

## THE WORD AS GROUND

### THE SPIRITUAL STATE OF THE CHURCH (IN US) IS A DIRECT REFLECTION OF HOW THE WORD IS REGARDED

**INV 40.** The sole cause why the Church has immersed itself in so many falsities that not a single truth is left in it; and why it is like a ship that has suffered shipwreck, of which the top of the mast only stands out, is this-that hitherto they have not approached the Lord immediately; and when He is not approached immediately, not a single truth can appear in its own light. The reason is, that the Lord is the Word, that is, all Divine Truth in the Word, and that He alone is the Light which enlightens all men, - as He Himself teaches; and every truth of the Word shines from no other source than from the Lord alone. This light it is which is meant by the "spiritual"; when, therefore, he has not this light, there is nothing spiritual in man's understanding, but only the natural; and the natural man sees only invertedly all things which contain the spiritual: he sees falsity instead of truth. While reading the Word, therefore, he bends all things there to his own falsities, and thus falsifies truths; and is delighted therein. For the human natural mind is in such things as pertain to the world and to self; it is delighted solely by such things: wherefore, unless in the above things there is spiritual light, the natural mind transfers them to those things which are of the world and of self which he puts in the first place. He thus not only shuns spiritual things, and hides them away, but he also scoffs at them afterwards. Faith is spiritual, that is, it can be called spiritual, from no other source than from the truths which it contains, and thus by virtue of light from the Lord. Unless faith is from this source, it is natural faith, which neither conjoins nor is saving.

### THE NATURE OF THE WORD

**BE 120.6** Jesus said, I am the Way, the Truth and the Life; no one cometh to the Father, but by Me. John xiv 6.

When they had heard these statements, they all declared with one voice and heart that the Lord's Human is Divine, and that this should be approached in order that the Father may be approached; since Jehovah God, Who is the Lord from eternity, sent Himself by this means into the world, and made Himself visible to men's eyes, and thus accessible. Likewise, He made Himself visible and thus accessible to men of olden times in a human form, but then by means of an angel.

**AR 219.** I will come in to him, and will sup with him, and he with Me (Rev 3:20), signifies that the Lord joins Himself with them and them with Himself. "To come in and sup with him," signifies to join Himself to him, and, since there must be a reciprocal that there may be conjunction, it is also said, "and he with Me." That to be conjoined is signified by "coming in and supping," appears from the Holy Supper instituted by the Lord, by means of which the Lord's presence is effected with those who hear His voice, that is, who believe in the Word, but there is conjunction with those who live according to the Word; to live according to the Word is to do the work of repentance, and to believe in the Lord.

**AC 4687 [2]** So far as this highest matter of doctrine is concerned, the Most Ancient Church, which was celestial and was called Man more so than all others, worshipped the Infinite Being (Esse) and the Infinite Manifestation (Existens) of that Being. And because they could not have any perception of an Infinite Being, yet could have - from what they could perceive in their internal man, what they could experience with their senses in their external man, and what was visible to them in the world - some perception of the Infinite Manifestation of the Infinite Being, they therefore worshipped the Infinite Manifestation which held the Infinite Being within it. That Infinite Manifestation holding the Infinite Being within it they perceived as a Divine Man... When that celestial Church started to fall they foresaw that that Infinite Manifestation could not continue any longer to come into people's minds and that this being so the human race would perish... For this reason they received by revelation the knowledge that One was to be born who would make Divine the Human within Himself and in this way an Infinite Manifestation like that which had existed previously would come about...[3] This whole matter is described in John as follows,

In the beginning was the Word, and the Word was with God... And the Word became flesh and dwelt among us; and we beheld His glory as of the Only begotten from the Father, full of grace and truth. John 1:1-4, 14.

'The Word' is Divine Truth which in its Essence is the Infinite Manifestation of the Infinite Being, and is the Human of the Lord Himself. This Human is the source from which Divine truth now proceeds and flows into heaven, and through heaven into the minds of men. Consequently this Human rules and governs everything, even as it has done so from eternity; for it is one and the same with the Infinite being by virtue of His joining the Human to the Divine, which He effected by making even the Human within Him Divine. From this it may now be seen that the highest aspect of Divine truth is the Lord's Divine Human, and from this that the Church's highest matter of doctrine is that His Human is Divine.

**TCR 222. (vi) THE WORD IN ITS GLORY WAS REPRESENTED IN THE LORD AT HIS TRANSFIGURATION.**

We read about the Lord's transfiguration in the presence of Peter, James and John that His face shone like the sun, His clothes became like light, and Moses and Elijah were seen speaking with Him; a shining cloud overshadowed the disciples, and a voice was heard from the cloud saying, This is my beloved Son, listen to Him (Matt. 17:1-5).

I have been taught that the Lord then represented the Word. His face, which shone like the sun, represented the Divine good of His Divine love; His clothes, which became like light, the Divine truth of His Divine wisdom. Moses and Elijah represented the historical and prophetic sections of the Word; Moses the part of the Word written by his instrumentality and the historical parts as a whole, Elijah the whole of the prophetic part of the Word. The shining cloud which overshadowed the disciples represented the Word in its literal sense; that is why a voice was heard from it saying, 'This is my beloved Son, listen to Him'. For all statements and replies given from heaven are only given through the outermost forms, such as is the literal sense of the Word; they acquire their fulness from the Lord.

**TCR 6 [2]** Still the Divine, which is inmosty contained in it (the Word) and is protected by such veils as adapt it to the grasp of angels and men, shines out like light passing through

crystalline structures, but the light appears to differ according to the state of mind which a person has acquired from God or from himself. For everyone who has acquired his state of mind from God, the Sacred Scripture is like a mirror, in which he sees God, everyone in his own fashion. This mirror is composed of the truths which he learns from the Word and absorbs by living his life in accordance with them. A first conclusion from this is that the Sacred Scripture is the fulness of God.

## **ON INFLUX AND CORRESPONDENCE**

**TCR 695**[4] Apart from the philosophers, people nowadays, in the world in which I live in the body, are unable to think and talk about any other sort of inflow than that of wine into glasses, of food and drink into the stomach, of taste into the tongue, and perhaps of the inflow of air into the lungs, and so on. But if these people are told anything about the inflow from the spiritual world into the natural one, they say: 'Let it flow in, if it does; what pleasure or use is there in knowing this?' Off they go, and then afterwards on talking about what they are told about inflow, they play about with it, as some people play with pebbles, running them through their fingers.

**AC 3057.3** [3] When a man is being reformed, the general things in his natural man are disposed by the Lord to correspondence with those which are in heaven.

**AC 5131.3** [3] All things in general and in particular in man, nay, all things in general and in particular in nature, succeed one another as end, cause, and effect; and when they thus correspond to one another, they act as a one; for then the end is the all in all things of the cause, and through the cause is the all in all things of the effect. As for example, when heavenly love is the end, the will the cause, and action the effect, if there is correspondence, then heavenly love flows into the will, and the will into the action, and they so act as a one that by means of the correspondence the action is as it were the love;

## **THE PSYCHO-ACTIVE NATURE OF THE WORD**

**TCR 272.** I have been permitted to learn through much experience, that man has communication with heaven through the Word. While reading the Word from the first chapter of Isaiah to the last of Malachi, and also the Psalms of David, and keeping my thought fixed upon the spiritual sense, a clear perception was given me that each verse communicated with some society of heaven, and thus the whole Word with the entire heaven; which showed clearly, that as the Lord is the Word, heaven is also the Word, since heaven is heaven from the Lord, and the Lord through the Word is the all in all thing of heaven.

**DSS 64.** It has been made plain to me by much experience that the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense. While reading the Word in its sense of the letter it has been given me to perceive that communication was effected with the heavens, now with this society of them, now with that, and that what I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant. As I have perceived this communication many thousands of times, there remains with me no

doubt about it. Moreover there are spirits beneath the heavens who abuse this communication; they recite some sayings from the sense of the letter, and immediately observe and take note of the society with which communication is effected. This I have frequently seen and heard. From these things it has been given me to know by actual experience that the Word in respect to its sense of the letter is the Divine medium of conjunction with the Lord and with heaven. (Concerning this conjunction by the Word see also what is said in Heaven and Hell, n. 303-310.)

**AC 3304**[3] ... the Word of the Lord is of such a nature that the historicals are in their own series, while the spiritual things of the internal sense are in theirs; so that the former may be viewed by the external man, and the latter by the internal man, and that in this way there may be a correspondence between the two, namely, between the external man and the internal; and this by means of the Word, for the Word is the union of earth and heaven, as has been frequently shown. Thus in everyone who is in a holy state while reading the Word, there is a union of his external man which is on the earth, with his internal man which is in heaven.

**DV 2. II** ...the Word is inwardly living, consequently that it is not dead, but alive with that man who, while reading the Word, thinks holily concerning it. Moreover, everything of the Word is vivified by the Lord; because with the Lord it becomes life, as the Lord also says in John:

The words which I speak unto you, they are spirit and they are life (John 6:63).

The life, which by means of the Word flows in from the Lord, is the light of truth in the understanding, and the love of good in the will; this love and that light constitute together the life of heaven, which life with man is called eternal life. The Lord also teaches:

God was the Word, in Him was life, and the life was the light of men (John 1:4.)