

## DOCTRINE FOR THE YOUNG

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### WHY TWO SEXES?

by the Rev. Norman Reuter

So many confusing, contradictory, and false things have been said and written about sex, that it is not uncommon for some young people, as well as their elders, to have a feeling of disturbance and distress about the whole subject. This, of course, should not be, for the truth about the two sexes and their proper relation to each other is a beautiful, inspiring, and fulfilling thing. The Lord in His abounding love and infinite wisdom created two sexes that in their developing relationship they should, together and mutually, find delight, satisfaction, completion—yea, heaven itself. That is the ultimate goal of creating Divine Love.

Whatever brings confusion, fear, distress or aversion in contemplating this whole area of thought, and any derivative life style, is of falsity or evil, or both; either from the literary, radio, or television source, or from our own personal states of misunderstanding and feeling.

Let us begin our thought, then, about what is feminine and what is masculine free from the salacity and smut with which so many writers, speakers and advertising people currently could overwhelm us. To do so, like Moses of old, we must put our shoes from off our feet (Ex. 3:5)—our mental and emotional shoes. This means that to get a proper focus on this subject we must remove from our thought and attention physical and sensual ideas connected with sex in order to be enlightened regarding its pure and Divine origin, rather than dwell in the dust of its perversions (Cf. AC 6843-6845).

The origin of the masculine and feminine is, of course, the Divine, the origin of all created things. They each are characterized in creation by the inmost qualities of the Divine Being—love and wisdom. In the Divine, in the Lord as He is in Himself, above all creation (of which we are a part), love and wisdom are said to be *united*—not conjoined, but united! There is a difference! “United” is a term used for two aspects of a single unity—as Divine love and Divine wisdom in one God. Perhaps you can think of love and wisdom in the Lord as two sides of one coin, not as two coins. But *conjunction* is a term used to refer to a drawing-together condition, a uniting of two distinct and differing finite characteristics or beings seeking a complimentary oneness of purpose and life in use, yet remaining to eternity mutually fitting but distinct. In the spiritual world, at a distance, a conjugal pair is seen as one angel, because an angel is a form of use in the Lord’s kingdom of uses. However, upon closer inspection, they are seen to be two mutually dependent, complimentary creations, bound together by love, since love is the only conjoining medium. They are bound by mutual love to the Lord and to each other, for that is what love truly conjugal is.

At this point, let us note that it is improper and limiting to think of the Divine as either masculine or feminine, for the masculine and feminine are derived *from* the Divine, but are not *in* the Divine—even as the finite is derived from the Infinite but not in the Infinite.

This may seem a difficult idea for a younger mind to grasp, especially since the adult minds of the world around us have no concept whatsoever of these things; but it is possible for the young person of today, somewhat trained in the rational ideas of the New Church, to gain some understanding of these deep subjects—these mysteries of our human origin. For now is the Age when it is permitted to enter with our intellects—our understandings, our thinking processes—into the mysteries of faith, those wonders which we now can see in the light of the New Word, and thus seeing, believe.

You, the youth of the Church, are invited by the Lord to this feast of fine things—delicacies of mind and heart, if you but obey the command to put off your mental and emotional shoes—your merely sensual and bodily thoughts and considerations, and learn to elevate your attention to interior and spiritual things. Only thus will you understand why it is said in our marriage service (quoted from the work on Conjugal Love), that “marriage is most holy, not only from its origin in heaven from the Lord, but also from this, that it is the seminary of the human race, and that which is the seminary of the human race is also the seminary of the angelic heaven” (*Liturgy*, 1966 p. 95). For “conjugal love from its Divine origin is celestial, spiritual, holy, pure, and clean, above every other love which is from the Lord with the angels of heaven and the people of the church” (*Ibid.* pp. 94-95).

But let us return to the subject of what is revealed about the origin of the sexes and their Divinely provided relationship. We have noted that it is the Divine love and wisdom in the Lord that is reflected in the masculine and feminine in creation. And because good and truth are derivatives from the love and wisdom it is taught that “all things in the universe, which are according to Divine order, have relation to good and truth. There is nothing in heaven and nothing in the world which has not relation to these two; the reason is because both good and truth proceed from the Divine from Whom all things are” (NJHD 11). We see this pairing throughout creation, as in two eyes, ears, lips, hands, feet, etc.; also two hemispheres in one brain, two lobes in the lungs, etc., even a right and left part in all things that appear to be one (see W. 127, also AE 1005:4).

It is important to notice that while love and wisdom in the Lord are always united—a one; in creation, and so in the sexes, they are divided and differently received so that by a freely developed conjunction between the two, a oneness may be achieved and thereby the couple may enter into the joy of their Lord—creation, the creation of a new generation of people, and so of potential angels. This is the Lord’s work, and it is marvelous in our eyes.

This, therefore, is the reason there are two sexes, and why they are to be taught about true marriage, that the joy of the Lord God, their Creator, may enter into, be received by them, and enjoyed by them when cooperating with Him in His work of creating and bringing blessings to all people. Preparation to enter into that call of use from the Lord is the golden opportunity of every young person raised in the Church. The rewards for those who rightly prepare and hearken to the call are spiritual blessings—joys eternal.

**Texts: Exodus 3:5; AC 6843-6845**