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Emanuel Swedenborg

His Mission

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EMANUEL SWEDENBORG

His Mission.

IT IS A FUNDAMENTAL proposition of Swedenborg, that the Word contains three "senses" (or degrees) —celestial, spiritual, and literal or natural. It is the cognition of these distinct powers or degrees of the Word, and his specially truthful exposition of the spiritual "sense," under the divine auspices of the angel of the spiritual degree, which distinguish his writings from those of other Biblical expositors, and Swedenborg from all other men who have attempted to unfold the true order of the divine expression.

Swedenborg dwelt specifically and specially, in all his expositions, upon the spiritual "sense" (degree) as distinct from the other degrees of the Word, because his particular mission in his day was not so much to the outward church as to the middle spheres, where his specific function called him. The unfoldment of the spiritual degree had definite relation to the spiritual world whence should be derived that sphere of spiritual angels denominated the New Jerusalem, to be formulated —through his mission to the world of spirits, by the separation of the true from the false, the good

from the evil, thus instituting judgment in the spheres of the spiritual degree.

Without the concentration of mind induced by the effort he put forth in the production of his voluminous writings, Swedenborg could not have brought himself to the essential state requisite to the conjunction of his rational degree with the spiritual spheres of which he was finally to become the center, through the very law he so effectively unfolded; namely, that of conjunction and unity.

His writing was his preparation for his subsequent labor in the spiritual world, where, after his departure and separation from his material form, he continued his services in the promotion of that interest whereby the spiritual world came to judgment through himself, as the divine instrument of re-unity with the Father. His principal work began after he passed from the physical form, for then he entered more fully into the spiritual degree, where he began an active career for which he could only have been fitted by his relation to natural and material entities, and also whereby he learned the science of correspondences, by which alone judgment could be effected.

Before the Lord's kingdom or a new church could be established in the earth, judgment had to be accomplished in the spiritual world, or middle degree. Such judgment came by the presentment of the truth of the Word expressed in spiritual language, Swedenborg himself being the instrument through whom the Lord made manifest his coming to that degree, or to the spiritual spheres. Judgment consisted in the presentment of the spiritual truth concerning the Lord and all things pertaining to man's spiritual life, and, through such presentment the separation of those who would be in

truths from such as were to remain by confirmation in their fables. The process of separation or judgment would necessarily operate in the spiritual world for a period corresponding to a time in the natural world of one hundred and twenty years, at the end of which—judgment being complete—a corresponding judgment must take place in the natural world, that the New Jerusalem might descend into the inferior, lower, or outward degree.

SWEDENBORG'S MISSION TO THE SPIRITUAL WORLD WAS
MESSIANIC.

The law of conjunction is preparatory to that of union. In the law of attraction is the spirit of unity. As for instance and illustration, two equivalents of hydrogen unite with one equivalent of oxygen and result in the production of water. It is through the law of attraction inherent in these atomic equivalents, that they dissolubly blend in the new product.

The same law of attraction (desire of mind) in the realm of mental existence draws the natural and spiritual minds so that they blend or unite in a cloud, the settling down of Jehovah into what we denominate the literal or natural degree of the Word, or, more properly, the Lord's coming in the clouds of heaven, which Swedenborg declares to signify His coming in the literal sense of the Word; a degree in which the Lord did not come through the writings and office of Swedenborg.

Swedenborg's cognition of the laws of conjunction and unity brought him more and more under the influence of that attraction by which his own union with the Lord in the spiritual degree was accomplished, through which he became to the spiritual world the long promised Emanuel (Immanuel), and was so cog-

nized by the sphere of spiritual angels, the center of which he became through his effort to discover the seat and origin of the soul.

The Lord came specifically to the spiritual world through the instrumentality of Swedenborg, and through him effected judgment by making him the spiritual Savior, *per se*, to the spiritual world. The use of the writings of Swedenborg (these writings being the unfoldment or exposition of the spiritual "sense," brought down, not by continuation, but by actual inversion, as we shall proceed to show,) is to make manifest the dragonic power in the earth, and to complete the actual denial of the Lord in the old church.

The Word is in its supreme power when it comes down to ultimates. The spiritual degree of the Word cannot come to the natural degree of the mind. The only possibility of the spiritual "sense" getting down into the natural degree, is by the continuity of the spiritual into the natural, by which the sensual or inverted natural is transformed to the divine natural, the actual literal divine degree.

Swedenborg's mind was elevated to, and he wrote his theological works from the spiritual realm or region of the mind; and it is impossible for them to be understood by the natural man. To comprehend his writings, the mind must be in the same state with his own. He declares repeatedly in his writings, "That hereafter the spiritual sense of the Word will be made known unto none but those who are principled in genuine truths from the Lord. The reason is, because no one can see the spiritual sense except it be given him by the Lord alone, and except he be principled in divine truths from the Lord." (*Doctrine of the New Jerusalem respecting the Sacred Scripture.*)

"To this may be added another reason; namely, that the Lord teaches every one by means of the Word, and grounds his teaching on the knowledges which man is in possession of, never infusing new ones immediately; wherefore, unless a man be principled in divine truths, or if he be only in possession of a few truths, and in falsities at the same time, he may falsify truths by falsities as is done by every heretic, as is well known with regard to the literal sense of the Word. To prevent, therefore, any person from entering into the spiritual sense, and perverting the genuine truth which belongs to that sense, there are guards set by the Lord, which are signified in the Word by cherubs.

"This was made known to me," says Swedenborg, "by the following representation: It was given to me to see great purses, which had the appearance of bags, in which money was stored up in great abundance; and as they were open it seemed as if anyone might take out, yea, steal away, the money therein deposited, but near those purses sat two angels as guards. The place where they were laid appeared like a manger in a stable. In a neighboring apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and information was given that they (the infants) were to be treated in their sports, not in a childish way, but according to wisdom. Afterward, there appeared a harlot, and lastly a horse lying dead.

"On seeing these things, I was instructed that thereby was represented the literal sense of the Word, in which is contained the spiritual sense. Those large purses full of money signified the knowledges of truth in great abundance. Their being open, and yet guarded by angels, signified that anyone might take thence the knowledges of truth, but there was need of caution

(which caution lay in the fact that those knowledges were to be taken, not directly, but through the office and disposition of the guards who were placed there for that express purpose), lest he should falsify the spiritual sense, in which are naked truths. The manger in the stable in which the purses lay, signified spiritual instruction for the understanding. This is the signification of a manger, because a horse that feeds there signifies understanding. The modest virgins who were seen in a neighboring apartment, signified the affection of truth, and the chaste wife signified the conjunction of good and truth. The infants signified the innocence of wisdom therein. They were angels from the third heaven, who all appear as infants. The harlot with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of the Word is destroyed. A harlot signifies falsification, and a dead horse signifies the non-understanding of truth."

The important point to be considered in the above from Swedenborg is, that the literal "sense," degree or power of the Word is the guard of the other "senses," the celestial and spiritual degrees, and that this guard or cherubim (dual) is symbolized by two angels, who are expressly charged with the keeping of the purses, which, according to Swedenborg, signify knowledges of truth in great abundance. These two angels, then, are the keepers and dispensers of these knowledges. They being the cherubim, or literal degree of the Word, the spiritual "sense" must be subject to the law of correlation or transformation of the spiritual degree to the science of the spiritual, which science is the literal degree—the science of correspondences.

While the spiritual truths are there in great abundance, they can only reach the natural mind through

the science of the Word, which is committed to, and communicated through, the cherubim or guard of the Word; namely, the science of the Word as understood by the two angels. These were typically portrayed by Moses and Aaron, by Joshua and Caleb, Elijah and Elisha, and fulfilled in the antitype of the first covenant by John and Jesus, and are also to be fulfilled in the second covenant, in those who shall constitute the Elijah and the Elisha of the present era.

The Swedenborgian church, or the so called New Church, is in no "sense" the coming of the Lord in the clouds of heaven. Swedenborg says, "The coming of the Lord in the clouds of heaven is his coming in the literal sense of the Word." We must understand his coming in the literal "sense" to be in the scientific degree, which really constitutes the still further unfoldment of the Word; namely, the genuine exposition of the significance of the external or natural "sense," which never has as yet been open to the world in its true aspect.

In view of the fact that the Lord's coming in the clouds signifies the opening of the literal degree, how then, we ask, can the accredited followers of Swedenborg maintain that a church—which only claims the unfoldment or exposition of the spiritual "sense"—constitutes, or can constitute, the fulfillment of the prediction of the Lord's coming in the clouds of heaven?

"Hereafter, the spiritual sense of the Word will be made known unto none but those who are principled in genuine truths from the Lord." Every man, then, after Swedenborg's time, so he explicitly declares, who comes into the possession of the spiritual degree, must first become principled in genuine truths from the Lord; which means to come into the scientific knowledges of the Word in the literal degree, which tarried for its

opening until judgment in the spiritual degree should be full and complete. This unfolding, according to Swedenborg's own vision, is through the manifestation of two literal angels, or the guards (cherubim) through whom the literal Word is to be revealed or made known to the world.

The descent of the Word through the various degrees of the mind, from inmost to outmost, or through the degrees of altitude to the opening of the literal degree, the last to be opened in the series of altitude, must necessarily precede the opening of the three simultaneous degrees which are now in process of formulation; for the degrees of simultaneity are the product of the Lord's coming in the clouds of heaven—his coming in the literal degree. Swedenborgians lay the greatest stress upon the spiritual "sense," while Swedenborg laid the greatest stress upon the literal "sense;" though he was in no wise capable of opening the literal and celestial "senses," because such revelation was not in the province of his special work at the time he wrote, though now, through insanguination, he continues the exposition into the literal "sense." Hear what he says of the nature and power of the literal "sense" of the Word: "THAT IN THE LITERAL SENSE OF THE WORD, DIVINE TRUTH IS IN ITS FULLNESS, IN ITS SANCTITY, AND IN ITS POWER."

"The reason why the Word in its literal sense is in its fulness, in its sanctity, and in its power, is because the two prior or interior senses, which are called the spiritual and celestial, are simultaneously contained in the natural, which is the sense of the letter, as was shown above; but in what manner they are simultaneously contained shall be now shown.

"Both in heaven and in the world there are two

kinds of order—successive and simultaneous. In the successive order, one thing succeeds and follows another from what is highest to what is lowest; but in the simultaneous order, one thing adjoins to another from what is innermost to what is outermost.

"Successive order is like a column with degrees from highest to lowest; but simultaneous order is like a work whose center and circumference have a regular coherence all the way to the surface.

"We shall now show in what manner successive order becomes—in its ultimates—simultaneous order, which is thus: the highest parts of successive order become the inmost of simultaneous order, just as would be the case with a column of degrees, were it to sink down and become a coherent body in a plane. Thus, what is simultaneous is formed from what is successive, and this is the case in all and everything in the natural world, for there is everywhere a first, a middle, and a last; and the first by means of the middle, tends and proceeds to the last. To apply now this reasoning to the Word; the celestial, spiritual, and natural principles proceed from the Lord in successive order, and in their last or ultimate they are in simultaneous order. Thus, then, the celestial and spiritual senses of the Word are simultaneously contained in its natural sense. When this truth is comprehended, it will be easy to see how the natural sense of the Word, which is its literal sense, is the continent, basis, and firmament of its spiritual and celestial senses, and also in what manner divine good and divine truth, in the literal sense of the Word, are in their fulness, in their sanctity, and in their power. From hence it must appear evident that the Word is pre-eminently the Word in its literal sense, for in this, spirit and life are inwardly contained, and this

is what the Lord meant when he said, 'The words which I speak unto you, they are spirit and they are life' (John vi: 63); for the Lord spoke his words before the world and in the natural sense. The celestial and spiritual are not the Word without the natural sense, which is the sense of the letter, for in such case they would be like spirit and life without a body, or like a palace which has no foundation."

The Word, therefore, did not, and could not, come to ultimates through Swedenborg, nor in the so called New Church; for that church, having only the spiritual degree without the knowledge of the literal degree, only attempts to bring down the spiritual degree, which is for the spiritual angels, into the domain of the natural mind as the spiritual degree, which is simply the dragon power dragging down the third part of the stars of heaven with his tail, and casting them to the earth.

Of all the churches, the Swedenborgian will the most absolutely deny the Lord in his coming in the clouds of heaven, because its members are not, as Swedenborg says they must be, principled in genuine truths from the doctrine drawn from the literal "sense" of the Word.

The conviction commonly prevails in the Swedenborgian church, that the Word, in the "sense" of the letter, can be comprehended by all, and that the church and world at large possess the literal sense. There never was a greater mistake than this. The Bible (the Sacred Scriptures) contains within itself God's best expression of himself possible to be made through the instrumentality of the natural mind. The Bible is not the Word, *per se*, but the expression of the Word; the Word being the Lord God manifest in all the degrees of his being, according to the states and ages of the

world in the procession of its cycles. The distinction between the Book called the Bible, and the Word of whom the Book treats, should be kept clearly defined in the mind, for upon such distinction largely depends a genuinely truthful conception of the Word, or what is the same, of the Lord God who is the Word.

The mind of man in the descending ratio has been opened in the order of degrees from above downwards, or from the prior to the posterior; the world having but now reached the inferior or posterior altitude, the scientific degree. Hence, not until now could the science of the Word be unfolded to man. The world indeed has the Bible, as expressed in its literal "sense," but it has no truthful comprehension of it in that "sense" because, so far, the literal "sense" is entirely inverted by all the churches, and almost wholly ignored by the Swedenborgians. When the literal "sense" is accepted as now revealed, all the degrees—the celestial, spiritual, and natural or literal, will form an extended plane of simultaneous degrees from center to circumference, because all the degrees, as related in successive order, will have continued into the plane of simultaneous order.

Let us see if we can understand this. In the evolution of the Word in the human race, the process of development is inversely to the process of evolution in the natural man. The evolution or development of the natural (sensual) man progresses from below upwards. The evolution of the angel-man, the Theo-anthropos, progresses from above downwards. These are the relative operations in the order of successive degrees, as working upon the mind of man. Thus there is a simultaneous rise and fall distinctively prevailing in these two phases of the successive order. This is confirmed by the words of Jesus: "I am from above; ye are from

beneath. I came forth from the Father. Ye are of your father the devil," or the *dia-evil*. The natural sensual man has his origin in natural principles; the divine man, in the sensual, has his origin in spiritual and divine principles.

From what has been said, it must be seen that the coming of the Lord in the clouds of heaven, even according to the express teachings of Swedenborg, must be the establishment of the kingdom of God in the earth, in all its degrees (in the simultaneous order); the celestial literal comprising the central grouping in the earth, the spiritual literal assuming its relation simultaneously in the spiritual literal grouping in the earth, and the natural literal taking its position at the circumference, in the true ratio of degrees, thus fulfilling the predictions of Swedenborg as already set forth in the foregoing.

The reader may be aided in his comprehension of the subject of successive and simultaneous orders, by examining them in their relative phases as belonging to time and space. The mind can readily perceive the natural principle of succession as related to time. For the study of the special subject now in consideration, we will take the three general divisions—the period prior to Noah, which, so far as the Word is concerned, was the celestial period; the period succeeding Noah and culminating with Abraham; and that succeeding Abraham and culminating with Jesus. In this last named degree of the successive order, we had the fullness of the degrees in the ratio of the successive degrees, Jesus himself being the manifest literal Word, or the Word fully manifest in ultimates in the successive series. From that time onward until the fruition, the successive degrees must fulfil themselves in the fourth

degree, which is the spacic or simultaneous of the serial in all its phases in the simultaneous ratio. How fully Swedenborg sustains this view, may be shown in the following from his doctrine respecting the Sacred Scriptures:

"That the externals of the Word, or the things appertaining to the literal sense, were represented by the externals of the Temple of Jerusalem. The reason of this is because the temple as well as the tabernacle was representative of the church, and thence also of the Word. That by the temple at Jerusalem was signified the divine humanity of the Lord, he himself teaches in these words: 'Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body.' (John ii: 19, 21.) Wherever the Lord is meant, there also the Word is meant, inasmuch as he is the Word. Now, since the interiors of the temple were representative of the interiors of heaven and the church, (and here let us not forget the two orders of interior, namely, the successive and the simultaneous,) and so also of the Word, therefore its exteriors were representative and significative of the exteriors of heaven and the church, and consequently of the exteriors of the Word, which are its literal sense.

"Concerning the exteriors of the temple, it is written that they were built of whole stones not hewn, and of cedar within, and that all its walls within were carved with figures of cherubs, palm trees, and openings of flowers, and that the floor was overlaid with gold (I. Kings vi: 7, 29, 30), by all which are likewise signified the externals of the Word, which are the holy things of its literal sense.

"The Word in its glory was represented in the person of the Lord at his transfiguration. Concerning

the Lord's transfiguration in the presence of Peter, James, and John, it is written 'That his face did shine as the sun, and his raiment was white as the light. And behold, there appeared Moses and Elias talking with him. A bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.' (Matt. xvii: 1-5.) I have been informed that the Lord on this occasion represented the Word. [He was the Word.] By his face, which shone as the sun, was represented his divine good. By his raiment, which was as the light, his divine truth. By Moses and Elias, the historical and prophetic Word.

"By Moses, the Word which was written by him, and in general the historical Word; and by Elias, the whole prophetic Word. By the bright cloud which overshadowed the disciples, the Word in its literal sense; wherefore, out of this a voice was heard, saying, 'This is my beloved Son; hear ye him, for all declarations and responses from heaven are constantly delivered by means of ultimates such as are in the literal sense of the Word, for they are delivered in fulness from the Lord.

"Thus far we have shown that the Word in its natural sense, which is the sense of the letter, is in its sanctity and in its fulness. Something shall now be said to show that the Word in that sense is in its power. What and how great is the power of the divine truth in the heavens, and also on the earth, may appear from what is said in the treatise on 'Heaven and Hell' concerning the power of the angels of heaven, the power of the divine truth especially against falsities and evils, consequently against the hells. Whoever engages in combat against these must support it by truths from the literal sense of the Word." How futile then, even

from Swedenborg's own standpoint, is any attempt to combat errors with the spiritual "sense" (degree).

"The Lord's power of saving also is exerted by means of the truths which are with man; for by truths derived from the literal sense of the Word man is reformed and regenerated, and is then taken out of hell and is introduced into heaven. This power the Lord took upon himself, even as to his divine humanity, after he had fulfilled all the contents of the Word, even to its ultimates. Wherefore He said to the High Priest, speaking of the time when by the passion of the cross he should have completed what remained to be fulfilled, 'Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven' (Matt. xxvi: 64. Mark xiv: 62); that is, coming in the literal manifestation of all his degrees. The Son of man is the Lord as to the Word. The clouds of heaven signify the Word in the sense of the letter. To sit on the right hand of God, is omnipotence by the Word, as also Mark xvi: 19. The power of the Word in its ultimates was represented by the Nazarites in the Jewish church, and by Samson, of whom it is said he was a Nazarite from his mother's womb, and that his strength lay in his hair. By the word Nazarite, and Nazariteship also, is signified hair. That Samson's strength lay in his hair, is plain from his own words: 'There hath not come a razor upon my head, for I have been a Nazarite unto God from my mother's womb. If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.'" (Judges xvi: 17.)

In the foregoing, Swedenborg makes a clear and emphatic statement that the Nazarite, or Samson, signified the power of the Word in ultimates. In Jesus, the

Word was manifest in the fulness of ultimates in the order of succession. Now Samson said, "If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Samson signified the strength of the Word in ultimates. If so, and he was shaven, it follows that the Word (the Lord in ultimates) was shaven, and therefore that the Lord became weak as any other man, because of this very removal of his ultimates. This last is not in the line of the exposition of the spiritual "sense," but in that of the literal, which "sense" has not hitherto been opened.

"It is impossible," Swedenborg further says, "for any one to know why the Nazariteship, by which is signified hair, was instituted, and on what ground it was that Samson derived strength from his hair, unless he is first acquainted with the signification of the head, in the Word. By the head, is signified intelligence which angels and men have from the Lord by means of divine truth. Hence, by the hair is signified celestial wisdom in its ultimates, and also divine truth in its ultimates. As this is the signification of hair, from its correspondence with the heavens, therefore it was ordained as a law for the Nazarites that they should not shave the hair of their heads, because that is the Nazariteship of God upon the head. (Num. vi: 21.) For the same reason, it was likewise ordained that the High Priest and his sons should not shave their heads, lest they should die and wrath should come upon the whole House of Israel. (Lev. x: 6.) Since the hair, by reason of this signification, grounded in correspondence, was so holy, therefore the Son of man, who is the Lord in respect to the Word, is described even as to his hairs, that they were 'white like wool, as white as snow.' (Apoc. i: 14.) In like manner, the Ancient of Days is described.

(Dan. vii: 9.) In fine, the reason why the power of divine truth, or the Word, resides in its literal sense, is because the Word in that sense is in its fulness, and the angels of both the Lord's kingdom and men on the earth are in that sense simultaneously."

Let the reader notice specially in the above that Swedenborg says, "Hence, by the hair is signified celestial wisdom in its ultimates." It would, and does, follow, and is borne out in all of Swedenborg's teachings and by common sense, that there are ultimates to every degree or "sense" of the Word; and that also in the literal "sense" or degree of every distinct sphere of the Word, doctrine must be derived, by which that "sense" or degree must be illustrated. In this view, Swedenborg formulated his doctrines of the literal degree of the middle or spiritual ratio, and not from the literal degree of the circumferential ratio. He illustrated the spiritual or middle degree from doctrines formulated and derived from the literal "sense" of the spiritual and not the literal "sense" of the circumferential sphere of the simultaneous plane.

From what has already been said and corroborated by Swedenborg, it may be plainly seen that the Word is not in its fulness till all the degrees are manifest in the simultaneous order, which must be the order of divine good or of divine life in ultimates. This must correspond to space and not to time, for it is the simultaneous, and not the successive, as to time. That degree corresponding to space, which in its fulness must succeed the three degrees or "senses" of the successive series, must therefore be the fourth phase or manifestation of the Word, and being the fulness of all the "senses" in the literal series, would be symbolized by the four living creatures, which signify the Word in

the ultimates of all its degrees or "senses."

The effort of the Swedenborgian church to infuse spiritual doctrine into the natural mind is subversive of the true literal degree, and is therefore calculated to shut heaven against the church, or to close up the mind against the cognition of the Lord's coming in the clouds of heaven; namely, the true exposition of the Scriptures by doctrine drawn from and confirmed by the literal "sense," opened by illustration from the Lord in this literal degree. The attempt, by Swedenborgians, to promulgate the spiritual "sense," which is alone for the spiritual angels, without the opening of the true literal "sense" and its illustration, fulfils the Apocalyptic foreshadowing of the dragon whisking his tail through the spiritual sphere, and drawing thence the stars of the spiritual degree and casting them to the earth; that is, the stars of one third part, which stars are those of the middle degree.

"The doctrine of the church ought to be drawn from the literal sense and to be confirmed thereby. It was shown in the foregoing, that the Word in its literal sense is in its fulness, in its holiness, and in its power; and since the Lord is the Word, being the *all* of the Word, it follows that the Lord in that sense is most eminently present, and from that sense he teaches and enlightens mankind. But the truth of this will fall under the following propositions: First, that the Word without doctrine cannot be understood. Second, that doctrine ought to be drawn from the literal sense of the Word. Third, that divine truth, which doctrine is to teach, appears to none but those who are in illustration from the Lord."

It ought to be a question for serious consideration, in the light of the foregoing, as to whether those who

read the works of Swedenborg, and who assume to give an exposition of his teachings, perceive and conclude from illustration from the Lord, or from the light of their own proprium and reason.

As the spiritual or middle degree of the heavens came to its full in Swedenborg's day, at which time judgment was to set in that domain; and whereas it is impossible for the middle degree to exist without the continent of that degree, therefore a man was raised up in the order of divine providence, in whom that degree could have its pediment, and through whom that degree could come into conjunction, and thence into unity, with the Lord. Swedenborg, therefore, was the Messiah to the spiritual world, the promised Immanuel.

Before the new church can be established in the earth, judgment must also set in the literal degree; and to accomplish this work, this same Swedenborg, conjoined and unified, the Immanuel of the age, must descend to the natural plane, and through and in the divinely anointed and divinely appointed CYRUS, consummate the fulness of the Word.

Suppose we substitute, for the sake of perspicuity, the term *Him*, in allusion to the Word, for *it*, and when we speak of the Word always have in mind the Lord. Then, instead of the term "sense," as for instance, the three "*senses*" of the Word, which always leaves the impression that we speak of the Bible instead of the Lord, of whom the Bible treats, employ the term or phrase manifestation of degree; as for instance, the literal manifestation of the highest degree, the literal manifestation of the second or middle degree, the literal manifestation of the third or lowest degree, etc. Thus, we may be able to cognize the spiritual as well as the literal manifestation of these degrees.

It may be questioned or denied by Swedenborgians, that the Word can be so manifested as hinted at in the above; but let me direct the thought again to Swedenborg's own statement: "Thus far, we have shown that the Word in its natural sense, which is the sense of the letter, is in its sanctity and in its fulness. Something shall now be said to show that the Word, in that sense" (the natural or literal), "is in its power. The Lord's power of saving also is exerted by means of the truths which are with man; for by truths derived from the literal sense of the Word, man is reformed and regenerated, and is then taken out of hell and introduced into heaven."

Then, according to Swedenborg, in the "sense" of the letter, the natural "sense," the Word is in His power; that is, in his natural manifestation he is in his power.

"The power of the Word in its ultimates was represented by the Nazarites in the Jewish church." Swedenborg says, "It is impossible for any one to know why the Nazariteship, by which is signified hair, was instituted, and on what ground it was that Samson derived strength from his hair, unless he is first acquainted with the signification of the head, in the Word. By the head, is signified intelligence which angels and men have from the Lord by means of the divine truth. Hence by the hair, is signified celestial wisdom in ultimates, and also divine truth in its ultimates."

The power of the Word is in the "sense" of the letter, and the power of the Word is in the ultimates of the Word. It follows that the ultimate degree and the literal degree are the same. But what is the literal, natural, or ultimate degree of celestial love and wisdom? For Swedenborgians, this may be best answered by Swedenborg himself: "That the Word is in its [His]

glory was represented [manifest] in the person of the Lord at his transfiguration. Concerning the Lord's transfiguration in the presence of Peter, James, and John, it is written 'That his face did shine as the sun, and that his raiment was as the light; and there appeared Moses and Elias talking with him, and that a bright cloud overshadowed them, and that a voice came out of the cloud, saying, This is my beloved Son, hear ye him.' (Matt. xvii: 1-5.) I have been informed that the Lord on this occasion represented the Word. [He was the Word.] By his face, which shone as the sun, was represented his divine good. By his raiment, which was as the light, his divine truth. By Moses and Elias, the historical and prophetic Word. By Moses, the Word which was written by him, and in general the historical Word; and by Elias, the whole prophetic Word. By the bright cloud which overshadowed the disciples, the Word in its literal sense; wherefore, out of this was heard a voice, saying, 'This is my beloved Son, hear ye him'; for all declarations and responses from heaven are constantly delivered by means of ultimates such as are in the literal sense of the Word, for they are delivered in fulness from the Lord."

In the above reference to Swedenborg's writings, it will be noticed that the terms employed are such as he always applies to the lower or literal degree; for instance, good and truth. This whole manifestation of glory in the presence of the three disciples, was the divine manifestation in the ultimates of the celestial degree. But let us repeat further from our author: "Both in heaven and in the world there are two kinds of order—successive and simultaneous. Thus, what is simultaneous is formed from what is successive; and this is the case in all and every thing in the natural world, and in

all and every thing in the spiritual world; for there is everywhere a first, a middle, and a last; and the first by means of the middle tends and proceeds to the last. To apply now this reasoning to the Word, the celestial, spiritual, and natural principles proceed from the Lord in successive order, and in their last or ultimate they are in simultaneous order. Thus, then, the celestial and spiritual senses are simultaneously contained in the natural sense. When this truth is comprehended, it will be easy to see how the natural sense of the Word, which is the literal sense, is the continent, basis, and firmament of its spiritual and celestial senses, and also in what manner divine good and divine truth, in the literal sense of the Word, are in their fulness, in their sanctity, and in their power. From this it must appear evident that the Word is pre-eminently the Word in its literal sense." And it follows that the Lord is pre-eminently the Lord God, in the ultimate or natural degree of his manifestation.

As Swedenborg was the pediment of the spiritual degree in the successive and not in the simultaneous order, in him the Lord was *not* pre-eminently manifest, even in the *spiritual* degree; for it remained for the Lord to be manifest in *all* the degrees in the *simultaneous* order, which is the fulness of the Lord's manifestation and presence to the world in the clouds of heaven.

"Successive order," says our author, "is like a column with degrees from highest to lowest; but simultaneous order is like a work whose center and circumferences have a regular coherence all the way to the surface." He might have said, all the way to the limitation or circumference of the plane.

Having shown the importance attached by Swedenborg to the Word in its literal "sense," we will proceed

to unfold some most important doctrines formulated from the literal degree of the Logos, or real Word, of which the Bible treats. To do this, we reiterate the imperative necessity for the distinction already noted; namely, that of the Word from the Bible. We must regard the living and personal Good and Truth the very Word, of whom we now treat. From Himself all things are made, and by him all things consist. It therefore follows that all material things are the mere expressions and manifestations of what are in and constitute the Good and Truth, the real personality of God Jehovah, or Elohi Jehovah. He being the Creator and perpetuator of all things from himself, the laws and principles by which creation is constant and continuous are laws and principles of the "Word," and hence the truths pertaining to the most physical and external of all things are the most ultimate truths. From these sources, then, of the Word's manifestation, must we gather and collate the scientific facts from which, under an illuminated rationality, we may be enabled—through analogical demonstration—to formulate that new expression of the Word through which the principles of immortality may be scientifically applied.

So far, we have only endeavored to impress the mind of the reader with the importance of a genuinely truthful idea of the literal Word, without presenting the doctrine of the literal degree as distinguished from the doctrine of the spiritual degree.

We will now proceed to formulate doctrine founded upon, and grounded in, the literal degree or manifestation of the Lord, who is the Word. In doing so, we will take up the subject of the cherubim. Let the reader bear in mind that in giving interpretation or formulating doctrine from the literal degree (the degree in which

sanctity and power are in their fulness), these interpretations must differ from, though in no wise conflicting with, the teachings of Swedenborg. They must differ from his, inasmuch as the literal Word differs from the spiritual, which is so much as the divine visible human of the Lord differs from the invisible spiritual. The cherubim, as Swedenborg says, are the guards (keepers) of the spiritual "senses" (degrees), because the literal degree, which is the natural, must be the guard and circumference of the interiors of the Word.

Scripture says the cherubim were placed at the east of the Garden, to keep the way of the tree of life. The tree of life is that which bears the fruit of life. The fruit of life in its power must be in ultimates, and the result of the Word which was sown in ultimates.

Jesus was the Divine Good in ultimates. He said, "I am the living bread which came down from heaven." He was born at Bethlehem, as a sign that he was the HOUSE OF BREAD. He, being the house of bread, was the bread or life keeper, hence, the cherub.

John the Baptist was also one of the cherubs. Elijah and Elisha were cherubs. Moses and Joshua were cherubs. Noah was a cherub. Enoch was a cherub. These cherubs are manifest at the termination of the various biological cycles—solar, lunar, stellar, and planetary or terrestrial. It is said in Revelation that the tree of life yields her fruit every month, and that she bears twelve manner of fruits. There are two orders in which the tree of life yields her fruit; the successive and the simultaneous. In the successive order, she yields one kind of fruit each month,—each month differing in character. These months, in the order of succession, are months of a precessional year. In the simultaneous order, the tree of life bears the twelve

kinds of fruit at the end of the cycle.

If the reader will bear in mind that we are formulating doctrine from the literal degree, it will be understood that we must relate this degree to time and space, and that our successive order must, therefore, in the literal, be the order of time. These months of the biological cycle correspond to the twelve divisions of the zodiac of the physical cycle, which completes its precessional round in a period of about twenty-four thousand years.

If possible, let the mind of the reader take hold of, and comprehend the difference between, the office of the cherubim in the spiritual and literal degrees of their manifestation and interpretation. In what manner does the cherub guard, keep, or protect the tree of life? We will ask, in what manner is any tree guarded, protected, or kept?

Let us suppose there is a combination of laws and principles controlling essential substances, from which and through which are produced the "pound sweet" apple tree and its fruit. It is desirable that these "pound sweet" forces be perpetuated, in order that the fruit may continue to be produced. After a while, the tree begins to exhibit signs of decay; and through these signs we are reminded that to perpetuate the life of that special fruit a new tree must be engendered. We therefore take measures to develop the new tree, while the old one passes to dissolution. Some time during the life of the tree, *one* seed will come forth which will perpetuate the species. This seed is the keeper, guard, or preserver of the principle, through the development which it is enabled to insure. It preserves the principles, and therefore the kind of fruit, by being planted for reproduction (regeneration). This is the law,

then, by which it becomes the guard, and this is the principle by which the life of the kind is perpetuated.

Jesus was the cherub or seed man. He was the Word, the literal Word, in the ultimates of life. Now, was this Word sown or planted? And if so, by what process? Immediately upon the ark of the covenant was the cover called the mercy-seat. In one place in the Bible, this mercy-seat or covering is called the chariot of the cherubim. (1. Chron. xxviii: 18.) The two cherubs were placed upon this chariot or mercy-seat; and every reader of the Bible who in any sense accepts its teaching knows that these symbols point in some way to the office of the Savior of the world.

The cherub is the real literal degree of the Lord's manifestation. The Word, which was in the ark, always communicated through the mediumship of the cherub, to the High Priest. These, it will be remembered, were symbols of real things. The cherubs were symbolic representations of God's manner of imparting his truth to the world, or of exhibiting his power and process of saving or liberating. John and Jesus were the cherubim, in that age of the world. John collected the spirit of the declining age, and by the descent of this spirit through and from John, Jesus was baptized with power as the Son of God. The voice or Word which was in John (the Father or Elias) was transferred to Jesus. In the literal translation of Jesus, the Holy Spirit—which was the same force that was before in John—was communicated to the church, or to such as received the Holy Ghost. Swedenborg says, "The chariot signifies doctrine; and cherubim, the Word in its literal sense." Now, suppose we reason a little from Swedenborg's spiritual interpretation, to the genuine literal doctrine of the Word.

When Elijah was translated, Elisha said, "The chariot of Israel and the horsemen thereof." Did Elisha mean the doctrine of Israel? And if so, was the translation the means of its communication? Examine this question critically. Jesus had tried for three and a half years to communicate his truths to his disciples, but they were so dull of comprehension that his simplest teachings could scarcely be understood. He told them before he went, that it was expedient for him to go away. "If I go not away," said he, "the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." After the crucifixion, Jesus appeared visibly to his disciples, actually as to his body resurrected. He said to his disciples, to assure them that it was his veritable self, "A spirit hath not flesh and bones, as ye see me have." He was subsequently dissolved as to his physical body, and the substance of it was reduced to Holy Spirit, by which he entered into the humanity ready to receive him by such absorption, through the attraction of the desires of the will.

It will be seen that His going away was related to their subsequent reception of the Spirit of truth, or Holy Spirit, as cause to sequence; that if he did not go away as to his material and formate presence, he could not be in them. His disciples could not comprehend and appreciate his utterances while he was with them in his visible, organic form. In his departure, they received the very substance of his nature by the influx of the Holy Spirit, which was the product of his incorruptible dissolution, called his translation. The disciples were made receptive to His doctrine by the influence or influx of the Spirit. This inflow was the

actual and literal entrance of the organic form of Jesus, reduced by psychic and pneumatic influences to the forces of his being, and the absorption, appropriation, and assimilation of those forces to the minds and organisms of the apostles and disciples of Christ, who comprised his body—the church.

The transformation of the visible, tangible, and organic structure of the Lord to the psyche and pneuma (the substances called his flesh and his blood), was literally the impartation of himself, he being the literal Word. "The Words that I speak unto you, they are spirit and they are life." These words were not literally spoken until the disciples heard the noise of a mighty rushing wind, which filled the house where they were sitting; and cloven tongues sat upon them, these cloven tongues being the communicated Logos, or Word himself.

The fact that the disciples did not understand Him while he was with them, (the fact that they could not receive the Word,) demonstrates that he did not speak until he spoke through his translation,—which was a reality. The transubstantiation of His body was literally a dematerialization of his form, and its impartation to the disciples who received him. This is in perfect conformity with all his teachings, and with the symbolism of the Lord's supper (instituted with his disciples), through which He taught by example what they could not comprehend in precept; namely, the appropriation and assimilation of himself, by which means he should be in them and they in him. It is also in strict conformity with the eucharist in the Catholic church, through which it symbolizes the transubstantiation of the Lord's body. The declension of the church from the primitive purity of its doctrine and life has dark-

ened the mind of its clergy, so that they have fallen into the error of substituting the symbol for the real transubstantiation, that which it was instituted to represent—the carrying over of his substance to his people, who appropriated it through the operation of the Holy Spirit.

The above statements being true, it may be seen how a translation is the real means of imparting the divine truth, and how, this being the method, Elisha could say, at the translation of Elijah, "The chariot of Israel and the horsemen thereof;" and that Swedenborg should declare that "chariot signifies doctrine." Actually and literally, Word is only communicated through the translation of a man. This, then, may be taken as a distinctive and differential illustration of the literal and spiritual "senses" (degrees) of the Word in his doctrinal methods. The reason why the Word in his literal or natural manifestation can only be communicated by translation, is because Word in the ultimate is the man himself, or the divine human himself; and to convey or impart the Word literally, the very substance of the man must be conveyed, absorbed, appropriated, and assimilated to the body of the Lord in the church. To sow a kernel of wheat or corn, the kernel is put into the ground, subjected to the forces of disintegration and integration; thence it reproduces itself by multiplication. Therefore, the literal sowing of the Lord's body in the race, by the forces and processes which disintegrated and determined again toward integration, and thence multiplication, must in the very nature of things, when the cycle is completed, terminate in the development of the sons of God as the product of the sowing of the Word. For it is declared that "The sower sowed the Word," and as the Word was with God and was God, and that Word who was God

was the God-man, Jesus the Christ of God, it follows that the literal sowing of this man in the race of men must produce, by the transformation of men, the very sons of God. This is in perfect agreement and harmony with the teachings of Scripture. "To all that believe in his name gives he power to become the sons of God." "It doth not yet appear what we shall be, but when he shall appear we shall be like him." "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." "My flesh is meat indeed, and my blood is drink indeed." The manifestation of the sons of God in the literal degree, is the coming of the fruit of the Tree of Life multiplied. The seed planted being the very Son of God, the product literally must be the sons of God, the actual God-men, Theo-anthropoi, declared in Revelation as standing with the Lamb upon Mount Zion, singing a new song, which means entering upon a new confession. This is not the song of acknowledgment of the first covenant or conjunction; namely, the conjunction and unity of the Son with the Father, but the *new* confession—the conjunction and unity of the sons of men, the sons of God, with the Lord Jesus as Savior, Redeemer, and Father of the resurrection.

The mission of Swedenborg, then, was Messianic to the spiritual world; through his entrance there, he was the instrument and medium of effecting judgment preparatory to judgment in the natural or literal world and degree. But his mission was more than this; entering in the spiritual degree into conjunction, he was thereby enabled to enter into unity with the Lord; and having entered into unity with the Lord in the spiritual degree, he became the center of influx of the spiritual degree into the center of the literal degree, thus

manifest as CYRUS, hence Messianic also, as the mediator of the *new* covenant or conjunction—the conjunction of the sons of Levi (sons of conjunction) with the Lord in his "second coming" in the natural order of the resurrection. Thus, Swedenborg becomes in CYRUS the Lord's ultimate human as to the literal truth of the Word, and therefore also Messianic in the literal degree. Through CYRUS, then, Swedenborg comes to effect judgment in the external church and world, and through CYRUS the Lord will build his city (establish the literal doctrine of the World), and let go the captives of the Lord. Swedenborg says CYRUS signifies the Divine Human. (See Dictionary of Correspondence, page 78.)

Swedenborg also says ("True Christian Religion," page 1040), that "since the Lord cannot come in person [at the time of his writing], but nevertheless has foretold that he will come and found a new church, which is the New Jerusalem, it follows that he will do this *by means of a man* who can not only receive the doctrines of his church with the understanding, but can also publish them to the world."

Koreshans believe this man to be the Cyrus declared by the prophet Isaiah, whom they consider to be equally as good authority as Swedenborg. Isaiah says of Cyrus, "He is my Shepherd, and shall perform all my pleasure; even saying to *Jerusalem*, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed [Messiah, Christ], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee and make the crooked places straight: I will break in pieces the gates of brass,

and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."