth, and priest for government of justice from good. (AC 2015:10) So even after the fall, the Ancient Church, which was a spiritual church still saw the priesthood as the Lord's government of justice from good, which is a celestial or priestly government, distinct from the kingship as the Lord's government of judgment from truth which is the government of the Lord's spiritual or royal kingdom.

These were united in the Ancient Church in Melchizedek and also to some extent in the Israelitish Church with Eli and Samuel (AC 6148:5), and later with David and Solomon (AC 8770). This was to represent the Lord Himself, who was to come into the world and as the true King and High Priest, a Priest after the manner of Melchizedek. (Coronis 59). This union of Priest and King in one man, may also represent the fact that before the Lord

came into the world the Lord governed the spiritual man and church through the celestial kingdom, for the spiritual kingdom in heaven was not yet separate and distinct. (AC 6371-6373)

The Dual Government of Israel

Yet we also find that these two functions could be represented by two men working closely together under the Lord, as in the case of Moses and Aaron. "Aaron was chosen to minister in the priesthood, because he was the brother of Moses; for in this way there was at the same time represented the brotherhood of Divine truth and Divine good in heaven, because as before said, Moses represented Divine truth, and Aaron Divine good. All things in the universe, both in heaven and in the world, bear relation to good and to truth in order to be anything; for good is the being of truth, and truth is the coming-forth of good; and therefore good without truth does not come-forth, and truth without good has no being; from which it is evident that they must be conjoined. Their conjunction is represented in the Word by two married partners, and also by two brothers; by two married partners, when the subject treated of is the heavenly marriage, which is that of good and truth, and successive derivation from it; and by two brothers, when the subject treated of is the double ministry of judgment and of worship. Those who ministered in judgment were called "judges," and afterward "kings;" and those who ministered in worship were called

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"priests." And because all judgment is effected by means of truth, and all worship is effected from good, therefore by "judges" in the Word, in a sense abstracted from person, is signified truth from good; but by "kings," truth from which is good; and by "priests" is signified good itself." (AC 9806)

The distinction between the priesthood and the princes in the Israelitish church is further illustrated by the separation of the tribe of Levi from the other tribes. We see this in the numbering of the people by Moses, and by the encampment, and later by the inheritance in the Land of Canaan. The priesthood, with the Levites, occupy a special place a connection between the Lord and the rest of the tribes of Israel. The twelve tribes have princes under Moses, but the tribe of Levi has Aaron as their high priest. Thus we find two different governments within the Israelitish church, the priestly government of Aaron, his sons and the Levites representing the Lord's government from good, and the civil government Moses, princes ("men of truth - taught the statutes and the laws"), and the people, representing the Lord's government from truth (Exod 18:19-22, AC 8712, etc.).

We also find this parallel trine in civil and ecclesiastical government described in similar terms in *Coronis*. "It is known, that, in order that anything may be perfect, there must be a trine in just order, one under another, and a communication between, and that this

trine must constitute a one; no otherwise than as a pillar is a one, at the top of which is the capital, under this the smooth shaft, and under this again the pedestal. Such a trine is man: his highest part is the head, his middle part is the body, and his lowest the feet and soles. In this, every kingdom is like a man; there must be a king in it as the head, also administrators and officers as the body, and peasants with servants as feet and soles: in like manner in the church, there must be a filleted primate, parish priests, and curates under them." (Cor 17)

Because of the Israelitish nation representing the Lord's church on earth, and thus the whole of the Lord's kingdom, celestial, spiritual and natural, it is not always easy to distinguish who was doing a civil function and who an ecclesiastical function, and, as mentioned earlier, at times these two functions were joined in one man. Also the representation of various people will change according to the context. At times Moses and Aaron are brothers, as in the passage above (AC 9806), at other times we have clear subordination of Aaron to Moses, where Moses represents the Divine Law and Aaron the doctrine or teaching from it (AC 6998, 7089, etc.) Yet throughout the Old Testament we have a clearly distinguished priesthood, separate from the kings, princes and governors of Israel and Judah.

Even with the restoration of the kingdom of Israel after the captivity in

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Babylon, this distinction between the priestly and royal government continued. In *Zechariah* Joshua is described as the high priest and Zerubabel as the prince over Israel. And in the *Ezekiel* prophecy of the new inheritance in the land of Canaan, the twelve tribes each receive an inheritance, and the tribe of Levi receives the priesthood in the midst of this inheritance. And although all of the other twelve tribes virtually disappeared except Judah, the tribe of Levi with the priesthood continued to the time of the Lord's advent.

The Change at the Lord's Advent

At the Lord's advent, the Lord united in Himself the Divine Love for the salvation of the human race, represented by the priesthood, with the Divine Truth of the Word, represented by the kingship. Since the Lord's glorification we do not find these two functions united in one man. Even in heaven these are distinct uses. For with the Lord's Advent the spiritual kingdom was made distinct from the celestial kingdom and thereby united to it. This may be "illustrated by the marriage of good and truth, because the more distinctly they are two, the more perfectly can they make one." (DP 4:4)

The distinction that began with the Ancient Church, between the priestly and kingly functions, between ecclesiastical and civil government, was made actual and eternal with the Lord's glorification and the reordering of the heavens. Government from good through worship and instruction by the priesthood, and

government from truth through the laws of the the nation and society, and their enforcement by civil authorities are two very different forms of government. Yet they work together, neither one subordinate to the other, but both subordinate to the Lord, as High Priest and King of kings.

The early Christian Church clearly recognized the Lord as their High Priest, after the manner of Melchizedek (Hebrews Chapters 4 - 7). There were twelve apostles, but the Lord put none of them over the

others. This was clearly stated to James and John by the Lord when He was in the world, when they sought to sit on His right hand and His left.

They were not to be great, but ministers (in

Hebrew Aaron is called the "great priest"). Catholic tradition teaches that the Lord singled out Peter as the leader of the apostles and His vicar on earth. But quite contrary to this idea the Writings teach, "it is plainly manifest from the Lord's words themselves, that He did not give any thing at all of authority (hilum potestatis) to Peter" (AR 768) The power and authority in the early Christian Church remained with the Lord. They did have something of an ecclesiastical government, with bishops, elders and ministers, but they were all brothers, and the Lord was their Father.

The power and authority in the early Christian Church remained with the

TO BE CONTINUED []

"They Do Not Even Know How to Blush"

by William H. Clifford III

We are smothered with smut.

It is hard find a magazine rack that doesn't openly display magazines that were once hidden behind the counter or could only be found in some back room. TV commercials bombard us with what once would have been considered soft-core pornography, but which has now lost any consideration of being salacious. Prominent sitcoms, soap operas, and reality TV shows barrage us with portrayals of gay relationships, adultery, and nearly naked people. An email address will get you inundated with sexually harassing spam. Fortunately much of this can be avoided.

While pornography has become increasingly a public affair, religion is becoming a private affair. Religion is something we are permitted to enjoy in the privacy of our homes. It would be rude and judgmental, however, to speak of the need for virtue in our public lives. On the other hand it is political correct and tolerant to publicly advocate homosexuality.

It is sad — no, it is disturbing — to see the New Church so infected by worldliness that it has lost its voice. Its silence concerning sexual disorders has made sin seem normal and virtuousness queer.

The Lord said, "You shall not lie with a male as one lies with a female; it is an abomination" (Lev. 18: 22; NASB). Yet the Convention ordains homosexual ministers in the name of the Lord.

The Lord said, "I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery" (Mt. 5: 32; NIV). Yet it is ok for a minister to marry a couple in the church whose relationship is adulterous.

The Lord declares that if a young man has sex with a virgin, it is debauchery (CL 444r); yet the church turns a blind eye to pre-marital sex.

On Dec 10th, 2002, someone posted links to pornographic sites on the Swedenborgnews, a Yahoo discussion list, whose "purpose ... is to openly discuss the works of Swedenborg and the Swedenborgian Church". This is not a church sponsored discussion list. The moderator (a Convention lay woman (?)) has never removed these links. Nor has at least one Convention minister who is on the list said anything about this. Does the silence of New Church people, my own as well, imply our approval? And what message does our silence send to those who are not familiar with the Writings?

On May 25th, the following message was posted on *Young Adults Connection*, a General Church sponsored discussion list:

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Hey everyone, I'm Patrick from Melbourne, Australia. Have been trying to find a discussion group for gay and lesbian Swedenborgians and thought I'd put a note on here. Please, please, don't contact me with any suggestions for changing me into a heterosexual. I'm just interested in getting in contact with gays and lesbians who are also students of Swedenborg. Cheers Patrick

While this was later removed from YPC site, there are some points worth noting and some questions worth asking.

Notice that it is ok for him to put a note on a church sponsored site so that he can find people who wish to live contrary to the teachings of the church, and contrary to the very teachings they wish to study. However, it is not ok for anyone else to suggest that he should change.

It is good for our young adults (18 to 35) to handle such a discussion on their own. And indeed, one of them has challenged Patrick. But 14 and 15 year olds, perhaps even younger, also access the YPC, and even post messages. Is a discussion of homosexuality, where all points of view are equally valid, appropriate for them?

Is it appropriate for a church sponsored site to give equal voice to immorality as it does to the Word of God?

Shouldn't our children be able to access a church website without it being blocked for "adult content?"

The world around us places a high value on diversity and tolerance. Our society is made up many different people with different nationalities, cultures, races, ages, genders, religions, sexual orientations, and values. We need a degree of tolerance so that we can work together and get along with each other. Our current situation is not much different than that of pagan Rome in NT times.

The pagans were broad minded and liberal. All gods were equally valued. Pornography was rampant, divorce easy, and promiscuity good. It was common knowledge that Caesar was every woman's husband, and every man's wife. And life was cheap. Unwanted children were left to die of exposure, and the elderly discarded. In spite of their tolerance and liberality — no, because of their tolerance and liberality — the pagans brutally persecuted the early Christians.

Clement of Alexandria explained why:

Accordingly they persecute us, not from the supposition that we are wrong-doers, but imagining that by the very fact of our being Christians we sin against

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life in so conducting
ourselves, and exhorting
others to adopt the like
life.

How were the Christians sinning against
life? By insisting upon paying homage
to only one God. By practicing fidelity in
their marriages, refusing to divorce for
grounds other than adultery, by
condemning

**But our silence
is evidence of
our approval of
sins . . .**

homosexuality and other “unnatural
sexual relations.” By taking in and
raising children left to die. The pagans
were tolerant of all manner of
immorality, but had no patience for
morality.

Who cares more for the neighbor? The
Christian who lives morally and speaks
out against sin? Or the pagan whose
tolerance is license?

Our lives, and our preaching, ought to
be a testimony for the decrees of the
Lord. But our silence is evidence of our
approval of sins which the Lord detests.
We are the watchman, and our silence
proclaims peace.

“How can you say, “We are wise,
for we have the law of the
LORD,” ...

From the least to the greatest,

all are greedy for gain;
prophets and priests alike,
all practice deceit.

They dress the wound of my people
as though it were not serious.
“Peace, peace,” they say,
when there is no peace.

The Upward or Downward Spiral?

by Cedric Lumsden

At first only a few will be with the New
Church. The Lord has provided us with
the three-fold Word: the Old
Testament, the New Testament, and
the Writings. Forget for a moment any
organization, and think only of the
Lord's Invitation to the New Church. For
anyone to be of the New Church the
assumption, the premise and the
beginning idea must be that the three-
fold Word is totally from the Lord alone.
Even Swedenborg himself said: "it has
pleased the Lord
to open the sight
of my spirit, and
to teach me. Do
not believe,
therefore, that I
have taken
anything therein
from myself, nor
from any angel,
but from the
Lord alone" (AR
Preface).

**As we shun
evils against
the Lord we
will
understand
the Writings
with a deeper
love provided
by the Lord
Himself.**

In order to start
the journey
toward
becoming New Church one has to

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accept these basic ideas as completely true. As the journey continues, this premise will be attacked over and over. If there is an affirmative attitude toward this basic truth that the Writings are completely from the Lord alone, then a person can read the New Revelation looking solely toward the Lord. As we shun evils against the Lord we will understand the Writings with a deeper love provided by the Lord Himself. Each person will find answers from the Lord. Sometimes questions we have cannot be answered right away. However with an affirmative attitude, answers will be given, if not in this world, then in the next, for revelation speaks primarily not of this world but of the next, with the viewpoint of eternity. Being affirmative toward the idea that the Writings are from the Lord alone, leads a person to the New Church and ultimately to heaven and the Lord. This is the upward spiral.

Another person might start off in seemingly the same way. The person could believe in the beginning that the Writings are the truth and are from the Lord alone, but have also a negative attitude that there are mistakes in the Writings. Such an attitude might be the result of his having been hurt by someone in the church or organization. It might result from studying the Writing and coming to see that they do not always agree with his own ideas, so that he starts to question the Writings. Without an affirmative attitude the questions become more negative and the downward spiral begins.

Then the dragon has the opportunity to attack. Somebody, working quietly in the background may have some selfish reason to attack the New Church. It might appear that his attack is aimed at an organization but really it is an attack on the New Church.

Imagine a leader, a conspirator, who works from the assumption that the Writings are not Divinely inspired. An Internet discussion group is started, and questions are raised about a certain organization. Negative feelings about the organization are expressed. Then there is a discussion of all the mistakes the Writings supposedly make. The Writings say that marriage between people of different religions is a natural marriage, not a spiritual marriage. The book *Conjugal Love* is questioned because it teaches this. The downward spiral continues. The dragon begins to creep into the organization's publications to throw doubt and disorder. It is an attack, not upon the General Church alone, but upon the Lord's New Church as it exists within us.

Beware my friends! Beware the false ideas of the wounded dragon that lies waiting to devour the ideas of the Divine Revelation of the Lord Jesus Christ, the one God of heaven and earth. []

From the Arcana Coelestia

AC 2568 [4] There are therefore two principles; one of which leads to all folly and insanity, and the other to all intelligence and wisdom. The former principle is to deny all things, or to say in the heart that we cannot believe them until we are convinced by what we can apprehend, or perceive by the senses; this is the principle that leads to all folly and insanity, and is to be called the negative principle. The other principle is to affirm the things which are of doctrine from the Word, or to think and believe within ourselves that they are true because the Lord has said them: this is the principle that leads to all intelligence and wisdom, and is to be called the affirmative principle.

[5] The more they who think from the negative principle consult things rational, the more they consult memory-knowledges, and the more they consult things philosophical, the more do they cast and precipitate themselves into darkness, until at last they deny all things. The causes of this are, that no one can apprehend higher things from lower ones, that is, spiritual and celestial things, still less Divine things, from lower ones, because they transcend all understanding, and moreover everything is then involved in negatives from that principle. On the other hand, they who think from an affirmative principle can confirm themselves by whatever things rational, by whatever memory-knowledges, and whatever things philosophic they have at command; for all these are to them things confirmatory, and give them a fuller idea of the matter.

"You Call Me Lord"

by Patrick A. Rose

IN SOME CHURCHES, He is usually called "Jesus," and in others He is mostly called "Christ." In the New Church, though, it is our custom, when speaking of Jesus Christ, to refer to Him as "the Lord."

Some have questioned our usage, feeling that to call Him "Jesus" would, perhaps, bring Him closer to us. The angel had told both Joseph and Mary to give Him the name of "Jesus" (Matt. 1:21; Lk. 1:31). It is the name He was

given at His circumcision (Lk. 2:21). And in the Gospels, He is mostly called by His given name of "Jesus." It is a most holy name. In his letter to the *Philippians*, Paul wrote, "God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow"(Phil. 2:9-10). In *True Christian Religion* it is added that "no devil in hell can utter that name" (TCR 297). The name "Jesus" speaks of the Lord's salvation and love: it is the Greek form of the Hebrew "Joshua," meaning, literally, "Yah is Salvation." We are told that He is called "Jesus," or "Savior,"

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when good is treated of (AC 9806). Even the *sound* of the name is full of love, especially in the original Greek, where it is a a very soft name.

Not so the name Christ. The name in Greek is pronounced *Christos* — the "Ch" being a hard guttural sound — and means the same as the Hebrew "Messiah," namely, "The Anointed One." The name relates not to love, but to truth. We are told that "'Christ' is the same as 'Messiah,' 'Anointed,' and 'King,' and that these names are the same as the Divine truth" (AC 3007). Whereas those in the other world who do not live their religion cannot say "Jesus," they can, nevertheless, say "Christ" (see TCR 111:3).

The name Christ, is though, still full of holiness. It is a name of the Divine. In fact, it is, in a sense, not so much a name, as a *title*. Whereas "Jesus" is the name He was given, "Christ" is what He was. Peter was the first of His disciples to recognize this: "Simon Peter answered and said, 'You are the Christ, the Son of the living God'" (Matt. 16:16). This recognition that He was the Christ was the very rock upon which He would build His church (Matt. 16:18).

The recognition of who Jesus was, was very important. Many who knew Him by the name of Jesus thought of Him as just an ordinary man: "they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?" (John 6:42). But He was *not* simply an ordinary man. He

was God, and He *had* come down from heaven. He was their Messiah, their Christ, their King.

He was also their Lord. Even while some were still debating about whether or not Jesus was the Messiah or King, others were coming to see Him, in simplicity and innocence, as their Teacher and Lord. They might not have fully grasped who He really was. They might have had many unanswered questions in their heads. But they realized that here was a Man who taught them, and healed them, and told them how they should live. They listened to Him, followed Him, and were devoted to Him. They called Him teacher: "a certain scribe came and said to Him, 'Teacher, I will follow You wherever You go'" (Matt. 8:19). And they turned to Him as their Lord: "a leper came and worshiped Him, saying, 'Lord, if You are willing, You can make me clean'" (Matt. 8:2). Remember how Thomas, when He finally recognized Him after His resurrection, called Him "My Lord and my God!" (John 20:28).

And He *is* our Lord. He told His disciples, "You call me Teacher and Lord, and you say well, for so I am" (Jn. 13:13). And at the very beginning of the Writings, as the *Arcana Coelestia* begins to expound the internal sense of Holy Scripture, it is said, quite simply, that:

In the following work, by the name Lord [DOMINUM] is meant the Savior of the world, Jesus Christ, and Him only; and

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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, "You call Me Lord, and you say well, for I am" (John 13:13). And after His resurrection His disciples called Him "the Lord" (AC 14).

The Latin *Dominus* can be translated either as "the Lord," or "Lord." Though we might refer to Him as "the Lord," when we speak directly to Him, we call Him, simply, "Lord." It is a powerful name. The Greek for Lord, *Kurios*, implies one who has supreme authority over someone else. When we call Him Lord, we mean that we are *His*. We *belong* to Him.

Certainly we can call Him by His name of Jesus, and by His title of Christ. But most of all, we call Him our Lord. This is what He commanded His disciples to call Him. This is what the Writings call Him. He is not simply someone we love, not simply someone we obey. He has complete dominion over us, and we are nothing without Him. We adore Him as our Lord because He is our God. []

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copies for friends!**

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